

TITUS

Chapter Two

As Christians, we need to know not only how we should behave, but why.

We need instructions and incentives.

1. What is Christian behavior?
2. What are its grounds?

Opening words for Titus 2 “*sy de*” *but as for you*. Paul is instructing Titus on how he should not act like the false teachers by teaching what they are teaching.

These words “*sy de*” occur five times in the Pastoral Letters, and confirm the call to the people of God to be different and stand out from the culture.

The false teachers claimed to know God, but denied Him by the way they lived (Titus 1:16).

Paul said to Titus, *but as for you*, you are to teach and do in accordance with the Truth.

Sound doctrine = “to be healthy” = the fullness of divine revelation

Christian doctrine should be healthy and wholesome in contrast to false doctrine that is “sick” and taught by false, unhealthy, teachers.

Titus was not only to teach Truth in accordance with sound doctrine, but he was also to teach practical duties that arise from sound doctrine. A 'double ministry.'

Pastors and teachers today are also charged with this double ministry:

1. First, teach both doctrine and ethics.
2. Secondly, teach them in relation to each other and show how they fit.
3. Thirdly, relate duty to doctrine not in general principles but detailed applications.¹

Paul mentions six categories of people according to age, sex, and occupation.

Verses 1–10 address ethical duties of each group. And these verses can be summed up in one word: Discipleship.

a. Older men (2:2)

- Two main exhortations = dignity and maturity
 1. Dignity = worthy of respect and self-controlled
 2. Maturity = in faith (trust in God), in love (serving others), and in endurance (patient in the hope)

The men in Crete, and specifically the false teachers, were lazy, liars, and motivated by money. Paul wanted Titus (and all other Christian leaders) to be different.

b. Older women (2:3–4a)

Several years ago, Elisabeth Elliott wrote an article entitled, "Where Are All the WOTTs?" After speaking to a group of pastors'

¹ John R.W. Stott

wives, she discovered that eighty percent of them worked outside of the home. Her question was this, “Where are the godly older women who are to teach young mothers how to manage their children and homes? Where are the WOTTs, the Women of Titus Two?”²

Titus was to teach the older women. Three areas of conduct:

- Reverence in the way they live
- Avoid two moral failures
 - Not be slanderers
 - Not be addicted to too much wine
 - The original language is strong...to not be enslaved to too much wine so that it owns, dominates and controls. Alcoholism must have been a persistent theme in the early church because it is addressed in every list Paul gives.
 - Drinking was especially an issue in Crete because heavy drinking was a virtue.
- Teach what is good
 - In their own family
 - To younger women

c. Younger women (2:4b–5)

- Trained by the older women to love their husbands and children
 1. Love = sacrifice and service. Young women were to be trained in what this means. Love wasn’t a feeling or an emotion but a duty and a covenant.
- Be self-controlled and pure; be busy at home
 - Not neglect their family and home despite what else they may be required or called to do.

² *Pulpit Helps*, May 1997

Paul was not opposing a wife's pursuit of a profession, but the habit of being idle and going about from house to house.

- To be kind and hospitable and subject to their husbands.
 - Masculine headship in God's order, not of authority but of responsibility and loving care.
 - Submission means to yield in one's will to the leadership and direction of another. There is no inferiority in submissiveness.

Why are all these things important? Why do them? **So no one will malign the word of God.**

Christian homes and marriages should look different than the world. If they don't, there is room for God's Word to be used out of context or misconstrued or something to not want to be a part of. Christian homes with sexual equality and complementarity beautifully commend the Gospel.

d. Young men (2:6)

- Self-controlled
 1. Temper
 2. Tongue
 3. Ambition
 4. Sexual urges

Self-mastery is obtainable otherwise it would never be exhorted. Encouragement is a necessary means (this is why discipleship, mentorships, and accountability partners are good for men to have). They also need consistent examples to follow.

Paul exhorted Titus to set that example.

e. Titus himself (2:7–8)

- **Paul makes it personal and so should you. Which category do you fit into? Are you living the way Paul described a godly person should be living?**
- Paul expected Titus (just like Timothy) to set the example for churches to follow.
- “typos” = prototype or pattern
- Titus was to influence by his example and his teaching
- Teaching was to have three characteristics
 1. Integrity = uncorrupt and with pure motives
 2. Seriousness = manner of teaching
 3. Soundness of speech that cannot be condemned = matter is wholesome and true.

“You cannot break men’s hearts by jesting with them” – Richard Baxter

Teachers, be serious, sober minded, with a fear of the Lord in you.

Titus was to be pure in motive, serious in manner, and sound of matter. This applies to all who are teaching today.

1. What kind of example are you for others to follow?
2. Do people take you seriously?

f. Slaves (2:9–10)

- Be respectful (look at my notes on slaves in 1 Timothy 6)

We either give good evidence of salvation by living a manifestly saved life or we live lives that discredit the Gospel.

Verses 11–15 move from duty to doctrine.

Paul began with ethical duties and then moves on to the “because” as he lays down doctrinal foundation. Paul’s usual method was to do the opposite, but in this letter, he lays it out this way.

Paul’s ethical appeal is based on the two comings of Christ:

- Verse 11 – He appeared
 - Verse 13 – He is coming
- a. Epiphany of grace (2:11–12)
- God’s grace appeared in the form of Jesus.
 - It was a grace that brought salvation to all.
 - Grace teaches us to say “No!” to ungodliness and worldly passions. It teaches us to live self-controlled, upright, and godly lives in this present age. Grace gives us direction and purpose, and we must always remember this grace.
 - God’s grace must change us.
- b. Epiphany of glory (2:13)
- He will appear in glory

God’s grace teaches us who is Lord (2:14)

- The doctrine of salvation can be summed up in past, present, and future.
 - Past: we are delivered from sin’s penalty = justification
 - Present: we are delivered from sin’s power = sanctification
 - Future: we will be delivered from sin’s presence = glorification

God's grace teaches us what we should learn (2:15)

- Spiritual authority for men whom God calls to minister His Word and shepherd His people.
- Paul says, “speak” and gives three imperative commands, “encourage, rebuke, and let no one disregard.” To do this well, we must:
 - Learn doctrine – know it for yourself
 - Learn duty
 - Learn discernment
 - Learn dedication

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