

“Paul’s Letter to Titus — Adorning the Word of Grace in the Churches”

Review: “Paul’s Letter to Titus — Words of Sound Doctrine Are the Foundation of Sound Faith”

- ***Sound Doctrine Has the Power to Transform Believers — Receive It***

- ***What always catches my attention are these words in Tit. 1:9:***

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

- ***“Faithful word ... sound doctrine”: This should be the most important criterion for anyone placed in a leadership position over the churches and God’s people. Fewer and fewer of the leaders and the pastors today are serving honorably from the Pauline example and teaching, it seems. And this is true for the one simple reason that they refuse to Rightly Divide the Word of Truth. That is my conviction. They reject Paul and his apostleship and message. That is it. It explains everything.***

- ***“Sound doctrine” == “The doctrine, the healthy one”***

Sound doctrine is doctrine that is able to benefit the believer spiritually and it is therefore “healthy” teaching

Tit. 1:9-10

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to **sound doctrine** [See also 1 Tim. 1:9-10 & 2 Tim. 4:2-4]

- ***The law is not made therefore “to make one righteous” as is so often believed and taught. Rather, it is given to condemn the unrighteous. It stands written here so boldly and so powerfully but is still hardly known in the churches.***

Tit. 2:1-2

1 But speak thou the things which become **sound doctrine**:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

- *This should be so convincing for all pastors and teachers with these words of instruction set before them. They are so transparently clear. But how many are taking these words to heart today? Many pastors and teachers today instead seem to have gone the way of the “form” of sound words but “denying the power thereof”. But grace does have power if we receive it gladly.*

- **Sound Doctrine Is Always Opposed by Our Spiritual Foes — Identify It**

Tit. 1:10-11

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

- *The apostle now becomes very specific in explaining by contrast what should teaching and faithful words be all about. You know how some have said that good counterfeit bills can pretty easily be spotted by those that have much experience with both authentic and counterfeit since there is such a clear difference between them. In the next section he will speak to the differences by detailed, concrete words of contrast. Here though he is satisfied to speak to the false teachers themselves and their evil character and motives. Who are they?*
- *Verses 10 & 11: They are primarily of the circumcision, or, Judiazers (see Rev. 3:9 by comparison, “them of the synagogue of Satan, which say they are Jews, and are not, but do lie”), “unruly and vain talkers and deceivers”: This reminds me so much of our current circumstances. The voices are out of control and speak spiritually vain or empty words, spiritually speaking. And they are Jews, he writes. Satan always opposes and will oppose what God is currently doing. In this case it is manifesting forth his abundant and free grace, APART from the Law. So his true ministers will be opposed and so are we. This so serious in Paul’s mind that he issues this implied command. The reasons are given including the motives of the false teachers. This effect of false teaching is so very, very serious.*

- ***False Doctrine Is in Every Way Evil and Supremely Dangerous— Oppose It***

Tit. 1:13-14

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

- **Verses 13 & 14:** “This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith, Not giving heed to Jewish fables, and commandments of men, that turn from the truth”: ***Paul has confidence that is the public rebukes are made by Titus, there may very well be deliverance for some of these false teachers. If only these words were taken to heart today. We see the heart of the matter here — it was that they were promoting legalisms that were not even purely Mosaic but that were filled with stories and myths added by these evil ones to make their doctrines more acceptable. We are reminded of our Lord’s words in Mark 7:***

Mar. 7:13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

Tit. 1:15-16

15 **Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.**

16 **They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.**

- **Verses 15 & 16:** “Unto the pure all things are pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.”: ***Note that the unscriptural additions and distortions of the word of truth, the healthy or sound word of teaching, had compromised the message taught thoroughly. Adding legalisms always cuts off the root of grace with its life and glory.***

The contrast between the pure and the defiled unbelieving heart is so powerfully written here, isn’t it? When the mind and conscience are corrupted, then what flows forth from them is polluted — even when it seems so positive and perhaps even “moral”. Satan can use morality too, can’t he. It is a very effective cover for even

UNBELIEVING EVIL hidden in the heart of man. There is only one true way and one true and authentic life. Godliness is a pearl of great price.

- **Professing to believe in God and know God is often just virtue signaling. The fruit flowing out of those hearts is impure and corrupt no matter how good it may look on the surface. That is the message here. Will we take it to heart?**
- **We now come to our lesson for today. Paul's theme is simple yet so very powerful, that the indwelling Christ is our reason and empowerment to live godly thereby "adorning that word of grace" that has made everything possible. That God may be glorified by sinners such as ourselves is a most marvelous truth. Let us show the reality of it to all!**

Our Outline: Adorning the Word of Grace in the Churches Through Sound Doctrine:

- **Things That Become Sound Doctrine: Elder Men, Be Bold**
- **Things That Become Sound Doctrine: Elder Women, Be An Example**
- **Things That Become Sound Doctrine: Younger Men, Shun Hypocrisy**
- **Things That Become Sound Doctrine: Slaves, Demonstrate Your New Life**
- **Things That Become Sound Doctrine: May GRACE Have Her Work, Always**

I. Things That Become Sound Doctrine: Elder Men, Be Bold:

[READ] Tit. 2:1-2

1 But speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

- **"But thou" are the apostle's first words here reminding us of what he had written in chapter 1 verses 10 & 11 regarding the others, the vain and empathy talkers. So the apostle directs his attention to the men first, whom he calls "elders", meaning the spiritually mature ones. The words chosen by the Holy Spirit are powerful and significant and are similar in each of the sections here, whether he writes of aldermen, elder women, younger men, or slaves. But there are some striking differences as we shall see.**
- **"the things which become sound doctrine": "Become" is used in the sense of "accompany". This is the theme of this chapter as we shall see with verse 10, a precious word of God indeed!**

- ***“sober”:*** Or, ***“not under the influence”.*** Apparently alcohol was a common problem in Crete.
- ***“grave”:*** Derived from Gk. word for seed - able to produce fruit, therefore, able to make a difference, like and engraving, a word derived also from the Gk. word.
- ***“temperate”:*** ***“safe, sound”, “self control”, “moderate”,*** used of elder men and also women here and overseers in 1 Tim.
- ***“sound in faith”:*** ***“healthy in the faith”,*** used only by Paul in spiritual sense and mostly here in Titus.
- ***“in charity”:*** Love for the brethren is a mark of the work of God in a believer.
- ***“in patience”:*** And, then ***“patience”*** or ***“enduring”*** speaking of abiding under the conditions at hand without losing hope in the Lord.
- ***Now that is quite a listing indeed, isn't it? Are there such men as this in an assembly available and ready to lead. By God's grace there are.***
- ***But do we really understand how important this is, even central to the health of the churches? This is all of course in graphic contrast to what the apostle writes about the false teachers that have already infiltrated the churches in Crete. They were teaching Law and not grace! What do we have today in the seminaries and in the churches?***

II. Things That Become Sound Doctrine: Elder Women, Be An Example:

[READ] Tit. 2:3-5

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, **that the word of God be not blasphemed.**

- ***Now Paul addresses requirements for the “elder women”. But there is no office for such, so what does this mean? He is apparently referring to the wives of the elder men to be chosen for leadership positions. He sees the eldership ministry together with that of their godly wives, doesn't he? We read this also in Tit. 1:6 as we have seen. He is apparently referring to the wives of the elder men to be***

chosen for leadership positions. We read this also in Tit. 1:6 as we have seen:

Tit. 1:5-6

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. ***[See also 1 Tim. 3:11.]***

- ***As with men who are relatively speaking, “elders”, here the apostle lists ways these spiritually mature women may continue always to positively and spiritually influence others, especially the younger women. The words chosen are many and descriptive indeed and somewhat repetitive with the qualifications for elders (with some important distinctive):***
 - ***“not false accusers”:*** Or, careful in what is said regarding the truth, which may not be known. Gossip is contrary to this.
 - ***“not given to much wine”:*** That is self-explanatory.
 - ***“teachers of good things” and “Teaching the young women to be sober”:*** Being a teacher of inevitable for a woman and the kind of teacher that she is most important the apostle writes here.
 - ***“to love their husbands, to love their children”:*** And now love for firstly, one’s husband, and secondly, one’s children are the spotlight. This is more than natural affection — it is agape love of the spirit. Without this there is spiritual chaos in the churches.
 - ***“To be discreet”:*** “safe and sound in mind”
 - ***“chaste”:*** “pure, clean”: Strong’s has “sacred (physically, pure, morally blameless or religious, ceremonially, consecrated)” and in the KJV it is translated “(most) holy (one, thing), saint.”
 - ***“keepers at home”:*** “stayers at home”, or, not busy-bodies.
 - ***“good, obedient to their own husbands”:*** It is as if Paul considered this to be a summary of it all. The first and the last in a list are the most important. This one says so much. What about the last?
 - ***“behaviour — holiness”:*** This is the ONLY occurrence of this word in the Gk. New Testament!! And using it of women in the church is astounding considering that. The root word here is in Gk. normally used of the priesthood, of the temple and its

holy objects of worship and service. It is derived from the word for holy. But this hardly the first time the apostle writes in ways that are so bold that we are challenged to understand his words in their full context. For example (and there are many more available). By using this word here of women he is exalting them and their critically important ministry. This would never be well received by any of the false teachers:

Rom. 3:21, 28 But now the righteousness of God without the law is **manifested**, being witnessed by the law and the prophets ...Therefore we conclude that a **man is justified by faith without the deeds of the law.**

Rom. 10:1-5

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Rom. 11:5-6

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if **by grace**, then ***is it*** no more of works: otherwise grace is no more grace. But if ***it be*** of works, then is it no more grace: otherwise work is no more work.

Phil. 3:1-3

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Col. 2:8-14

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

- ***What more can be added? When Paul here exhorts Titus to be very careful in selecting elders in Crete with godly marriages all of that is on his mind (and should be in ours as we read these words).***
- ***This last phrase here in verse 5 is most significant, for it summarizes the absolute distinction between law and grace in a special way that is so indicative of Paul's entire method of ministry: "that the word of God be not blasphemed". The name of God and his word are so critically important in God's administration of his plans for mankind and all in ministry should therefore take his exhortations very, very seriously. But do they? We know the answer, don't we?***

III. Things That Become Sound Doctrine: Younger Men, Shun Hypocrisy:

- ***Order in the churches generally is the responsibility of Titus (see 1:5). So he now goes beyond the selection of leaders to believers in general.***

[READ] Tit. 2:6-8

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, **having no evil thing to say of you.**

- ***For an exhortation to the younger men, this is extremely relevant and needless to say, bold. One's "testimony" before those without, especially those who stand in judgment, is important and he writes here that the pattern of living of the young men is to be in my words, "without reproach"! My, that is a statement. But it stands written here and we much accept it therefore. In many ways the standard is the same for the others we have already considered.***

IV. Things That Become Sound Doctrine: Slaves, Demonstrate Your New Life:

[READ] Tit. 2:9-10

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again ***[talking back]***;

10 Not purloining ***[stealing]***, but shewing all good fidelity; **that they may adorn the doctrine of God our Saviour in all things.**

- ***Even those called in to the faith while slaves were expected to have such a godly testimony before their masters that they stood out before all as the children of God. The language here is unforgettable: "shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." This is a fitting introduction to our final verses where we really need to begin next time since they are so significant and powerful and so relevant to our current day.***

V. Things That Become Sound Doctrine: May GRACE Have Her Work, Always:

- ***We have reached the final section here where we must begin next time for it is to very important. The whole point here in these verses is that grace is to dominate everything in our lives without Law standing in the way? How can it be clearer?***

[READ] Tit. 2:11-15 [All practical relationships are overshadowed in their essence by the grace of God and our imminent hope of deliverance]

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

- ***“the grace of God that bringeth salvation hath appeared to all men”: What a bold statement. Paul without mincing words at all is so direct. Are we?***
- ***“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world”: Worldliness is our constant enemy as believers. Titus must keep this in mind if he will be effective as Christ’s minister. But how? Verses 13 & 14 explain it all.***

It is not the Law teaching us regarding the world and the flesh. It is GRACE! Amen.

- ***“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ”: This is to be our constant theme in life. Our hope and our expectation is in Christ himself. His return draws nigh. Are we with outstretched neck as it were drawn forward by our hope in his catching up, his upward calling?***

May it be so. A crown of righteousness awaits all who thus love his appearing!!

- ***“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”:***
- ***“These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”:***

Application: