

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

These notes are edited, but not “book” ready. To the critical eye, mistakes can possibly be found. Therefore, he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at pastorpat@waukeshabile.org.

Date: July 8, 2018

Sermon Title: Instructing in Sound Doctrine

Sermon Series: Titus

Text: Titus 2:1-10

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Date: July 8, 2018
Title: Instructing in Sound Doctrine (2:1; 1:9)
Text: Titus 2:1-10
Theme: Teaching healthy doctrine leads to healthy churches. Healthy churches are ordered churches.

Introduction:

“Though each chapter has great importance, chapter 2 probably stands out as the key chapter for two reasons. First of all, Titus 2 has one of the strongest and clearest statements of the deity of Christ (2:13). Second, it is a key chapter because of its emphasis on relationships within the body of Christ, the church (2:1-10) and how a proper understanding and focus on both Christ’s first and second coming (the blessed hope) should impact the life of the church for godly living.”¹

The JESUS SEED always produces GOSPEL FRUIT.

“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].”²

THE BIG PICTURE:

v. 1 But as for you, teach what accords with sound doctrine.

Sound means ‘healthy.’ Paul makes frequent use of the term in Titus (1:9, 13; 2:2, 8).

Paul shifts from rebuking those who contradict healthy teaching to instructing the church in healthy teaching.

A healthy church is the result of SOUND TEACHING. One of the challenges we have as pastors/elders is how to attract and/or keep multi-generations within the church family. How do we keep young people from leaving? How do we keep older people from imploding and disengaging the church? How do we assist families in the discipling of their children? Often the answer lies in programing. What do we have to do in order to keep people engaged on multi-levels?

Friends, the answer is in our text. The answer is older people staying in gauged by teaching younger people and younger people listening to the older people. Sounds pretty simple doesn’t it? And why does it sound simple, because it is!

Let us remind ourselves of our primary idea.

Melodic Line within Titus

- [positive] 1:1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and **the knowledge of the truth which is according to godliness,**
- [negative] 1:16 **They profess to know God, but by their deeds they deny Him,** being detestable and disobedient and worthless for any good deed.

These two verses form bookends for chapter one. They also establish the Melodic Line within Titus. Chapter Two will “flip” verse 16 around. It is similar to James 2:17, 18.

- ¹⁷“Even so faith, if it has no works, is dead, being by itself. ¹⁸ But someone may well say, “You have faith and I have works; show me your faith without the works, and I will show you my faith by my works” (James 2:17, 18).

Author’s Emphasis:

It appears his instruction to the church is a flipping of his charge against the false teachers in 1:16. They [i.e. the unbelieving/denier], by their works, deny God. You [i.e. the believing / confessor], by your works, confess God.

Its antonym is confess (cf. Matt. 10:32, 33).

In order to set things right in the upset church (1:11), he addresses the various relationships making up the church. The church is a multi-generational and social family. You must learn how to get along in order for the church to function “properly.”

Author’s Strategies: 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 apposition to 1:16.**

Outline:

¹ But as for you, **speak the things which are fitting for sound doctrine**

The instruction of this text is not dealing primarily with your children but with your church.

When it talks about Elders in 1:6 it is speaking of their personal life at home. Here it is talking about the church family.

I. Healthy Instruction for the Elderly (vv. 2-5)

The idea of the older is from the same word as presbyters. In verse two it is masculine and in verse three it is feminine.

- A. ²Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.

“The quality of sober-mindedness dominates Paul’s advice in this section (vv. 4-6, 12; 1:8).”³

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,

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,

The intent of this text is to have older believers [those 50+] teach the next generation.

What is the problem? The problem is two-fold. First, we think we need a program to carry out 2:1-10. The second is personal selfishness. We make everything about me and my needs.

As older people, we have a tendency to withdraw and micro-manage our own fleeting lives. Yet the call in Scripture is to pass on what we know to the next generation. Our primary circle of influence is with our immediate family, but we have a responsibility/opportunity in the church.

As in all of life, there are primary responsibilities demanding our time and energy. But there are also opportunities of “discretionary” time and energy that can be invested in and through the church. All of this changes during our various seasons of life, but there are opportunities where you and I without neglecting our “homes” could give to the “church.”

We should be encouraging the younger to “shadow” our involvement. Every one of us older folks have various responsibilities that take our time and effort. But many of us can engage at the local church level and should. It is unfortunate when we withdraw and pull away from our involvement in the church.

We do not need better programing. Discipleship does not require programing. Discipleship is always relational and relationships are to be inter-generational. We have made Discipleship all about me, when discipleship begins at one’s justification and continues throughout one’s sanctification. The primary vehicle for this expression is in and through the local church.

Why should we do this?

Summary Statement - that the word of God may not be reviled [blasphemeo].

What is interesting about all three reasons/results is the emphasis on what others say/do. We are to conduct ourselves in such a way that the gospel speaks. When the unbelieving look at our conduct as a church, is the doctrine of God our Savior adorned?

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, that the word of God may not be reviled,

So train “That is, ‘bring them to their senses.’ This is a verbal form of the adjective translated ‘sober’ (v. 2) and ‘self-controlled’ (v. 5) throughout this section.” It is the only time this form occurs in the NT.

As noted earlier in 1:5, the church is in or leaning toward “disorder” and thus “crooked.” The means of straightening it out is to put in play those whose lives are “orderly.” An ordered life is one that understands how the JESUS SEED always produces GOSPEL FRUIT. If those two ideas are misaligned, then there is confusion and the church will be “upset” (1:11).

The big idea of this paragraph and much of TITUS is to put in play those whose lives are sensible, ordered, and straight. Every believer has this fruit. Not all fruit is expressed in the same way or at the same time in everyone’s individual life. But the fruit is there.

B. ⁶Likewise, urge the younger men to be self-controlled. ⁷Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, ⁸and sound speech that cannot be condemned,

v. 7 “Example” – **tupos**; “pattern, stamp, die.” It is the same word used in 2 Tim. 1:13 but with a prefix [hupo].

If the intent of the first point is for older individuals to invest in the younger individuals, then the intent of this second point is for younger individuals to learn from the older individuals.

Why should we do this?

Summary Statement - **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)

⁹Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, ¹⁰not pilfering, but showing all good faith,

Why should we do this?

Summary Statement - so that in everything they may adorn [*cosmeo* = “to put in proper order”] the doctrine of God our Savior.

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

This text speaks of adorning the doctrine of God our Savior. What that looks like follows in verses 11-14.

If the life we are living individually and as a church family does not stand in stark contrast to the world around us, something is probably out of alignment.

Listen to the descriptive of the unbelieving. [Look at the pastorals]

Does we not see this playing out in our country and around the world?

What do you hear in our news cycle? Emotional chaos and a complete disregard for those in authority. Everything is about resisting and overthrowing. What we see is Babylon in action. This stands in dramatic dissimilarity to God's Garden Theology.

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.

I believe we should want to live disciplined lives. I believe we should strive to be better husbands, fathers, grandfathers, employees, congregants, pastors, etc. Never the less, if this is where I place my emphasis and energy, it will only be a matter of time before the gospel becomes fuzzy and is eventually lost. Do you believe the gospel has the power to change lives?

Do you have confidence in the power of the gospel to change your life and the life of others?

I have been listening to various podcasts that come out of a local church to multiple local churches. It is an enormous platform. The focus is on leadership, how to be a better leader as a pastor or church worker. Part of this push is a consequence of our culture. The intent is to have maximum impact or influence on your immediate world regardless as to its size. A reoccurring mantra is, "Now go do better." In one sense, I get it. But, and this is a big BUT, when I hear speakers say, "If you change behavior, you can change the world," I get animated. That statement and ideology and worldview and theology is part of the problem in CRETE. Those who make that statement believe it. In all fairness, there is an element to that statement that is true, but it isn't gospel. You would never hear Paul preach that. Paul would say in contrast to that statement, "I preach Christ crucified." And yet, that message is what permeates the church of Jesus Christ.

Shepherding the Sheep: (What is the NEXT STEP?)

To the believing: What you think **and** what you do matters in the church and **honors** 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," - does your life say to others, "It's not about me."
- "But God can," - does your life say to others, "I believe this world belongs to God."

- “And Jesus did.” – does your life say to others, “Jesus alone and only is my Savior from sin and death and for joy and glory.”

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?

When people see and hear you do they see and sense you are living for something other than this world?

This is what the JESUS SEED always produces. This is what GOSPEL FRUIT looks like in the horizontal.

Friend, if your life is imploding and out of control. Let me call you back to the gospel. You need to re-center and that re-centering happens around the gospel. No matter how many action steps you take to put your life in order, if you do not go back to the gospel all your effort is simply a work of the flesh.

To the unbelieving: you cannot separate what you think from what you do. Your “works” show you for what you are, a filthy rag (Isa. 64:6).

¹ <https://bible.org/seriespage/1-introduction-letter-titus>

² *The ESV Study Bible* on Titus 2:1-3:8.

³ *The Reformation Study Bible* on Titus 2:2.