



**Titus 3:1-3**  
**"In, But Not of The World"**  
**By Mike Clark**

**Titus 3:1-3** *Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, <sup>2</sup> to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. <sup>3</sup> 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.*

**INTRODUCTION –**

**We live in a day and age that can cause Christians to be grieved, to be depressed, to be fearful, to wonder what is going to happen to our future, to our children's future.**

**We are tempted to get angry with the evil we see in our day.**

**And the question we need to ask ourselves is this – How are Christians to live and to respond in our society, in our country, when it has become so evil and pagan?**

**What should our response be? How should we react?**

**Well, Paul is going to answer that very question in our passage this morning. Titus, you'll remember, is on the island of Crete. He is there to set in order the things that remain in the churches.**

**There were at least a hundred cities on this island. We don't know how many of them had churches, but there were many.**

**He has a very great responsibility to set the church in order, to ordain godly leaders against a very corrupt culture.**

**Cretans, according to Titus 1:12, were basically described by a prophet of their own as liars, evil beasts, and lazy gluttons.**

**They were obviously immersed in idolatry and all of the paganism that made up the Greek and Roman world of the time.**

**Titus then had these churches as little pockets of righteousness in a sewer of paganism and needed to instruct them about how to respond to the culture around them.**

**And Beloved, you need to understand something - the church has one primary mission - we are to be a nation of priests. And do you know what the function of a priest was?**



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**A priest was to bring people to God, to usher them into His presence. It's the main thing we are to do.**

**The issue is salvation. And the sad reality is that when the church gets too involved in morality or politics it usually has a negative impact on its evangelism.....**

**.....because it makes people hostile to the current system, and they become the enemies of the society rather than the compassionate friends.**

**And so, we're here to preach Christ and "to know nothing among you except Christ and Him crucified."**

**But behind that preaching must come some manner of living, some kind of life that makes our message believable. And that is what Paul is going to address at the beginning of chapter 3.**

**Now in the previous chapter, Paul was telling Titus that he needed to instruct the church about their behavior.**

**And how we conduct ourselves together as Christians is going to give a testimony to the world of God's saving, transforming power when we live holy, gracious, loving, wise, and kind lives - all of the things that he said in chapter 2.**

**It's very evident that we're not like everybody else to the watching world. That is going to make the Word of God honored.**

**That's going to silence the critics, and that's going to adorn the doctrine of God as a saving God - One who can totally transform people.**

**So, the way we live within the church and among ourselves is crucial as a platform for our proclamation of the gospel.**

**Then in chapter 3 Paul's concerned not with how we live among each other in the church, but how we live in the society, how we live among non-Christians, how we live among unbelievers, how we live in our culture.**

**If we're going to make God's saving power manifest, we have to make it manifest in our relations with Christians and with non-Christians.**

**And never is the time more crucial for careful Christian behavior than when believers are engulfed in pagan culture.**



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**We're getting to the point in our country where the pagan culture is just as bad as it was in Paul's day.**

**There was no cultural Christianity. There was no Christianity until he introduced it.**

**In the Gentile world it was just blatant, comprehensive paganism, with all of the trappings that Satan could develop into it.**

**Now last week, we looked at the last few verses in chapter 2, where Pastor Jody talked about how we are saved by God's sovereignty, that is grace comes to us, we don't go to it.**

**And he also helped us understand that conversion is God induced and sufficient, that is grace changes us from the inside out.**

**And then lastly, we learned that we should always be keeping our sight on the return of Christ as grace trains us to be patient as we live the Christian life.**

**And so now we come to chapter 3 and in the beginning of chapter 3, Paul turns to his concern of the church as a community with responsibilities in the larger society.**

**The way in which the instruction opens out from consideration for rulers and authorities to a wider concern for all people is paralleled in Romans 13:1-7 and 1 Peter 2:13-17.**

**The whole section is summed up in terms of mission, that is when believers devote themselves to doing what is good (vs 1-2), the benefit is spread to people in general.**

**Verse 1 addresses the church in its public life concerning its duties as citizens or residents of the empire.**

**Verse 2 widens the scope of responsibility to include people in general.**

**The question often asked about this instruction and the broader traditions to which it belongs is this - ....**

**How can Christian beliefs about the corruption of the wider world can be reconciled with this encouragement to live within the world, and especially to recognize its power structures?**

**We'll see shortly how we can reconcile those two things.**



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**Point 1 – Christians are to be submissive and obedient to the governing authorities.**

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

Paul begins this chapter with a word of reminder. He says to Titus "Remind them," that is the churches in Titus's charge as well as to all believers, to be submissive to rulers and authorities, indicating that they had already been exposed to this teaching.

They knew the responsibilities they had living in a pagan culture, but they needed to be reminded as do we. We need to be reminded of this truth again and again as we tend to forget so easily.

So, we need to be reminded by feasting on God's Word daily and being reminded of his great truths and promises including the truths Paul spells out in the beginning of chapter 3.

And for those who preach, we have a responsibility to remind the flock of God's truths. That's why its so important to be a part of a local body and regularly hear the preaching of God's Word.

So, Paul says that we are to be in subjection, that we are to be submissive. To who? To rulers and authorities.

Rulers – ἀρχή in the Greek and often times means beginning, but also can mean headship, eminence, magistrate, or principalities.

Authorities – εξουσία in the Greek and has the idea of power, rule, or dominion.

So, whether its Nero, or Hitler, or Biden we are to be submissive to all those who are rulers and authorities.

Now to further flesh this out I want you to turn to Romans 13. Here you have really the most comprehensive statement on this subject.

**Romans 13:1a** - *Let every person be subject to the governing authorities.*

Notice he said every person, not some, not many, but every person is to be in subjection to the governing authorities.

Then he gives the reason for that.



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**Romans 13:1b** - *For there is no authority except from God, and those that exist have been instituted by God.*

So, God has designed human government. He has designed it to exist in a number of forms, and it's there because of His design for the control of human life. So, submit. God designed it.

**Romans 13:2** - *Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.*

So secondly, he says resisting is resisting God and opposing God and the ordinances of God and those who resist will incur judgment.

**Romans 13:3** - *For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval.*

So, government is designed to restrain evil and to reward good behavior.

**Romans 13:4a** - *For he is God's servant for your good.*

So, the government is designed to promote good.

**Romans 13:4b** - *But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.*

So, government is empowered to punish. "It is a minister of God, an avenger who brings wrath on the one who practices evil." And that's why "it doesn't bear the sword in vain, for nothing."

What's a sword used for? – Not to give someone a scratch or small cut, but to put to death. God has given it the right of capital punishment.

That's what bearing the sword means. God has even given government the right to take a life.

**Romans 13:5** - *Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.*

So, we submit to the government for conscience's sake, not just because you fear the wrath that's going to come if you disobey, but for the sake of conscience because it's right, it's the right thing to do.



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The other passage related to this is 1 Peter 2. There Peter adds the very important note of evangelism.

**1 Peter 2:9-10** - *<sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup> Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.*

In other words, we are to demonstrate what salvation looks like. We're to show people what a saved person is. How do we do it? Look at verse 12.

**1 Peter 2:12** - *Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.*

So, Peter, what exactly do you mean by that? Look at verses 13-16.

**1 Peter 2:13** – *<sup>13</sup> Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, <sup>14</sup> or to governors as sent by him to punish those who do evil and to praise those who do good. <sup>15</sup> For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. <sup>16</sup> Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. <sup>17</sup> Honor everyone. Love the brotherhood. Fear God. Honor the emperor.*

So how you live in a pagan culture is *crucial* to proclaiming the excellencies of the one who saved you, to demonstrating your transformed life - that's the issue.

But not only are we to be submissive to the rulers and authorities, but we are to pray for them and seek their good.

**1 Timothy 2:1-2** - *First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, <sup>2</sup> for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.*

Now, going back to Titus 3, Paul then says you need to be obedient.

The church has gone through different conditions with respect to the state throughout history.

At times, there have been rich harvests and open doors and the authorities favorable to Christianity.



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At other times, the church is persecuted and saints are martyred.

Which leads to the obvious question, are we ever to disobey the authorities?

Answer - Yes. There's one occasion when we disobey, that is when they ask us to do what the Bible forbids us to do, or when they ask us not to do what the Bible commands us to do. – Sound familiar? You're not allowed to meet for church!

And the best illustration of that, as you know, is in Acts chapter 4. In Acts 4, the religious leaders charged Peter and John not to preach any more in the name of Jesus.

*Acts 4:18-20 - <sup>18</sup> So they called them and charged them not to speak or teach at all in the name of Jesus. <sup>19</sup> But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, you must judge, <sup>20</sup> for we cannot but speak of what we have seen and heard."*

Did they stop preaching in the name of Jesus?

Look at Acts 5 –

*Acts 5:27-29 - <sup>27</sup> And when they had brought them, they set them before the council. And the high priest questioned them, <sup>28</sup> saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us." <sup>29</sup> But Peter and the apostles answered, "We must obey God rather than men."*

So there comes a point in time when the rulers and authorities turn against the church and tell the church not to do what God has mandated it do.

Then we have to obey God and suffer the consequence, be it prison or death.

And we've seen that play out in our own country and Canada. Maybe not death, but we've seen pastors put in prison for preaching the truth and being faith to the Lord's commands.

But the only time we disobey is when we have been mandated by Scripture to do something we are forbidden to do, or not to do something we are being compelled to do.

Then Paul says remind them also to be ready for every good work.



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The word "ready" means "eager, eagerness to do every conceivable good deed." Approach life with readiness, with eagerness, no matter how volatile the culture is against Christianity, no matter how pagan it is to the very core, how engulfed in idolatry and sin it is.

We aggressively pursue every good thing, as Galatians 6:10 says, "We are to do good to all men, especially those of the household of faith."

This is in direct contrast with the behavior of false teachers. Remember Titus 1:16? – They are unfit for any good work.

One of the things that sets believers apart from false teachers and their followers is being eager to do good in the lives of believers that demonstrates transformation;

.....that demonstrates new birth, salvation, the life of God, the power of the Spirit, righteousness, virtue.

We're to be known in society for our goodness, for our aggressive goodness.

**Point 2 – Christians are to show goodness to others.**

**Titus 3:2** <sup>2</sup> *To speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.*

Here in verse 2 Paul moves on in his list of seven virtues. He begins with the command to speak evil of no one.

It's the verb *blasphēmeō* from which we get the word *blaspheme*. We saw the same word back in Titus 2:5. It can mean to blaspheme against God, his people or his appointed servants.

This has the idea of slander, of insulting someone or speaking against someone with evil intent.

Now this raises the question about confronting sin. We can confront sin. We can confront the sinner because of his sin.

We must call sinners to repentance, but we do not condescend to blasphemy, slander, cursing, and speaking disrespectfully of people.





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**We have to remember that unbelievers are blinded in their minds by the god of this world. Why would we expect unconverted people to act like anything other than unconverted people?**

**Unbelievers are under the influence of Satan and his current system, and they're just carrying out the only thing they know. So, maligning them is not the answer.**

**Paul then says to avoid quarreling. This theme seems to grow out of the disputes that characterize the rebellious teachers in Paul's letters.**

**Here it's applied generally to a life led in such a way that it causes no offense to other people.**

**Believers are not to be those who fight or argue or quarrel or who are combative but those who are considerate, gentle, reasonable, forbearing, courteous.**

**This is one of the character traits for elders that Paul mentions in 1 Timothy 3:3.**

**We're to be peaceful and friendly.**

**This can be a hard task for some of us. Its easy to argue and quarrel because of some of the things that are going on in the world.**

**When gas prices go up and the cost of food goes up and we see evil people thriving and criminals being released into society with no consequences, it's hard to avoid getting angry about these things and arguing with others.**

**That doesn't mean we can't voice our opinions and express outrage at these things, but we need to do these things in a way that honors the Lord.**

**The Lord Jesus pronounced condemnation on the religious leaders but did it in a way that He was without sin.**

**Next Paul says Christians are to be gentle and it has the idea of being humble, of being meek, of being reasonable, and forebearing.**

**It means we are to be kind and considerate of people's weaknesses and being patient with people remembering how patient the Lord is with us.**

**And then he closes by saying Christians are to show perfect courtesy toward all people.**



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Gone is the day when for the most part people show common courtesies. People often lack common courtesies such as saying please or thank you or holding the door for people or giving way to people when driving.

Many people just seem oblivious to showing common courtesies. They are in their own little world. But Christians should be different, we should excel in showing courtesy to everyone.

This word for courtesy is the same word that Jesus used in the Beatitudes in Matthew 5:5 and there its translated as meekness. Meekness is keeping oneself under control and not asserting your rights.

It refers to patient trust in God as we commit our lives to Him.

*2 Timothy 2:24-26 - <sup>24</sup> And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, <sup>25</sup> correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, <sup>26</sup> and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.*

Everything we do has as its goal evangelism.

And as we live in this world, subjected to the authorities, the rulers - obedient to all the things that they lay out that don't directly violate Scripture.....

.....as we are eagerly pursuing every imaginable good deed within our society; as we malign no one, fight with no one; but rather are patient with sinners - gentle, kind - we're going to demonstrate salvation, because only transformed people can act like that.

And he says toward all people. Not just the ones you like. But the ones you don't necessarily like. We need to do this for everyone.

This broad application, toward all people, matches the social dimension of this instruction and indicates Paul's concern that believers, in the way they live, send a clear message to the world.

The Christian life in the world is to present a vivid contrast to the criticized Cretan image. Christians should be the best citizens.



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We are to embody the highest ideals of human virtue as they imitate the pattern of behavior embodied by Christ himself.

The former way of life is rough and though Paul admits that he himself once lived this way, it's at the same time another allusion to the Cretan image that still persists in the house churches under Titus's charge.

**Point 3 – Christians are to remember what they used to be.**

**Titus 3:3** *<sup>3</sup> 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.*

Paul now gives a vice list that begins with foolishness and ends with hatred. The list can be divided into 3 parts.

The first set of vices focuses on ignorance, the 2<sup>nd</sup> draws on the image of slavery, the 3<sup>rd</sup> concentrates on flaws that are base and destructive of relationships.

The first 3 form an obvious allusion to the reputation of the Cretan opponents, whose questionable relationship to God is described in 3 ways.

Notice that Paul says "we." He doesn't say you once were like this, but we were like this, including himself.

We are grieved when we look at the world today with all its evil and disobedience and depravity. But we need to remember that we were like the worst of people before our life in Christ.

We can't condemn with bitterness because we were once just like the world.

We have to say like Peter, I am a sinful man and owe all I am now to the cleansing love of the Savior. We were in the same miry pit as everyone else.

We owe all we are to the sovereign grace of God and now with changed hearts we love God and man, and we desire the salvation of our fellow man.

Someone may claim to be a Christian, but if you don't have a tender heart toward the lost, you may need to examine yourself to see if you are truly in the faith.

Now, Paul first lists the adjective foolish which indicates spiritual dullness or ignorance specifically of God.



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It's the same word used in 1 Timothy 6:9 where Paul talks about foolish and harmful desires that plunge people into ruin and destruction.

People who are foolish lack understanding. They are without knowledge and without understanding. They don't know what they're doing.

The foolish person thinks he knows better than God because the foolish person's heart is darkened.

*Ephesians 4:18 - They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.*

The foolish person says I already know and don't need to learn. The foolish person is like the Pharisees and scribes who say they see but are really blind and would not come to Jesus for sight.

*2 Corinthians 4:4 - In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.*

A fool refuses warnings from heaven. A fool rejects divine truth because he has no desire to be taught. A fool's pride proves their foolishness.

*1 Corinthians 2:14 - The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.*

A fool puts bitter for sweet and sweet for bitter, darkness for light, and light for darkness.

Some people are extremely foolish. They rush quickly into sins that only injure themselves.

Then he says they are "disobedient." We were once disobedient to God and consequently to all authority instituted by God.

Some of us didn't care about the Bible, we might have laughed at and mocked Christians. We were resistant to truth and virtue.

We were disobedient to the holy law of God. We were disobedient to the gospel. We might have heard it as though we didn't hear it or if it did move our hearts, it didn't last long.



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We were unwilling to yield God His due place either in providence, law, or gospel.

We rejected the commands of God. We wanted our own will and way. We said like Pharaoh "Who is the Lord, that I should obey his voice?"

Obedience to the natural man is distasteful.

By nature, we refuse to bow the knee to our Creator. We would, if we could, be the Lords of Providence, because we're not content with divine providence and sovereignty.

We wish that we were the law makers and legislators of the universe.

And this was all because there is in the heart of man rebellion and disobedience. It's bound up in his heart. It's bound up in his fallenness.

That's why you spank your children, to get the rebellion under some control.

**Proverbs 22:15** - *Folly is bound up in the heart of a child, but the rod of discipline drives it far from him.*

But where God isn't there, and the Spirit isn't there to restrain it, lawless resistance to truth and virtue will run wild - and that is just human depravity.

In our parents and grandparent's generations there was some residue of Christian constraint in the system.

But that is all gone for the most part, and now we're seeing depravity like it was seen in pagan Greek culture. We're getting closer and closer to the kind of church the church used to be in its early beginnings.

Then he says, thirdly we were led astray or deceived. The Greek here is where we get the word *planet*. Greek astronomers called planets wandering stars. And that's what a planet does – it wanders. And so, we would just wander around in life.

We weren't anchored, we would just wander. We were perverted in mind and will and action.

**2 Timothy 3:13** - While evil people and impostors will go on from bad to worse, deceiving and being deceived.



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**We wouldn't follow the Good Shepherd. We were deceived in our idea of happiness.**

**Next Paul turns to a set of evils, specifically evils of our pursuits.**

**We were slaves to various passions and pleasures. We were under servitude.**

**We were slaves to passions, meaning desires, longings, lusts, or ambitions.**

**Some are ruled by greed for money, others crave fame, some are enslaved by lust for power. Others by the lust of the eye and many by the lust of the flesh.**

**We were born slaves, and we live as slaves until the great Liberator, the Lord Jesus Christ, emancipates us, and sets us free. No man can be in worse bondage than to be enslaved by his own evil desires.**

**And he adds "pleasures" from which we get the word hedonism. We would live for what made us feel good.**

**We would take pleasure in the things that we are now ashamed of.**

**We once took pleasure in those sins which are now our misery as we look back at them.**

**Like Nebuchadnezzar, our minds had failed us, and we fed among the beasts in the madness of our sin.**

**Then Paul says we used to pass our days in malice and envy.**

**We used to be malicious. We harbored anger against people who had done us evil.**

**Malice means just plain wickedness and deep wickedness.**

**It has the idea of a malicious wickedness that wants to hurt and harm and take what it wants at any price for another to pay.**

**Malice has evil intent toward people and malice seeks everything one can get with no care who has to pay the price for it.**

**We also lived in envy. Envy is ill will. Some of us lived in envy or ill will of those who appeared to have more good than we had ourselves.**



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**Envy is the sin that feeds on the living, and it wants to consume them.**

**Envy attacks men because of their wealth. It says, "How dare they have all that nice stuff when we are struggling to make ends meet!"**

**At other times envy spits its venom against someone's good reputation, when he happens to be more praised than we are.**

**But beloved, the believer is delivered from envy by the grace of God and if he stumbles into it, he hates that he has sinned in this way and desires to repent.**

**True Christians wish to see others happy, even if he were unhappy himself. If he is in the depths of poverty, he is glad that everybody is not in the same boat as he is.**

**And that leads ultimately to the end of verse 3, "hated by others and hating one another."**

**This has the idea of being literally consumed with hating anybody who stands in your way.**

**They're self-centered to the degree where they hate anyone that is at all an obstacle to them or a problem to them or anybody who disagrees with them or stands in their way or takes issue with them.**

**And then, ultimately, they come to the place where they hate everybody but themselves because that's where depravity ultimately goes.**

**In all of us there is a proud spirit that resents injuries and wants vengeance. People may sin against God, and we're not outraged, but if they sin against us we can become furious.**

**God help us to stamp out the last sparks of personal animosity.**

**How can you love God whom you have not seen, if you do not love your brother whom you have seen?**

**We have to remember that the natural man is depraved. And so were you before you were saved. You were no different than them.**

**And so, you've got to look at them as Jesus looked at them, and see them *sadly* on their way to hell and unable to do anything other than what they're doing.**



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**Yes, there is rebellion in them. Yes, there is an animosity toward God.**

**And yes, it is reprehensible, and yes, God will condemn them and punish them in eternal hell if they don't turn from their sin and believe in Him.**

**But at the same time, God so loved the world that He gave His only Son. And so, we speak the truth in love.**

**If Jesus could sit and look over at the city of Jerusalem and weep for their apostasy, can we look over our nation and not weep?**

**CONCLUSION/APPLICATION –**

**As we close, maybe as you've been listening to this message, and you've been thinking to yourself, I struggle with those godly traits in verses 1 and 2 and I also see myself stumbling with some of those sins in verse 3.**

**If you find yourself struggling like that it's always a good idea to examine yourself to see if you are truly in the faith.**

**Maybe you believe the facts about Christianity and the Bible, but you have never given your life to the Lord.**

**May I say to you - If you have never truly trusted in Jesus, you need to understand that you have no capacity or ability to live as Paul has just described. You are in a dangerous place.**

**You must be made a new creature. There must be an end of you, and there must be a beginning of Christ in you.**

**You need to realize that you have no ability to honor the Lord in the things that we've looked at in this passage.**

**You can only do the things that Paul describes in verse 3. Why? – Because you are a slave to sin. But let me share something wonderful with you.**

**There is One who can set you free from sin.**

**There is One who was submissive to the rulers and authorities perfectly and also knew exactly when He could no longer obey the rulers and authorities when they went against God's Word.**





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**There is One who was always obedient, never spoke evil of anyone, never sinfully quarreled.**

**There is One who was gentle and lowly and meek and always showed perfect courtesy.**

**There is One who was never foolish, disobedient, led astray, never a slave to passions and pleasures, was never malicious or envious, and never sinfully hated others, though he was hated without cause.**

**That One is the Lord Jesus Christ who perfectly obeyed the whole law so that the righteous requirement of the law might be fulfilled in us when we believe in Him by faith.**

**He died on the cross for sinners.**

**So, repent of your sins and trust in Jesus today and he will save you from hell and grant you everlasting life. That's the gospel! That's the greatest news in the world!**

**And I say to you Christian - if the Lord has given you assurance of your salvation, then don't rely on your own strength because you will fail in those areas, but when you rely on His strength and grace, He will give you the power and ability to live a holy life.**

**Thank God for his grace that He has poured out on you and changed you.**

**Rely on his strength to submit to the rulers and authorities in so far as they don't command you to go against God's Word.**

**And may the Lord give us strength to be ready for every good work as we seek to obey Him Amen?**