

# TITUS

## Chapter Two

### Introduction

Grace was so precious a resource to the Apostle Paul that he made it a common reference in his writings. Listen to some of the ways he said that God's grace impacts your life:

#### God's grace saves you...

Ephesians 2:8 For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God,

#### God's grace supplies you...

2 Corinthians 9:8 And God *is* able to make all grace abound toward you, that you, always having all sufficiency in all *things*, may have an abundance for every good work.

#### God's grace sustains you...

2 Corinthians 12:9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

Grace *saves* you; grace *supplies* you; and grace *sustains* you. In our text in Titus you learn that grace also *schoools* you:

Titus 2:11 For the grace of God that brings salvation has appeared to all men,  
Titus 2:12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

Grace "teaches" you. You are in the school of grace. When you were saved by grace, you were automatically enrolled as a student in the school of grace.

In Titus Chapter Two, the Apostle Paul reviews the lessons you are to master as students in the school of God's grace: #1 Grace Teaches You How To Walk As A Believer Should Walk In This Present Age, and #2 Grace Teaches You How To Work As A Believer Should Work In This Present Age.

#1 Grace Teaches You How To Walk As A Believer Should Walk In This Present Age (v1-8)

Grace should make a difference in your walk so that you can make a difference in your world! You should walk in such a way that "the word of God may not be blasphemed" (v5), but rather that you may "adorn the doctrine of God our Savior in all things" (v10). The good works of grace are an important theme of this letter to Titus:

Titus was to be a *pattern* of good works...

Titus 2:7 in all things showing yourself to be a pattern of good works...

The people were to have a *passion* for good works...

Titus 2:14 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.

Together they were to *persevere* in good works...

Titus 3:8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

What *are* the good works grace teaches you to bring forth as believers? Paul lists the good works that should characterize your walk, looking at Christian men, Christian women, and men in Christian leadership.

If you are a Christian man, grace teaches you to be disciplined...  
If you are a Christian woman, grace teaches you to be domestic...  
If you are a man in Christian leadership, grace teaches you to be diligent...

If you are a Christian man, grace teaches you to be *disciplined*...

Titus 2:2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience;  
Titus 2:6 Likewise exhort the young men to be sober-minded,

Men are taught by grace to be *sober*. "Sober-minded" young men grow in grace to be old men who are "sober." Old men who are *sober* are further described as "reverent, temperate, sound in faith, in love, in patience."

*Sober* is a word that stresses personal discipline. It means "self-mastery." While this quality should be "likewise" (v3) characteristic of women as well, Paul singles out the men. We must assume that, even though they are saved, Christian men *especially* can remain undisciplined unless schooled by grace.

In his excellent book, *Disciplines of a Godly Man*, author Kent Hughes agrees, saying, "...men today need far more help in building spiritual discipline than women."<sup>1</sup> To defend his conclusion he offers the following statistics:

The typical church service has 59% females versus 41% male attenders.

Married women who attend church without their husbands outnumber by four to one the men who attend without their wives.

The overwhelming majority of books purchased in Christian bookstores, 75%, are bought by women.

The lack of discipline on the part of Christian men is perhaps nowhere more manifest than it is in marriage.

Marriage is a covenant of companionship. Malachi 2:14 tells you that your wife is your "companion...by covenant." You have promised to provide all of her companionship needs. Yet the number one complaint from Christian wives in counseling is that their Christian husbands spend so little time with them! They seem to prefer the company they work for to their wife's company; they seem to prefer the companionship of recreation with other men to the companionship of a relationship with their wife.

Whenever this is true, it reveals a lack of discipline towards God's clear instructions for the husband in marriage. Grace would never teach you to treat your wife in such ways! On the contrary, you are to treat your wife the way Jesus treats His church - with sacrificial, sanctifying, selfless love.

We could list many other areas in which grace teaches a Christian man to discipline himself. There is no conflict between grace and disciplining yourself. Listen to these words of Paul from 1 Corinthians 15:10

1 Corinthians 15:10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was with me*.

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<sup>1</sup>Kent Hughes, *Disciplines of a Godly Man*, p. 18.

There is no conflict between grace and hard work. As one author put it, "grace produces spiritual sweat."<sup>2</sup> If you are a Christian man, grace teaches you to be disciplined.

If you are a Christian woman, grace teaches you to be *domestic*...

Titus 2:3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things;

Titus 2:4 that they admonish the young women to love their husbands, to love their children,

Titus 2:5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

The chord grace strikes in your heart if you are a woman is to be *domestic*. Women are described as "homemakers" who are to "love their husbands," to "love their children," and to be "obedient to their husbands."

Since women are described in domestic terms the question naturally arises, Can a woman work outside the home? Many evangelical leaders say "No." John MacArthur is a respected pastor and author who teaches that women should not work outside the home. Bill Gothard goes so far as to say that it is better for a woman to starve than to disobey God by going to work outside the home.

We have no doctrine at Calvary Chapel of Hanford that prohibits women from working outside the home. We try hard not to communicate condemnation for women who find it necessary or prudent to work outside the home, either to support or to supplement their family.

At the same time we should recognize that *some* women who do or who desire to work outside the home are simply not submitting to God's design for them to be domestic. They don't really "need" to work, and in doing so they abandon homemaking, leave the raising of their children to strangers, and put themselves under the authority of people other than their husband.

Whether or not you work outside the home, your responsibilities as a woman are first and foremost domestic. Older women who are successful in their domestic responsibilities are described first.

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<sup>2</sup>Ibid., p. 210.

Titus 2:3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things;

"Older" is a word which in content refers to physical age and in context refers to spiritual maturity. You can be old and yet spiritually immature; you can be young and spiritually mature. An "older" woman is someone who possesses certain spiritual qualities and who has proven or who is proving successful in the domestic responsibilities of verses four and five.

The spiritual qualities of the "older," or the spiritually mature, woman are:

"reverent in behavior" - The words translated can mean "fit for service in the temple." Such a woman is like the widow Paul describes in 1 Timothy 5:10, "well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work."

"not slanderers" - Spiritual maturity is measured by the tongue.

"not given to much wine" - Wine was a common beverage, especially where the water was contaminated. It was and it is OK to drink a little wine. It was and it is a lawful practice. The mature Christian woman, however, is not brought under bondage by *any* lawful practice.

"teachers of good things" - According to New Testament Greek scholar Donald Gee, *teachers of good things* is "a single compound word...The word...implies nothing more than informal teaching by word and example, since the content of the instruction in verses 4-5 has to do with being a model, godly wife."<sup>3</sup>

The subject of women teaching is one of no small consequence or controversy. While women are the spiritual equals of men in Christ, men and women have different roles in the Church - as determined by God in His Word. Women are *not* to teach men, but they *ought* to teach children and other women.

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<sup>3</sup>Donald Gee, *1 and 2 Timothy, Titus*, p. 186.

### Women are *not* to teach men...

1 Timothy 2:11 Let a woman learn in silence with all submission.

1 Timothy 2:12 And I do not permit a woman to teach or to have authority over a man, but to be in silence.

Women are not to teach men in the Church. That means, among other things, that you cannot have a woman pastor! Besides what you read here, in the pastoral epistles you learn that pastors are elders, and elders are men. Remember, it's not that women are less spiritual; it is simply not in God's design for His Church for them to teach or to have authority over men.

### Women *are* to teach children...

2 Timothy 1:5 ...I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

Timothy was taught the fundamentals of the Bible by his mother and his grandmother.

### Women *are* to teach other women...

According to our verses in Titus, older women *do* teach younger women. But, remember, the word for "teach" implies informal teaching by *example* and *exhortation*. A mature Christian woman is one who teaches younger women by her successful example and sincere exhortation the certain very specific domestic behaviors listed in verses four and five. As Warren Wiersbe says, "The godly older women have the responsibility of teaching the younger women how to be successful wives, mothers, and housekeepers; ...the younger women have the responsibility of listening and obeying."<sup>4</sup>

The certain very specific things they are to *example* and then *exhort* are in verses four and five:

Titus 2:4 that they admonish the young women to love their husbands, to love their children,

You probably love your husband; you certainly love your children. Why, then, must you be "admonished" to love your husband and your children? Think of the context: The Scripture is telling women to be domestic. Stay at home wives and mothers face an incredibly lonely, often discouraging, task with very little external rewards. Add

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<sup>4</sup>Warren Wiersbe, *The Bible Exposition Commentary*, p. 265.

to that the personal and the financial pressures of our society and you have a situation in which women need to be encouraged to go on *showing* their love for their husbands and children by staying home and fulfilling their domestic responsibilities.

Titus 2:5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

"discreet" - This is our word "sober" again. Women, too, are to lead disciplined lives.

"chaste" - This means "pure of mind and heart." Carefully guard what you allow to influence you.

"homemakers" - The KJV translates this "keepers at home." Caring for and guiding the house are what is intended. The woman is to be the manager of the affairs of the house.

"good" - She is kind towards the members of her household.

"obedient to their own husbands" - Marriage puts a woman into voluntary submission to her own husband. Remember, women are the spiritual equals of men...But when they say "Yes" to marriage, they agree to voluntarily submit to the leadership of their husband.

"that the word of God may not be blasphemed" - Women who refuse to follow God's design for their life give outsiders cause to blaspheme God's Word, since they see it having no effect on those who profess to be Christians.

Grace teaches men to be disciplined and women to be domestic...

If you are a man in Christian leadership, grace teaches you to be *diligent*...

Titus 2:7 in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility,

Titus 2:8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

Titus 2:15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

Titus, and the other men raised-up in leadership, were to be examples. "Pattern" is our word *type*. The word originally meant "an

impression made by a die." Titus was to live so that his life would be like a spiritual die that would impress itself on others. According to the remainder of verse seven and verse eight, this involved good works, sound doctrine, and carefully considered speech. Titus would need to be diligent in good works, in God's Word, and in his godly words.

Verse fifteen is a summary of the diligent Christian leader. He is to "speak," or "teach," "these things" - Scriptural principles. His teaching has the effect of "exhorting" and "rebuking." Those who are walking with the Lord are exhorted, that is, encouraged; those who are disobeying God are rebuked. His "authority" is in the Word he teaches and in the position he holds.

"Let no one despise you" is an interesting phrase. It is a reminder to the believers that God has ordained leaders in the Church and, so long as they remain biblical, they are to be heard and heeded. Grace teaches men in Christian leadership to be diligent in their appointed task.

## #2 Grace Teaches You How To Work As A Believer Should Work In This Present Age (v9-14)

The believer at work comes into view. Grace should make a difference in the workplace.

Titus 2:9 *Exhort* bondservants to be obedient to their own masters, to be well pleasing in all *things*, not answering back,

Titus 2:10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

Paul was writing to slaves. What he tells them is applicable to anyone today, man or woman, who works. If you work you are to be:

"obedient" - Do what your employer asks within the law and within his rights.

"well pleasing in all things" - Do satisfactory work, both in effort and attitude.

"Not answering back" - Don't argue.



"Not pilfering" - Pilfering is petty theft. This would include small material items as well as immaterial things like your time.

"Showing all good fidelity" - Demonstrate that you can be trusted.

Grace teaches you to be a good employee so that you "may adorn the doctrine of God our Savior in all things." You make your testimony about Jesus attractive by your witness as an employee. Grace should affect the way you work.

In verses eleven through fourteen Paul launches into the theological discussion about grace that is the basis for his exhortation to us to be students of grace. He tells us that grace redeems us, that grace reforms us, and that grace rewards us.

#### *Grace redeems us...*

Titus 2:11 For the grace of God that brings salvation has appeared to all men...

Titus 2:14 who gave Himself for us, that He might redeem us from every lawless deed...

God's grace brought salvation to lost mankind through the life, death, and resurrection of Jesus Christ. This salvation is for all men who receive it. Gordon Fee translates this phrase, "what has appeared is grace from God that offers salvation to all men." There is a universal need, and in Jesus there is a universal remedy for all who will believe. Jesus "gave Himself for us," which means that He became your substitute on the Cross. "redeem" means "to set free by paying a price." We were all the slaves of sin and could never set ourselves free; but Jesus gave Himself as the ransom for our sins. By His death He met the just demands of God's holy law, so that God in His grace could forgive and free those who believe on Jesus. We have been redeemed from "every lawless deed," which simply put means that sin no longer need master our lives. That brought Paul to his second point about grace,

#### *Grace reforms us...*

Titus 2:12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age...

Titus 2:14 ... and purify for Himself *His* own special people, zealous for good works.

The same grace that redeems you also reforms your life and makes you godly. As we have seen, we are taught by God's grace to behave in a way that is consistent with being saved by grace.

To do this we must first "deny ungodliness and worldly lusts." The verb means we do it once and for all. Then we are to pursue certain things to replace ungodliness and worldly lusts: "live soberly, righteously, and godly in this present age." "Sober" is our word self-mastery; this emphasizes your relationship to yourself. "Righteously" emphasizes your relationships with other people. "Godly" speaks of your relationship to your Lord.

Grace reforms us because it is God's intention to purify us as "His own special people" in order that we might, through our "good works," proclaim His glory to others who are yet lost in their sins.

Grace *rewards* us...

Titus 2:13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

You are to be looking for Jesus to return! It is your "blessed hope." The One Who is returning, Jesus, is God. There is only one article in the original Greek text: "The great God and our Savior, Jesus Christ."

When the Lord returns for His Church, He has promised He will reward you for how you lived in "this present age." Grace will reward you!

Conclusion

Grace *saves* you...*grace supplies* you...*grace sustains* you...and *grace schools* you.

In verse ten we read that believers are to "adorn the doctrine of God our Savior in all things." The word "adorn" was used of a jeweler placing a precious gem in just the right setting to reveal its best features and full beauty.

*You* are God's precious jewel! When you are properly set, you reveal Jesus Christ to the world.

Your "setting" may not seem all that attractive to you. God's grace makes *any* setting beautiful!