

## Bibles???

### The Word of God is the Absolute Truth and the Final Authority

We are going to continue our study through Paul's epistle to Titus –

We are going to do chapter two this evening, it is a very important chapter because Paul is going to discuss how a Christian should act and be in their life here on earth.

We must remember that how we live is a reflection upon what we believe. If we are Christians then our life should reflect Christ.

Let's pray...

[Tit 2:1-15 NKJV] 1 But as for you, speak the things which are proper for sound doctrine: 2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience; 3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things-- 4 that they admonish the young women to love their husbands, to love their children, 5 [to be] discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. 6 Likewise, exhort the young men to be sober-minded, 7 in all things showing yourself [to be] a pattern of good works; in doctrine [showing] integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. 9 [Exhort] bondservants to be obedient to their own masters, to be well pleasing in all [things], not

answering back, 10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things. 11 For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 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. 15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

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Paul is writing this letter to encourage this young man Titus – who was left behind on the island of Crete to address some of the problems that were occurring within the church there.

And we learned from our study last week that the Cretans happened to be very, very worldly – one would say they were barbaric in their behavior.

They had a bad testimony!!!

In fact Paul quoted one of their own philosophers - who said that Cretans are always liars; they are evil beasts and lazy gluttons.

They were all into themselves.

**[Tit 2:1-15 NKJV] 1 But as for you, speak the things which are proper for sound doctrine:**

The chapter begins with the words addressed specifically to Titus and the elders that he was to appoint.

But as for you,

Paul wants to make a contrast between the false teachers / these deceivers that were infiltrating the groups of believers in Crete and leading them astray –

**Turn back to the end of chapter one –**

Paul doesn't want them to be like these guys -

**[Tit 1:15-16] 15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. 16 They profess to know God, but in works they deny [Him], being abominable, disobedient, and disqualified for every good work.**

Not only were the false teachers were distorting the gospel of grace – they also had a corrupt character – they said one thing and did completely the opposite.

**1 But as for you (Titus), speak the things which are proper for sound doctrine:**

Note that church – Titus is to teach the people doctrine

This is a word many shy away from today, especially in churches across the United States.

Teaching the church doctrine –

Many people find the idea of church doctrine boring – they find it religious -

And as a result, as churches become more and more seduced by the culture in which we live, a culture which is almost wholly given over to the pursuit of pleasure and entertainment, they forsake their task of teaching and preaching good, solid Bible Doctrine.

They cater to the demand of an audience who seek messages that entertain rather than sound doctrine that inform.

I came across an article in a Christian magazine a few years ago.

It was an article written by a well-known charismatic leader.

He deliberated for a full page about the pointlessness of both preaching and listening to sermons that go beyond mere entertainment.

**His conclusion?**

*People don't remember what you say anyway, so most preaching is a waste of time.*

*And one of the things he said was "People, I've discovered, will forgive even poor theology as long as they are entertained and as long as they get out of the sanctuary before noon."*

How sad –

Paul told Titus to speak the things that are proper for sound doctrine.

He was to consistently use his office as a teacher to lay out for the people the truths that would develop within them a comprehensive understanding of what God says about every area of life.

Titus is to give himself to the steady and consistent instruction of God's whole counsel.

Not only the Old Testament or not only the New Testament or not simply his favorite books and events in scripture.

The whole council of God.

That was his objective - to work his way through the Word of God in his ministry on Crete.

You see, by teaching through the Bible, people not only have an opportunity to hear all of it, in its proper context, but they also have a chance to see what God says about everything.

Church - this is the same thing that Jesus commands us in His Great Commission.

**[Mat 28:19-20 NKJV] 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, [even] to the end of the age." Amen.**

**All things that I have commanded you – not only the ones you agree with!**

While the other guys were teaching legalism and fables – Titus, stick to the Word of God.

And after telling Titus to speak the things that are proper for sound doctrine, Paul then provides Titus with a few areas that he needs to highlight.

The first one being the conduct of the older men in the church.

**2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience;**

When Paul refers here to older men – he is referring to the character of older men who are mature in Christ.

He is not saying that every older man is going to have these traits – as they do not come automatically with age.

As their relationship with Christ grows, as they absorb the sound doctrine that is being taught – that sound doctrine will become evident by their conduct.

These words picture a person who's clear-headed, moderate in his lifestyle, respectful of authority and worthy of respect in his behavior.

This is an old guy whose faith in Christ is solid and his devotion to the Body of Christ is consistent and determined.

And what Paul is saying to Titus is that he should take advantage of these older men so that they can provide a godly example to the younger believers.

**3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—**

I asked you to make a note of - not slanderers – this means that the older women are not to get together for the sole purpose of putting down other individuals in the church – this included gossip as well.

The word slander is the word for devil.

And when one slanders – that person is doing the work of the devil.

They were also supposed to be not “given” to much wine – the Greek word that is used here for given is the word for bondage.

This is a much stronger word for given than Paul uses when he wrote his letter to Timothy regarding deacons – that they not be given to wine.

So they should be slanderers, they shouldn't be drunks – but they do have a responsibility – and that is to teach a good thing,

And we are going to see in the next few verses what constitutes a good thing.

**4 that they admonish the young women to love their husbands, to love their children, 5 [to be] discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.**

The older women were supposed to admonish the younger women – to love their husbands and their children.

The word that is used for admonish here is interesting here – because it means to restore to a right state of mind.

You see, Paul knew that many of the younger women who were coming to Christ in Crete had already been taught to reject the classic role of wife and mother in favor of some worldly idea of success.

Paul is not saying that women cannot have careers or interests outside the home – he is saying that neglecting and shunning the role of wife and mother is the wrong course for a young women to take.

**"discreet"** - This is the word "sober" again. We see it over and over again in this letter to Titus. This speaks of living disciplined lives.

**"chaste"** - This means "pure of mind and heart." She is careful to guard what she allows to influence her.

**"homemakers"** – 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.

When a husband and wife love and serve one another, and raise their children as the Word of God counsels – it provides an example to the world that is an incredibly powerful testimony to Christ.

**6 Likewise, exhort the young men to be sober-minded,**

Just like the young women were supposed to be discreet – we have the same exhortation directed at the young men.

They are to be sober-minded – living disciplined lives.

**7 in all things showing yourself [to be] a pattern of good works; in doctrine [showing] integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of 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.**

This involved good works, sound doctrine, a seriousness of attitude, and sound speech that no one—not even the enemy—could condemn.

Titus had to be more than a teacher, he also had to be an example. His guidance to others could not be taken seriously if he himself was not walking after the Lord.

When I was being disciple – my pastor told me the following,

It is not easy to pastor a church. You do not punch a clock, yet you are always on duty. You must be careful to practice what you preach; you must be the same man in and out of the pulpit.

Hypocrisy in speech or conduct will ruin the ministry you have been called to do.

No pastor is perfect, just as no church member is perfect, but he must strive to be the best example possible.

And that is what Paul is exhorting Titus to do – to strive to be the best example possible.

We must guard our walk and the words that we speak because whether we realize it or not, our example leaves an impression on others.

**9 [Exhort] bondservants to be obedient to their own masters, to be well pleasing in all [things], not answering back, 10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.**

In a word, what Paul is telling Titus here is that servants are to serve!

How? In any way their master requires.

And they aren't just to be obedient to the letter of the master's law – but to the spirit of it!

So they don't just sweep the floor but put the sweepings under the rug.

They don't serve with mere eye-service, but to the heart and intent of the master's desire.

They don't talk back. They don't mimic and make fun of the master behind his or her back.

And they don't pilfer – meaning they don't steal items they think they can get away with.

We might argue and say that there is no application here for us because there are no bondservants and slaves running around today.

I would say that today's employee is the servant of today.

If we go to work each day and do it unto the Lord as an act of worship, then our work will be the best that we will be able to do – if we go to work simply to try and please our boss, then we will be prone to cut corners.

Paul says something remarkable at the end of v. 10 – he says that servants can “adorn the doctrine of God.”

The word “adorn” is the same one we get our word “cosmetic” from.

It means to set in an orderly and pleasing manner.

It carries the idea of bringing order to something that was previously chaotic.

You see, Paul sees a godly lifestyle as something beautiful that stands against the stark background of a sin-wrecked and chaotic world.

We can actually attract people to Christ by the beauty of our lives.

In the next four verses, Paul is going to launch into a theological discussion about grace.

He is going to tell us that grace redeems us, that grace reforms us and the grace rewards us.

**11 For the grace of God that brings salvation has appeared to all men,**

People could not save themselves.

God's grace had to bring salvation to lost mankind.

This salvation was not discovered by sinners; it appeared to them via the life, death, and resurrection of Jesus Christ.

God in His grace sent His Son to redeem those in the bondage of sin.

This salvation is for "all men" who receive it

**[1Ti 2:3-6 NKJV] 3 For this [is] good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For [there is] one God and one Mediator between God and men, [the]**

**Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time,**

There is a universal need, and God provided a universal remedy for all who will believe.

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

The same grace that redeems us also reforms our life and makes us godly.

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 our relationship to ourselves.

"Righteously" emphasizes our relationships with other people.

"Godly" speaks of our relationship to our 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.

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

Grace teaches us to expect and prepare for our blessed hope – our reward. That hope is not heaven or glory, but Jesus Himself, face to face, closer than ever.

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

Jesus Christ purified us who were once blemished and unusable, He cleansed us so that we might be His people and if we are His then we are to conduct ourselves in a manner befitting Him.

And that should be a people who are zealous for good deeds, the deeds or works we see here in Titus chapter two.

I am going to conclude with this,

Christ has done so much for us and He continues to work on our behalf every time we sin against Him.

Is it then too much for us to mold our lives after His Word to be that reflection of Him so that others in this world will see and perhaps want to know more about Him.

We are to conduct ourselves as Christians because this is the life we choose to live.

Let's pray...

