

# Things Proper for Sound Doctrine – Part 2

## Titus 2:1-15

June 21<sup>st</sup> 2015

---

### ❖ Background

We remember that the context of this section is that Paul is giving Titus instructions on how to appoint elders in every city on the island of Crete and to teach and equip the saints at the churches on how they should live. There is some degree of strife, caused in part by those of the circumcision group who were teaching false doctrines and placing burdens upon Cretan Christians and in essence, teaching a false gospel. Titus is instructed to counter this false instruction with true doctrines and the things that accompany sound doctrine.

As we discussed last week, in the kingdom of God there is a chain of *submission*, rather than a chain of *command*. All authority in heaven and earth has been given to Christ which means that every kind of authority is borrowed from Him and culminates in Him. To whatever authority we find God has called us, we exercise that authority in submission to Christ.

### ❖ Young Women

*Titus 2:4-5 — <sup>4</sup> that they admonish the young women to love their husbands, to love their children, <sup>5</sup> to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.*

- ◆ The older women are called to turn the affections of the young women toward their home, where the focus of their love is toward their husband and their children. There are always things in life that tug us away from our primary focus and even times when a change in focus is mandatory. But in general, the young women are to be focused toward the home in the effort to build up the next generation. In Malachi 2, we see this was God's intent for creating marriage. God loves the marriage covenant and He loves children to be brought up in Godly nurture and admonition.
- ◆ The command that the young women be discreet and chaste is appropriate because they are at a particular age where they are physically beautiful and able catch the eyes of young men. But a woman whose focus is on her husband and children should not be adorning herself in such a way as to attract foreign eyes. She is conscientious about her attire, her words, her actions and thoughts.
- ◆ A well-managed home is an extraordinarily effective tool for battle. The home is the training ground and the investment in influencing subsequent generations. It is where training for the short and long game occurs. But a well-managed home does not imply that the home is sterile or austere. The sounds of the home should be acute occasions of firm discipline, surrounded by lengthy periods of kindness, laughter and joy.
- ◆ These instructions to the younger women are given in the context of marriage. The young women are not called to be obedient to *men*, they are wives being submissive to *their husbands*. It is feasible that Paul has in mind women who are married to unbelieving husbands and he wants the young women to be instructed in how to behave so that these husbands have no basis for disparaging the Word of God.
- ◆ Even the young unmarried women are to understand the manner of life which the Lord calls them to if and when they do get married. Having a solid understanding of this is critical when it comes time to evaluate a suitor.
- ◆ With the emphasis on the home where children are trained and nurtured into well-prepared adults, the young women should be well-educated, organized and able to teach. If you are not diligent about your education, you will see the effects in your children and grandchildren.

### ❖ Young Men

*Titus 2:6-8 — <sup>6</sup> Likewise, exhort the young men to be sober-minded, <sup>7</sup> in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, <sup>8</sup> sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.*

- ◆ Although Paul encourages the older women to teach the younger women, in this section the command appears to be given to Titus to instruct the younger men (a group in which Titus was apparently included). The example of Titus' manner of life would be the textbook from which the young men would learn.
- ◆ This is a broad command to be clear thinkers and demonstrate self-control. They are to be men who are thinking Biblically about all aspects of their lives and are growing in wisdom and critical thinking.

- ◆ Being a pattern for good works can be a difficult task for any man, but even more so for young men who are working towards becoming independent. In our families there is often an emphasis on being a good employee, or a good competitor—but is there an emphasis on being a good neighbor? Or on being a good friend or citizen? Young men should be taught to minister to their family and to those in the community through kindness, generosity and self-sacrifice.
- ◆ The words behind the translation of “...doctrine showing integrity” deal both with being an excellent student of the Word as well as a teacher. There is more here than academics...it includes a proper handling and respect of the Word of God and a submission to it as well. Titus was to be an example to the younger men of how to rightly handle the Word.
- ◆ Reverent and incorruptible form a pair of commands dealing with overall character. Titus and the young men were to have “weight” to their character or *gravitas* as it’s called today. These traits become increasingly important as the world around becomes darker. The young men will need to know what they believe and why they believe because they will be challenged on every side by those who desire to see them fall—which to the evil at heart is self-vindication.
- ◆ The young men are commanded to guard their tongues and loose lips. The honor of their word and their actions should be well-established, such that he is respected as a person of truth and the only charges that can be brought against him are lies. This shuts the mouths of those who want to see the truth defeated and to see the righteous fall.

## ❖ Bondservants

*Titus 2:9-10* — <sup>9</sup> Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, <sup>10</sup> not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

- ◆ In the Scriptures there were a number of ways that someone could become a slave or an indentured servant and a number of ways for them to get out of slavery. Our country’s legacy of slavery is not the same kind of slavery that is allowed in the Scriptures. The bondservants are told to be obedient to *their own* masters, demonstrating faithfulness so that they adorn doctrine to the glory of God.
- ◆ In other Scriptures (Eph. 6:5-9), Paul addresses the masters and tells them to honor their slaves in the same way that the slaves were to honor the masters. And, the masters were to act in such a way toward their slaves, expressly because the masters have their own Master in heaven who shows no partiality between Masters and slaves.
- ◆ Although these verses are not speaking directly to a modern employer/employee relationship, the principles are relevant to our modern day jobs. We work for our employers as if we were serving the Lord and we treat our employees with integrity, gratitude and respect because we are in submission to Christ.

## ❖ Because of God’s Saving Grace

*Titus 2:11-15* — <sup>11</sup> For the grace of God that brings salvation has appeared to all men, <sup>12</sup> teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, <sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, <sup>14</sup> who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. <sup>15</sup> Speak these things, exhort, and rebuke with all authority. Let no one despise you.

- ◆ Here Paul gives Titus the reason why he should teach these things that accompany sound doctrine to these various people-groups; because the grace of God has appeared to them.
- ◆ Notice what kind of grace this is; this grace, when it appears, brings *salvation*. And when it brings salvation, it brings *transformation*. This is not like common grace spoken of in the Scriptures where rain falls on the crops of the wicked and the righteous. This grace is a salvific grace because when this grace is poured out it brings salvation.
- ◆ The idea that this grace has appeared to all men, could be understood at least a couple of ways. It could mean each and every without exception, where this Gospel has not been hidden but has been public in every way so that all could see. This is not likely the case because this grace *brings salvation*. Another way to understand it is that Paul uses “all men” to mean *all kinds of men*. This is the most likely, given the various groups about which he has just given Titus instruction.
- ◆ The effect of this salvific grace is that it impacts the way we live *today*. These things that this grace teaches, it does so, to all those to whom this saving grace has appeared. While we wait on the return of the Lord, we are to be busying ourselves with living lives in a manner that is consistent with the Word of God and in a manner which brings glory to our Triune God.