

Titus 2

Introduction:

In the first chapter, Paul told Titus he had been left at Crete to set things in order and appoint elders in every city. Paul then listed the qualifications that a man would need in order to be qualified to serve and do the work necessary.

He then contrasted against the elders those who must be withstood and resisted by them.

many **insubordinate**,
idle talkers and **deceivers**,
especially those of the circumcision,
whose mouths must be stopped,
subvert whole households,
teaching things which they ought not,
for the sake of dishonest gain.
Cretans are **liars**, **evil beasts**, **lazy gluttons**
those who are **defiled** and **unbelieving**
their mind and conscience are defiled.
They profess to know God,
but in works they deny Him,
being **abominable**, **disobedient**,
disqualified for every good work.

The elders were appointed to stop the mouths of such people. The evangelists were to help them set things in order. Paul will now move to the role Titus will play as an evangelist in a local church.

1 But as for you,

Paul uses *de* and not *alla* to contrast the role Titus has been given. Since the Cretans tended toward immorality and laziness, they needed to be rebuked sharply about the type of life they should be living in contrast to those around them. Since the false teachers professed to know God but all their works denied it, making them reprobate, Titus needed to keep himself above all of this. The gospel was created by God to help those who are victims of such things to grow out of them and the evangelists hold a critical role. Titus must be different from the false teachers and complacent Cretans.

Speak the things which are proper for sound doctrine:

The term speak is not the deeper *lego*, which emphasizes the meanings of the words used, but *laleo* the words themselves. Hence this is not simply preaching, but in all his conversations even when he is not preaching. He is to speak in his preaching and in his personal life things that are proper. With the demonstrative pronoun, the sound doctrine is brought into daily life, but only for “things” that are “*proper*” for sound doctrine.

prepo, ... 1. on the eye, *to be clearly seen, to be conspicuous, ... to be distinguished in or by a thing*, 2. on the ear, ... *cry sounds loud and clear...* 3. on the smell, *to be strong or rank, II to be conspicuously like, to be like, to resemble*, III. *to be conspicuously fit, to become, beseem, suit*, c. dat. ... 2. often in part., *which is seemly, fitness, propriety*, 4. *it is fitting, it beseems*, (Liddell & Scott, Greek Lexicon 4241)

Titus is to speak of things that are clearly seen, are conspicuous, and distinguished in sound doctrine. There are things that stand out in sound doctrine for being seemly, fitting and having propriety. Peter spoke along the same line.

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation. 1Pet. 2:11-12

Christians need to be conspicuous in good works and have honorable conduct. Titus is to preach things that will cause the members to stand out in a becoming, seemly and fit way. In order that the lives of the Christians in Crete will be a positive advertisement of what Christianity can do for people. This is one of the first steps any Christian is to take.

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. 2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Rom. 12:1-2

There is a powerful contrast in the Scriptures between the lifestyle of our parents and culture and the lifestyle of sound doctrine.

And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear; 18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, 1Pet. 1:17-18

All Titus' words, whether formal in the pulpit, or informal in casual conversations is to lead those in Crete to stop living the aimless conduct from their fathers, to stop being fashioned according to the world they had come from, to renew their minds with the true teachings of the Scriptures that will make them so strikingly different from the other people in their community that they will indeed be conspicuous and stand out from the rest.

Paul broke down the church there into four categories. Older men and older women, younger women and younger men. For each of these groups there are specific things they must do to be conspicuous, standing out in an exemplary way based on their fulfillment of sound doctrine. These will be the things Timothy is to be speaking about.

Older Men

be sober
reverent
temperate
sound in faith
in love
in patience

Older Women

reverent in behavior
not slanderers
not given to much wine
teachers of good things
admonish the young women

Young Women

love their husbands
love their children
be discreet
chaste
homemakers
good
obedient to their own husbands

Young Men

be sober-minded

This will make them different from the others, but different in a good and positive way. A way that makes them conspicuous, makes them stand out as a seemly and fit person. This is what “sound doctrine” produces. Only those things coming directly from Scriptures are sound doctrine. They must not be mixed or modified by the teaching of men. Evangelists like Titus should be seeking to convey the teachings of the Scriptures into a healthy lifestyle for the brethren.

2 that the older men

While this is the same root as the term for the office of elders, it is the general word for an older or aged man. It is used three times in the New Testament. Once in the gospel of John where Zacharias states that he is an old man and needs a sign to prove that he could have a son. It is also used by Paul in the book of Philemon where he calls himself Paul the aged, and here in Titus. The only passage that gives an age between old and younger is given in the matter of Rehoboam.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king. 1Kg. 14:21

6 Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, “How do you advise me to answer these people?” ... 8 But he rejected the advice which the elders had given him, and consulted the young men who had grown up with him, who stood before him. 1Kg. 12:6,8

Rehoboam was 41 when he became king and spoke to the elders who had served with his father. He rejected the counsel of the elders in favor of the counsel of the “*young men*” who had grown up with him. Hence the line between youth and old age is at least after the age of 41.

Clearly, these are men who are old enough to be elders. They have lived enough of their lives to have gleaned the wisdom of age. Whether that has brought them into the things proper to sound doctrine will depend on what they have learned and become wise regarding.

be sober,

This is the same word as used in the qualifications for the elder in 1Tim. 3:2.

“nephaleos ...sober, temperate, abstinent in respect to wine, etc.; in N.T. met. vigilant, circumspect...” (Harpers Analytical Concordance op. cit., p 277)

“nephaleos ... (fr. nepho), sober, temperate; abstaining from wine, either entirely... or at least from its immoderate use:... (in prof. auth., esp. Aeschyl. and Plut. of things free from all infusion or addition of wine, as vessels, offerings, etc.)” (Thayer, p 425: 3524)

In these definitions we see the etymology of the word. It original meant completely free from wine. Since wine clouds both the mind and judgment, those who completely abstain from it are temperate and thus always sober, vigilant and circumspect. Over time the word gradually moved from judgement not clouded by wine to sober judgement period. Used here, it means someone who will not allow anything to cloud their judgment. As a mind free from the effects of alcohol is sober and capable of seeing things clearly, so also is the mind that is free from all lusts of the flesh and eyes and all illusions the pride of life can create. These older Christian men are to be taught to be conspicuous and to stand out in respect to their abstinence from wine, and their temperance and sobriety as a result of it.

reverent,

This is the same word Paul used as a qualification for deacons as well as the wives of elders and deacons (1Tim 3:8, 11). It is a multifaceted term making it impossible to find a single English word.

A thing is *semnos* if the signs of a higher order may be detected in it. In man the orderliness perceived in his attitude and behavior is felt to be *semnotes*, with an ineffaceable trend toward seriousness and solemnity. ... In 1Tim.. 2:2 *semnotes* is used alongside *eusebeia*. the one is the piety expressed in respect for the orders, the other is the corresponding “serious and worthy conduct.” (Kittel, Vol 7, P. 191-196).

semnos has a grace and dignity not lent him from earth; but which he owes to that higher citizenship which is also his; being one who inspires not respect only, but reverence and worship. In profane Greek *semnos* is a constant epithet of the gods ... It is

used also constantly to qualify such things as pertain to, or otherwise stand in any very near relation with, the heavenly world. ... From all this it is plain that there lies something of majestic and awe-inspiring in *semnos* ... *semnos* is one who, without in as many words demanding, does yet challenge and inspire reverence and, in our earlier use of the word, worship, the word remaining true to the *sebo* with which it is related. ... How to render it in English is not very easy to determine. *semnos* Here too it must be owned that 'grave' and 'gravity' are renderings which fail to cover the fall meaning of their original. ... the word we want is one in which the sense of gravity and dignity, and of these as inviting reverence, is combined; a word which I fear we may look for long without finding. (Trench's NT Synonyms)

Our translators struggled with the term giving the following different words: *reverent* (NKJV); *grave*, (ASV); *dignity*, (NASU); *dignified*, (ESV); *worthy of respect* (NIV). AS "strangers and sojourners" on earth (Heb. 13:13-16; 1Pet. 2:11), with our "citizenship is in heaven" (Phil. 3:20), it is obvious that the sound doctrine will create within us a different attitude than that of the Cretans.

If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. 2 Set your mind on things above, not on things on the earth. 3 For you died, and your life is hidden with Christ in God. Col 3:1-4

We must all "walk by faith and not by sight." While looking at the "unseen of eternity," instead of "the temporary" things we seen here, we will fulfill the conditions of reverence (2Cor. 5:7; 4:16-18).

temperate,

"sophron ...a. of sound mind, sane, in one's senses, ...b. curbing one's desires and impulses, self-controlled, temperate, [R. V. soberminded]..." (Thayer, p 613: 4998)

"sophron ...to behave in a sensible manner,' ... pertaining to being sensible and moderate in one's behavior - 'sensible, sensibly, moderate, moderately.' (Greek-English Lexicon NT: 4998)

sophron sophroneo sophrosune It denotes a. "the rational" in the sense of what is intellectually sound (opp. *mania*) b. "rational" without illusion", ... It can also mean c. "rational" in the sense of purposeful, ... 2. Another sense is d. "discretion" in the sense of moderation and self-control, ... e. "discretion" as prudent reserve, ... Another sense is f. "modesty" and decorum, Then there is g. "discretion" as discipline and order politically, ..." (TDWNT Kittel 4998)

While being sober reveals our ability to remove and control what might hinder us from seeing things clearly, this word describes the mind itself. When nothing else clouds the mind, can he reason *sensibly, moderately*, and think *rationally* and *without illusion* regarding sound doctrine? All older men must be able to use Scripture to make sensible and rational assessments and decisions.

Such a man never assesses things on his own subjective reasoning. He knows it is not in man that walks to direct his own steps.

Trust in the Lord with all your heart, And lean not on your own understanding; 6 In all your ways acknowledge Him, And He shall direct your paths. 7 Do not be wise in your own eyes; Fear the Lord and depart from evil. Pr. 3:5-7

Scripturally, rational and sensible decisions are made on an entirely different basis. What is "intellectually sound" and "without illusion" in the spiritual realm is far different than what might be considered such in the material realm. With sound doctrine, one is only "sober minded" when God is directing his path and every thought in obedience to Christ.

For the weapons of our warfare are not carnal but mighty in God for pulling down strongholds, 5 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ, 2Cor. 10:4-6

Before becoming a Christian we all walked in the futility of of our minds. Hence only scriptural answers and reasoning is sound.

This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, 18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the hardness of their heart; Eph 4:17-19

Titus is to exhort older men to be working toward this end.

sound in faith, in love, in patience

The verb “*sound*” is a present active participle. A participle defined as a verbal noun. It takes the action of a verb and changes it into a noun. Thus when, I am running (action verb) I become a runner (active participle). When the runner is hit by a car, we translate the action of running into the person doing it. It is difficult for us to do that with the word *sound*, since we don’t really see it as a verb but a state. Literally, I am well, I am *sound*, I am healthy. We can’t say it as an action verb, but it is an action.

“hugiaino... to be sound, to be well, to be in good health prop ... metaph. is used of one whose Christian opinions are free from any admixture of error... the sound i. e. true and incorrupt doctrine...” (Thayer, p. 634; 5198)

The meaning of “*to be sound*,” “*to be well*” is passive. Even though it is active here, we don’t have a way to say it in an active sense in English. Yet it is a present active participle. Hence it is a continuous state in which the action of being healthy is turned into the person. After we have grasped the meaning of *sound* and the context of a participle, we have to move it from the physical realm and our body to the spiritual realm and our soul. The *sound* doctrine is taken within and changes us into the person who continually manifests it as a “*sounder person*” or a “*sounding person*.”

There are three areas where this continual soundness needs to be manifested in life: In faith, in love and in patience.

In faith

Their faith in God should be *sound*, it should be in good health. This requires a good food source.

Therefore, laying aside all malice, all guile, hypocrisy, envy, and all evil speaking, 2 as newborn babes, desire the pure milk of the word, that you may grow thereby, 1 Pet. 2:1-2

For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. 13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe. 14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil. Heb. 5:12-14

Those who spend their time meditating on unhealthy food (i.e. false teaching, fables) will not have a healthy faith. Those who do not eat regularly and properly are not going to have a healthy faith. A healthy faith is genuine and sincere.

As I urged you when I went into Macedonia-- remain in Ephesus that you may charge some that they teach no other doctrine, 4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. 5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 6 from which some, having strayed, have turned aside to idle talk, 1 Tim. 1:3-6

Older men need to be conspicuous in their faith and trust in God, Christ and His word. They need to believe and be confident about all the teachings of the Bible. They need to have a full confidence that their life is the right life. A healthy faith, a vital one, one growing and strengthening. A life that is an advertisement of what healthy faith truly is.

12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. 13 Till I come, give attention to reading, to exhortation, to doctrine. 14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 1 Tim. 4:12-16

Sadly, when older men allow the wisdom of this age to creep into their thinking it creates an unsound faith. When we use science and common sense, along with the Scriptures it can overthrow soundness.

in love,

*“agape,... a purely bibl. and eccl. word... in signification it follows the verb *agapao*; consequently it denotes 1. *affection, good-will, love, benevolence*:... Of the love of men to men; esp of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed:... of the love of men towards God... of the love of God towards men... of the love of God towards Christ;... of the love of Christ towards men:...”* (Thayer, p. 4-5; 26)

Older men are also to be healthy in their love. They are to manifest a love that advertises the beauty and loveliness of the gospel teaching. They are to carry this love everywhere they go, from their closest friends to their enemies.

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44 'But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, 45 'that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46 'For if you love those who love you, what reward have you? Do not even the tax collectors do the same? 47 'And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? 48 'Therefore you shall be perfect, just as your Father in heaven is perfect. Mt. 5:43-48

They are to work on these things and stand out in their progress.

in patience;

This is not the patience that keeps one from lashing out in anger (*makrothumeo - longsuffering*). This is the "patience" that keeps one standing firm regardless of the problems that must be faced.

"hupomone... 1. steadfastness, constancy, endurance... in the N. T. the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings... 2. a patient, steadfast waiting for... 3. a patient enduring, sustaining..." (Thayer, p. 644; 5281)

These older men are also to stand out in the good health of their steadfastness. They are solid. Their faith is strong, their steadfastness is solid, they manifest a demeanor of patient steadfastness that even under the greatest of trials you can see in them a strength and power that gives no cause for doubt or concern on the part of those who are looking up to them.

If you faint in the day of adversity, your strength is small. Prov. 24:10

The last thing people in the world and people in the church need is an older man who cannot remain steadfast during times of severe trial and tribulation.

Truly God is good to Israel, to such as are pure in heart. 2 But as for me, my feet had almost stumbled; my steps had nearly slipped. . . .12 Behold, these are the ungodly, who are always at ease; they increase in riches. 13 Surely I have cleansed my heart in vain, and washed my hands in innocence. 14 For all day long I have been plagued, and chastened every morning. 15 If I had said, "I will speak thus," behold, I would have been untrue to the generation of Your children. 16 When I thought how to understand this, it was too painful for me-- 17 Until I went into the sanctuary of God; then I understood their end. . . .21 Thus my heart was grieved, and I was vexed in my mind. 22 I was so foolish and ignorant; I was like a beast before You. 23 Nevertheless I am continually with You; you hold me by my right hand. 24 You will guide me with Your counsel, and afterward receive me to glory. Ps 73:1-2; 12-17; 21-24

It is essential that we keep our faith and steadfastness healthy. Keep it conspicuous in its stability and solid nature.

3 the older women likewise,

"presbutis... an aged woman..." (Thayer, p. 536)

This term is simply the feminine of the same term for older men. Again, the age is not specifically given. It is the time when youth is left behind and an older and more mature state has begun. He uses "likewise" to repeat all that was said before:

"hosautos... in like manner, likewise... as often in Grk. writ. the verb must be supplied from the preceding context... I Tim. 2:9..." (Thayer, p. 682; 5619)

Just as Titus was told to make certain all his conversations and preaching regarding how God's people are to be conspicuous in their community as upholding that which is fitting and honorable is now applied specifically to the older women. They are to rise about the teachings of their generation and stop doing things only because they were taught them from their fathers and the traditions gained at home. They are to assess their lives after the manner here spoken of and not after the nation they live in.

This is important for us today as well. Our nation is full of traditions regarding women and their role that have no basis in the gospel and have no right to be believed and acted upon by women. Paul will paint the right picture.

that they be reverent in behavior,

While the inner qualities of the older men are to be inferred by their behavior, the older women's "*behavior*" will manifest the inner qualities.

"katastema... (kathistemi),...[demeanor, deportment, bearing], Titus 2:3..." (Thayer, p. 337)

"kathistemi... (prop. to set down, put down), to set, place, put: ... Mid. to show or exhibit one's self; come forward as:..." (Thayer, p. 314)

The root meaning of this term is that which one exhibits oneself to be, that which they set come forward as, that which they show. It is therefore their demeanor, their bearing. Older women are to very concerned that they always show or exhibit themselves to be reverent. Their demeanor and deportment under all circumstances is for them to be reverent.

The reverence (*semnos*) of the older men reveals the higher view of one who has set his mind on things above and looks at everything from the context of eternity. This "reverence" is an entirely different Greek word "*hiero-prepes, (prepo)*". As can be seen by the definitions, this word is much more difficult to translate since it is only used here in the New Testament.

The root word "*prepo*" is used of things that stand out and are conspicuous. They are the highest example of whatever is under consideration in their behaviour.

"prépō. 1. to stand out, to be conspicuous, to be eminent; 2. to be becoming, seemly, fit..." (Thayer, p. 535; 4341)

The quality that they are to stand out as they manifest it is the Greek word for "*sacred.*" It is sacred because it is connected to God and is to be devoutly revered.

"hieros... sacred, consecrated, pertaining to God... sacred Scriptures, because inspired by God, treating of divine things and therefore to be devoutly revered,..." (Thayer, p. 299)

Hence the older women are to be taught to be conspicuous in their behavior regarding the sacred and the holy:

"hiero-prepes, (prepo) beseeming a sacred place, person or matter, holy, reverend, (Liddell & Scott NT: 2412)

"hieroprepes... (fr. Hieros, and prepei it is becoming), befitting men, places, actions or things sacred to God; reverent;..." (Thayer, p. 299; NT: 2412)

hieroprepes from *hieros*, "sacred," with the adjectival form of *prepo*, denotes "suited to a sacred character, that which is befitting in persons, actions or things consecrated to God," Titus 2:3, (Vine's Expository Dictionary NT: 2412)

Although the definitions give us a starting point, they are not very comprehensive. How does one "*act like a sacred person?*" What is "*beseeming a sacred place.*" How do "*actions or things sacred to God*" become conspicuous

Since this word is only used here in the NT there is no where else we can go to find examples. If an older woman *stands out* and *is conspicuous* in her attitude and feelings toward what is *sacred*, what will we see? How would an evangelist preach on this quality? We have seen *sacred* in the definition of *holy* and *consecrated*, regarding the temple and regarding Scripture so we know its scope will focus on things connected to our Holy God. The two uses of "sacred" in the NT are helpful.

Do you not know that those who perform sacred services eat the food of the temple, and those who attend regularly to the altar have their share from the altar? 1Cor. 9:13

that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 2Tim. 3:15

Under the Old Covenant the things offered on the altar were sacred and all the services surrounding the work in the temple was also sacred. Only the priests could approach it without death yet they had to be cautious. Nadab and Abihu died because they were not conspicuous regarding that which was sacred, for in offering profane fire they were not manifesting the proper reverence.

Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, which He had not commanded them. 2 So fire went out from the Lord and devoured them, and they died before the Lord. 3 And Moses said to Aaron, "This is what the Lord spoke, saying: 'By those who come near Me I must be regarded as holy; And before all the people I must be glorified.'" So Aaron held his peace. Lev. 10:1-3

Perhaps the most comprehensive way of being conspicuous in sacred ways is in her attitude to the “sacred” Scriptures. Take Peter’s words for an example.

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment be merely outward — arranging the hair, wearing gold, or putting on fine apparel — 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. 1Pet. 3:1-6

It is obvious that her attitude toward her “own husband” will reflect her attitude toward sacred ways where it is most difficult to do. If she cannot manifest chaste respectful and modest behavior with fear/reverence, then she is not reverent. If she cannot be modest in her clothing, if she is not focused on the hidden person of her heart, manifesting a gentle and quiet spirit which is precious to God then she is obviously not reverent. If she cannot treat her husband as her Lord, she is not reverent.

A real sticking point in today’s culture are the words the Holy Spirit inspired Paul to say regarding her demeanor when the church is gathered together for worship.

Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. 35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church. 36 Or did the word of God come originally from you? Or was it you only that it reached? 37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord. 38 But if anyone is ignorant, let him be ignorant.

1Cor. 14:34-38

in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works. 11 Let a woman learn in silence with all submission. 12 And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman being deceived, fell into transgression. 15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control. 1 Tim 2:9-15

An older woman manifesting these qualities will stand out! Her meek and quiet spirit which is of great price in the sight of God will be another great conspicuous matter of being sacred.

Who can find a virtuous wife? For her worth is far above rubies. 11 The heart of her husband safely trusts her; So he will have no lack of gain. 12 She does him good and not evil All the days of her life. ... 25 Strength and honor are her clothing; She shall rejoice in time to come. 26 She opens her mouth with wisdom, And on her tongue is the law of kindness. 27 She watches over the ways of her household, And does not eat the bread of idleness. 28 Her children rise up and call her blessed; Her husband also, and he praises her: Pr. 31:10-12; 25-28

Everything in the Sacred Scriptures regarding her role and attitude will manifest her reverence. The teachings of Prov 31, the teachings on the man/woman relationship, the teachings of her submission as a wife to her husband. Added to these specific things would be all the other commands in the gospel. The command to control her temper, the command for her to put to death her lusts. To be pure and holy, and to live all the things she will be teaching the younger women.

not slanderers,

This is the same term as found in the qualifications for the wives of elders and deacons in Timothy. The word “slander” is used for words that falsely accuse. Either based on assumption, ignorance, or out of hatred and malice. The motive behind the false accusation is not the critical thing. It is the lack of caution that would allow someone to say something that wasn’t true.

“diabolos... prone to slander, slanderous, accusing falsely... a calumniator, false accuser, slanderer... In the Bible and in eccl. writ ho diabolos is applied... to the one called in Hebr. ... ho satanas (Q. V.), Vis Satan, the prince of demons, the author of evil, persecuting

good men... estranging mankind from God and enticing them to sin... the malignant enemy of God and the Messiah..." (Thayer, p. 135; 1228)

"*diabolos*, an adjective, slanderous, accusing falsely, is used as a noun translated "slanders" in I Tim. 3:11, where the reference is to those who are given to finding fault with the demeanor and conduct of others and spreading their innuendos and criticisms in the church;..." (Vine Vol 4 p 39; NT1228)

There is a great need for the older women to pose a good example in this realm. It is a sin that people are prone to, but which our society (at least Hollywood) has laid primarily at the feet of older women. The Bible seems to concur with this since of its 39 uses in the NT, 35 are of the devil, 2 are of wicked sinners, and twice it is used of women. Here, and in the qualifications for the elders and deacons wives.

A women in a position of influence, as all older women are to the younger women who are looking at them and seeking to imitate them must be very concerned about this sin. It is something so easily done and so damaging.

When speaking of God's desire that younger widows marry, he described the the damage that can be done, when people have too much time and talk too much.

And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not. I Tim. 5:13

Proverbs also speaks of the damage of words.

Like a madman who throws firebrands, arrows, and death, 19 Is the man who deceives his neighbor, and says, "I was only joking!" 20 Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases. 21 As charcoal is to burning coals, and wood to fire, so is a contentious man to kindle strife. 22 The words of a talebearer are like tasty trifles, and they go down into the inmost body. Prov. 26:18-22

Carrying tales is a penchant for most human beings. There is something about being able to say something bad about another which is particularly appealing to the human race on the whole. The Spirit likens it to a tasty trifle. They are spoken and heard with delight, then go into the innermost part of the heart where they are never forgotten.

A perverse man spreads strife, and a slanderer separates intimate friends. Pr. 16:28:

Perhaps the worst indictment of such things is offered in Prov 6:

These six things the LORD hates, yes, seven are an abomination to Him: 17 A proud look, a lying tongue, hands that shed innocent blood, 18 A heart that devises wicked plans, feet that are swift in running to evil, 19 A false witness who speaks lies, and one who sows discord among brethren. Pr. 6:16-19

These things always lead to discord. When this is done in the church it is an abomination that the Lord hates. She should replace all the above with the law of kindness:

She opens her mouth with wisdom, and on her tongue is the law of kindness. Pr. 31:26

not given to much wine,

Although the words in the NKJ version are the same for the qualifications for the deacons and the older women, there is a very important difference, seen more clearly in the other translations. "enslaved to much wine," (ASV), "slaves to much wine," (ESV). "Slave" or "enslaved" is much more accurate than "not given."

"*douloo*... 1. to make a slave of, reduce to bondage;... a. prop. ... b. metaph. give myself wholly to one's needs and service, make myself a slave to him, I Cor. 9:19; ... to be made subject to the rule of someone... wholly given up to, enslaved to, Tit. 2:3... to be under bondage, held by constraint of law or necessity in some matter, I Cor 8:15..." (Thayer, p. 158)

No older women is to be a servant to wine. But, how can one serve wine? Obviously any form of need or desire that leads one to seek it. In our own culture those who use wine and give their influence to it by using it makes them a servant of wine. Wine is our servant when we use it as prescribed by Scripture.

No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities. 1Tim. 5:23

Timothy had refused to serve wine in any capacity. Yet Paul told him to make wine his servant by using a little and only for his stomach's sake. She is not to be a servant to "much" wine.

"*polus*,... *much* used a. Of multitude, number, *many numerous, great... abundant, plenteous*... b. with nouns denoting an action an emotion, a state, which can be said to have as it were measure, weight, force, intensity, size, continuance, or repetition, *much* i. q.

great, strong, intense, large... c. of time *much, long...* d. Neut. sing. POLU, *much*, substantively, i. q. many things... *much*, adverbially, of the mode and degree of an action...
“ (Thayer, p. 529; 4183)

The primary meaning would be an alcoholic, or someone who has to have wine to make it through the day. But it only need be more wine than is customary for reverent and temperate people to drink. In our culture, older woman should drink no wine. Even a single glass in the hand of a women who seeks to be conspicuous as following things that are sacred would be a violation. That single glass could create a moral stain in the eyes others.

teachers of good things--

This compound word is not used anywhere else in Scripture and not found outside of Scripture either. Yet if we look at the two words that make it up, it is clear what is do be done.

“kalodidaskalos... (didaskalos and kalon...) teaching that which is good, a teacher of goodness: Titus 2:3...” (Thayer, p. 322;)

“kalos... Sept for ... beautiful, but much oftener for ... good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;... a. beautiful to look at, shapely, magnificent;... b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: ... c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble... d. honorable, conferring honor...” (Thayer, p. 322)

“didaskalos... a teacher; in the N. T. one who teaches concerning the things of God, and the duties of man; 1;. of one who is fitted to teach, or thinks himself so: ...” (Thayer, p. 144; 1320)

Everything found in the Scriptures is good. But passing on the wisdom from the vain manner of life inherited from her fathers (1Pet 1:13-18) would not be good. It seems from the context that the good here is centered primarily on the things commanded that she teach the younger women.

4 that they admonish the young women

The Holy Spirit emphasizes that there are some very specific purposes both to her own character and to her teaching. You can't teach what you don't know and you can teach what you know well if you can't do it yourself.

“hina... to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;...” (Thayer, p. 302-304; 2443)

Without the listed above qualities, she would be severely hindered from helping the younger women. She must be reverent in her demeanor, so the younger women can have confidence in her ability to guide them. She must never slander and have the law of kindness on her tongue. She must be free from immoderate use of alcohol, and capable of teaching good things she has learned it through her own experiences. Again, no one can teach well if they have not gained them. It is also important to consider the grave responsibility any one who teaches another takes upon themselves.

My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment. 2 For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. James. 3:1-2

If older women want to teach, their conduct must harmonize with sound doctrine. Only in thaty way will they be able to truly adorn the truth.

admonish the young women

She must be able to “admonish” the younger women.

“sophronizo... to make one sophron, restore one to his senses; to moderate, control, curb, discipline; to hold one to his duty... to admonish, to exhort earnestly...” (Thayer, p. 613)

sophronizo To discipline, train to think and act soberly, discreetly, and in moderation. To correct, teach, with the acc. and inf. (Titus 2:4). Complete Word Study Dictionary: NT:4994
sophronizo ... instruct someone to behave in a wise and becoming manner -English Lexicon NT:4994

sophronizo denotes “to cause to be of sound mind, to recall to one’s senses”; in Titus 2:4, RV, it is rendered “they may train” the training would involve the cultivation of sound judgment and prudence. (Vine)

The only way Scriptural way to “*restore one to his senses*,” is to explain and apply the truth Scripture and help these young women see the truth. As noted above, we are all brought up with some of the “*aimless conduct received by tradition from your fathers*,” is to show how different the Scriptures are from the culture and training from the world. No one can rise above the foolish notions they were raised to believe without Scripture. The things she is to teach here are very difficult for younger women to do in today’s culture. They will require sacrifice and effort. They are not the easy or the natural way. Their minds must be disciplined to see these truths.

This is not something we commonly see in the church. It is not organized by elders nor is it often sought out by the younger women. It is a very important responsibility and many younger women have made foolish decisions at a critical time in their lives. They were not taught either because they did not want to be taught, because no one offered to teach them, or because there wasn’t anyone to teach them.

to love their husbands,

Older women are to teach the younger women how to love their husbands. While we might have thought that this was some complicated term made up of *agape* and only revealed in the Scriptures, it is not. It is the common term for love as we all know it.

philandros... loving her husband...” (Thayer, p. 653; 5362)

philandros pertaining to having affection for a husband - ‘having love for one’s husband, having affection for one’s husband.’ ... to train the young women to have affection for their husbands’ Titus 2:4. (from Greek-English Lexicon Based on Semantic Domain.NT:5362)

philandros is common in epitaphs of a wife “loving her husband” (Titus 2:4): ... “Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband, and loving her children, she lived with him unblamably 30 years.” (Vocabulary of the Greek NT [Moulton-Milligan]) # 5362)

Why would a young woman need to be taught this? Isn’t this natural affection something that will last a lifetime and not need any encouragement? Our divorce rate reveals that this is not the case and that something needs to be taught for marriages to stay on a healthy footing. What does a young woman need to learn about loving her husband?

First as described above, all women must be taught the role God has given to her as a wife. They must accept that role God gave to the husband as leader. He may be a poor leader and she may not have a lot of respect for him in the beginning, but she must be taught that her natural affection must be blended with the truths of sound doctrine. So the older women are teaching what they know to be sacred regarding the roles God gave to men and women and to husbands and wives.

Who can find a virtuous wife? For her worth is far above rubies. 11 The heart of her husband safely trusts her; so he will have no lack of gain. 12 She does him good and not evil all the days of her life. Prov. 31:10-12

A woman has to be taught that loving her husband means that she does him only good all the days of her life. She never gossips about him, or seeks to make him look bad in the eyes of others. She always seeks to have people respect him. She must be trained to be patient and longsuffering.

She must learn first to believe, then to trust, and finally to have convictions regarding the importance of submission to her husband.

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct accompanied by fear. 3 Do not let your adornment be merely outward — arranging the hair, wearing gold, or putting on fine apparel — 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. 5 For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. 1 Peter 3:1-7

to love their children,

Once again, the Holy Spirit did not use *agape*, but a derivative of *phileo*. This is not a special word, but the common word for love. Paul did not have a special word for loving

children. Just the common term for being a mother and caring for and being devoted to her children.

philoteknos... loving one's offspring or children..." (Thayer, p. 655; NT:5388)

philoteknos... pertaining to having affection for one's own offspring - 'loving one's own children, one who loves children.' (Greek-English Lexicon Based on Semantic Domain. # 5388)

Most young women only have their own mothers, grandmothers and friends mothers to rely on for how one ought to act on the natural love and affection a young mother has for her children. Often this is not sound doctrine, but the vain manner of life handed down from their fathers.

Few can rise above their culture and upbringing without the guidance of Scripture. How one loves children is subjective until we come to the Scriptures and then it becomes objective. Yet without guidance, some of these concepts are difficult to put into practice. With the short amount of time before children pass through the stage of life where they are most to be influenced, the younger women should look to the older women for counsel and advice. Natural affection reaches its true power only when be guided by Scripture and wisdom.

Especially when Scripture and culture clash as they do today.

Do not withhold correction from a child, for if you beat him with a rod, he will not die. Pr. 23:13

He who spares his rod hates his son, but he who loves him disciplines him promptly. Pr. 13:24

Chasten your son while there is hope, and do not set your heart on his destruction. Pr. 19:18

Foolishness is bound up in the heart of a child; the rod of correction will drive it far from him. Pr. 22:15

The rod and rebuke give wisdom, but a child left to himself brings shame to his mother. Pr. 29:15

Because our society teaches just the opposite, some younger women have been trained that in order to manifest love for their children they must not spank or discipline them. Thus the society teaches younger women to hate their children and call it love. Older women need to be watching for things like this. We need older women to talk to these younger women and train them carefully in this matters. Mothers need to be taught how to properly discipline their children.

5 to be discreet,

Although the translators chose sober (Titus 1:8), temperate (Titus 2:2) and discreet (Titus 2:5), it is the same Greek word in each place. This term is used that was translated "*temperate*" in the older men's qualifications, the "*admonishing*" that the older women are to do to the younger women, and "*sober minded*" in the qualification of young men. It is defined:

sophron ...a. of sound mind, sane, in one's senses, ...b. curbing one's desires and impulses, self-controlled, temperate, [R. V. soberminded]..." (Thayer, p 613: 4998)

sophron ...to behave in a sensible manner,' 88.93) pertaining to being sensible and moderate in one's behavior - '*sensible, sensibly, moderate, moderately.*' (Greek-English Lexicon NT:4998)

sophron sophroneo sophrosune It denotes a. "the rational" in the sense of what is intellectually sound (opp. *mania*) b. "rational" without illusion", ... It can also mean c. "rational" in the sense of purposeful, ... 2. Another sense is d. "discretion" in the sense of moderation and self-control, ... e. "discretion" as prudent reserve, ... Another sense is f. "modesty" and decorum, Then there is g. "discretion" as discipline and order politically, ..." (TDWNT Kittel 4998)

When nothing else clouds the mind, can she reason *sensibly, moderately*, and think *rationally* and *without illusion* regarding sound doctrine? She doesn't lean on her own understanding, but checks with the older women, her own husband and her own inner wisdom.

Trust in the Lord with all your heart, And lean not on your own understanding; 6 In all your ways acknowledge Him, And He shall direct your paths. 7 Do not be wise in your own eyes; Fear the Lord and depart from evil. Pr. 3:5-7

How does a young woman manifest this quality any differently than an older man? The young married woman with children is responsible to keep herself, her husband and her family above reproach. She is careful in her clothing and demeanor and her relationships with other people, especially men. How she spends money, how she uses her time, are all matters of discretion.

As a ring of gold in a swine's snout, So is a lovely woman who lacks discretion. Prov 11:22

The wise woman builds her house, But the foolish pulls it down with her hands. Prov 14:1

Older women are to help teach the younger women, and younger women are to be very concerned that they always manifest a sound mind. Younger women have to curb their desires and impulses and the strong desires that must be controlled. Jealousy, anger, bitterness and depression are not just problems men have. Women must deal with them also. God wants older women to help the younger women cope with these things and overcome them.

chaste,

This term is defined:

"hagnos, ... 1. exciting reverence, venerable, sacred ... 2. pure ... a. pure from carnality, chaste, modest, ... b. pure from every fault, immaculate ..." (Thayer, p. 8; 53)

*"hagnos... originally signifies "that which awakens religious awe"... It is the proper term for "taboo." ... the original meaning is soon softened. It comes to be used simply for things connected with deity. ... "ritually clean"... it refers negatively to the lack of defects arising e.g. from blood guiltiness... contact with corpses, or ... sexual intercourse... this gives rise to the meaning "chaste." the originally purely externally religious concept now acquires a more ethical and inward significance... In this sense it is much used in Hellenism. In civic life *hagnos* is a term of honor denoting the blameless discharge of office... In the NT it signifies "moral purity and sincerity," as in relation to Christ in 1 Jn. 3:3. It demands especially of those who bear office in the community (1 Tim 5:22... Titus 2:5); of the conversation of Christian wives (1 Pt. 3:2) of the pious wisdom which avoids all self-seeking (Jm. 3:17)." (Kittel Vol 1 p. 122)*

Some younger women do not understand modesty and decorum. In today's world, such things are hard to find. The immodesty on television and in the schools hardens some in their thinking.

To keep you from the evil woman, From the flattering tongue of a seductress. 25 Do not lust after her beauty in your heart, Nor let her allure you with her eyelids. Pr. 6:24-25

To deliver you from the immoral woman, From the seductress who flatters with her words, 17 Who forsakes the companion of her youth, And forgets the covenant of her God. Pr. 2:16-17

And there a woman met him, With the attire of a harlot, and a crafty heart. Pr. 7:10

And I find more bitter than death The woman whose heart is snares and nets, Whose hands are fetters. He who pleases God shall escape from her, But the sinner shall be trapped by her. Eccl. 7:25

We have to become humble and seek the truth under every prejudice and conviction. Those untrained by their mothers must recognize this weakness and listen to the older women who seek to retrain them in the demeanor and dress in the Scriptures.

Whose (adorning) let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; 4 but (let it be) the hidden man of the heart, in the incorruptible (apparel) of a meek and quiet spirit, which is in the sight of God of great price.

They need to be trained to be chaste and modest. They need to be trained that they must be free from fault. They need to be warned that grave damage can be done to their credibility by the things they wear and the thing they get involved in.

homemakers,

Once again, because of the environment of our culture, we have to carefully scrutinize both the word and the concept. Like many other words in this section, it is used nowhere else. Our world has changed greatly in the past century. Women seldom worked outside the home at the turn of the century and even during the first half, most women were stay at home moms. Today most women do work outside of the home. This doesn't make it right or wrong, but we need to diligently study the term and concept from the Scriptures.

"oikourgós , ... a keeper. A keeper at home, one who looks after domestic affairs with prudence and care (Titus 2:5 [TR]); (Complete Word Study Dictionary: NT:3626)

oikourgós....watching the house, of a watchdog, Ar. II. as Subst., the mistress of the house, housekeeper, Eur.:—contemptuously of a man, a stay-at-home, opp. to one who goes forth to war, (Liddell and Scott Abridged Greek Lexicon).

oikouros... *oikos*, and *ouros* a keeper;...). prop. *the (watch or) keeper of a house*... b. trop *keeping at home and taking care of household affairs, domestic*: Titus 2:5..." (Thayer, p. 442)

Clearly the main idea of the word is staying at home, working at home, keeping the home, one who watches over and keeps the house. Since house then referred just as much to family as to the structure, we must interpret in that manner. The best commentary on this verse is found in the description of the worthy woman. This is the epitome of a homemaker.

She seeks wool and flax, and willingly works with her hands. 14 She is like the merchant ships, she brings her food from afar. 15 She also rises while it is yet night, and provides food for her household, and a portion for her maidservants. 16 She considers a field and buys it; from her profits she plants a vineyard. 17 She girds herself with strength, and strengthens her arms. 18 She perceives that her merchandise is good, and her lamp does not go out by night. 19 She stretches out her hands to the distaff, and her hand holds the spindle. 20 She extends her hand to the poor, yes, she reaches out her hands to the needy. 21 She is not afraid of snow for her household, for all her household is clothed with scarlet. 22 She makes tapestry for herself; her clothing is fine linen and purple. 23 Her husband is known in the gates, when he sits among the elders of the land. 24 She makes linen garments and sells them, and supplies sashes for the merchants. 25 Strength and honor are her clothing; she shall rejoice in time to come. 26 She opens her mouth with wisdom, and on her tongue is the law of kindness. 27 She watches over the ways of her household, and does not eat the bread of idleness. 28 Her children rise up and call her blessed; her husband also, and he praises her: 29 "Many daughters have done well, but you excel them all."

There is much to be done in the home. The husband, whose primary role is to provide for his own household, will be busy outside the home.

But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. | Tim. 5:8

There are things that must be done in the home that the wife is charged to do. There are things that must be done that the husband is relying on the wife to do. There are things that if they don't get done will lead to great heartache and sorrow. Paul's term here takes all that into consideration and makes these things her chief responsibility. If they don't get done, she will answer to God.

good,

This is the general term used throughout the Scriptures for that which is "good."

"agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy... 4. excellent, distinguished... 5. upright, honorable... upright, free from guile, particularly from a desire to corrupt the people... pre-eminently of God, as consummately and essentially good... The neuter used substantively denotes 1. a good thing, convenience, advantage, ... 2. what is upright, honorable, and acceptable to God..." (Thayer, p. 2-3; 18)

Younger women need to be trained in character and demeanor. They need to be trained in those areas that make others who meet them recognize that they are good. They need to excel in all areas possible to them. They need to be distinguished. They should be pleasant, agreeable, joyful and happy. They should make their home a wonderful place for their husband and children. They should be hospitable and kind.

obedient to their own husbands,

The term "obedient" is defined:

"hupotasso... to arrange under, to subordinate; to subject, put in subjection... mid. to subject one's self, to obey; to submit to one's control; to yield to one's admonition or advice... to obey[R.V. subject one's self...] ... obey, be subject ..." (Thayer, p. 645; 5293)

Younger women need to be trained to be submissive. They need to be taught how to subject themselves and the proper and best means of doing so. All the words of Paul in

Eph 5; and of Peter in I Pet 3; need to be practically applied by the older women in their own lives, and then taught to the younger women by them.

Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror. 1Pet. 3:5-6

Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Eph. 5:24

Wives, submit to your own husbands, as is fitting in the Lord. Col. 3:18

While the world looks at these things as being demeaning, our King has told us it is among the greatest qualities we can possess.

“You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. 26 Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. 27 And whoever desires to be first among you, let him be your slave — 28 just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Matt 20:25-28

But he who is greatest among you shall be your servant. 12 And whoever exalts himself will be humbled, and he who humbles himself will be exalted. Matt 23:11-12

Many husbands do not deserve this submission. It is not something to be earned, but something to be given by faith in the Lord. If the holy women of old were godly because of this submission, so will the holy women of today.

Paul is specific that it is to be their own husband. The term “own” is defined:

“idios... 1. pertaining to one’s self, one’s own; used a. univ. of what is one’s own as opposed to belonging to another... to do one’s own business (and not intermeddle with the affairs of others),... b. of what pertains to one’s property, family, dwelling, country, etc. ... c. harmonizing with, or suitable or assigned to, one’s nature, character, aims, acts; appropriate... 2. private...” (Thayer, p. 296-297; 2398)

The woman is to reverence and submit only to her own husband.

that the word of God may not be blasphemed.

All the above has a very special purpose:

“hina... to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;...” (Thayer, p. 302-304; 2443)

God wants older men, older women, and younger women properly trained and taught in order that something very important be accomplished. God’s word will not be blasphemed.

The word of God consists of all the Bible, both Old and New Testament. This is the only message from God to a lost and dying world as a means of its salvation. The concern here is that those who are already saved, and are members of the church which Jesus died for, will be the means of others blaspheming and hence turning away from their only means of salvation. The term “blaspheme” is defined:

“blasphemeo... to speak reproachfully, rail at, revile, calumniate ... Passive ... to be evil spoken of, reviled, railed at... Spec. of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things...” (Thayer, p. 102; 987)

This ought to be a very frightening thing to the people of God. That we could have such an influence over another. It should always be our intent to be a good advertisement for the gospel of Christ and never a bad one.

6 Likewise

Paul now repeats the “likewise” he used in verse three to discuss the older women. He commanded Titus in verse one to exhort the brethren to be eminent and becoming in their lifestyle that it properly reflect the sound doctrine. He then said that the older women likewise should do certain things to properly manifest the sound doctrine. Now the younger men are to be exhorted to do the same.

exhort the young men

Titus is not to neglect the younger men either. He is to exhort them also. The term “exhort” is defined:

“parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to

encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach... (Thayer, p. 482-483; 3870)

It is a term that carries a strong personal interest on the part of the person doing it toward those he is speaking to. He cares about the people, and he wants them to do the thing he speaks for their own good. Hence he calls them up to his side and pleads with them. This class of people is summed up with the following definition:

"neotes...youth, youthful age... from my boyhood, from you youth..." (Thayer, p. 424)

These are the young men between 16 and 30. They are still boyish in their outlook and demeanor. Some have not lived long enough to understand the brevity and uncertainty of life. Some have not lived long enough to recognize the grave consequences that can follow from activities done in our youth. Paul therefore wants these young men to be exhorted in a loving way to be sober-minded:

to be sober-minded,

This term is defined:

"sophronizo... to make one sophron, restore one to his senses; to moderate, control, curb, discipline; to hold one to his duty... to admonish, to exhort earnestly..." (Thayer, p. 613)

This is the fourth time this term has been used in either its noun or verb form in this chapter. It stresses the idea of moderation. Of control and discipline. Young men have powerful lusts without the experience to understand how to deal with them. Young men can make rash decisions they will regret for the rest of their lives. They need to keep their minds open and clear. They need to think sensibly and in their right mind. They need to flee youthful lusts. All of this it is the obligation of Titus the evangelist to bring to their minds. It is still the duty of evangelists today.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. 10 Therefore remove sorrow from thy heart, and put away evil from thy flesh; for youth and the dawn of life are vanity. Eccl. 11:9-10

7 in all things showing yourself

Paul now turns to Titus. He too has responsibilities and obligations that must be upheld if he is to properly discharge his duty and live the things that befit sound doctrine. Perhaps he is placed here as an extension for the young men. Paul used the preposition *peri* instead of *en* to stress that it is within a specific domain.

"peri... prep., joined in the N. T. with the gen. and the acc. ... and indicating that the person or thing relative to which an act or state is predicated is as it were encompassed by this act or state; Lat. circum, circa; around, about..." (Thayer, p. 502; 4012)

With this term Paul effectively draws a circle around Titus's conduct, warning him of the importance his activities will have on his work. While many can go home from their job and forget about it, an evangelist must always be aware. "Everything" is under consideration.

"pas,... I. adjectivally, and 1. with anarthrous nouns; a. any, every one (sc. of the class denoted by the noun annexed to pas);... all or any of the class indicated... b. any and every, of every kind, ... esp. with nouns designating virtues or vices, emotions, character, condition, to indicate every mode in which such virtue, vice or emotion manifests itself, or any object whatever to which the idea expressed by the noun belongs... c. the whole ..." (Thayer, p. 491-493; 3956)

Whatever the next activity he engages in, it must be assessed for its character. Every word, thought and deed, that God and man can assess is within this certain circle of standards. This is how he "shows" himself.

"parecho... a. to reach forth, offer... b. to show, afford, supply ... c. to be the author of, or cause one to have; to give, bring, cause, one something--either unfavorable... or favorable... Mid. 1. to offer, show, or present one's self ... 2. to exhibit or offer on one's own part..." (Thayer, p. 488; 3930)

People are always watching and he is to always be concerned about how he is being seen. He is to consider himself as if he were on exhibit. All Christians are the light of the world and the salt of the earth, and the evangelist especially so.

A young evangelist must learn that it is not enough to simply preach it. It must be preached in such a way that he can live it.

to be a pattern of good works;

Titus is to draw this circle around himself as far as the gospel is concerned that he can be an example to all Christians which they can safely follow. The term "pattern" is defined:

"tupos, ...1. the mark of a stroke or blow; print... 2. a figure formed by a blow or impression; hence univ. a figure, image:... 3. form... 4. an example; a. in the technical sense, viz. the pattern in conformity to which a thing must be made... b. in an ethical sense, a dissuasive example, pattern or warning... an example to be imitated: of men worthy of imitation, Phil 3:17" (Thayer, p. 632; 5179)

*tupos ... derives etymologically from *tupto* "to strike," but retains the sense of "blow" only in the ancient saying in Hdt... Elsewhere the reference is always to the impress made by the blow, what is formed, what leaves its impress, the form-giving form, hence form generally as outline. This analysis is confirmed by the meaning of the derivatives ... *tupoo* "to stamp a form," "to shape," "to form," ... "that which is shaped by an impress." From these basic senses *tupos* develops an astonishing no. of further meanings which are often hard to define. In virtue of its expressiveness it has made its way as a loan word into almost all European languages. ... a. "What is stamped," "mark," b. "Mould," "hollow form" which leaves an impress, ... c. If the stamp or impress is seen in and for itself as a form we get the meaning "outline," "figure," ... (Kittel TDWNT NT:5179)*

Our term typewriter comes from this term. The type in the typewriter is the pattern from which all the letters are made. All letters from that type writer will imitate the initial type made at the factory. Titus is to take the word of God and so live it that all other Christians could use him as an example and be safe in doing so. This is not the exclusive domain of an evangelist however.

Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Phil. 3:17

We should all strive for this. But Titus in his role as an evangelist must be sure that his life is always the best it can possibly be.

Titus pattern is to involve good works. These terms are defined:

"kalos... Sept for ... beautiful, but much oftener for ... good; beautiful, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be pleasing; hence (acc. to the context) i.q. beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable;... a. beautiful to look at, shapely, magnificent:... b. good, excellent in its nature and characteristics, and therefore well-adapted to its ends: ... c. beautiful by reason of purity of heart and life, and hence praiseworthy; morally good, noble... d. honorable, conferring honor..." (Thayer, p. 322)

"ergon... 1. business, employment, that with which anyone is occupied... 2. any product whatever, any thing accomplished by hand, art, industry, mind... 3. an act, deed, thing done: ..." (Thayer, p. 248; 2041)

The business and employment that Titus does, the things he occupies his time with, the deeds and acts, and the products of his life must be good. They must excel, they must be beautiful, they must be choice, precious, useful, suitable and commendable by the gospel of Jesus Christ. This is a great order, but one worthy of all striving to accomplish. Titus is to be an example to the brethren in the job he does, in his hobbies, in his entertainment, in his words, in every part of his life.

in doctrine showing integrity,

Paul now moves from Titus' lifestyle to his preaching. The term doctrine is a general term defined:

"didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine..." (Thayer, p. 144; 1321)

It describes all that he teaches and instructs others. The things that Titus teaches to the Christians all that he teaches is to manifest integrity. This term is defined:

"aphtharia... (aphthiris uncorrupted, ...) uncorruptness..." (Thayer, p. 88)

aphtharia ...The adj. from which this abstract is formed occurs in the formula of contract with a wet-nurse, who is to feed the child ... we should think of freedom from "taint"—the spiritual milk has gathered no microbes!" (from Vocabulary of the Greek New Testament [Moulton-Milligan]. PC Study Bible formatted electronic database Copyright © 2015 by Biblesoft, Inc. All rights reserved.)

As one who is proclaiming the sincere milk of the word, he must be careful that it is always preached without any corruption that could lead to spiritual sickness. There must be no corruption between the teachings that Titus is bringing forth and the actual words in the text.

These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Acts. 16:11

These kind of people are the best friends an evangelist will ever have. Titus is not to corrupt the teachings of the Scripture for any reason. Those listening are to listen carefully to be sure that that which is taught has no corruption of man made ideas or doctrines.

reverence,

This is the same word Paul used as a qualification for deacons as well as the wives of elders and deacons (1Tim 3:8, 11), and the older men earlier in this chapter. It is a multifaceted term making it impossible to find a single English word.

A thing is *semnos* if the signs of a higher order may be detected in it. In man the orderliness perceived in his attitude and behavior is felt to be *semnotes*, with an ineffaceable trend toward seriousness and solemnity. ... In 1Tim.. 2:2 *semnotes* is used alongside *eusebeia*. the one is the piety expressed in respect for the orders, the other is the corresponding "serious and worthy conduct." (Kittel, Vol 7, P. 191-196).

semnos ... **has a grace and dignity not lent him from earth**; but which he **owes to that higher citizenship** which is also his; being **one who inspires not respect only, but reverence and worship**. In profane Greek *semnos* is a constant epithet of the gods ... It is **used also constantly to qualify such things as pertain to, or otherwise stand in any very near relation with, the heavenly world.** ... From all this it is plain that there lies **something of majestic and awe-inspiring in *semnos*** ... ***semnos* is one who, without in as many words demanding, does yet challenge and inspire reverence** and, in our earlier use of the word, worship, the word remaining true to the *sebo* with which it is related. ... How to render it in English is not very easy to determine. *semnos* Here too it must be owned that **'grave' and 'gravity' are renderings which fail to cover the full meaning of their original.** ... **the word we want is one in which the sense of gravity and dignity, and of these as inviting reverence, is combined; a word which I fear we may look for long without finding.** (Trench's NT Synonyms)

We must all *"walk by faith and not by sight."* While looking at the *"unseen of eternity,"* instead of *"the temporary"* things we seen here, we will fulfill conditions of reverence (2Cor. 5:7; 4:16-18).

The preaching of an evangelist must also reflect this reverence. Titus must be careful to be certain that a higher order is detectable in his preaching. Again we must consider how anyone could do that. What does a preacher have to preach and how should he conduct himself so that a higher order is detected? Obviously as with the women, it must be done in the manner in which he respects all the instructions in Scripture.

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1 Peter 4:11

The manner of preaching, the content, the way it is lived, all reflect upon this. He is to take whatever time is necessary to preach God's word clearly and precisely. His is a great obligation and responsibility some are counting on him to help them make it to heaven. If he does not know he should say so and find out. When he preaches let him preach as the oracles of God and that higher order will be detected.

8 sound speech that cannot be condemned,

Titus is to be careful to always manifest the proper pattern of sound speech in his preaching and teaching. The term sound is defined:

"hugies... (four times in the N. T. ...) fr. Hom. down, sound: prop. [A. V. whole], of a man who is sound in body... to make one whole i. e. restore him to health ...sound and thus free from etc. ... metaph. Logos hug. [A. V. sound speech] i. e. teaching which does not deviate from the truth... (...often equiv. to wholesome, fit, wise...)" (Thayer, p. 634; 5198)

He is to be sure that the words coming from his mouth are wholesome, fit and wise. The most highly desirable condition is that his words be so fit and wise that no one can find

anything to justly condemn. Persecutors and ungodly people will find some things to grumble and complain about. Paul's concern is that it cannot be justly condemned. The term condemned is defined:

"akatagnostos (kataginosko). that cannot be condemned, not to be censured..." (Thayer, p. 21 NT:176)

"kataginosko... to find fault with, blame... to accuse, condemn ..." (Thayer, p. 330)
akatagnostos ... pertaining to what cannot be criticized - 'above criticism, beyond reproach.' 'sound words which are above criticism' Titus 2:8. ... It may be necessary in some languages to restructure ... as complete clauses, so that instead of 'sound words which are above criticism' in Titus 2:8, one may translate 'sound words which no one can criticize' or '... against which no one can say anything.' 'Above reproach' in 1 Tim 6:14 may be rendered as 'in such a way that no one can criticize it.' (Moulton & Milligan)

He takes the words of God and so preaches and lives them that there is a wise wholesome fitness to them all. Whether in private conversation, counseling, and public preaching and teaching, the evangelist is to be sure that his words are proper and thus not censured or condemned by those who hear him. The word of God bears out and authorizes all that he says. Peter put it:

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1 Pet. 4:11

that one who is an opponent may be ashamed,

An evangelist must be careful that his preaching, teaching, and lifestyle are such that God's word validates it because there will always be opponents to God, to His Word, and to the lifestyle He demands. This term is defined:

"enantios... prop. that which is over against; opposite; used 1. primarily of place; opposite, contrary: of the wind... 2. metaph. opposed as an adversary, hostile, antagonistic in feeling or act... an opponent..." (Thayer, p. 213)

enantios; (1726), adj. from en (1722), in, and antios - set against. Over against, opposite. Spoken of a wind as contrary, adverse (Matt 14:24; Acts 27:4); ... Metaphorically, meaning contrary, adverse, hostile, followed by a dat. (Acts 28:17; 1 Thess 2:15); ... (Complete Word Study Dictionary: NT 1727)

These are opponents who are antagonistic and hostile in their feelings toward God's people. They are adversaries who oppose God's will. They look for weak points in the lifestyle and preaching of the evangelist. Titus (and all evangelists) must pay heed to these words. No greater harm can be done to the reputation of an evangelist, or the work of a local congregation than for an opponent to gain a real charge against him. He must live in such a way that the hostility and animosity of the opponent are unearned and undeserved. When this happens the opponent will feel shame:

"entrepo... to turn about... to turn one upon himself, i.e. to shame one... to be ashamed..." (Thayer, p. 219)

entrépo ... , from en (1722), in, upon, and trépo [396]), to turn. To withdraw, invert, turn about or back, to bring to reflection and, therefore, to affect, to act. In the NT, to shame, put to shame, ... , to shame oneself before someone, to turn inside, withdraw, to feel respect or deference toward, reverence (Matt 21:37; Mark 12:6). (Complete Word Study Dictionary: NT)

The shame comes when accusations are made, but they are only slander and lies. When there is nothing to substantiate the hatred or false charges, and they are forced to defend them, they will feel ashamed because they will be the ones in the wrong.

having nothing evil to say of you.

The reason for this shame is that there just isn't any good reason for it. It is embarrassing to have animosity and hostility toward someone, but to have no good reason for it.

phaúlos ... adj. Vile, evil, wicked, foul, corrupt, good-for-nothing, depraved, worthless, mediocre, unimportant. In the NT, used of evil deeds (John 3:20; 5:29; James 3:16), statements (Titus 2:8). (Complete Word Study Dictionary: NT 5337)

phaúlos slight, worthless, of no account, both of persons and things in various shades of meaning ... in NT, ... always with distinct moral reference worthless, bad: John 3:20, Titus 2:8, James 3:16; opp. to agathos (Abbott-Smith Manual Greek Lexicon of the NT 5337)

When you don't have anything evil to say about someone and you feel animosity toward them, it is humiliating to speak of dislike for someone and then when pressed for a reason not having any good reason for it. Paul himself had been in such a situation after the riot in Ephesus.

"Therefore, if Demetrius and his fellow craftsmen have a case against anyone, the courts are open and there are proconsuls. Let them bring charges against one another. 39 "But if you have any other inquiry to make, it shall be determined in the lawful assembly. 40 "For we are in danger of being called in question for today's uproar, there being no reason which we may give to account for this disorderly gathering." 41 And when he had said these things, he dismissed the assembly. Acts 19:38-41

9 Exhort bondservants to be obedient to their own masters,

Along with the older men, older women, younger women, younger men and the evangelist are the bondservants. The translators rightfully go back to verse 6 to get the verb "exhort." Just as Titus is to discuss the conduct expected of the old men, old women, young women and young men who have turned their lives over to Jesus Christ Paul also wants slaves who have turned to the Lord to have the conduct God expects of them discussed. The term "servant" is defined:

"doulos... 1. a slave, bondman, man of servile condition... a. properly... b. metaph. aa. one who gives himself up wholly to another's will... gg. doulos tinos devoted to another to the disregard of one's own interests..." (Thayer, p. 157-158; 1401)

"doulos... All the words in this group serve either to describe the status of a slave or an attitude corresponding to that of a slave. ... The meaning is so unequivocal and self-contained that it is superfluous to give examples of the individual terms or to trace the history of the group. ... Hence we have a service that is not a matter of choice for the one who renders it, which he has to perform whether he likes or not, because he is subject as a slave to an alien will, to the will of his owner..." (Kittel, Vol 2, p. 261-280;)

The subject of slavery in the New Covenant does not fit well with the present day notions of it. Most Americans view slavery as an evil under all circumstances. The Scriptures teach that under certain circumstances it can be tolerated without any evil. Paul's command to slaves does not include civil disobedience or protests. They are not to run away or nor to fight for their freedom. As a Christian, they are to strive to be the best possible slaves. This is their duty as servants of Christ. They are to be "obedient" to their masters.

"hupotasso... to arrange under, to subordinate; to subject, put in subjection... mid. to subject one's self, to obey; to submit to one's control; to yield to one's admonition or advice... to obey[R.V. subject one's self...] ... obey, be subject ..." (Thayer, p. 645; 5293)

This is the same term for submission as that given to citizens under civil government and wives under their husbands and Christians to one another.

*Let every soul be subject to the governing authorities. Rom 13:1
submitting to one another in the fear of God. Eph 5:21*

*Therefore submit yourselves to every ordinance of man for the Lord's sake, 1 Peter 2:13
Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. 1 Peter 2:18-19*

Wives, likewise, be submissive to your own husbands, 1 Peter 3:1

The term "master" is also used for a variety of circumstances.

*"despotes... a master, lord... God is thus addressed by one who calls himself his *doulos*... Christ is so called, as one who has bought his servants,... rules over his church... and whose prerogative it is to take vengeance on those who persecute his followers... *despotes* ... was strictly the correlative of slave, *doulos*, and hence denoted absolute ownership and uncontrolled power..." (Thayer, p. 130; 1203)*

This term is used primarily of God, Jesus and masters over servants. Paul does not deal with the reason for their slavery, just or unjust. He only deals with their present condition and how they are to view it. They are to view these people who purchased them as their lord and master. This is to be viewed as an accepted fact by these slaves. They are not to be bitter or rebellious about it, but to be the best slave they can be.

to be well pleasing in all things,

The goal and attitude of servants is to be "well pleasing" to their masters:

"euarestos... eu, well, arestos, pleasing, is rendered "acceptable" in the A.V. ... The R.V. usually has "well-pleasing;"..." (Vine, Expository Dictionary, Vol 1, p. 20)

“euarestos... well-pleasing, acceptable...” (Thayer, p. 257;)

What Paul seeks obvious. The servants conduct before his conversion should be markedly different from his conduct after it. He should be so much better in his attitude and demeanor that the difference is striking. He should want to be well pleasing to his master in every job given to him.

Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. 23 And whatever you do, do it heartily, as to the Lord and not to men, 24 knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. Col 3:22-25

not answering back,

He should never “answer back:”

“antilego, to contradict, oppose, lit., say against, is translated “gainsaying”...” (Vine, W. E., op. cit., Volume 2, p. 140)

“anti-lego,... to speak against, gainsay, contradict,... to oppose one’s self to one, decline to obey him, declare one’s self against him, refuse to have anything to do with him...” (Thayer, p. 50)

This is the thing we find so exasperating in our children and in those over whom we have some authority or we seek to help in some way or another. They have an answer to everything. They oppose and contradict all that is asked or said to them. In subtle ways, the continually make it known that they are not willingly in submission. They have to obey, but they do not agree with anything that is going on. It infers a sullen attitude of opposition against all that the master stands for.

10 not pilfering,

The term “pilfering” is defined:

“nosphizo... “to set apart, separate, divide; mid. to set apart or separate for one’s self, i. e. to purloin, embezzle, withdraw covertly and appropriate to one’s own use...” (Thayer, p. 428)

The servant is not an out and out thief in any way that the master can detect. But he does take things for his own use. This is a covert and secretive type of thing. Setting aside just a little bit for himself, or using his position as a slave of another to take things that rightfully belong to them. Reasons for doing so in the minds of the slave who feels he has been abused would easily come to the mind. He thinks he deserves better treatment than he is getting, he feels that his master does not appreciate his worth, and he consequently uses his position in ways that remove things unlawfully from his master and are given to himself without the master ever knowing about it. Christians servants should go a long way in the other direction. They should be honest and fair in all their dealings regardless of how fair or unfair they think they have been treated.

but showing all good fidelity,

The term “but” is a stronger term than is usually used. It is defined:

“alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover...” (Thayer, p. 27-28; 235)

It is a term that stops the preceding completely and then begins something else. In this case Paul has stopped the thought of Titus warning the slaves not to talk back or secretly steal, and is now to exhort them in a positive way to show all good fidelity. The term “show” is defined:

“endeiknumi... to point out, ... prop. to show one’s self in something, show something in one’s self... 1. to show, demonstrate, prove, whether by arguments or by acts... 2. to manifest, display, put forth...” (Thayer, p. 213)

He is to demonstrate and prove himself to be, he is to manifest it in all his dealings, so that soon the master is convinced of it. Every possible place where he might have proven otherwise, the true Christian servant must show himself to be trustworthy and reliable. “Fidelity” is the common word for faith and faithfulness of the Christian toward their dealings with God.

“pistis... faith; i. e. 1. conviction of the truth of anything, belief... in the N.T. of a conviction or belief respecting man’s relationship to God and divine things, generally with the included

idea of *trust* and *holy fervor born of faith and conjoined with it...* 2. *fidelity, faithfulness, i.e. the character of one who can be relied on...*" (Thayer, p. 512-414; 4102)

This term must strike to their heart. It is the very same word for "faith" that they professed when they named the great name of Jesus Christ as their Lord and Savior. It's secondary meaning is that of fidelity and faithfulness as found in a man who can be relied upon. Again this would first and foremost stress his fidelity to his Master in heaven, but now it is also required that it be shown to his master on the earth. Paul modifies the term fidelity with the word "good" which is defined:

"agathos... excelling in any respect, distinguished, good. It can be predicated of persons, things, conditions, qualities and affections of the soul, deeds, times and seasons.... 1. of good constitution or nature... 2. useful, salutary... 3. of the feeling awakened by what is good, pleasant, agreeable, joyful, happy... 4. excellent, distinguished... 5. upright, honorable... upright, free from guile, particularly from a desire to corrupt the people... pre-eminently of God, as consummately and essentially good... The neuter used substantively denotes 1. a good thing, convenience, advantage, ... 2. what is upright, honorable, and acceptable to God..." (Thayer, p. 2-3; 18)

His fidelity that causes him to stand out in the mind of his fleshly master as a man who can be relied upon is to have the quality and characteristic of goodness. It is to be an excelling reliability. It is to be upright and honorable, it is to be excellent and distinguished. It is not enough for the slave to strive for his master to believe he is trustworthy, he must prove it so abundantly that his reliability stands out in the mind of this master.

that they may adorn the doctrine of God our Savior in all things.

All of the above about the servant, and by comparison also to the older men, older women, younger women, younger men and evangelists is for a greater purpose and goal. The term "that" stresses this purpose:

"hina... purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... " (Thayer, p. 302-304; 2443)

The purpose, end, and intent of those who are living this way is to adorn God's teachings. The term "adorn is defined:

"kosmeo... to put in order, arrange, make ready, prepare... 2. to ornament, adorn, ... Metaph. to embellish with honor, gain honor, ..." (Thayer, p. 356)

They are to embellish the gospel with honor, they are to live their lives in such a way that honor is gained for the gospel. They are to be ornaments and adornments to it. People will read the gospel and study it, but they will also look closely at the people who profess it. If they stand out in a good and wholesome way then the gospel will be adorned with them. This is the exact opposite of what the Jews did.

You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? 22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? 23 You who make your boast in the law, do you dishonor God through breaking the law? 24 For "the name of God is blasphemed among the Gentiles because of you," as it is written. Rom 2:21-24

We are going to stand out because we proclaim ourselves to be Christians. If we stand out in a bad way then we will cause the gospel to be blasphemed or looked down upon. The choice is ours.

11 For the grace of God

The term “for” is used when an author is moving to a new subject, based on the previous thoughts.

“*gar*... a conjunction which acc. to its composition *ge* and *ara* (i.q. *ar*), is properly a particle of affirmation and conclusion, denoting *truly therefore, verily as the case stands*, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, *for*... or some previous declaration is explained, whence *gar* takes on an explicative force *for, the fact is, namely*... thus the force is either conclusive, or demonstrative, or explicative and declaratory. II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: *for, i. q. that is, namely*...” (Thayer, p. 109-110; 1063)

Paul uses this conjunction to give the reason and cause for what he has already written. But how far back does it go? Does it only include the need to adorn the doctrine of God with our conduct. Is it only addressed to the need of the older man, older woman, younger man, younger women, servant or evangelist to adorn the doctrine or does it go all the way back to setting things in order, appointing elders in every city. The reasons center upon the “grace” of God.

charis ... connected with *charin* is first of all that property in a thing which causes it to give joy to the hearers or beholders of it,... and then, seeing that to a Greek there was nothing so joy-inspiring as grace or beauty, it implied the presence of this, ... *charis* after a while came to signify not necessarily the grace or beauty of a thing, as a quality appertaining to it; but the gracious or beautiful thing, act, thought, speech, or person it might be, itself—the grace embodying and uttering itself, where there was room or call for this, in gracious outcomings toward such as might be its objects; not any longer ‘favour’ in the sense of beauty, but ‘the favour’; (Trench’s Synonyms of the NT:5485)

“*charis*... *grace*; i. e. 1. prop. that which affords joy, pleasure, delight, *sweetness, charm, loveliness*: grace of speech... 2. *good will, lovingkindness, favor*: in a broad sense... (*favor* (i.e. act of *favoring*...)) ... used of the kindness of a master towards his inferiors or servants, and so esp. of God towards men... ...the word *charis* contains the idea of *kindness which bestows upon one what he has not deserved*... pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept eternal salvation through Christ... 4. *thanks* (for benefits, services, favors). to be thankful to one...” (Thayer, p. p 665-666; 5485)

After a careful reading of these definitions, we can sum up the term “grace” as good will, loving kindness and favor. It refers to the kindness in God’s heart toward us and the thanks and appreciation in our hearts when we receive it. God’s grace offered to man a favor he did not deserve. It was a gift of kindness, a gift of love and good will which was neither earned nor deserved. The grace of God which appeared to man is embodied in the gospel and centered on the death of the Son of God on the cross. But the death itself was a gift. His unselfish sacrifice is the basis of all grace (unmerited favor) this grace is the reason why God did it all.

that brings salvation has appeared to all men,

It was this grace that brought “salvation” to all men.

“*sozo*... *to save, to keep safe and sound, to rescue from danger or destruction* (opp. to *apollumi*). a. univ., *tina* ... one (from injury or peril); to save a suffering one (from perishing) e. g. one suffering from disease *to make well, heal, restore to health*: to preserve one who is in danger of destruction, *to save* (i.e. *to rescue*). b. *to save* in the technical biblical sense; negatively, *to deliver from the penalties of the Messianic judgment*,... *to save from the evils which obstruct the reception of the Messianic deliverance*...” (Thayer, p. 610-611; 4982)

The implication in the term salvation is danger or peril which cannot be escaped. One cannot be saved from something that is not dangerous. The greater the danger, the greater the salvation. The grace of God rescued us from a grave peril. The grace of God saved us from terrible consequences we brought upon ourselves. God’s great lovingkindness and divine favor appeared for the great goal of saving us. God sent this great salvation to us in the gospel. Which suddenly appeared in a manger when the Christ was born. The apostles were now taking this message everywhere. The term “appeared” captures this thought:

“epiphaino... 1. trans. to show to or upon; to bring to light. 2. intrans. and in Pass. to appear, become visible... b. fig. i. q. to become clearly known, to show one’s self...” (Thayer, p. 245;)

The grace of God has appeared. It has been brought into the light and become visible. It has always been there. These decisions were made before the foundation of the world, but now they are clearly known and seen in the light. There is no way to misunderstand or be confused about it. Regardless of what God asked in return. Regardless of how difficult the responsibility might be, it was an act of favor which brought about our salvation.

12 teaching us that,

The term “teach” is not the general term for teach. It is only used 13 times in the NT and 8 of those times it is translated “chasten.” It is used by Pilate of what he would do to Jesus instead of crucifying him. It is defined:

“paideuo... 1. as in class. Grk. prop. to train children.... pass. to be instructed or taught, to learn... to cause one to learn... 2. to chastise; a. to chastise or castigate with words, to correct: of those who are molding the character of others by reproof and admonition... b. in bibl. and eccl. use employed of God, to chasten by the infliction of evils and calamities...” (Thayer, p. 473; 3811)

“paideuo... Originally to bring up a child, to educate, used of activity directed toward the moral and spiritual nurture and training of the child, to influence conscious will and action. To instruct, particularly a child or youth (Acts 7:22; 22:3; 2Tim. 2:25 [cf. Titus 2:12]); to instruct by chastisement (1 Tim 1:20; Sept.: Ps 2:10); to correct, chastise (Luke 23:16,22; 1Cor. 11:32; 2Cor. 6:9; Heb. 12:6; Rev. 3:19 [cf. Prov. 3:12]). In a religious sense, to chastise for the purpose of educating someone to conform to divine truth (Heb. 12:7,10; Sept.: Pr. 19:18; 29:17). (Complete Word Study Dictionary: NT:3811)

Its proper meaning is to train children. Sometimes the teaching is with words and other times it is teaching by training and guiding in deed. If it is teaching by deed then it is often used for corrective discipline (chastening / spanking). If it be in words it is instruction, training, causing one to learn.

It is interesting that the Holy Spirit would use this term to describe what God wanted His grace to impart to His children. Many people have sought to learn what God’s grace ought to tell us about God and about our obligations to Him. Some find in God’s grace complete ease and the lifting of all burdens. To them grace is God’s free gift we can do nothing to earn or to merit. This has led to the “once saved always saved” philosophy that concludes it doesn’t really make much difference what we do because God has already done it all.

With these words and this vocabulary, Paul revealed that the true purpose of grace was to train us and instruct to us concerning our obligations. To enforce this thought more strongly Paul placed an adverb of purpose:

“hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... “ (Thayer, p. 302-304; 2443)

The teaching has a purpose and a reason. purpose of this instruction is to lead us to deny ungodliness and worldly lusts and to live soberly and righteously in this present evil world. God wants us to learn from His grace just how bad ungodliness and worldly lusts really are. Jesus had to die to remove them from us. We ought to be instructed from that as children and leave these things alone. Therefore we should be working as diligently as possible

Fellowship in God’s Grace

Introduction: Fellowship is a *“joint participation.”* Two or more deciding to walk together or work together. In the case of God and man, God wants to save us by grace and expects us to be submissive and thankful. While God so loved the world that He gave His only Son to save us, He also commanded us to *“work out your own salvation with fear and trembling”* (Phil. 2:12). God gave the gospel, but we must hear it (Rom. 10:17), believe (Jn. 3:16), repent (Mk. 16:16), confess (Rom. 10:9-10) and be baptized (Acts 2:38-41). In this fellowship, *we are saved by grace* (God’s part) *through faith* (our part) (Eph. 2:1-10).

The grace of God teaches. There are many views today of how fellowship in God’s grace eases our burden. The only view that merits consideration is the one God revealed in Scripture.

Even grace requires an appropriate response. *“For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.”* (Titus 2:11-13). Thus, to be in fellowship with God’s grace, we must deny ungodliness and live soberly, godly and righteously! That is what the grace of God teaches us to do and the diligence, zeal, determination and drive we put into it is our part of this fellowship.

God’s grace led Paul to labor. While some believe God’s grace eases our burden, Paul saw it exactly the opposite. He considered the grace of God as the reason to work even harder. *“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.”* (1Cor. 15:10). In Paul’s eyes, before God’s grace came to him, he was the *“chief of sinners”* (1Tim. 1:15). Only after Ananias arrived, and *“told what you must do, commanding Paul to “arise and be baptized, and wash away your sins”* (Acts 9:6; 22:16), did grace gave him a second chance. He did not see it as easing the burden, but the reason to work more abundantly. It was not Paul, but *“the grace of God which was with”* him that led him to labor more abundantly! As he later told the Philippians, *“I press on toward the goal for the prize of the upward call of God in Christ Jesus.”* (Phil. 3:12-14). His zeal and determination created by grace led him toward the prize of the upward call. This is important to all Christians because of how he applied it. *“Let us, as many as are mature, have this mind”* and *“join in following my example.”* Every Christian is to use God’s grace as the reason to press on!

In grace and mercy, God gave His divine power and precious promises. *“His divine power granted unto us all things that pertain unto life and godliness,”* and *“He granted to us His precious and exceeding great promises.”* This grace was given so that *“through these you may become partakers of the divine nature.”* What is the appropriate response to this grace? *“For this very reason, adding on your part all diligence, in your faith supply virtue... knowledge... self-control ... patience; ... godliness ... brotherly kindness ... and ... love.”* (2Pet. 1:3-12). This is the fellowship of God’s grace! He have His divine power and precious promises and we in all diligence add on our part.

It is only after we add on our part that the next level of grace is given. Only when *“these things are yours”* do *“they make you to be not idle nor unfruitful.”* If we do not add on our part then *“he lacks these things is blind, seeing only what is near.”* Again after learning all this, we must *“give the more diligence”* to *“make your calling and election sure.”* Only *“if you do these things, you shall never stumble.”* Thus the fellowship of God’s grace begins at the moment of our salvation. Only if we labor more abundantly, press on toward the prize of the upward call, and diligently add on our part can we receive the fullness of God’s grace!

Do not receive the grace of God in vain. *“We then, as workers together with Him also plead with you not to receive the grace of God in vain”* (2Cor. 6:1-2). If we do not walk in fellowship with God, using His grace to lead us to work and add, it could all end in vain! We could become one who *“after they have escaped the pollutions of the world,” “are again entangled in them and overcome.* If we allow that to happen it will all be vain because *“the latter end is worse for them than the beginning.”* What a terrible end to those who had received the grace of God. This leads to one of the most startling statements in the Gospel! *“For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.”* How could it ever be better not to know the gospel? How could anyone who heard the gospel be in a worse position than those who had never heard it? If what God did for them in their obedience to the gospel doesn’t lead to labor and adding, then *“the true proverb”* applies: *‘A dog returns to his own vomit,’* and, *‘a sow, having washed, to her wallowing in the mire.’* (2Pet. 2:20-22).

Conclusion: Some *“were once enlightened,” “tasted the heavenly gift,” “become partakers of the Holy Spirit,” “tasted the good word of God and the powers of the age to come.”* No one could deny that these people had received the grace of God. Yet, *“if they fall away,” “they crucify again for themselves the Son of God, and put Him to an open shame.”* (Heb. 6:4-8). Thus we have an important choice to make every day. *“But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul.”* (Heb. 10:39).

denying ungodliness

The term “deny” is defined:

arneomai ... signifies (a) “to say... not, to contradict,” ... (b) “to deny” by way of disowning a person, as, e. g., the Lord Jesus as master, e. g., Mt. 10:33; 2Tim. 2:12; or, on the other hand, of Christ Himself, “denying” that a person is His follower, Matt 10:33; 2 Tim 2:12; or to “deny” the Father and the Son, by apostatizing and by disseminating pernicious teachings, to “deny” Jesus Christ as master and Lord by immorality under a cloak of religion, 2 Peter 2:1; Jude 4; (c) “to deny oneself,” either in a good sense, by disregarding one’s own interests, Luke 9:23, or in a bad sense, to prove false to oneself, to act quite

unlike oneself, 2 Tim 2:13; (d) to “abrogate, forsake, or renounce a thing,” whether evil, Titus 2:12, or good, 1 Tim 5:8; 2 Tim 3:5; Rev 2:13; 3:8; (e) “not to accept, to reject” something offered, Acts 3:14; 7:35, “refused”; Heb 11:24 “refused.” (Vine’s Expository Dictionary NT 470)

Denying is renouncing forsaking, rejecting and refusing. Just as some deny Jesus, we deny ungodliness. When we accept Jesus we are to forsake all ungodliness. While some see God’s grace as a lowering of all standards to a level we can easily reach and therefore we have nothing hard to do, nothing could be further from the truth. The standards can never be lowered. Godliness, righteousness and sobriety can never be lowered. What grace does is give us another chance to meet these standards. Every time we fall short, grace gives us the opportunity to be forgiven and try again. But this is not to teach us an easier path. It is to teach us to deny and forsake “ungodliness.”

“asebeia... (asebes q.v.) want of reverence toward God, impiety, ungodliness...” (Thayer p 79; 763)

“asebes,... destitute of reverential awe towards God, contemning God, impious...” (Thayer p 79)

The difficulty with these definitions is that they don’t really give us anything but synonyms. We need a more definitive understanding of ungodliness than lack of reverence and impiety. It is a lack of awe and respect whenever we see something beautiful and don’t thank God. It is a lack of interest in God’s commands and thus refusing to submit to them. It is denying God’s existence and right to service. It is living as we please without thinking of the gratitude and service that should be given to God. Those who do not revere and hold God in awe have a fatal flaw in their character.

After we are given grace we must deny all these things. We must repudiate them with abhorrence and leave behind the vain manner of life we once lived.

as obedient children, not conforming yourselves to the former lusts, as in your ignorance; 15 but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, “Be holy, for I am holy.” 1Pet. 1:14-16

and worldly lusts,

We must also be instructed and learn to deny worldly lusts. The term “lust” is defined:

“epithumia...desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust...” (Thayer, p. 238-239; 1939)

This is a term for the powerful emotional cravings that drive and motivate men. These cravings and longings are capable of bringing the greatest of both good and evil into the world. When a man has a desire that is strong enough to overcome his reason then it is a lust. When a man has a desire strong enough that it overcomes all others thoughts and desires it is a lust. Though this term is sometimes used to describe good and lawful longings, it is more often used as here in the bad sense of powerful cravings for what is wrong and forbidden. Paul makes it clear that this is what he is speaking of by modifying it with the term “worldly.”

“kosmikos... of or belonging to the world... i.e. 1. relating to the universe... 2. earthly... [its] earthly sanctuary [R.V. of this world] Heb. 9:1... 3. worldly, i. e. having the character of this (present) corrupt age...” (Thayer, p. 356)

This term describes things that belong only to this world. They have the character of this present corrupt age.

Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. James 4:2

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world — the lust of the flesh, the lust of the eyes, and the pride of life — is not of the Father but is of the world. 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever. 1 John 2:15-17

Every desire God gave us is in His image and likeness. God has given the limits of all these desires. When we remain in these limits, these lusts are a part of His divine image and likeness. But when these desires overflow into forbidden or unauthorized areas, they become lusts only of this world. for here they were formed. and here they are

engaged in. As we grow in grace, we learn more about which worldly lusts we have created and how they are to be forsaken.

“grow in the grace and knowledge of our Lord and Savior Jesus Christ. 2Pet. 3:18

All powerful cravings for the unlawful things of this world the grace of God instructs us to deny and remove from our lives.

we should live soberly,

Not only does the grace of God instruct about denying certain things, it also instructs us to live certain things. The term “live” is defined:

“zao... to live... I prop. 1. to live, be among the living, be alive (not lifeless, not dead). 2. to enjoy real life, i.e. to have true life and worthy of the name, --active, blessed, endless in the kingdom of God... 3. to live i. e. pass life, of the manner of living and acting; of morals or character...” (Thayer, p. 269-270; 2198)

Note carefully the dual meaning of this term. It refers to the manner of living and acting that one selects to live, stressing the morals and the character of the person. But it also describes the enjoying of real life, of life that is worthy of the name. Which life we live is based on how quickly we learn what grace teaches us.

There are three vocabulary words to learn here. One has to do with our minds ability to think clearly and the other two our attitude and conduct toward our fellow man. The term “sober,” has to do directly with our mind’s ability to clearly assess all the things we must deal with in this life. An obviously important term since it has been used in its various forms (verb, noun and adverb) for the fifth time in this chapter alone.

“sophron ...a. of sound mind, sane, in one’s senses, ...b. curbing one’s desires and impulses, self-controlled, temperate, [R. V. soberminded]...” (Thayer, p 613: 4998)

“sophron denotes of sound mind (sozo, to save, phren, the mind.); hence self-controlled, soberminded, ...” (Vine, W. E., op. cit., Volume 4, p 44)

Its root meaning of “*saving the mind*” revolves around being sane, in one senses and sound in thinking. But it must be saved from all the things that can hinder this. The mind can only be “*saved*” when it begins reasoning with Scripture and not human wisdom and especially not on our own selfish desires and plans. As we learn these new realities, actions, and emotions, they force us to soberly evaluate everything based upon Scripture instead of self. Many of the bad decisions we make in this life are made because the mind was clouded with lust, doubt, fear, ignorance or downright lies (like Eve in the garden). David was not thinking soberly on that rooftop while Joseph remained sober minded in the face of Potiphar’s wife’s temptations. The grace of God teaches us to seek for this sound mind. To keep our senses at all times. To not allow prejudice, ignorance, or emotions to cloud our thinking. We must therefore remain self-controlled, temperate and keep our desires and impulses curbed.

righteously,

The term “righteously” is an adverb of the word righteous or just. Since the fundamental meaning of righteousness is to be fair, just and honorable toward God and our fellow man, based on God’s commands and ordinances, the adverb sums that up with justly or righteously.

“dikaios adverb (from Homer down); ... 1. justly, agreeably to right: ... 2. properly, as is right: 1 Cor 15: .. 3. uprightly, ...” (Thayer’s Greek Lexicon, NT:1346)

“dikaios ... “justly, righteously, in accordance with what is right”...(Vine’s Expository Dictionary NT 1346)

We cannot think soberly without a standard. God has to reveal what is good and what is evil. Many times these things are not intuitive or instinctive. They have to be learned. The grace of God came because we failed and fell far short of God’s righteous standards of how we were created to treat and care about others. When Moses gave them the Law on Sinai, he told them that only by carefully following all the commands and statutes could we reach the standard of doing things righteously.

And the Lord commanded us to observe all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is this day. 25 Then it will be righteousness for us, if we are careful to observe all these commandments before the Lord our God, as He has commanded us.’ Deut 6:24-25

The grace of God instructs us to live an upright, honorable and just life. A life of doing what is fair and equitable to our fellow man. A life of honor and integrity in our attempts to serve our God. But only when we learn God statutes and instructions can we attain it.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2 Tim 3:16-17

and godly

While ungodly is “*a-sebes*” this is “*eu-sebeia*.” While the alpha privative always negates (“*a-sebes*” – without godliness). The “*eu*” always means to do it well.

1. *eusebeia* from *eu*, “well,” and *sebomai*, “to be devout,” denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him. (from Vine’s Expository Dictionary NT: 2150)

eusebos ... denotes “piously, godly”; it is used with the verb “to live” (of manner of life) in 2 Tim 3:12; Titus 2:12. (Vine’s Expository Dictionary NT:2153)

Since it is the exact opposite of ungodliness we are not to allow any longer to be in our lives, we must exchange any form of a lack of reverence and respect toward God for complete and total reverence and respect for Him. Pleasing and honoring Him in every decision and thought. As Creator, Savior and Redeemer, there is so much we have to thank and honoring Him for. The grace of God especially teaching us this truth. Our reverence, awe and respect for God should always be on an upward trajectory whenever we think of His grace and mercy bestowed so freely and abundantly upon us. To please God becomes our life’s goal. To honor and reverence Him our greatest joy and quest.

in the present age,

The terms “present” and “age” both strongly argue for a future age. An age beyond this one. Paul made this contrast to the Corinthians:

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. 17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, 18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. 2Cor. 4:16-18

The “*present*” age is the age of the temporary. The very nature of what is temporary infers that we must not get too involved in it for it is passing away.

“*nun*... adv. *now* ... 1. adv. of Time, *now*, i. e. *at the present time*; a. so used that by the thing which is now said to be or to be done the present time is opposed to past time. b. opp. to future time.... used to distinguish this present age, preceding Christ’s return, from the age which follows that return... c. Sometimes *nun* with the present is used of what will occur *forthwith* or *soon*... d. with the imperative it often marks the proper or fit time for doing a thing... 2. Like our *now*... it stands in a conclusion or sequence; *as things now are*, *as the matter now stands*; *under these circumstances*; *in the present state of affairs*; *since these things are so*; *as it is*...” (Thayer, p. 430; 3596)

The now, the present, the time that belongs to us while we are in this life and in this body. Both of which are fleeting and only last for a time. We must never lose sight of the transient and temporary nature of this world. What makes perfect sense if we only live in the present age becomes folly and insanity when we see how it looks in the one to come. While we are in this present time, the grace of God instructs us to prepare for next “age.”

“*aion*... 1. *age* ... *a human lifetime* ... *life itself*... 2. *an unbroken age, perpetuity of time, eternity*... In the N. T. used 1. a. univ. ... *for ever* ... b. in hyperbolic and popular useage: ... *from the most ancient time down, (within the memory of man), from of old*... 2. by metonymy of the container for the contained ... denotes *the worlds, the universe*, i.e. the aggregate of things contained in time.... 3. ... most of the New Testament writers distinguish... this age... the time before the appointed return or truly Messianic advent of Christ... the period of instability, weakness, impiety, wickedness, calamity, misery,... Hence the things of “this age” are mentioned in the N. T. with censure... men controlled by the thoughts and pursuits of this present time... the devil, who rules the thoughts and deeds of the men of this age...” (Thayer, p. 18; 165)

13 looking for the blessed hope

The grace of God also instructs us to “look for” something.

“prosdechomai... 1. to receive to one’s self, to admit, to give access to one’s self... to admit one, receive into intercourse and companionship... 2. to expect [A. V. look for, wait for]...” (Thayer, p. 544)

Hence “looking for” something is knowing we have been granted access toward something and are waiting for it with expectation. Hence though in English we can only say looking for, in the original language it stresses the attitude of anticipation.

NT:4327

The meaning expect (or wait/look for) dominates in the NT. Three times this expectation is messianic: Simeon waits for Israel's consolation (Luke 2:25); Anna speaks of Jesus to all who are looking for Jerusalem's redemption (2:38). Joseph of Arimathea, a respected member of the Council, is looking for the kingdom of God (Mark 15:43 par. Luke 23:51). Jesus exhorts his disciples to be attentive and ready; they should be "like servants waiting for their master (Luke 12:36). More than forty men who have conspired against Paul keep ready and await word from the tribune to kill Paul (Acts 23:21). Paul confesses before the Roman governor that he expects the resurrection of both the just and the unjust (24:15). Titus 2:13 speaks of awaiting the blessed hope, the epiphany of the great God and Savior Jesus Christ. Jude 21 exhorts the readers to persevere in the love of God and wait for the mercy of Jesus Christ unto eternal life.

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Hence Grace instructs Christians to look forward with anticipation toward the future. The grace of God instructs us that the future is bright and wonderful. That things will be so much better for us in the next life that any sacrifices in this life are nothing in comparison. Our hope for the future is “blessed.” This is the same term Jesus used in the beatitudes. It is defined:

“makarios... blessed, happy: joined to names of God...In congratulations, the reason why one is to be pronounced blessed...” (Thayer, p. 386; 3107)

It is a happy joyous hope. It is filled with things that would pronounce anyone blessed who had them. The things God has planned for those who love him is marvelous indeed. Something to “*hope*” for:

“elpis... expectation, hope; i.e expectation whether good or ill; 1. rarely in a bad sense, expectation of evil, fear;... 2. much more fre. in the classics, and always in the N. T. , in a good sense: expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation...” (Thayer, p. 205-206; 1680)

Something to expect with joy and confidence. Something that causes us to expect good to come. This is what God’s grace instructs us.

Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25 But if we hope for what we do not see, we eagerly wait for it with perseverance. Rom 8:23-25

and glorious appearing

The root meaning of glorious simply means to have an opinion or a judgment. But in this context it is such a good opinion that it results in praise, honor and glory.

“doxa,... 1. opinion, judgment, view... 2. ... in the sacred writings always, good opinion concerning one, and as resulting from that, praise, honor, glory... to give or ascribe glory to God, why and how being evident in each case from the context: thus, by declaring one’s

gratitude to God for a benefit received,... so as to honor God, to promote his glory... III As a translation of the Hebrew in a use foreign to Greek writings... *splendor, brightness*; 1. ...of the sun, moon, stars,... used of the heavenly brightness, by which God was conceived of as surrounded,... 2. *magnificence, excellence, preeminence, dignity, grace*... 3. *majesty*; a. that which belongs to God; and b. the kingly majesty which belongs to him as the supreme ruler; ... 4, *a most glorious condition, most exalted state*... b. *the glorious condition of blessedness into which it is appointed and promised that true Christians shall enter after their Saviour's return from heaven...* (Thayer p 155-156; 1391)

The reason we have such a high opinion resulting in amazement are the passages that describe it. Everything about our Lord's return will be glorious:

and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, ... 10 when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. 2Th. 1:7-10

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. 2Pet. 3:10

For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 1Th. 4:16-18

For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, 21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself. Phil 3:20-21

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. 2 Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. 3 And everyone who has this hope in Him purifies himself, just as He is pure. 1Jn 3:1-3

His body and ours will be glorious. The event on that day will also be glorious. All of this will occur when He "appears:"

"epiphaneia... an appearing, appearance... often used by the Greeks of a glorious manifestation of the gods, esp. of their advent to help... " (Thayer, p. 245-246; 2015)

This is the term used to describe the Lord's second coming that Peter spoke also about looking forward to with anticipation.

Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? 13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells. 2 Peter 3:11-13

of our great God and Savior Jesus Christ,

The adjective describing God is "great"

"megas... great; 1. predicated a. of external form or sensible appearance of things (or persons); in particular, of space and its dimensions-- as respects... bb compass and extent; large, spacious... gg. measure and height... long... b. of number and quantity, numerous, large... used of intensity and degree... of natural events powerfully affecting the senses, i.q. violent, mighty, strong... 2 predicated of rank, as belonging to a. persons, eminent for ability, virtue, authority, power; ... univ. eminent, distinguished... something higher, more exalted, more majestic... b. things to be esteemed highly for their importance, ... 3. splendid, prepared on a grand scale..." (Thayer, p. 394-395; 3173)

This is a term of magnificence, splendor, of power and might of eminence and exaltation. Whatever realm you select to consider God, He is GREAT! His ways and thoughts, His power and might, His wisdom and knowledge and as here His grace and mercy.

"For My thoughts are not your thoughts, Nor are your ways My ways," says the Lord. 9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts. Isa 55:8-9

Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, 21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen. Eph 3:20-21

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! 34 "For who has known the mind of the Lord? Or who has become His counselor?" 35 'Or who has first given to Him And it shall be repaid to him?' 36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen. Rom 11:33-36

But is this referring to the Father (the great God) and Jesus (Savior Jesus Christ) or to Jesus alone as both our great God and Savior? The translations have one variant. The older versions translate it word for word with *the great God and our Savior Jesus Christ*; while the new translations remove the direct article "the" in the first clause and replace it with "our." Both are legitimate translations, but neither of them really tip the scale in one direction or the other.

of **our** great God and Savior Jesus Christ, (NKJV; NAS; ESV; NIV)

of **the** great God and **our** Saviour Jesus Christ; (ASV KJV)

So we are forced to consider the two possibilities. Is Paul ascribing glory to both God the Father and His Son Jesus Christ, or to Jesus alone? Since both are true and both are Scriptural we must rely only on the context and the grammar.

*In the beginning was the Word, and the Word was with God, and **the Word was God** Jn. 1:1*

*although **He existed in the form of God**, did not regard equality with God a thing to be grasped, Phil. 2:6*

*who being the brightness of His glory and **the express image of His person**, Heb. 1:3*

***But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom. 9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."** Heb. 1:8-9*

"You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. Heb. 1:10

On the other hand we have passages that force us to make a clear distinction. Whenever the term God is used alone, we are to think only of the Father.

*yet for us **there is one God, the Father**, of whom are all things, and we for Him; and **one Lord Jesus Christ**, through whom are all things, and through whom we live. 1Cor. 8:6*

***one Lord**, one faith, one baptism; 6 **one God and Father of all**, who is above all, and through all, and in you all. Eph. 4:5-6*

The context gives us two points of consideration. First, nowhere else in Scripture does it say that the Father will also appear when Jesus does. It is not in the of the second coming in the Corinthian letter, the Thessalonian letter or Peter's second letter. Second, there is a clear break in the individual under consideration. In verse 14, Paul clearly speaks of Jesus alone. The debate will continue till the event occurs and we see for ourselves whether it is one or both.

14 who gave Himself for us,

Regardless of whether we see both God the Father and the Word or only Jesus in the previous verse, this passage is speaking of the one who came and gave Himself. The word "gave" is identical to the one in John 3:16.

*For **God so loved the world that He gave His only begotten Son**, that whoever believes in Him should not perish but have everlasting life. Jn. 3:16*

*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. Titus 2:13-14*

God gave His Son and Jesus gave Himself!

"didomi... to give... A. absolutely and generally... B. In construction... I to give something to some one, - in various senses; 1. of one's own accord to give one something, to his advantage; to bestow; give as a gift... 2. to grant, give to one asking, let have... 3. to supply, furnish, necessary things... 4. to give over, deliver, ... 5. to give what is due or obligatory, to pay: wages or reward... 6. didomi is joined with nouns denoting an act or an effect..." (Thayer, p. 145-147; 1325)

Both were gifts, given of their own accord. God willingly gave His Son and Jesus willingly gave himself. The magnitude of this gift is set forth in Romans.

6 For when we were still without strength, in due time Christ died for the ungodly. ... 8 God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

9 *having now been justified by His blood, we shall be saved from wrath through Him. 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. Rom 5:7, 8-10*

We were without strength, sinners, and enemies. But God demonstrated His own love toward us, when He gave the gift of Jesus dying for us. We are now justified by His blood, saved from wrath, reconciled to God through the death of His son and then saved by His life. Yet Jesus too gave Himself.

Therefore My Father loves Me, because I lay down My life that I may take it again. 18 No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father." John 10:17-18

Greater love has no one than this, than to lay down one's life for his friends. 14 You are My friends if you do whatever I command you. John 15:13-15

This was all done "for" us. This is a preposition with a special significance.

"*huper...* 1. with the GENITIVE; 1. prop. of place, i.e. of position, situation, extension: *over, above, beyond, across*. In this sense it does not occur in the N. T.; but there it always, though joined to other classes of words, has a tropical signification derived from its original meaning 2. i.q. Lat. *pro, for*, i. e. *for one's safety, for one's advantage or benefit*, (one who does a thing *for* another, is conceived of as standing or bending 'over' the one whom he would shield or defend...)..." (Thayer, p. 638-640; 5228)

Jesus, "*standing or bending over to shield*," gave Himself, "*for our safety, advantage and benefit*."

But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. Isa 53:5-6

that He might redeem us

Jesus "*intent and purpose*" (*hina*) when He gave Himself for us was to "redeem" us.

"*lutroo...* 1. *to release on receipt of ransom...* 2. *to redeem, liberate by payment of ransom...* univ. *to liberate...* Mid. *to cause to be released to one's self... by payment of the ransom, i. e. to redeem; univ. to deliver...*" (Thayer, p. 384;)

Jesus' death paid the ransom and gave us release. He came to redeem and deliver us from sin and its terrible consequences. He paid the ransom price so that we could be released from the debt we owed God. Jesus wanted to make us free so he give himself in order that we might be delivered.

being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, Rom. 3:24-25

from every lawless deed

The purpose and goal of the ransom He paid when He gave Himself for us is to remove the consequences of every lawless deed we had committed.

"*anomia...* *the condition of one without law, -- either because ignorant of it, or because violating it. 2. contempt and violation of law, iniquity, wickedness...*" (Thayer, p. 48)

Every sin and violation of law was propitiated by His death. It was removed and made as though it had never been. There was enough value and power in His death that He took care of every lawless deed we committed both before our baptism as well as all those we confess after it.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us. 1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. 2 And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.

1Jn. 1:8-2:2

Though in ignorance or hardheartedness we violated God's holy righteous and good law. We were among those who lived in this way.

This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, 18 having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart; 19 who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. Eph. 4:17-19

Jesus not only redeemed us from all this, but purified us and made us His own special people.

and purify for Himself

It is important that we not miss that Jesus not only purified us for our own sakes in order that we might be saved, but He also did it for His sake. There was something He dearly wanted and needed to purify us first before we could give it to Him. The term “purify” is a term used multiple times in the Scriptures.

“katharizo... to make clean, to cleanse... ; a. from physical stains and dirt... to remove by cleansing... b. in a moral sense; aa. to free from the defilement of sin and from faults; to purify from wickedness... bb. to free from the guilt of sin, to purify... cc. to consecrate by cleansing or purifying... to consecrate, dedicate... 2. to pronounce clean in a Levitical sense...” (Thayer, p. 312; 2511)

Under the Old Covenant, Israel was taught much about things that were physically clean or unclean. They were taught about cleansing, they were taught about being free from defilement. They were taught these things to train them and also to help us understand the ideas of both physical and also moral and spiritual defilement. When a man or woman sinned, they became spiritually defiled in the eyes of God. They are tainted with the filth of this world. Jesus purified us from these things with the death of His own life on the cross and our own obedience to His instructions. This term is used both for what Jesus did for us and what he now expects us to do for him.

*Christ also loved the church and **gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, 27 that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. Eph. 5:25-28***

*Therefore, having these promises, beloved, **let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2Cor. 7:1***

But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. 1Jn. 1:7

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 1Jn. 1:9-10

This is another reason why the grace of God teaches us to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present age.

His own special people,

He wanted his own special people. This is another wonderful thing the grace of God instructs us about.

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; 10 who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. 1Pet. 2:9-10

The term “Own special” is defined:

periousio\$ (*periousios*) 1. In non-biblical usage *periousios* means “having more than enough,” “rich,” “wealthy.” ... in the LXX *periousios* occurs 5 times ... is “the people which constitutes the crown jewel of God.” Because Israel is the precious stone, the pearl in His possession, it has a duty to avoid idolatry (Deut 14:2) and to keep the commandments and statutes of Yahweh (Ex 19:5; 23:22; Deut 7:6-11; 26:18). 3. In the NT *periousios* occurs only at Titus 2:14 as a quotation from the LXX (Ex 19:5; Deut 14:2; Ezek 37:23). By Jesus’ work of redemption God has created for Himself a people which is for Him a costly possession, a choice treasure. (Kittel TDWNT NT: 4041)

The history of this concept goes all the way back to Exodus of Israel as they reached Mt Sinai. It is an important one for us to understand.

*Now therefore, **if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. Ex 19:5-6***

“For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. Deut 7:6: 14:2

*Also today **the Lord has proclaimed you to be His special people, just as He promised you, that you should keep all His commandments, 19 and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the Lord your God, just as He has spoken.” Deut 26:18-19***

*For the Lord has chosen Jacob for Himself, Israel for His special treasure. Ps 135:4
"They shall be Mine," says the Lord of hosts, "On the day that I make them My jewels.
And I will spare them As a man spares his own son who serves him." Mal 3:17*

All that God had promised to Israel has now be given to the church.

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. Heb. 12:22-24

This is a people that belongs specially to God. We are his and therefore we need to be pure.

zealous for good works.

All that God did in planning and giving and all that Jesus did in coming and giving to redeem and save us all comes down to this. Those who are God's own special people must properly respond to God for the favor done. It comes down to the good works God prepared beforehand that we should walk in them and our attitude toward them. We should be "zealous."

"zelotes... one burning with zeal; a zealot; 1. absol... used of God as jealous of any rival and sternly vindicating his control... 2. with gen. of the obj. ... most eagerly desirous of, zealous for, a thing;... b. to defend and uphold an thing, vehemently contending for a thing... an emulator, admirer, imitator, follower of any one..." (Thayer, p. 271)

We should be eager to do them. We should be filled with enthusiasm and zeal to do all that God asks of us. We shouldn't have to be begged and pleaded with. If we are then we haven't learned much from God's grace.

Good works are those things God prepared for us to do.

For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, 9 not of works, lest anyone should boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. Eph. 2:8-10

As we study the Scriptures we find that all the things we do in our common life become the good works God prepared when we do them with the attitude and go about doing them in accord with what God's intended. We are zealous of good works when we do the things a old man old woman young woman and young man are told to do. As a mother and father, employee and neighbor, when we do it as God instructed, it is a good work.

Zealous of Good Works

Introduction: Purchasing an expensive product, like a computer or a car, requires a careful assessment. Do we really need it and will it truly fulfill that need? If we conclude it is an important need and resolve that this product will fulfill it, it is easy to justify the purchase. Yet only if the product completely meets our expectations, will there be a great sense of satisfaction.

Although the circumstances are different, the attitude we hold toward such a purchase is a fairly accurate picture (parable) of how Jesus felt purchasing the church (Acts 20:28). There was never a more expensive purchase. Both Isaiah (Isa. 53) and Paul explain the cost. First, He "existed in the form of God," then "emptied Himself, taking the form of a bond-servant, and being made in the likeness of men." Finally "He humbled Himself by becoming obedient to the point of death, even death on a cross." (Phil. 2:6-9).

Those in the church are what Jesus gained in the transaction. He had the same expectations we do. He made it very clear what will happen if we don't meet them: "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. 16 So then, because you are lukewarm, and neither cold nor hot, I will spit you out of My mouth." (Rev. 3:15-17).

Jesus "gave Himself for us" to "redeem us from all iniquity. ... "purify unto himself a people for His own possession, zealous of good works." When we break down this passage we see exactly what Jesus expected when He purchased us to be His own possession. This is very similar to Paul's words to the Corinthians: "You are not your own, for you were bought with a price. Therefore glorify God in your body." (1Cor. 6:19-20). We glorify God in our body when we are "zealous of good works." This was the need and it is what we were purchased to fulfill:

"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. ... 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. ... 14 And let

our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. (Titus 2:14-15; 3:8, 14)

Because of their importance we would be wise to carefully consider the meaning of the three attitudes toward good works.

Zealous: "most eagerly desirous of," "striving after," "an object of warm interest" "an emotion leading to action."

Careful "to give heed," "take thought," "concentrate upon," "think with concern," "pay attention," "be cautious about," "attend," "care about," "regard."

Maintain: "take the lead" "preside over," "lead," "direct," "care for," "sponsor," "arrange," "apply oneself to."

The two parables and prophecy of future judgment in Matthew 25 describe and explain how these three terms will manifest themselves. In the first parable, the five wise virgins were zealous, careful and taking the lead in their preparations and had more than enough oil. The five foolish virgins did not eagerly strive after what they knew was expected and were condemned. In the second, three men were given the means and opportunity to manifest stewardship. The first two were wise, exhibiting their "warm interest" in properly using the talents. But the third squandered every opportunity "to think with concern" about the future reckoning.

In His prophesy of the judgment day, two groups are set before Him. One on the right and one on the left. His Praise and condemnation were based entirely on good works:

Then the King will say to those on His right hand, Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

He concluded with the condemnation of those who did not do these things.

Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42 for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; 43 I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.' (Mt. 25:34-43).

Have we taken these things to heart? These are things to be "affirmed constantly" and "learned." When announcements are made about the sick or those in need of prayers, those who are zealous and careful will make notes and take the opportunity to add another good work to bring before the Lord. What good works did we do this week that we will bring before our God on the final day?

In the parable of the talents, God "gave to each according to his own ability." As with all giving, "if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have. (2Cor. 8:12). So God's expectations are clear.

God used a human body for us to use to assess our own abilities and seek for opportunities. Every part just needs to do its share. "The whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love." (Eph. 4:16).

Each member of the body has its own function. We all have gifts that differ. So God wants us to make an assessment of our own abilities and then use them.

"For as we have many members in one body, but all the members do not have the same function, 5 so we, being many, are one body in Christ, and individually members of one another. 6 Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; 7 or ministry, let us use it in our ministering; he who teaches, in teaching; 8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness." (Rom 12:4-8).

In order to be good stewards, we have to take the gifts we have received and minister it one to another. God only asks that we minister as with the ability God supplies."

"And above all things have fervent love for one another, for "love will cover a multitude of sins." 9 Be hospitable to one another without grumbling. 10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. 11 If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ." (1Pet. 4:8-11).

Conclusion: The fleeting years of life are passing quickly. What of our own good works? Are we zealous, with "eager desire and "earnest strivings?" Are we careful, "thinking with concern," and "paying attention?" Are we maintaining, "arranging," "applying ourselves to" these good works that we may not be unfruitful? We can't grow weary in these things.

2 Bear one another's burdens, and so fulfill the law of Christ. ... 9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. 10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith. (Gal. 6:2,9-10).

"It is like a man going to a far country, who left his house and gave authority to his servants, and to each his work, and commanded the doorkeeper to watch. 35 Watch therefore, for you do not know when the master of the house is coming — in the evening, at midnight, at the crowing of the rooster, or in the morning — 36 lest, coming suddenly, he find you sleeping. 37 And what I say to you, I say to all: Watch!" (Mk. 13:34-37).

15 Speak these things,

Paul repeats the word "speak" from the first verse of this chapter. Titus is to speak these things, not just in preaching, but in everyday conversation. Titus is to talk about these things often. These are the great things that God's grace is to instruct and train us to do. All should be striving to get these things accomplished.

exhort, and rebuke with all authority.

Along with everyday conversation are the applications of Scripture. An evangelist is not simply in the pulpit. He is making his influence felt daily in relationships with brethren. As events arise, problems are seen and strengths and weaknesses revealed. Exhorting and rebuking take in the positive and negative sides of the Scripture. Most of the time a simple word of encouragement and reinforcement are all that is necessary. As brethren grow and change, they can be exhorted and strengthened with the sense of fellowship and mutual concerns.

Yet sometimes this is not enough. The individual is not moving in the right direction and the time to become stronger arrives. Sometimes one needs to just tell them they are not doing what is right. They need to make some changes in the way they are doing things. Rebukes are simply quoting Scripture and showing how the one being rebuked is not fulfilling them.

"elencho,.. 1. to convict, refute, confute, generally with a suggestion of the shame of the person convicted,...by conviction to bring to light, to expose... used of the exposure and confutation of false teachers of Christianity, Titus 1:9,13...2. to find fault with, correct... a. by word; to reprehend, severely, chide, admonish, reprove... contextually, to call to account, show one his fault, demand an explanation...b. in deed; to chasten, punish" (Thayer, p. 202-203)

The authority comes from the Scripture. All of the above is to be associated with "all authority." This preposition stresses that the speaking, exhorting and rebuking is to be done with the characteristic of "all authority."

"epitage ... (epitasso) an injunction, mandate, command ... with every possible form of authority..." (Thayer, p. 244; 2003)

"epitasso... to enjoin upon, order, command, charge..." (Thayer p 244)

There is no inherent authority in the church. It all goes back to God.

He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me." Lk. 10:16

Those who rebuke with all authority can only use the Scriptures to do their rebuking. They show them the Scripture and then show how they are not living up to them.

Let no one despise you.

This is an interesting command. How can Titus stop others from "despising" him?

periphronéo, from *perí* (4012), around, and *phronéo* (5426), to think. To depreciate, despise. In the NT, to think above or beyond a thing, to ignore, despise, with the gen. (Titus 2:15). (Complete Word Study Dictionary: NT. 4065).

"periphronéo... 1. to consider or examine on all sides... i. e. carefully, thoroughly,... 2. ... to set one's self in thought beyond (exalt one's self in thought above) a pers. or thing; to contemn, despise..." (Thayer, p. 507)

What can any evangelist or godly Christian who is seeking to help others grow in good works keep others from despising and thinking little of them? First, by always being kind and gentle, manifesting mercy and love. Those who are rude and cutting in their applications of Scripture can create such emotions. Hence the first part of not being despised is to be careful that everything done is decent, orderly, loving and merciful. The second is a little more complicated.

Titus will meet people who will not appreciate or enjoy what he is doing. They will disagree and seek to minimize his influence. Although they do despise him (as they despised Jesus)

"If the world hates you, you know that it hated Me before it hated you. 19 If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you out of the world, therefore the world hates you. 20 Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also. John 15:18-21

I have given them Your word; and the world has hated them because they are not of the world, just as I am not of the world. John 17:14-15

In this case, being despised is a completed fact that nothing can be done to resolve. In such cases, Titus is not to allow it to have any affect on what he is doing. It is not him, but God's word that they are against, and there is nothing he can do to change it. Just as Jeremiah was hated because of his message and when he sought to quit, the word burned inside him, so also the evangelist cannot allow others feelings to hinder what he seeks to do.