

“Paul’s Letter to Titus — The Godly Life is to be Esteemed Above All”

Review: Adorning the Word of Grace in the Churches:

- ***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***

- ***Things That Become Sound Doctrine: Elder Men, Be Bold***

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 elder men, 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 teaches 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?***
- ***Things That Become Sound Doctrine: Elder Women, Be An Example***

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?***
- ***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.***

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

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.

Our Outline: Godly Living is to be Esteemed Above All ...

- ***Considering the Goal of Sound Doctrine***
- ***Considering Well the Way We Were***
- ***Considering Our Promised Inheritance***
- ***Considering the Heretics Who Attack Us***
- ***Considering the True Blessings of Brethren***

I. Godly Living is to be Esteemed: Considering the Goal of Sound Doctrine:

- ***In our last fellowship we reached the final section here where we will begin again today for it is so 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 [Every dimension of our living is redeemable 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”: Let’s begin by asking this question: When did this grace “appear to all men”? The answer is given in Tit. 1:2-3:***

[READ] Tit. 1:1-3

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began; [how, where are important questions]

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour

- *What a bold statement. Paul without mincing words at all is so direct. Are we? Titus must keep this in mind if he will be effective as Christ's minister. But how? Verses 13 & 14 explain it all by showing the dynamic and power of grace living. These verses are key to understanding this letter. For if the teaching of God's abundant grace through Jesus Christ is so powerful and transforming as indicated here, then it is intended to affect all of our being. Every aspect of our life is open for the transforming work of God's abundant grace.*

It is implied that the doctrine of the false teachers was quite otherwise and in no way could produce even what they held near and dear, the outward appearance of righteousness. The lives of those teachers themselves demonstrated that, didn't it? In addition, certainly no imputation of Christ's righteousness was possible according to this doctrine.

- *"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. But 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 great anticipation drawn forward through this life by our hope in his catching up, his upward calling? May it be so.*

*The constant voice of false teachers proclaims rather the absolute necessity of enduring to the end for salvation. Not so for us, however, as we **ARE SAVED**. Amen. What awaits us to spur us on always is the hope of a crown of righteousness that awaits all who thus love his appearing!!*

II. Godly Living is to be Esteemed: Considering Well the Way We Were:

[READ] Tit. 3:1-3

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

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.

- ***Now Paul reveals the stark and indelible mark upon believers in contrast to unbelievers. The difference between the saved and the unsaved is deep and the apostle hopes, unforgettable, for us who are saved. There are more than ten points of comparison here, some implied but easily understood. So he writes that remembering “who were were” is so important.***

Who were we when we were saved? The bottom line is this: There was nothing in us that could have redeemed us to a holy and righteous God. Nothing, even for a pharisee of the pharisees like Saul of Tarsus!!

- ***Verse 3 is very instructive. Paul includes himself here with the words “we ourselves”. The world of sinners apart from the transforming grace of Almighty God was, Paul writes, even considering himself as a pharisee of the pharisees, is not “good” in any fashion whatever it may be called. We must all agree that “all have sinned and come short of the glory of God.” Indeed, all are included in this indictment. That is the situation as it is, with the unsaved world captured by its “diverse lusts and pleasures” and then all of us believers, standing in stark contrast in every way (or that is what the world should see), he writes. If only the lost would see themselves this way, as helpless and “without one plea” before a holy and righteous God, what a difference it would make.***

III. Godly Living is to be Esteemed: Considering Our Promised Inheritance:

[READ] Tit. 3:4-7

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

- **“the kindness and love of God our Saviour toward man appeared” (see Tit. 1:2-3 & 2:11-13), not wrath and eternal judgment, as might have been expected: Instead of that, God Almighty offers “kindness and love of God our Saviour toward man”. The word here for kindness is used only by Paul, 5 times in Romans alone. The word for love toward man is the same word that in English is “philanthropy”!**

I am wondering if Paul was thinking of the Damascus Road experience when he wrote this. It seems logical that he may have been.

- **“Not by works of righteousness which we have done”: *Even true of Saul of Tarsus!***
- **“but according to his mercy he saved us”: *Instead of wrath and destruction, he offers mercy, and then grace, ...***
- **“by the washing of regeneration, and renewing of the Holy Ghost”:**
- **“Which he shed on us abundantly through Jesus Christ our Saviour”:**
- ***I believe this is all about giving us freely what we did not have before. It includes the new nature and the indwelling Holy Spirit, but so much more is also intended here. We have a new spirit that is alive to God and a new life, even the life of our risen Lord Jesus. Don't forget Paul's words in Col. 1:27 “Christ in you the hope of glory”. That is wonderful indeed!***

IV. Godly Living is to be Esteemed: Considering the Heretics Who Attack Us:

[READ] Tit. 3:8-11

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

- ***It is remarkable that here after the heights of grace teaching in chapters 1, 2, and now 3, the apostle again focuses on good works. It is very much as if the transformed sinners he was writing about in Crete (and by application, all members of the Body) might become so struck by the wonders of God's grace and love that they may devote***

themselves entirely to the ministry of the word of that grace and its immediate blessings as enumerated here, forgetting entirely about good works. He words the exhortation here accordingly: “that they which have believed in God might be careful to maintain good works” and in verse 14 to close the letter, “And let ours also learn to maintain good works for necessary uses, that they be not unfruitful”.

- *These good works must not be confused with the “fruit of the spirit” which has been mentioned here multiple time in contrast to the way of life of the Gentile sinners found outside the assemblies. These are specific works that are to be directed to those in great need.*
- *He now, with my equal amazement, adds this very strong reference to heretics as if they were everywhere in the Cretian assemblies and visibly always seeking their spiritual prey. This word is used only here in the Greek scriptures. It refers to one who has willfully chosen to teach contrary to the revealed word, in this case through Paul. Note that again the heretics are the ones promoting their own version of the law. It is apparently not the Mosaic law as such but a first century perversion, perhaps law mixed with Greek philosophy. Grace may have been added somehow as well into the mix. The required marks of compliance to the rules of these false teachers were what their legal teachings were all about. But not being under law but under grace rendered those teachings of these heretical teachers irrelevant and therefore not worthy of discussion even.*
- *But their teaching was dangerous to the spiritual health of the believers. So he writes that they must be identified and their mouths stopped (as in the earlier verse, 1:11). It is interesting to note that today we have cults everywhere, even in the churches, that have doctrines and practice much like what has been described here. So the application to our current times is very easy.*

V. Godly Living is to be Esteemed: Considering the Blessings of Brethren:

[READ] Tit. 3:12-15

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

- ***Paul completes his letter in such a personal and practical, EVEN BROTHERLY way. Do we value the brethren as Paul did? Do we tell them so as he did here?***
- ***We see that the apostle knew where every one was and what they were doing. But he does not hesitate to guide and direct as his own needs or the needs of others require.***

His final words are touching and quite appropriate for the apostle of the Gentiles: “Greet them that love us in the faith. Grace be with you all. Amen.” As administrator of the Dispensation of the Grace of God it was proper for him to write in such a manner. For many did not “love Paul in the faith”. And it is so today as well. Many do not love Paul’s letters and therefore do not love Paul. That is clear. But grace! “Grace be with you all, Amen!