

Titus 2:1-10

This week's paragraph finds us looking at Titus 2:1-10. In our previous studies (1:5-9) we saw the two-fold task of Elders: they are "to give instruction in sound doctrine and to rebuke those who contradict it" (v. 9). This two-fold task controls the flow of the Letter. In our previous paragraph, Paul "rebuked those who contradict sound doctrine" (1:10-16). The second part of the Elders' task comes out in chapter 2:1-10.

"Paul describes proper Christian living rooted in the gospel, which is in direct contrast to the behavior of the false teachers (1:10-16) but in conformity to what is required of true church leaders (1:5-9). **This is the primary concern of the letter: right doctrine leads to right behavior.** This section is composed of two parallel unites (2:1-15 and 3:1-8) that describe right behavior, root this behavior in the gospel, and close with a charge to Titus to teach these things with authority [emphasis added]." *The ESV Study Bible* on Titus 2:1-3:8.

The descriptive of the false teacher and teaching is sobering. The outcome is tragic. The church is upset (v. 11). The church is being knocked off center. The gospel foundation on which it rests shakes against the assault. There are fissures, spider-like in nature appearing that are almost imperceptible by the naked eye. The initial deviation might be slight and unnoticeable, but the outcome is not. Fortunately, the very gates of hell cannot prevail against it.

Paul calls Titus to "appoint Elders" (v. 5) who can "instruct [the church] in sound doctrine" (v. 9). Here is what that "sound doctrine" sounds like (2:1-10). Paul addresses the various demographics within a local church. His movement helps us understand his emphasis. I wish to provide the larger outline for this paragraph so that you can see where Paul's emphasis sits.

- I. Healthy Instruction for the Elderly (vv. 2-5)
 - A. ² **Older men** are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.
 - B. ³ **Older women** likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good,

Summary Statement (v.5b)–

So that the word of God may not be reviled.

- II. Healthy Instruction for the non-Elderly (vv. 6-8)
 - A. ⁴ and so train **the young women** to love their husbands and children, ⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands,
 - B. ⁶ Likewise urge **the younger men** to be self-controlled. ⁷ Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, ⁸ and sound speech that cannot be condemned,

Summary Statement (v.8b) –

So that an opponent may be put to shame, having nothing evil to say about us.

- III. Healthy Instruction for the Workplace [slaves and masters] (vv. 9, 10)

Summary Statement (v.10b) –

So that in everything they may adorn the doctrine of God our Savior.

The reason why Paul speaks directly to the family unit is because that is what the local church is, "A family of families." What is of profound interest are the reasons why this instruction is given. Notice the "so that" statements concluding each section (vv. 5, 8, 10). The "hina" clause seems to provide thought division. All three gives shades of meaning to the same idea: By your proper conduct, you honor the Word of God. **2:1-10 stands in direct conflict, in opposition to 1:16.**

GOSPEL FRUIT **ADORNS** JESUS SEED. The word "adorn" is **cosmeo** and means, "To put in proper order." This goes back to the fundamental idea in Titus. The JESUS SEED always produces GOSPEL FRUIT. The collectiveness of that FRUIT is order and self-control.

Fruit *dresses* the gospel. We see the JESUS SEED through GOSPEL FRUIT. Godliness adorns truth. It does not produce the truth. Truth produces godliness which in turn adorns the truth. Godliness silences the accuser. This is **JESUS works**. To be clear, we are not working from a ledger where we are attempting to balance two opposing elements or a scale seeking to strike a perfect middle. The JESUS SEED causes GOSPEL FRUIT. One can no more stop an apple tree from producing apples, than one might hold back the power of an encroaching tsunami or an advancing avalanche. The JESUS SEED is an immeasurable entity, an undiminished power, and an unapproachable object. Who God is and what he did, does, and will do cannot be measured, minimized, or marginalized by finite man. The JESUS SEED always and inevitably produces GOSPEL FRUIT. This is what that SEED looks like in the church and this is **JESUS works**.

Gospel behavior makes plain the difference between works-based "religion" that focuses on benefits for the practitioner and gospel-based relationship that focuses on honoring the vertical by living in the horizontal.

Each of the three points give instruction to various demographics within the local church. All three, however, collapse on a single idea. Makes sure your life, your behavior, reflects the gospel. The corrective to poor behavior isn't try harder to do better, but the gospel. If you emphasize "good works," you will eventually lose the gospel. If you emphasize the gospel, you will bear gospel fruit.

What you think **and** what you do matters in the church and **reflects** God. When you look at your life, do you see and hear the gospel? What is the gospel saying? The gospel says, "I can't, But God can, And Jesus did." Does your life and the relationships inside of it adorn the doctrine of God our Savior? Does it say, "Jesus is enough for this life and for the life to come?"

Oh may we come to understand the glory of Jesus in his church -- this is that!