Adorn and Defend the Gospel

October 25, 2026 · AM · https://letgodbetrue.com/sermons/2026/adorn-and-defend-the-gospel-8/

But speak thou the things which **become sound doctrine** … That the word of God **be not blasphemed** … That he that is of the contrary part may be ashamed, **having no evil thing to say of you** … That they may **adorn the doctrine of God** our Saviour in all things … That they which have believed in God **might be careful to maintain good works**.
Titus 2:1,5,8,10; 3:8

Theme: True Bible doctrine changes lives to adorn Jesus Christ's religion and defend it against criticism.

Outline for Chapters 2-3:
1 *Content Duty of Bishops*
2-3 Duty of Aged Men & Women
4-6 Duty of Young Women & Men
7-8 *Pastoral Duty of Bishops*
9-10 Duty of Employees to Masters
11-12 Duty of All to Godly Living
13-14 Duty of All to Godly Zeal
15 *Official Duty of Bishops*
1-2 Duty of All as Good Citizens
3-7 God's Kind Love to Save
8 *Content Duty of Bishops*

Preparatory Reading: Titus 2; Titus 3; I Peter 2; I Peter 3; I Thess 4; I Thess 5; I Timothy 5.

Related Links:
Things Becoming Sound Doctrine *(2008).*
Actions Speak Louder *(2005; 2012)*, here.
Living Epistles *(2001; 2015; 2023)*, From Glory to Glory, here.
A Good Name *(2005; Proverbs 22:1)*, here.
True Grace & False Grace *(2014)*, They Promise Them Liberty.
Sermon on the Mount *(2014; 2023)*, here.
Salvation By Works *(2010; 2006),* Once Saved, Always Saved.

Introduction:

A. Titus is a Pastoral Epistle, and the focus here will emphasize commanded content as the pastoral duty.
B. Chapters one and three (1:1-4; 3:3-7) exalt our great salvation, but the Pauline focus is practical duty.
C. The emphasis shown in the five title texts above is for Christian lives to adorn and defend the gospel.
D. Grace changes us, or it is vain grace, frustrated grace, lascivious grace (II Cor 6:1; Gal 2:21; Jude 1:4).
E. From one perspective, Christian lives should adorn the gospel (2:1), defend the gospel (2:5), defend the gospel (2:8), adorn the gospel (2:10), and complement the professions and lives of believers (3:8).

F. From another perspective, God stated in writing what should be preached (2:1), why it should be preached (2:5,10,14), how it should be preached (2:8,15), and how often it should be preached (3:8).
G. The Bible repeatedly warns about conduct helpful or hurtful to our religion (II Sam 12:14; Matt 5:16; Rom 12:17-18; I Cor 10:32; Phil 1:27; 2:15; I Tim 5:8,14; 6:1; I Pet 2:12,15; 3:1-2,16; 4:15-16; etc.).
H. Cretans had serious character issues, so Paul had already told Titus to rebuke them (Titus 1:12-14).
I. Carnal Christians and unbelievers often accuse and complain about hypocrisy, here is Paul's remedy.
J. This is a joint project of pastor and people, with things for each person to do to adorn and defend truth.
K. Even with perfect efforts, as Jesus and Paul showed, enemies will still accuse, condemn, and mock.
L. What a privilege here! Embrace each duty! Better than David and Solomon, we can adorn God's truth.

********** *Content Duty of Bishops – Verse 1* **********

1 But speak thou the things which become sound doctrine:

But speak thou the things.

A. The disjunctive "but" contrasts Paul's listed virtues from Cretan faults (Titus 1:10-14).
   1. Practically, the Cretans were always liars, cruel and violent, and lazy and luxurious.
   2. Paul quoted Epimenides, as he had Aratus (Acts 17:28) and Menander (I Cor 15:33).
   3. Religiously, there were many Jewish false teachers with lies, fables, and traditions.

B. God chose in His wisdom that called men are to speak the truth to instruct His children.
   1. They do not speak their own thoughts, but God's content, found in the inspired Bible.
   2. Inspired scripture is enough for a preacher like Titus to be perfect (II Tim 3:16-17).
   3. Men called by God and rightly ordained are to preach the word (II Timothy 4:1-4).
   4. Inspired scripture is more sure than even God's voice from heaven (II Pet 1:16-21).
   5. Preaching is taking God's written scripture and explaining it (Neh 8:8; II Tim 2:15).
   6. Apostles had direct inspiration, but all second-generation preachers use the Bible.
   7. In this case, the inspired apostle Paul laid out specific "things" for Titus to preach.
   8. When a bishop of Christ preaches scripture, it is God's word, not his (I Thess 2:13).
   9. There was only one man that could fulfill Paul's command: Titus by virtue of "thou."

C. Titus was an ordained bishop in Crete with authority to do anything needed (Titus 1:5).
   1. A bishop is God's title for office of pastor-teacher elder (Titus 1:5-9; I Tim 3:1-7).
   2. They and deacons are the only two offices left by the apostles (Eph 4:11; Phil 1:1).
   3. He was obviously ordained by Paul and assigned this territory to preach, ordain, etc.
   4. God's bishops are earthen vessels as men but charged to preach truth (II Cor 4:1-7).
   5. They are sinners like all men but should be esteemed (I Thess 5:12-13; Heb 13:7,17).
   6. Given Cretan poor character, Paul encouraged Titus against despising (Titus 2:15).
   7. He had done this earlier to protect the young Timothy (I Cor 16:11-12; I Tim 4:12).

Which become sound doctrine.

A. Specific "things" Titus was to preach are the context for this description and measure.

B. Paul's use of the conjunction "that" starting verse two is to complete his command and define exactly what those things are Titus should preach which become sound doctrine.

C. **Doctrine**. Action of teaching or instructing; instruction; a piece of instruction, a lesson, precept. That which is taught. A body of knowledge. A body of instruction or teaching.

D. **Sound Doctrine**. Teaching and its content that is faithful to God and His revelation, in the Bible for us, which Paul used four times (I Tim 1:10; II Tim 4:3; Titus 1:9; 2:1).

E. **Become**. To accord with, agree with, be suitable to; to befit. To be congruous, fitting, appropriate. Suiting or gracing the subject or thing. See Bible use in context (Titus 2:3); for similar Bible use elsewhere (I Tim 2:9-10; Phil 1:27; Eph 5:3; Rom 16:2; Matt 3:15).

F. The specific content Paul listed next would appropriately suit and grace apostolic truth.

G. We know this verb a little better by matching it to the verb "adorn" in context (Tit 2:10).

H. We summarize: *Preach the following rules of conduct to adorn and defend our religion.*

********** *Duty of Aged Men and Women – Verses 2-3* **********

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

That the aged men be.

A. Paul's use of the conjunction "that" starting this verse completes his command in verse one, defining exactly what things Titus should preach to adorn and defend the gospel.

B. Christianity has specific, established rules for every age group, gender, and social status; growing old in years never exempts a man from careful, challenging spiritual duties.

C. **Aged men**. Men advanced in years, senior in age, or elderly. What will we say? 40+?

1. If we pick a higher age like 50 or more, we could end up with middle age ignored, for the contrast to aged men and women is young women and men (not younger).
2. The valuation tax age and sex limits reduce age 60 greatly (Lev 27:1-8), suggesting 25-40 for "princes," 40-60 for "pillars," and range 60-90 for its "patriarchs" … here.
3. While we may think of "aged" as social security age, Bible times were more 40-50.
4. Young women needing help with husband, children, and home were likely 15-30.
5. Aged women with sufficient experience and maturity to help were likely 40 and up, and it would take that age to have had teenagers that were loved into young women.
6. Age should bring wisdom, but it can bring pride or folly (Job 32:7,9; Eccl 4:13).
7. The hoary head is a crown of glory only if found in righteousness (Pr 16:31; 20:29).

D. The aged men are to be these things, not just perform them periodically (Rom 12:1-2).

E. Aged men that are faithful can save generations into the future (Ps 78:1-8; Joel 1:2-3).

F. But age itself does not make a man a better Christian, only dedication (Heb 5:12-14).

Sober.

A. **Sober**. Calm, grave, dispassionate, serious, well-balanced, and self-possessed in mind.
B. This is different than not prone to alcohol; Paul separated them (Titus 2:3; I Tim 3:2-3).
C. The Cretan culture was given to excess and belly-worship (Titus 1:12; Phil 3:18-19).
D. The Spirit inspired cross-references very useful for helping to define Bible sobriety.
    1. Sober is set opposite drunken carelessness alongside being watchful (I Thess 5:6-8).
    2. Sober is connected to girding up the mind to maintain hope over time (I Peter 1:13).
    3. Sober is connected to prayer, knowing that all things will be destroyed (I Peter 4:7).
    4. Sober is connected to vigilance, in light of the devil's desire for the soul (I Peter 5:8).
E. Age should not compromise these virtues, though intensity and passion may decline.
F. Aged men must not use their extra time for politics, conspiracies, fear, etc. (Col 3:2).
G. Sober does not prohibit great zeal or godly mirth (II Sam 6:14-16; Nehemiah 8:8-12), when they are exercised for the glory of God and the celebration of His holy goodness.
H. Sober is not somber, with the latter being gloomy, lowering, dark and sullen or dejected.
I. Sobriety leads to Paul's other traits, for they require a calm, restrained, spiritual mind.

Grave.

A. **Grave**. Weighty; having importance, dignity, or seriousness. Not light, trifling, jocular, or frivolous. Conduct that commands respect and honor from others. A statesman.
B. Old age should gain weighty character that implies good counsel (Job 12:12; Heb 5:12).
C. It is the opposite of being light, foolish, or jesting, which are not convenient (Eph 5:4).
D. Aged men, assumed to be more grave, must not have flies in their ointment (Eccl 10:1).
E. Titus must preach gravity to aged men, and model it himself (Titus 2:7; I Tim 3:4,8,11).
F. Job is a great picture of gravity from different angles; enjoy the words (Job 29:21-25).
G. Children can be grave, so the meaning is not limited to experienced old men (I Tim 3:4); some children are serious, mature, and dignified; others are light, frivolous, and foolish.
H. Grave does not prohibit great zeal or godly mirth (II Sam 6:14-16; Nehemiah 8:8-12), when they are exercised for the glory of God and the celebration of His holy goodness.

Temperate.

A. **Temperate**. Keeping due measure, self-restrained, moderate. Exercising self-discipline and self-control over passions, appetites, and temper. Not excessive in degree.
B. It is a chief trait of exceptional athletes ruling every part of their lives in order to be the best, avoiding anything that is uncertain by disciplining body and mind (I Cor 9:24-27).
C. The mile world record was recently broken with a very detailed program of temperance.
D. The Christian aged man must do the same with all parts of life, not just run a little faster; but he has a

much greater source of strength for growing further in godliness (Phil 4:13).

E. Aged men may feel entitled after hard work many years to carnally relax (Luke 12:19).
F. A man's spirit can be controlled and must be ruled (Prov 16:32; 25:28; 18:14; Jas 1:19).
G. A man's mouth can be controlled and must be ruled (James 1:19,26; 3:2-6; Prov 10:19).
H. So also to be ruled are job effort/time, spending, sleep, alcohol, food, moods, sex, etc.
I. A general rule says discipline (or its lack) in one part of life will help the rest (Pr 19:15).
J. Temperate is not a monastery: all pain, no pleasure (I Tim 6:17; Neh 8:8-12; Acts 14:17).

Sound in faith.

A. **Sound**. Healthy, whole, unimpaired, uncorrupted; robust and strong. Paul used this descriptive phrase to contrast the moral depravity of Cretan character (Titus 1:12-13).
B. Aged men must hold fast to strict orthodoxy without wavering, doubting, or drifting into confusion or heresy in latter years (Col 1:23; II Tim 4:7; Heb 3:6,14; 10:35-39).
C. Aged men must also keep personal, unwavering confidence in God for his own future.
D. Aged men cannot let cognitive decline steal knowledge or sour trust in God's promises.
E. In spite of Christians and churches resenting sound doctrine, they love it (II Tim 4:3-4).
F. They must like men stand strong in the faith without errors (I Cor 16:13; II Tim 1:13).
G. They must be unshakeable when false doctrine hits a church (Eph 4:14; Rom 16:17-18).
H. The patriarchs died in faith by seeing promises they did not receive, were persuaded of them, embraced them, and confessed a profoundly different worldview (Heb 11:13,39).
I. Elderly men should be healthy and robust in three important core Christian graces, with faith here, which are related in other places (I Thess 1:3; II Thess 1:3-4; I Cor 13:13).

In charity.

A. **Charity**. Benevolent, merciful kindness; love. Defined well by Paul (I Cor 13:4-7).
B. Aged men must be sound in charity … the modifying adjective from faith applied here.
C. **Sound**. Healthy, whole, unimpaired, uncorrupted; robust and strong (Tit 1:9,13; 2:1,8).
D. Older age can easily breed cynicism, bitterness, self-centeredness, a critical spirit, etc.
E. Retired men may easily withdraw from ordinary activity and miss charity opportunities.
F. Older men may envy youth or criticize their mistakes, but charity will cheer them on.
G. But charity is largely forgiving, overlooking, and longsuffering (I Pet 4:8; Col 3:13-15).
H. Men must love brethren with a pure, fervent heart (Rom 12:10; I Pet 1:22; I Jn 4:7-11).
I. Wisdom, which should increase with age, is charitable (Jas 3:13-18; 5:9; Eph 4:29-32).

In patience.

A. **Patience**. Cheerfully enduring negative events. Suffering of pain, trouble, or evil with calmness and composure; the quality or capacity of so suffering or enduring.
B. Aged men must be sound in patience … the modifying adjective from faith applied here.

C. **Sound**. Healthy, whole, unimpaired, uncorrupted; robust and strong (Tit 1:9,13; 2:1,8).
D. This is cheerful, godly endurance of pain, trials, difficulties (Rom 5:3-5; James 1:3-4).
E. The Pauline description is prophets that patiently suffered and endured (James 5:10-11).
F. Age brings a need for patience in tribulation (Eccl 12:1-7; Rom 12:12; Heb 10:34-36).
G. Committed Christian men can mature and age gracefully and patiently (Prov 15:13,15).
H. God's might and power help patience with longsuffering and even joyfulness (Col 1:11).
I. For a detailed study of patience and your soul, Enduring Affliction (Luke 21:19).

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

The aged women likewise.

A. **Likewise**. In like manner; similarly. Peter used it for husbands after wives (I Peter 3:7).
B. Paul connected the holy rules for men to the rules for older women (I Timothy 3:8,11).
C. Christianity has specific, established rules for every age group, gender, and social status.
D. God has no double standard for godliness; both genders must adorn apostolic doctrine, for women can cause offence and resentment (Titus 2:5; I Tim 5:14; Prov 30:23; 21:9).
E. Growing old does not free a woman from careful, challenging spiritual duty (Ps 92:14).
F. **Aged women**. Women advanced in years, senior in age, mature. We think women 40+?
    1. If we pick a higher age like 50 or more, we could end up with middle age ignored, for the contrast to aged men and women is young women and men (not younger).
    2. Young women needing help with husband, children, and home were likely 15-40.
    3. Aged women with sufficient experience and maturity to help were likely 40 and up, and it would take that age to have had teenagers that were trained into young women.
    4. The valuation tax age and sex categories reduce age 60 greatly (Lev 27:1-8), suggesting 25-40 for princes, 40-60 for pillars, and 60-90 for its patriarchs … here.
    5. While we may think of aged as social security age, Bible times were more 40-50.

That they be in behaviour as becometh holiness.

A. **Behaviour**. Conduct, manners, deportment, outward bearing, including dress, gestures, language, and external walk – their entire lifestyle of character and conduct (I Pet 1:15).
B. **Becometh**. To accord with, agree with, be suitable to; adorn. To be congruous, fitting, appropriate. Suiting or gracing the subject or thing. See Bible use in context (Titus 2:1); for similar Bible use elsewhere (I Tim 2:9-10; Phil 1:27; Eph 5:3; Rom 16:2; Matt 3:15).
C. **Holiness**. Moral and spiritual purity; sacred consecration; devoted to God; hatred of sin.
D. Their character and conduct should follow holy women (I Pet 3:1-6; I Sam 2:1-10; etc.), which is a considerable privilege to join the ranks of Sarah, Ruth, Anna, Priscilla, etc.

E. Their lives should radiate godly humility and good works, not externals (I Tim 2:9-10).
F. In spite of her folly in Eden and its consequences, holiness saves by Christ (I Tim 2:15).
G. Aged women can be godly and spiritual like Anna or her opposite (I Tim 5:5-6,10-13).
H. Priscilla was not a widow indeed but a holy wife for Aquila (Acts 18:26; Rom 16:1-3).

Not false accusers.

A. **False accusers**. Slanderers first and foremost; then backbiters, tattlers, or whisperers.
B. Slander is evil lying against the reputation of others (Psalm 31:13; 101:5; Prov 10:18).
C. God hates the cruel or destructive use of the tongue, three sins of seven (Prov 6:16-19).
D. Such a woman mimics the adversary (Rev 12:10), while a kind tongue the Advocate.
E. Women must be tempted to it, for it is mentioned here and elsewhere (I Tim 3:11; 5:13), and it is important to see it connected to idleness; aged women likely have more time.
F. The perilous times of the last days include false accusing among Christians (II Tim 3:3).
G. While slander is lying about others, backbiting, talebearing, and whispering tell secrets that need not be known (Prov 11:13; 16:28; 18:8; 26:20-22; Rom 1:29-30; II Cor 12:20).
H. We protect reputations (Pr 10:12; 11:13; 17:9; 25:9-10; Matt 18:15; Titus 3:2; I Pet 4:8).
I. Witty inventions of phones and cell phones make this sin much easier and permanent.
J. A godly and holy woman has wisdom and kindness in her mouth, not slander (Pr 31:26).
K. A godly and holy woman will not sin by listening to others sin (Proverbs 17:4; 25:23).
L. In close proximity is given to much wine, and wine is known to loose lips (Prov 23:33).

Not given to much wine.

A. **Not given to much wine**. Not enslaved, addicted, or vulnerable to intoxicating drinks.
B. Their level of caution with alcohol can match deacons, looser than a bishop (I Tim 3:8).
C. A woman vulnerable to alcohol will not be a good example in life or teach true sobriety.
D. A teacher of good things will show when she is around alcohol a high level of discipline.
E. Paul's rule for conduct adorning the gospel is denying bondage (I Cor 6:12; II Pet 2:19).
F. Older women may be lonely or bodily afflicted, but use is limited (Prov 31:6-7); they have help beyond chemicals for old-age sorrow (Eph 5:18; Ps 4:7; Pr 20:1; 23:29-35).
G. In close proximity is false accusations, and wine is known to loose lips (Prov 23:33).

Teachers of good things.

A. While restricted by God from public governance and preaching in the church assembly (I Cor 14:34-35; I Tim 2:11-12), aged woman have a mandatory office to teach women.
B. This rule sets the stage for verse four, where women are to mentor the young women.
C. They can teach by holy example and verbal instruction, focusing on the virtues of godly wives – good, love, modesty, wisdom, obedience, domestic duties, etc. (Pr 31:1,10,26).
D. The topics listed here are character and domestic matters, not doctrinal matters of the gospel that

pastors are to rightly divide the word of truth for to the whole church; the pastor is to guard corporate doctrine, but the aged women domestic deportment.

E. The duty here does not prohibit gatherings of a few or all the young women for teaching; Paul did not say that the teaching had to be private or one-on-one as some may assume.
F. The implied and necessary response is for young women to appreciate correction and instruction from aged women (Pr 9:8-9; 10:8,17; 12:1,15; 13:1,18; 15:5,10,12,31-32).
G. Fulfilling this role will not happen automatically or easily, older women must pursue it.
H. The world promotes a retirement mindset that contradicts greater experience (Ps 92:14).
I. If the apostolic practice is ignored or neglected, the world's godless culture will do it; this is a counterculture in the church of women teaching good things not of the world.
J. With a warning in context, aged and young women must avoid gossip or foolish talking.
K. Christians should desire the perfection of each other now and when meeting the Lord.
L. Women fulfilling this teaching role serve young women directly, help their husbands indirectly, bless their families and downline into the future, and reduce the pastor's load.

********** *Duty of Young Women and Men – Verses 4-6* **********

4 That they may teach the young women to be sober, to love their husbands, to love their children,

That they may teach the young women.

A. Note the conjunction, that, to identify content God lists for aged women to teach young women, extended from, that, opening verse two; sound doctrine teaches godly living.
B. Young women need to be taught, for they lack life knowledge, experience, and maturity.
C. Young women must be taught to avoid vanity, changes, social validation, etc. (Pr 31:30).
D. God delegated character and domestic mentoring of young wives and mothers to the godly, mature women of the church, not directly to Titus or pastors following him.
    1. Godly womanhood, fulfilling marriages, and domestic faithfulness are learned traits like contentment (Phil 4:11), not automatic instincts; they need intentional training.
    2. If older women fail to teach, the younger generation of women will learn from their mothers (for good or bad), from the world, their peers, or their own unlearned ideas.
    3. The topics listed here are character and domestic matters, not doctrinal matters of the gospel that pastors are to rightly divide the word of truth for to the whole church; the pastor is to guard corporate doctrine, but the aged women domestic deportment.
    4. If a married woman has truth questions, she may ask her husband (I Cor 14:34-25).
    5. This arrangement provides experienced female teachers and protects a bishop from familiarity, temptation, or appearance of evil with young women (I Tim 5:1-2).
E. An implied and necessary component is for young women to appreciate correction and instruction from aged women (Pr 9:8-9; 10:8,17; 12:1,15; 13:1,18; 15:5,10,12,31-32).

F. The duty here does not prohibit gatherings of a few or all the young women for teaching; it is not limited to one-on-one private instruction, and it does not preclude seminars, etc.

A. **Young women**. Women without the experience of training children. We pick under 40.
   1. If we pick a younger age like 30 or less, we would end up with middle age ignored, for the contrast to aged men and women to young women and men (not just older).
   2. Young women needing help with husband, children, and home were likely 15-40.
   3. Aged women with sufficient experience and maturity to help were likely 40 and up, and it would take that age to have had teenagers that were trained into young women.
   4. The valuation tax age and sex categories reduce age 60 greatly (Lev 27:1-8), suggesting 25-40 for princes, 40-60 for pillars, and 60-90 for its patriarchs … here.
   5. While we may think of aged as social security age, Bible times were more 40-50.

To be sober.

A. **Sober**. Calm, dispassionate, serious, well-balanced, self-possessed in mind (see Tit 2:2).
B. This is in opposition to the world's justification of emotional moods, fads, fantasy, etc.
C. This is different than not prone to alcohol; Paul separated them (Titus 2:3; I Tim 3:2-3).
D. Young women must be trained to govern their emotions, minds, and expectations with spiritual restraint rather than youthful impulse, impatience, vanity, or romanticism.
E. This sobriety stands in direct opposition to the flighty, thrill-seeking, moodiness, and unstable mindset common to youth and young women (II Timothy 3:6; Prov 31:30).
F. Solomon's description of a woman without discretion is one without sobriety (Pr 11:22).
G. God strongly rebuked daughters of Zion for poor character and appearance (Is 3:16-26).
H. The Spirit inspired cross-references very useful for helping to define Bible sobriety.
   1. Sober is set opposite drunken carelessness alongside being watchful (I Thess 5:6-8).
   2. Sober is connected to girding up the mind from foolish, carnal thoughts (I Pet 1:13).
   3. Sober is connected to prayer, knowing that all things will be destroyed (I Peter 4:7).
   4. Sober is connected to vigilance, in light of the devil's desire for the soul (I Peter 5:8).
I. Sober does not prohibit great zeal or godly mirth (II Sam 6:14-16; Nehemiah 8:8-12), when they are exercised for the glory of God and the celebration of His holy goodness.
J. Sober is not somber, with the latter being gloomy, lowering, dark and sullen or dejected.
K. Sobriety leads to Paul's other traits, for they require a calm, restrained, spiritual mind.
L. Loving a husband requires it, for unrealistic expectations, societal trends, peer pressure, life challenges and trials, moods of another person, guarding speech and reactions, etc.
M. Bible sobriety is not a natural character or personality trait; it is a grace-taught discipline of the whole person that aged women know and can teach young women (Tit 2:11-12).

To love their husbands.

A. Some think love is not taught, but rather sought and felt like a power thrilling the soul, but Bible love is

action, a choice to treat another the way God intended and commands.

B. Love is not following your feelings as the world teachers, but following God's word in spite of or against feelings, which due to our depravity war against our souls (I Pet 2:11).

C. Think about how much a pastor must teach love … of God and His Son, of things above, of scripture, truth, and wisdom, of brethren, of wives, of the uncomely, of enemies, etc.

D. **Love of husband**. The choice of caring, intimate, loyal, sacrificial devotion to help and honor her husband above all others, to obey and reverence him, in all circumstances.

E. Marital love is not a passive emotion or an uncontrollable feeling; it is a commanded duty that can and must be taught, practiced, and maintained. It is not a natural default.

F. A young woman before marriage knows nothing about it and must be taught, and young wives must be taught while facing the issues that make teaching practical and valuable.

G. This instruction requires a young woman to learn her husband's needs, respect his authority, and actively guard her heart against discontentment (Eph 5:22,33; Col 3:18).

H. Women should learn gold love (doing as you want done to you), platinum love (doing what he wants done to him), and diamond love (to help him be a perfect Christian), with perfect marital love in the middle of platinum and diamond love, for him and for Christ.

I. Solomon's Song is God's book of romantic and sexual passion to further instruct wives.

J. For one approach, we have emphasized EMS – a man needs her for ego, money, sex, which is found in the Bible's wisdom for women in Proverbs 31 and Song of Solomon.

K. For another approach, we have promoted a book, *Created to be His Help Meet* … here.

L. Paul's inspired choice separates loving a husband from obeying him, so we do as well.

M. **Loving a husband** … can be summarized to a few basic rules that deserve much more.

1. Leaves family … to start a new one with full commitment and focus on him, like Rebekah and Ruth (Gen 2:24; 24:50-67; 31:14-16; Ruth 2:11; Psalm 45:10-11).
2. Loyal service … of his desires and needs as the ruling priority (Prov 31:11-12,23,28).
3. Reverence … is a duty, not earned by husband, like all authority (Eph 5:33; I Pet 3:6).
4. Verbal … kindly opens up and flatters (Pr 31:26; I Sam 25:28-31; Song of Solomon).
5. Honors … by public devotion (including discrete PDA), assists his estate, a gracious presence, and attractive appearance (Prov 11:16; 27:15-16; 31:20,22-23,25,28-29).
6. Lovemaking … passionate for his desires, including initiation, within limits of God's word and nature; totally faithful (I Cor 7:1-5; Pr 5:19; Song of Solomon; Heb 13:4).
7. Above children … which will compete with husband without training, for maternal instinct plus the greater ease and reward of doting on children (Gen 2:18; Eccl 9:9).
8. Diligence … is the key practical character trait in Proverbs 31, but it is to take superb care of the family and to build his family estate (Prov 31:15,16,18-19,24,27,31).
9. Creative … does not settle for popular convenience but treats him better (Pr 31:14).
10. Spiritual … helps him toward heaven by keeping her soul to give spiritual help if needed (Judges 13:21-23; I Sam 25:32-33; II Kgs 4:8-10; Luke 1:59-60; Acts 18:26).

N. Five love languages are a short list of things a wife can do to love her husband … acts of service, receiving gifts, quality time, words of affirmation, and physical touch … here.

O. All this should be rather easy, for women get to pick their husbands in America today.

P. *True marital happiness for a Christian woman does not depend on her circumstances or having a perfect husband. It depends on her loving the Lord her God with all her heart, and out of that obedience, she loves and obeys her husband as unto Christ.*

Q. Resources exist to help aged and young women … Perfect Marriages, The Role of the Woman, Covenant Of Marriage, Marital Speech, Marital Compromise: Good and Bad, Maximizing Your Marriage, The Virtuous Woman, etc.

To love their children.

A. Maternal instinct provides a basic animal drive to protect offspring, but biblical love is a learned discipline that goes far deeper and must be intentionally learned and applied.

B. Maternal instinct can easily substitute coddling for chastening and thereby ruin children.

C. Young mothers can easily become exasperated, impatient, or overwhelmed by the daily, repetitive, and exhausting demands of toddlers and children, leading to anger or neglect.

D. Loving children does not mean indulging sinful whims, spoiling them with material things, or letting them rule; that is parental hatred in God's sight (Prov 13:24; 29:15).

E. The world's view of parenting is child-centered and permissive, but biblical love focuses on the child's character, behavior, and eternal soul. It looks to the future, not the present.

F. A young mother must be taught how to love her children according to the scriptures.
    1. It requires consistent, calm, scriptural correction and discipline from early years to drive foolishness from their hearts (Prov 13:24; 19:18; 22:6,15; 23:13-14; 29:15,17).
    2. To love children scripturally means to nurture them, patiently care for physical needs, and faithfully train them in truth behind their father (Eph 6:4; Prov 1:8; 6:20).
    3. It requires teaching them the word of God diligently throughout the ordinary course of the day, making Christ the center of the home conversation (Deut 6:6-7; Eph 6:4).
    4. It involves sacrificial discipline, protecting them from worldly corruption, and refusing to indulge sinful desires (Pr 29:15; 13:24; 19:18; 22:6,15; II Tim 1:5; 3:15).
    5. It provides a safe, joyful, peaceful, and well-ordered home where children learn obedience and respect for authority by example and word (Pr 31:27-28; I Tim 5:14).
    6. It means modeling personal godliness, prayer, and love for the local church so they see a living example of the gospel and service to God and men (II Tim 1:5; 3:15).

G. Aged women are essential here, as they can comfort a young mother with assurance that the difficult, exhausting seasons of early childhood pass and are well worth the labor.

H. A young woman loves her children best by loving her husband first, providing the stable, secure, and godly environment that children need to thrive (Gen 2:18; Eccl 9:9).

I. King Lemuel's mother shows deep affection for him … by instruction (Pr 31:1-2,3-31).

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

To be discreet.

A. **Discreet**. Prudent, cautious, discerning, and wise in avoiding errors or evil or folly; possessing sound judgment and modesty in speech, behavior, dress, and relationships.

B. Solomon connected it to knowledge (Pr 1:4), understanding (Pr 2:11), and wisdom (Pr 3:21); he saw it deferring anger (Pr 19:11). Pharaoh saw it in Joseph (Gen 41:33,39).

C. It is closely tied to sobriety (Titus 2:2,4); it is the practical application of a sober mind that knows how to handle various life situations without causing offense or folly.

D. A discreet young woman knows when to speak, when to keep silent, what to wear, and how to conduct herself so that she preserves her reputation and her husband's honor.

E. It is the opposite of foolish, impulsive, irritating, rash, or vain behavior (Prov 11:16).

F. Such a wife enhances her husband's reputation with others (Proverbs 31:23; 27:15-16).

G. Solomon gave a graphic description of a beautiful woman lacking this crucial virtue.
   1. She is compared to a gold jewel in a pig's nose – dwarfed by the sow (Prov 11:22).
   2. She lacks internal restraint and wisdom that makes outward beauty truly valuable.

H. The Spirit provides clear examples of discretion operating in the lives of godly women.

1. Abigail used discretion to save her household from David's anger (I Sam 25:23-31).
2. The virtuous woman opened her mouth with wisdom and discretion (Prov 31:26).

I. Discretion is especially needed today with modern technologies like smartphones, social media, and texting, where indiscreet words or photos can harm a life or marriage.

J. Discretion governs a woman's budget, friendships, confidences, modesty, and such like.

Chaste.

A. **Chaste.** Pure from sinful sexual intercourse; continent, virtuous. Modest, decent, virtuous, and clean in heart, speech, and behavior to be perfectly faithful to husband.

B. Paul used chaste virgin, or loyal spouse, for what he wanted Corinth to be (II Cor 11:2).

C. Peter used it for conduct of Christian wives with unbelieving husbands (I Peter 3:1-2).

D. This trait stands in great opposition to the world's constant promotion of sensuality, provocative dress, flirtatious behavior, and casual familiarity and easy sex with men.

E. Paul separated chaste from sober and loving their husbands, because physical and mental purity is a distinct defense of a woman's soul that requires explicit vigilance.

F. Young women must be trained to protect their bodies, minds, and reputations for their husbands alone, governing their dress, thoughts, and interactions by godly discretion.

G. This chastity stands opposite the subtle heart but aggressive ways of the whorish woman whose heart and body are traps and whose conduct is bold (Prov 7:10-21; Eccl 7:26).

H. God strongly rebuked Israel's daughters for walking with stretched-forth necks, wanton eyes, mincing steps, and countless accessories to draw carnal attention (Is 3:16-26).

I. The Spirit inspired cross-references very useful for helping to define Bible chasteness.
   1. Chaste requires keeping the thoughts fixed only on things that are pure, lovely, of good report, and including virtue, among other traits of virtuous thoughts (Phil 4:8).
   2. Chaste does not prohibit marital passion, sexual delight, or romantic pleasure within marriage, which God says is honorable and undefiled (Heb 13:4; Prov 5:18-19).
   3. Chaste can be very passionate within marriage as detailed in the Song of Solomon.
   4. Chaste is not cold, distant, prudish, or asexual; it is the holy restraint and redirection of a woman's sexuality to its single, God-ordained person – her own husband.

J. Chastity leads to being a keeper at home, for a woman who wanders looking for eyes to feed her vanity cannot remain pure in heart or behavior (Prov 7:11-12; I Tim 5:13).
K. Loving a husband requires it, for a husband's heart cannot safely trust a wife who shares her attention, visual appeal, or flirting friendship to other men (Prov 31:11-12).
L. Bible chasteness is not a natural trait in a hyper-sexualized world; it is a grace-taught discipline of body and mind that aged women must model and teach (Titus 2:11-12).
M. Chasteness … can be summarized to a few basic rules that deserve much more.

1. Modest apparel covers the shape and skin of the body, unlike the attire of an harlot, and it prioritizes good works over costly array (I Tim 2:9-10; Prov 7:10), yet this requirement does not keep holy women like Sarah from dressing well (Prov 31:22).
2. Shamefacedness and sobriety are physical demeanor that blushes at sin and possesses a holy restraint against boldness or forwardness with men (I Tim 2:9).
3. Guarding the heart is keeping the thoughts free from romantic fantasies, secular entertainment, or pornography that defile the heart (Prov 4:23; Matt 5:28), which includes romance movies and romance novels that are equal to a man's pornography.
4. Guarding the heart must also reject any marital bitterness, for it will accumulate into resenting a husband, and then a woman can be vulnerable to other male attention.
5. Boundaries include keeping a safe distance from men, avoiding private settings, deep emotional sharing, loose familiarity, and almost any physical contact, for sight for men and touch for both is dangerous (Gen 34:1-2; I Tim 5:1-2; I Thess 5:22).
6. Boundaries must be strict for women working outside the home among men, though the virtuous woman was able to do so with total loyalty to her husband (Pr 31:16,24).
7. A meek and quiet spirit (shamefaced and sober) which God considers of great price, will help a woman avoid the loud, attention-seeking traits of the world (I Pet 3:4).
8. Chaste speech is speaking with grace seasoned with salt for edifying others, avoiding flirtation, flattery, light-hearted bantering, coarse jesting (Col 4:6; Eph 5:3-4).
9. The divine remedy is a passionate marriage with frequent lovemaking (I Cor 7:1-5).

N. All this should be fiercely guarded today, for modern cultural trends and social media invite women to

sell this level of strict modesty for likes, views, and peer validation.

O. Fulfillment for a Christian wife does not need worldly approval. It depends on holy walking before God, knowing her body is the temple of the Holy Ghost (I Cor 6:19-20).

P. Resources exist to help women review biblical modesty and purity … Your Body Is the Lord's, Proverbs 7:10, Do you have female modesty standards?, etc.

Keepers at home.

A. **Keepers at home.** Domestically minded, focusing time, energy, and oversight on the care, order, and joy of the household. Makes household duties and needs the most important; she works diligently to maximize the home and family estate.

B. The virtuous woman of king Lemuel's mother is a very high bar here (Prov 31:10-31).

C. Paul gave a good cross-reference when giving advice for widows (I Timothy 5:13-14).

D. This trait stands opposed to the modern feminist push that devalues domestic life, labels homemaking as bondage, and pressures women to corporate careers over family.

E. Paul separated keeper at home from loving husband and children, because a woman can emotionally care for her husband and family yet neglect household management.

F. Young women must be trained to view the home not as a prison or a secondary hobby, but as their primary sphere of authority, investment, spiritual influence, and value.

G. Solomon described the foolish, whorish woman with this telling detail: her feet abide not in her house; she must constantly be in the streets or at the corners (Prov 7:11-12).

H. God strongly rebuked lazy, ease-seeking women who neglect their duties, calling them to rise up, tremble, and humble themselves due to the coming judgment (Is 32:9-11).

I. The Spirit inspired cross-references useful for helping to define Bible home-keeping.
    1. Keeper at home is connected to the younger women's mandate to guide the house, giving none occasion to the adversary to speak reproachfully (I Tim 5:13-14).
    2. Keeper at home is illustrated by Sarah, who remained in the tent, away from public view but willing to serve, while Abraham entertained the angels (Gen 18:6-9).
    3. Keeper at home requires a woman to look well to the ways of her household, including attractiveness, refusing to eat the bread of idleness (Prov 31:15,21-22,27).
    4. Keeper at home should include creating a refuge of peace, which is far better than a wide house shared with a brawling or contentious woman (Prov 21:9,19; 25:24).
    5. Keeper at home can be accomplished using witty inventions today like the virtuous woman used servants, which then leads time to pursue that woman's other projects.
    6. Keeper at home does not preclude hiring out certain tasks, based on your husband's allowance or direction e.g. schooling, housecleaning, cooking, maintenance, etc., for the rich women in the Bible, like the virtuous woman, had many domestic helpers.
    7. Keeper at home can include a successful woman in the professional world, as long as she meets her husband's expectations and provides for her family by other means.

J. Keeper at home does not prohibit external employment, business transactions, or real estate investing, provided the home remains her operational center and top priority.

K. Keeper at home is not mindless drudgery; it is the strategic management of a complex domestic estate requiring organizational wisdom, creativity, and financial stewardship.

L. Home-keeping leads to being good and obedient, for a house left to itself comes to shame, while an orderly home yields peace and profit (Prov 14:1; 24:30-34; 29:15).

M. Loving a husband requires it, for a husband cannot comfortably rest, efficiently work, or safely trust in his estate if his wife abandons her domestic defense line (Prov 31:11).

N. Bible home-keeping is not a natural default in this generation of marital confusion; it is a grace-taught discipline aged women must actively model and teach (Titus 2:11-12).

O. Home-keeping … can be summarized to a few basic rules that deserve much more.
    1. Guarding the schedule is prioritizing domestic routines, meals, projects, and cleanliness over social outings, digital distractions, and errands (Prov 31:15,27).
    2. Guarding the gates is controlling what enters the home through media, internet, hospitality, or visitors, ensuring it is a safe sanctuary for the family (Ps 101:2-3).
    3. Oversight of assets is managing the food, clothing, budget, financial assets, and physical property with diligence, skill, and resourcefulness (Prov 31:13-14,16,21).
    4. Rejecting the marketplace lure is refusing to exchange the high calling of building a godly family legacy for the temporary validation of a corporate ladder (Prov 14:1).
    5. Establishing an atmosphere is cultivating a cheerful, warm, and inviting environment through a kind tongue, comely order, and spiritual stability (Prov 31:25-27).

P. Fulfillment for a Christian wife does not require titles or a second income. It needs her to use her God-assigned role for husband, family, estate, and legacy (Prov 31:27-29).

Q. Resources exist to help review biblical domesticity and home-keeping … Proverbs 14:1, Proverbs 31:21, here.

Good.

A. **Good.** Noble, virtuous, proper, righteous. Benevolent, kind, profitable, pleasant, full of godly virtue; seeks the welfare, comfort, and blessing of others (Matt 20:15; Rom 5:7).

B. **Good.** The most general adjective of commendation, implying the existence in a high, or at least satisfactory, degree of characteristic qualities which are either admirable in themselves or useful for some purpose. Having in adequate degree those properties which a thing of the kind ought to have. Morally excellent in general character, virtuous.

C. **Good.** A simple word meaning the opposite of bad, froward, naughty, wicked, perverse, and in the case of the virtuous woman set in opposition to evil that breaks a man's trust.

D. A bad woman is contentious, critical, odious, irritating, lazy, selfish, stubborn, worldly; she is froward – difficult, naughty, perverse (II Sam 22:27; Prov 6:12; 17:20; I Pet 2:18).

E. This trait stands opposed to the world's praise of a faulty or haughty, distant or selfish, woman who fails most of the Bible's clear goals of a loyal, faithful, and spiritual wife.

F. Paul separated good from keepers at home and obedient, because a woman can keep a meticulous, efficient home and submit outwardly, yet be hard, ignoble, selfish, or vain.

G. Young women must be trained to have active goodness by taking the high road in moral matters to exalt the glory of God, to avoid offence, and to save others (I Cor 10:31-33).

H. Young women must be trained to have general kindness that sweetens their authority over children, extends mercy to errors, and makes the home warm rather than efficient.

I. This goodness stands opposite the contentious, fretful, and harsh disposition that drives a family away, making it a constant trial to live under her roof (Prov 21:19; 27:15-16).

J. The virtuous woman highlights this internal and external goodness: in her tongue is the law of kindness, and she stretches out her hand to the poor and needy (Prov 31:20,26).

K. God strongly rebuked those who lack goodness and natural affection, showing a hard, unmerciful heart is a trait of a perilous and apostate generation (II Tim 3:3; Rom 1:31).

L. The Spirit inspired cross-references very useful for helping to define Bible goodness.
   1. Good is illustrated by Dorcas, a woman full of good works and almsdeeds, whose kindness left a legacy of deep love and weeping at her passing (Acts 9:36,39).
   2. Good is contrasted with the righteous person, showing that while men may respect a fair or just person as righteous, for a good man (or good woman) some would even dare to die due to their noble conduct and loving, warm benevolence (Rom 5:7).
   3. Good requires a woman to follow that which is good among her own family and toward all men, refusing to render evil for evil (I Thess 5:15; Romans 12:17,21).

M. Good does not prohibit firm discipline, necessary rules, or reproving sin, for true goodness seeks a child's obedience to God, not their temporary ease (Pr 13:24; 29:17).

N. Good is not weakness, indulgence, or a passive personality; it is the grace-wrought fruit of the Spirit to choose godliness and kindness over evil (Rom 12:21; Gal 5:22).

O. Goodness leads to obeying a husband, for a wife who is truly good at heart will delight to please her husband and honor his leadership rather than buck against it (Prov 31:12).
P. Loving a husband requires it, for a husband's heart cannot truly rest or find delight if his wife is technically efficient but lacks affection and a gentle spirit (Prov 12:4; 19:13).

Q. Bible goodness is not a natural trait; it is a grace-taught discipline of the spirit that aged women must actively model and teach to counter natural selfishness (Titus 2:11-12).

R. Goodness can be summarized to a few basic rules that deserve much more.
   1. Kindness in speech rejects a critical, snapping, or sarcastic tongue, and intentionally speaking words that minister grace to the hearers (Prov 15:1; Eph 4:29,32).
   2. Practical benevolence looks for ways to relieve physical needs, discomfort, or exhaustion within the family before they have to ask (Prov 31:15; I Tim 5:10).
   3. A forgiving spirit buries offenses quickly, refusing to hold a grudge, and maintaining a tender heart that mimics Christ's forgiveness (Eph 4:32; Col 3:13).
   4. Hospitality and charity, extending the goodness of the home to saints or the needy, making the

home a lighthouse of Christian love (Rom 12:13; Heb 13:2).

5. Joyful service is performing domestic and family tasks with a cheerful, willing mind rather than a murmuring or complaining attitude (Phil 2:14; Col 3:23).

S. Fulfillment for a Christian wife does not depend on others' praise. It depends on letting her light shine by good works to glorify her Father in heaven (Matt 5:16; I Tim 2:10).

Obedient to their own husbands.

A. **Obedient to their own husbands.** Submissive, yielding to authority, complying with commands, and deferring to husband rule in all things lawful (Eph 5:22; Col 3:18).

B. This rule stands opposed to the modern feminist movement, which views submission as abusive, demands equality or female dominance, and encourages rebellion as freedom.

C. Paul separated obedient from loving husbands and being good, since a woman can feel affection and be kind, yet reject her husband's authority and leadership if opinions differ.

D. Young women must be trained to know biblical submission is not based on the husband's merit, intelligence, or performance, but on the created order and command of God.

E. This obedience stands opposite the willful and contentious woman who seeks to usurp authority, manage her husband, or manipulate decisions (I Peter 3:1-2,5-6; Prov 21:19).

F. Solomon described disquieted lives when authority is challenged or inverted: for a servant when he reigneth, and an odious woman when she is married (Prov 30:21-23).

G. God strongly rebuked the reversal of roles in a decaying society, declaring it a judgment when children are their oppressors and women rule over them (Isaiah 3:12).

H. The Spirit inspired cross-references very useful for helping to define Bible obedience.
   1. Obedient is limited strictly to their own husbands, not to all men generally; a woman is under the specific jurisdiction of her own head by marriage (Eph 5:22; I Cor 11:3).
   2. Obedient is shown by Sarah, who obeyed Abraham, calling him lord, leaving a legacy for Christian wives who will follow her without amazement (I Pet 3:5-6).
   3. Obedient is compared to the church's subjection to Christ, establishing the standard of submission as being in everything within God's law (Eph 5:22-24; I Cor 11:3).
   4. Obedient requires a quiet, submissive spirit that can win an ungodly husband without a word, through the silent power of chaste and fearful subjection (I Pet 3:1-2).

I. Obedient does not prohibit a wife from offering counsel or expressing desires, for a prudent husband values his wife's different insight and trusts her heart (Prov 31:11,26).

J. Obedient is not slavery or mindless subjection; it is a position to be honored and protection within God's plan for marriage (I Peter 3:7; Gen 3:16; I Cor 11:3).

K. Obedience leads directly to the goal of the passage: protecting the word of God from being blasphemed by a world looking for an excuse to mock the gospel (Titus 2:5).

L. Loving a husband requires it, for a man cannot feel loved by a woman who disputes his decisions, resists his direction, or publicly undermines his leadership (Eph 5:33).

M. Bible obedience is not a natural default for the fallen human heart, which inherited Eve's desire to rule over the husband; it is a grace-taught discipline that mothers and aged women must explicitly train into young wives (Gen 3:16; Titus 2:11-12).

N. Obedience can be summarized to a few basic rules that deserve much more.
    1. Compliance in action is doing his wishes and deferring to his judgment with a cheerful spirit, rather than begrudging or unhappy compliance (Col 3:18,23).
    2. Reverence in attitude is treating the husband with high esteem and honor, refusing to despise him in her heart or roll her eyes at his choices (Eph 5:33; II Sam 6:16).
    3. Guarding public loyalty is never speaking ill of his decisions, mocking his flaws, or complaining about him to friends, relatives, or online groups (Prov 12:4; 31:12).
    4. Yielding financial alignment is respecting his budget boundaries and financial plans, refusing to hide purchases or undermine his economic stewardship (Prov 31:11).
    5. Maintaining an appealing demeanor is ensuring that submission is with a meek and quiet spirit rather than silent treatment, pouting, or any passive rebellion (I Pet 3:4).

O. All this must be guarded today, for modern marriages are wrecked by the popular concept of partnerships that lack a tie-breaking vote, leading to strife and divorce.

P. Fulfillment for a Christian wife does not depend on getting her way. It depends on her conscious obedience to her husband as unto the Lord and because of Him (Eph 5:22).

Q. Resources exist to help women review biblical submission and order … The Role of the Woman, A Marriage Covenant, etc.

That the word of God be not blasphemed.

A. **Blaspheme.** To speak reproachfully, impiously, or derogatorily of God or holy things; to defame God's character, laws, or truth due to the inconsistent behavior of His people.

B. Here is the reason for the preceding duties; to prevent the truth, gospel, and name of God from being evil spoken of, mocked, slandered, or reproached by a wicked world.

C. The Holy Spirit reveals a sobering and terrifying truth: the reputation of God's Word in a community is directly bound up in the domestic conduct of Christian women.

D. Rebellious, unfaithful, lazy, or contentious wives give God's enemies an excuse to mock the gospel and deny its marital wisdom (II Samuel 12:14; I Tim 5:14; 6:1; I Peter 2:12).

E. Paul's goal included positive adorning (Tit 2:9-10), but here the goal is defending truth.

F. When a woman professes the faith of Jesus Christ but is indiscreet, unchaste, lazy at home, ill-natured, or rebellious to her husband:
    1. The world does not merely condemn her personal character; they condemn the Bible and religion she professes to follow and the church practicing it and allowing her.
    2. Wicked men can and will mock the gospel, calling it a powerless, hypocritical religion that cannot even produce a good wife, a faithful mother, or an orderly home.

G. Paul used this same argument elsewhere to show that our daily duty is designed to protect the reputation of God's name and truth.

1. He told young widows to marry, bear children, and guide the house, to give none occasion to the adversary to speak reproachfully (I Tim 5:14).
2. He commanded servants to count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed (I Tim 6:1).
3. He told Titus that he himself must show a pattern of good works, that he that is of the contrary part may be ashamed, having no evil thing to say of you (Titus 2:7-8)

H. The Old Testament provides a sober warning of this dynamic in the life of David.
   1. God forgave David his terrible sin with Bathsheba, but some consequence remained.
   2. God forgave David and did not kill him, yet Nathan the prophet told him, Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die (II Sam 12:14).
   3. By the inspired comparison, a wife's rebellion can give modern enemies of the Lord the exact same occasion or justification, even though not in the Roman world.

I. God's name was blasphemed among the Gentiles due to the hypocrisy of the Jews in their failure to follow their own law faithfully (Rom 2:17-24).

J. The chief goal of a godly woman's lifestyle is not personal self-fulfillment or cultural approval; it is God's glory and the adornment of His doctrine and gospel (Titus 2:10).

K. A wife's submissive, pure, kind, and diligent life is an unanswerable sermon that puts to silence the ignorance of foolish men (I Pet 2:12,15; 3:1-2).

L. An inspired way to promote and defend truth is to live it against opposition (Prov 28:4).

M. Every Christian woman should ask: *Does my conduct at home make the word of God look beautiful, right, and true to observers, or does it give them a reason to criticize?*

6 Young men likewise exhort to be sober minded.

Young men likewise.

A. **Likewise**. The Spirit again used this connecting word to transition from the duties of young women to the careful and noble duties of young men by sober thinking, for God demands an equal measure of intentional godliness and holy restraint by both sexes.

B. **Young men**. Men with the folly and temptations of youth. What will we say? Under 40.
   1. If we pick a lower age like 30 or less, we could end up with middle age ignored, for the contrast to aged men and women is young women and men (not younger).
   2. The valuation tax age and sex limits reduce age 60 greatly (Lev 27:1-8), suggesting 25-40 for "princes," 40-60 for "pillars," and range 60-90 for its "patriarchs" … here.
   3. While we may think of "aged" as social security age, Bible times were more 40-50.
   4. Young women needing help with husband, children, and home were likely 15-40.
   5. Aged women with sufficient experience and maturity to help were likely 40 and up, and it would take that age to have had teenagers that were loved into young women.
   6. Since the young women had children to love, the young men will have them to train.

C. **Exhort**. To admonish earnestly; to urge by stimulating words to good and right conduct.

D. Paul charged Titus to exhort young men, to boldly admonish, caution, and warn them against wrong practices while stirring them up to their duties (Titus 2:15; II Tim 4:2).

E. Young men can be foolish, proud, stubborn, rebellious; they do not need casual suggestions, they need pointed, urgent, pastoral exhortation (Titus 2:15; Heb 3:12-13).

F. Youthful energy with limited instruction and experience brings temptations toward pride, folly, ambition, sexual lust, peer pressure, anger (II Tim 2:22; I John 2:15-17).

G. We should not totally disconnect Titus's pattern of good works (I Tim 4:12; II Tim 2:22), for which age and sex group was he to be a pattern in all things, but young men most.

Exhort to be sober minded.

A. The Holy Spirit's single charge directed to young men is a foundational duty containing greater weight than is obvious, because mastering this one virtue will naturally correct many of the primary spiritual and behavioral deficiencies inherent to young men.

B. If young men think they have only one duty, a sober mind includes all important duties; if young men think they have only one duty, they can read ahead for Titus and servants.

C. **Sober.** Calm, grave, dispassionate, serious, well-balanced, and self-possessed in mind

D. **Sober minded.** Having a sound, serious, and disciplined mind; exercising mental self-discipline and temperance; self-controlled; rational; sensible.

E. **Sober minded.** An intentional mental approach to life to rule fantasies, hormones, passions, pride, and impulses; earnest spiritual purpose rather than fleshly, worldly lusts.

F. While the aged men were commanded to be sober in verse two to guard against letting down their spiritual watch in later years, the charge to young men to be sober minded expands by implication due to unique dangers, temptations, and energy of young men.

G. Bible sober minds for young men opposes the natural, default condition of young hearts.
   1. Solomon observed that foolishness is bound in the heart of a child (Proverbs 22:15).
   2. The Spirit warned that childhood and youth are vanity – inherently empty, unstable, rash, and prone to rapid spiritual decline if left unruled (Eccl 11:9-10).

H. By implication, a sober mind in a young man requires conscious, intentional rejection of many youthful lusts that dominate today's generation and attract them (II Tim 2:22):
   1. <u>Mastery of youthful pride and ambition</u>. Young men are prone to a vain, invincible estimation of strength and wisdom, like driving (Prov 20:29; I Pet 5:5). A sober mind humbles itself and trusts aged men for large life decisions (Prov 1:5; 20:5; 24:6).
   2. <u>Crucifying of fleshly and romantic lusts</u>. Young men are prone to sexual temptation, pornography, and loose women. Paul told Timothy to flee youthful lusts (II Tim 2:22). A sober-minded man makes a covenant with his eyes (Job 31:1) and refuses to allow sinful fantasies into his mind (Prov 24:9; Matt 5:28). Joseph is the example.
   3. <u>Rejection of carnal entertainment and time wasting</u>. Today's world floods young men with digital distraction, video games, profane media, sports worship, and social media validation. A sober mind

treats life with gravity, redeeming time (Eph 5:16).

4. Mortification of extreme emotions and appetites. Paul told Christians to put to death members on earth, which certainly includes young men with intense feelings and overuse of drink and food (Col 3:5-11; I Cor 9:24-27; Prov 16:32; 28:7; 23:19-21).
5. Contentment with less than the most. Youthful ambition and energy are great assets, but they cannot rule by covetousness, emulation, etc. Contentment with godliness is great gain (I Tim 6:6; Heb 13:5). Agur's balance is inspired good (Prov 30:7-9; 18:1)
6. Restraint of impulsive temptations. Sobriety is calm, cautious, balanced, reserved. But youth feel things intensely and immediately, which must be ruled and slowed, like spending (Pr 14:17; 15:28; 16:32; 18:13; 19:2; Eph 5:3-5; Jas 1:19; Matt 12:36).
7. Respect of authority and experience. Young men, full of testosterone and a drive to be independent can easily resent authority, and they can discount aged men and their counsel, like Rehoboam (Deut 21:20; Lev 19:32; Prov 15:5; Isaiah 3:5; I Pet 5:5).
8. Avoidance of evil influences. Sinful inputs corrupt souls, so a sober minded young man will eliminate bad friends, Hollywood trash, ungodly music, etc. (I Cor 15:33). Mood-altering chemicals abound that must be feared (Pr 23:33; 31:4-7; Eph 5:18).
9. Redirection heavenward of affections. A sober young man will know that spiritual things are far more important than natural things and direct his affections and efforts upward from earth (Col 3:1-4; Phil 3:18-19; Matt 6:33; II Cor 4:18; I Peter 1:13-21).

I. Loving children is a rule for young women, so young men must train children, part of a sober mind, in which they lead rather than delegate, with Bible content (Eph 6:4; Col 3:21; Prov 4:1-9; 22:6; 23:13-14; 29:15; Ps 34:11; 78:1-8; Isaiah 38:19; Deut 6:1-9).

J. The basic quality for a young man to be useful to God is mastery and rule of his mind, thoughts, spirit, and tongue (Eccl 12:1,13-14; Prov 4:23; 16:32; 25:28; Phil 3:18-19).

K. The great potential of a sober-minded young man is described well by John, even when taken spiritually: I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one (I John 2:12-14).

L. When a young man couples his natural physical strength and vigor with a disciplined, Bible-saturated, sober mind, he becomes a powerful force for righteousness and truth in the local church, a defense to his family (bull and nail), and an honor to his pastor.

M. Examples that come to mind are Joseph, Samuel, David, Solomon, Obadiah, Hezekiah, Josiah, Elihu, Jeremiah, Daniel and three friends, John the Baptist, Jesus, and Timothy.

N. For excellent Bible information, exhortation, and table comparing boys and men.

O. For a very sober minded young man, see the Resolutions of Jonathan Edwards.

P. For Bible men to study sober-minded character … Character of Joseph, Traits of David – Slides, King Hezekiah: His Life and Lessons, Hezekiah's Example for You, Josiah The King, Elihu for Young Men, Daniel at School, John the Baptist.

********** *Pastoral Duty of Bishops – Verses 7-8* **********

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

In all things shewing thyself a pattern of good works.

A. These two verses are ministerial, and they would be applied more fully with pastors.

B. Titus was to teach others before and after, but he was to be a life example of good works.
   1. A minister should be a pattern of all that has been listed before and listed elsewhere.
   2. The emphasis should be on the things listed to the four groups that applied to him.
   3. Paul listed 19: aged men (6), aged women (4), young women (8), young men (1).
   4. All Titus was to teach others, he was to show them how to do all that applied to him.
   5. The character and conduct of bishops had already been written by Paul (Tit 1:6-11).
   6. Then the context stresses ministerial duties e.g. doctrine, sound speech, opponents.
   7. Note the singular thyself and the plural you, for pastors and/or Christians (Titus 2:8).

C. We should not totally divide Titus's pattern of all good works (I Tim 4:12; II Tim 2:22).
   1. For which age and sex group could he best illustrate all things, but young men most.
   2. Or should we make all things all things, including love and obedience of husband?
   3. Thus, since young men are only called to sober mindedness, context leads to more.

D. Titus was to exemplify all parts of life, personal and ministerial, character and conduct.
   1. **Pattern**. An example or model deserving imitation. See Bible use (I Timothy 1:16).
   2. Of the 19 listed assignments for four age/sex groups, Titus was to show them how.
   3. Note the emphasis on showing in both halves of this verse, all things and doctrine.
   4. Preaching good works but not doing them is wrong (Matt 23:1-12; Rom 2:17-24).
   5. This is a Pastoral Epistle, with content to preach, and conduct reminders for Titus.
   6. When Peter took a few verses for elders, he also brought up example (I Peter 5:1-4).
   7. No pastor is perfect, like Peter's two failures, but he repented for the right path again.
   8. Pastors are not judged by men, but God and humble view (I Cor 4:3-4; I Pet 5:1-5).
   9. For more, consider, Priorities of Fearful Pastors, from I Corinthians 3-4 … here, here.

E. Comparing Paul's epistles to Timothy and churches, required good works can be listed.
   1. First, in context here, the emphasis is on all the duties given to four age/sex groups.
   2. Timothy was to show … word, conversation, charity, spirit, faith, purity (I Tim 4:12).
   3. Timothy rejected youth lusts for … righteousness, faith, charity, peace (II Tim 2:22).
   4. Paul exemplified no care for money but did hard work and charity (Acts 20:33-35).
   5. Paul visibly behaved holily, justly, and unblameably at Thessalonica (I Thess 2:10).
   6. Paul's most extensive list of himself was for his critics at Corinth (II Cor 6:3-10).
   7. If ministers were measured by opinions of others, Jesus and Paul were great failures.

F. Recall in verses like this, Jesus and Paul were perfect, yet despised; Jesus was never drunk but called a

drunkard, Paul's speech was called contemptible (II Cor 10:10).

In doctrine shewing uncorruptness, gravity, sincerity.

A. **Doctrine**. Action of teaching or instructing; instruction; a piece of instruction, a lesson, precept. That which is taught. A body of knowledge. A body of instruction or teaching.

B. **Uncorruptness**. Purity of content, motive, method; free from compromise or error.
   1. Even during Paul's life there were many that corrupted God's word (II Cor 2:17).
   2. Doctrinal distinctions and dogmatism for precision are necessary (II Tim 2:14-18).
   3. The pastor must not mix human philosophy, political opinions, manmade tradition, or fables with God's word (Titus 1:14; I Cor 3:10-17; II Cor 2:17; 4:2; I Tim 6:3-5).
   4. Ministers, like Titus, must hold fast what they have been taught (Titus 1:9), and if this simple but powerful rule had been kept, there would be far fewer heresies today.
   5. There is no room for compromise or alteration of doctrine (Gal 1:6-9; Titus 3:9-11).
   6. It also demands personal integrity for the truth – preaching for God's glory, not for filthy lucre, popularity, or the praise of men (Jn 12:42-43; I Thess 2:1-6; I Peter 5:2).
   7. Understand and appreciate picky pastors that hate even texts for truth out of context.
   8. For more, consider, Priorities of Fearful Pastors, from I Corinthians 3-4 … here, here.

C. **Gravity**. (See definition at verse 2). Weightiness, dignity, and serious importance. Not light, trifling, or frivolous. Preaching that commands respect and honor.
   1. This is gravity in teaching, not just dignified pulpit manner, but truth taught soberly.
   2. Preaching must not be degraded into lighthearted entertainment or foolish talking; it should have very few anecdotal stories or even light moments but even less jesting.
   3. The salvation of men and the judgment of God are awful realities that require a grave delivery, in spite of hearers wanting fables instead (Jeremiah 23:22; II Tim 4:1-4).
   4. Preaching is not to entertain, not to make people feel good, but to teach divine truth.
   5. It is hard to have grave preaching, if the church has fallen for lightness (Heb 12:28).
   6. Sound doctrine, which most will not endure, cannot match fables (II Tim 4:3-4), so preachers still being grave with sober subjects are thought cruel, harsh, too hard, etc.
   7. To keep the preaching grave, all that occurs around it should be serious (Heb 12:28).

D. **Sincerity**. Honesty of mind; freedom from hypocrisy, simulation, pretense; unfeigned.

1. The preacher must believe, love, and live the very truths he urges others to follow.
2. He should believe them with a martyr's faith – he would die before denying the truth.
3. He should love them with the passion of David and Paul (Ps 119:128; I Thess 2:13).
4. It stands against double-mindedness of false teachers using the ministry for profit.
5. A bishop can never have any other motive for taking the office or preaching the truth.
6. It is helpful when God-called men do not want the job, for it can flush other motives.

E. To save his hearers, Titus and Timothy must guard godliness and doctrine (I Tim 4:16).

F. Timothy had fully heard and observed Paul's doctrine and manner of life (II Tim 3:10).

G. For a thorough reminder of how God's men preached and pressed roughly … Rude Preachers, Instant Preaching.

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Sound speech, that cannot be condemned.

A. Must this descriptive phrase be limited to sound speech, or the four things preceding?

B. **Sound speech**. Healthy, whole, unimpaired, uncorrupted; robust and strong; wholesome, scriptural words; accurate and helpful language.
   1. For his public preaching – using precise, biblical definitions and textual arguments.
   2. Paul exhorted Timothy to the same form of teaching (I Timothy 6:3-5; II Tim 1:13).
   3. For private talking – speech flavored by salt, edifying, gracious (Eph 4:29; Col 4:6).
   4. Solomon also taught the value of sound speech (Prov 15:4; 22:17-21; 16:24 12:18).
   5. None of this means a minister is to be coddling and compromising (Tit 1:9-13; 2:15).
   6. From John to Jesus to Paul, their speech was not compromising or effeminate at all.

C. A preacher's speech must be guarded well, truthful, and scripturally sound so that enemies cannot legally or morally find fault, though many will without real grounds.
   1. A pastor must speak carefully to ensure he does not give critics leverage by reckless statements, exaggeration, contradictions, etc. (Prov 10:19; 13:3; 18:21; James 1:19).
   2. Speech must be humble, healthful, studied, gracious (Pr 29:23; 12:18; 15:28; 22:11).
   3. Fools and scorners will mock and revile anyway (Is 29:20-21; Pr 9:7-8; Acts 26:24).

D. All carnal hearers and weak Christians will criticize resemblance of John, Jesus, or Paul.

E. For a thorough reminder of how God's men preached and pressed roughly … Rude Preachers, Instant Preaching.

That he that is of the contrary part may be ashamed.

A. Those of the contrary part were adversaries, opponents, or enemies of apostolic truth.
   1. This included Jewish legalists, pagan Cretans, heretics, carnal Christians, and false brethren against truth (Titus 1:9-11; 3:9-11; I Cor 15:12; II Tim 3:8; I John 4:1-3).
   2. Paul even had to deal with ordained men preaching truth to hurt him (Phil 1:15-17).

B. **Ashamed**. Humbled by inability to find fault in doctrine or life (Prov 25:8-10; 18:13).

C. When critics look for a flaw in a pastor's speech or life and find nothing or little to accuse, their cruel designs get exposed, making them look foolish (I Peter 2:15; 3:16).

D. But many or most will not be ashamed, for they are reprobates, rebellious, or devilish.
   1. The only contrary opponents of Jesus that were ashamed had consciences (John 8:9).

2. Many or most enemies do not have consciences to have any shame (Mark 14:55-60).
3. Jews did not back down, admit shame, and go home from Stephen; they stoned him.

E. What is the lesson then? Be the best you can for those with consciences; ignore the rest.
1. There are differences among men; we seek the elect (II Tim 2:10; Acts 17:32-34).
2. God must grant repentance to acknowledge truth to escape Satan (II Tim 2:24-26).

Having no evil thing to say of you.

A. Never forget, especially ministers, enemies will always have evil things to say of you.
1. The most perfect speaker was Jesus our Lord, and they ripped everything He said.
2. Paul was next best speaker, but it did not matter what he said, enemies ripped him.
3. The more perfect the doctrine and the life, by these examples, the more the hatred.
4. Jesus promised His apostles they would be hated for exposing sinners (Jn 15:18-25).

B. Then what does it mean here? Do not give them real evidence or faults in your speech.
1. They will make complaints out of bitter hatred, as Pilate saw the Jews' evil motives.
2. A pastor must do his best to limit accusations, though he will never avoid all of them.

C. Like to others before and after this verse, bad conduct adorns or reproaches our religion.

D. Note the singular thyself and the plural you, for pastors and/or Christians (Titus 2:8).

E. Think about our Lord's, *Sermon on the Mount*, and how negative its content … here.

********** *Duty of Employees to Masters – Verses 9-10* **********

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

Exhort servants.

A. Servants (bond or free) are not ignored by the gospel; Christianity does not overthrow social or civil order, but regulates it by revealed rules of conduct (I Cor 7:20-24).
1. **Exhort**. Admonish earnestly; urge by stimulating words to good and right conduct.
2. In our modern application, this exhortation here directly applies to the relationship between employees and employers, laborers and bosses, workers and managers.
3. After addressing broad age/sex groups above, Paul required a Christian work ethic.
4. After age/sex groups, Paul required a good work ethic, affecting all sexes and ages.

B. Recall, Paul had already criticized the Cretans for national slothfulness (Titus 1:12-13).

C. Given the average work ethic today, a Christian employee can stand out for God's glory.

D. While most advice for professional success is in Proverbs, these two verses will work.

E. The Bible has much to say about the work ethic of Christians … here, Proverbs 17:2, Getting Ahead on the Job, Proverbs 20:4, Proverbs 26:16.

To be obedient unto their own masters.

A. Obedience is the core duty of a servant. It requires subjection to authority of the master.
B. In a time of general disregard for authority, this is an opportunity to stand out for truth.
C. This obedience is due to "their own" masters – the specific individuals who hire them or hold authority over them, not a generalized sentiment, and masters do differ greatly.
D. The Bible commands this across multiple epistles, establishing a permanent law for Christian workers (Ephesians 6:5-8; Colossians 3:22-25; I Tim 6:1-2; I Peter 2:18-20).
E. A hard boss is not a reason to disobey, but an opportunity to please God (I Pet 2:18-20).
F. The exception to this obedience is only if a master commands something that directly violates God's law (Acts 5:29). Undesirable assignments do not justify disobedience.
G. Much more detail and emphasis in a sermon series, A Christian Work Ethic, here.

And to please them well in all things.

A. Good employees go beyond bare compliance to satisfy and delight employers … here.
B. Recall, Paul had already criticized the Cretans for national slothfulness (Titus 1:12-13).
C. To please them well in all things means in every aspect of the business, job description, or task assigned. It leaves no room for selective obedience based on mood or preference.
D. This eliminates "eyeservice" to work from the heart as to Christ (Col 3:22-23; Eph 6:6).
E. Daniel did this so well over many years that no fault was found in him (Daniel 6:4-5).
F. Joseph did it so well Potiphar did not know what he owned nor did he care (Gen 39:6).
G. A faithful man is a delight but an unfaithful man a pain (Pr 13:17; 25:13; 26:6; 10:26).

Not answering again.

A. To answer again is to talk back, contradict, argue, dispute, or murmur against direction.
B. There is no place for rolling your eyes, slamming things, or such like (Proverbs 30:17).
C. God strictly forbids a contentious, argumentative, or defensive spirit in an elect worker.
D. Cretans were known as evil beasts, likely including disrespect of masters (Titus 1:12).
E. Even if a master or boss is forward, harsh, or unjust, the Christian worker is commanded to take it patiently rather than retaliating verbally, as our Lord did (I Peter 2:18-23).
F. Silence and compliance under authority show godly self-control (Prov 15:1; Jas 1:19).
G. Fools think push-back works, but God's wisdom is the opposite (Prov 25:15; Eccl 10:4).
H. The Lord fully knows about body language, so do not think you are okay without words.

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Not purloining.

A. **Purloin**. To make away with, misappropriate, or take dishonestly; to steal, esp. under circumstances which involve a breach of trust; to pilfer, filch. [OED].

B. **Pilfer**. To plunder, steal; to steal in small quantities, to filch, peculate. [OED].
C. **Filch**. To steal, *esp.* things of small value; to pilfer. [OED].
D. In a modern workplace, purloining may include these and other thefts: taking physical goods, inventory, office supplies, cash; wasting time, slacking off, pacing yourself, company time for personal matters, texting, checking websites, falsifying hours, wasteful with employer's materials or assets, arriving late, leaving early, etc.
E. It violates the 8th commandment, aggravated by breach of trust (Ex 20:15; Eph 4:28).
F. Care in these small things may bring trust for more significant duties (Luke 16:10).

But shewing all good fidelity.

A. Fidelity is faithfulness, loyalty, reliability, and strict trustworthiness. A virtuous word.
B. All good fidelity means completely dependable in every area – whether with money, time, speech, secrets, or quality of work – regardless of whether the boss is looking.
C. A Christian worker should be the most trusted employee or asset an employer has, managing affairs with the integrity that Joseph and Daniel had in spades (Gen 39:2-6).
D. Your character and conduct, your spirit and actions, can win praise for our religion.
E. When a manager or company can trust you, it praises the truth (Proverbs 14:35; 17:2).

That they may adorn the doctrine of God our Saviour in all things.

A. This is the great motive (and potential risk) of this section with rules for employees.
B. To "adorn," which is comparable to "become" in the first verse, and which means to beautify, ornament, or to make attractive, which Peter used for wives (I Peter 3:3-5).
C. We cannot improve the truth of God's doctrine, but we can make it beautiful and attractive to onlookers by living a life that perfectly matches our profession.
D. Conversely, bad conduct by a professing Christian causes the word of God and His name to be blasphemed, as Paul warned in context and elsewhere (Titus 2:5; I Tim 6:1).
E. Notice the high title given here: God our Saviour. The gospel we represent is the message of the Sovereign God who saved us by His kindness and love in Jesus Christ.
F. If a servant or an ordinary employee can beautify the gospel of God through simple, daily faithfulness, then no Christian is too insignificant to adorn and defend the faith.
G. Our everyday secular work can be an important opportunity where the beauty of the gospel is put on display for the world to see (Matt 5:16; Phil 2:15; Eph 5:8; I Pet 2:12).

********** *Duty of All to Godly Living – Verses 11-12* **********

11 For the grace of God that bringeth salvation hath appeared to all men,

For the grace of God that bringeth salvation.

A. Before entering this section, all God's children should know there is forgiveness for sin.
    1. The previous ten verses had six age/sex/job groups and set the bar high for conduct.

2. But the grace of God includes forgiveness for confessing our sins (I Jn 1:9; Ps 32:5).

B. Entering this section should be thrilling, for it explains what the gospel should do to us.
   1. The gospel is life-changing truth that turned the world upside down by the apostles.
   2. Rather than boasting or gloating in God's grace, we must work out our salvation.
   3. Rather than harmonizing perfectly with, *Amazing Grace*, we should show His grace.
   4. Paul preached against Jewish legalism, but we the lascivious grace of perilous times.

C. The coordinating conjunction connects the previous adorning by a Christian work ethic to the saving grace of God that convicts and empowers even servants to change habits.
   1. Grace changes lives by what He did, that He changed us, and what He has in store.
   2. The lifestyle of age/sex/job segments before should be exemplary by God's grace.

D. <u>There are two important points to grasp above all else here – for they rule four verses.</u>
   1. The grace of God here is the gospel of grace, the practical phase of grace, not another.
   2. The gospel of grace teaches – it teaches to live for God against the world and lusts.

E. Grace is a wonderful thing – God's merciful favor and blessings to rebel, sinful enemies.
   1. <u>Merited favor</u> … is not grace, for it has no merit, or it is not grace (Rom 4:4; 11:6).
   2. <u>Unmerited favor</u> … is not grace, for we are worst than neutral (Rom 3:10-12; 5:6-7).
   3. <u>Demerited favor</u> … is grace, for God saved us from earned damnation (Rom 5:8-10).

F. We understand five phases of salvation, or five phases of God's grace (II Timothy 2:15).
   1. <u>Eternal phase</u> … is God electing, predestinating in eternity (II Tim 1:9; Eph 1:3-6).
   2. <u>Legal phase</u> … is Jesus Christ paying the price for our sins (Romans 3:24; Titus 3:7).
   3. <u>Vital phase</u> … is the Holy Spirit regenerating a new nature in us (Tit 3:5; Eph 2:1-5).
   4. <u>Practical phase</u> … obeying the gospel brings salvation of conversion (Ga 1:6,15; 5:4).
   5. <u>Final phase</u> … glorification in a new universe with new holy bodies (I Peter 1:10,13).

G. The grace of God here is the gospel of grace that brings us the news of our salvation.
   1. God's grace was given in eternity, but brought to light by the gospel (II Tim 1:9-10).
   2. This grace appears, as in the next phrase, which requires the fourth or practical phase.
   3. This grace teaches, as in the next verse, which requires the fourth or practical phase.
   4. The gospel of grace is to convert us (Col 1:5-6,23; Jude 1:4; Rom 6:1-2; Heb 12:15).

H. For much more about true grace compared to false grace in various ways, Romans 6:1.

Hath appeared to all men.

A. The gospel of grace appeared to all men to teach them – this is the gospel news of grace.
B. It appeared to all kinds or all sorts of men, as used elsewhere (I Timothy 6:10; 2:1,4,6).
C. Paul pursued all kinds of men all kinds of ways to save some of them (I Cor 9:22-23).
D. The coordinating conjunction starting this verse connects to all kinds of men previously.
E. All kinds of men here e.g. aged men, aged women, young women, young men, servants.

F. The following context is us – Paul, Titus, Christians – distinguished from the Cretans.

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Teaching us that.

A. God's grace here teaches us that God saved us to live very differently from the world.
   1. God's grace was given in eternity, but brought to light by the gospel (II Tim 1:9-10).
   2. This grace teaches, as in this verse and following, for us to convert from the world.
   3. The gospel of grace is to convert us (Col 1:5-6,23; Jude 1:4; Rom 6:1-2; Heb 12:15).

B. God's grace when rightly grasped and preached is for a counterculture way of living.
   1. Paul appealed to the mercies of God to not conform but to transform (Rom 12:1-2).
   2. All that is in the world is contrary to God and His plans for our lives (I Jn 2:15-17).
   3. We work out salvation with fear and trembling as lights in the world (Phil 2:12-15).
   4. We are not of the world, just as Jesus was not, so they hate us (John 15:18-20; 17:14).
   5. We are sons of God, so the world does not know us like it missed Christ (I John 3:1).
   6. Christians are to be separate from the world and not touch it (II Cor 6:14-18; 7:1).
   7. We are to be light in the world that reproves it without approving it (Eph 5:6-13).
   8. We are totally different from the world, crucified both ways (Gal 6:14; Col 3:1-4).
   9. We should consider ourselves full of their junk, not wanting any more (I Pet 4:1-5).

C. We reject false grace – frustrated (Gal 2:21), lascivious (Jude 1:4), vain (II Cor 6:1).

D. For much more about true grace compared to false grace various ways, Romans 6:1.

Denying ungodliness and worldly lusts.

A. Here we go – counterculture – we deny the atheistic worldview and lusts of the world.

B. They have rejected the knowledge of God He gave them by creation (Romans 1:18-32).

C. They crave and desire certain things – lusts – but we have killed lusts (I John 2:15-17).

D. There is negativity to proper preaching – against everything popular to those around us.

E. Most Christians and churches today will not endure negative preaching (II Tim 4:1-4).

F. Think about our Lord's, *Sermon on the Mount*, and how contrary to their religion … here.

We should live soberly.

A. What is the great emphasis of Paul by the Spirit? Sober living (Titus 1:8; 2:2,4,6; 2:12).

B. **Sober.** Calm, grave, dispassionate, serious, well-balanced, and self-possessed in mind

C. **Sober minded.** Having a sound, serious, and disciplined mind; exercising mental self-discipline and temperance; self-controlled; rational; sensible.

D. **Sober minded.** An intentional mental approach to life to rule fantasies, hormones, passions, pride, and impulses; earnest spiritual purpose rather than fleshly, worldly lusts.

E. The world lives emotionally, foolishly, lustfully for pleasure without regard for God.
F. What is most important, they ignore. What is least important, their fun, they are addicts.
G. They ignore the lessons of history (Flood, etc.). They ignore the future (Judgment Day).
H. Paul mocked them as sleeping drunkards and how different we must be (I Thess 5:1-8).

Righteously.

A. **Righteous**. Just, upright, virtuous; guiltless, sinless; conforming to the standard of the divine or the moral law; acting rightly or justly.
B. We are to live righteously by God's laws (Luke 1:6; I Tim 1:9; II Pet 2:8; I John 3:12).

And godly.

A. **Godly**. Devoutly observant of the laws of God; religious, pious.
B. We are to live godly as religious devotees (II Cor 7:9-11; 11:2; I Tim 6:6-11; II Pet 3:11).
C. If you live a godly life, you will be persecuted, often by religious persons (II Tim 3:12).

In this present world.

A. God chose in His perfect will for His children to live out their lives in this sinful world.
B. We might wish He had taken us to heaven like Enoch, but He chose this for us instead.
C. We have been saved from the horrific judgment coming on this present world (Gal 1:4).
D. It has opportunity to do something special – live a counterculture in a world like Noah's.
E. If you live a righteous and godly life, you will be an enemy of the world (James 4:4).
F. We can, which has been preached extensively, overcome the world by faith (I Jn 5:4-5).
G. Let us be lights in this world, by God's grace teaching us to be different (Phil 2:14-16).

********** *Duty of All to Godly Zeal – Verses 13-14* **********

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Looking for that blessed hope.

A. God's grace that brings conversion salvation also promises us a blessed, fabulous future.
B. There is a reward for denying the world and lusts to live a sober, righteous, godly life.
C. Without the resurrection and a new universe, our religion is miserable (I Cor 15:19).
D. While this present world is totally ignorant of these things, we know them (I Pet 1:3-5).
E. God will destroy all that tempts us and will give us everything better (II Peter 3:10-14).

And the glorious appearing.

A. You cannot even imagine what the coming of Jesus Christ will be like (II Thess 1:7-10).
B. Its features should be told often among us to keep us focused (I Thess 4:13-18; 5:9-11).

C. Anything else you have looked forward to in your life is nothing in comparison to this.

Of the great God and our Saviour Jesus Christ.

A. God Himself does not appear, but Jesus Christ is both the great God and our Savior.
B. Paul wrote a similar declaration of His full deity elsewhere (Heb 1:7-8; John 1:1,14).
C. Jesus, a child and son given us, is Immanuel and The mighty God (Isaiah 7:14; 9:6-7).

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Who gave himself for us.

A. The coming great God and Saviour Jesus Christ gave Himself in death to pay for sins.
B. God delivered His Son up for us, Who also gave Himself (Rom 8:32-34; Jn 10:11-18).
C. For more about this special verse and all it has for us as His peculiar people … here, God's Peculiar Treasure.

That he might redeem us from all iniquity.

A. Jesus died for us, our great God and Savior, to redeem us by His blood (Heb 9:11-15).
B. Jesus became a curse to redeem us by His precious blood (Gal 3:13; I Peter 1:18-20).
C. For much more detail about the meaning and value of our redemption … Redeemed!, Redemption Through His Blood, Redemption and Inheritance.

And purify unto himself a peculiar people.

A. **Peculiar**. That is one's own private property; that belongs or pertains to, or characterizes, an individual person, place, or thing, or group of persons or things, as distinct from others.
B. We are His personal and special treasure (Ex 19:3-6; Deut 14:1-2; 29:16-19; Ps 135:4).
C. Like the O.T. church, He has severed us from other people to be His (Leviticus 20:26).
D. We have been purified to offer up sacrifices as pure priests like old times (Mal 3:3-4).
E. For more about this special verse and all it has for us as His peculiar people … here, God's Peculiar Treasure.

Zealous of good works.

A. Remember that these verses teach God's grace should change our lives to live godly.
B. We have a precious progression from legal to vital to practical (Eph 2:1-10; Titus 3:8).
C. He offers incredible promises for loyalty to Him over this world (II Cor 6:14-18; 7:1).

********** *Official Duty of Bishops – Verse 15* **********

15 These things speak, and exhort, and rebuke with all authority. Let no

man despise thee.

These things speak.

A. He began the chapter with speaking things to adorn sound doctrine and ended the same.
    1. The chapter began by Paul telling Titus content he was to speak, or preach (Tit 2:1).
    2. Now after listing much content, Paul told him again to speak, or preach, these things.
B. The job duty is simple and limiting – *Preach the word* – inspired content (II Tim 4:2).
    1. It is does not matter what hearers want; the man of God has been told what to preach.
    2. And this is the charge for men ordained to the work, apostolic content (II Tim 2:2).
C. Assigned content is not just a list of duties, nor just a summary of salvation, but both.

And exhort.

A. **Exhort**. To admonish earnestly; to urge by stimulating words to good and right conduct.
B. This is part of preaching the word in the perilous times against fables (II Tim 4:1-4).
C. Paul described exhortation as a significant part of Timothy's job duties (I Timothy 4:13).
D. Carnal Christians do not like to be pushed, for they are comfortable with compromise.

And rebuke.

A. **Rebuke**. To reprove, reprimand, chide severely. To express blame or reprehension of (a quality, action, etc.) by reproof or reprimand addressed to persons.
B. This is part of preaching the word in the perilous times against fables (II Tim 4:1-4).
C. Paul had already told Titus to sharply rebuke converts in this nation (Titus 1:12-14).
D. Carnal Christians do not like correction, for they are stubborn in their compromise.

With all authority.

A. Pastors are ambassadors of Christ; they must authoritatively press claims (II Cor 5:20).
B. Authority comes from the greatest power in the universe for the greatest good on earth.
C. When Jesus preached, the people were astonished by His authority (Matthew 7:28-29).
D. Knowing the terror of the Lord and judgment, Paul persuaded men (II Cor 5:10-11).
E. You do not have a right to your opinions; you have a duty to God's (II Cor 10:3-6).
F. Mealy-mouthed, effeminate, apologetic, story-telling preachers are not real men of God.

Let no man despise thee.

A. Rising rebellion affects all authority spheres, including pastors preaching life changes.
    1. America in the 21st century is haughty and rebellious against authority very much.
    2. Listing duties for every age and sex segment will bring resentment from sinners.
    3. Negative preaching to demand a life of self-denial of worldly goodies is not popular.
    4. True then, but more now, men prefer fables for lusts, not doctrine (II Tim 4:3-4).

B. Paul told Timothy, including his age, and warned Corinth (I Tim 4:12; I Cor 16:10-11).
C. Pastors should be humble for sure, until they are pushed enough to prove their authority.
D. In some ways, bishops have little power, but in another way, God gives them the most.
E. Miriam and Korah are two great examples of despising God's chosen preacher … here.

********** *Duty of All as Good Citizens – Verses 1-2* **********

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

Put them in mind.

A. It is the job of pastors to teach you what to think, for our natural thoughts are sinful lies.
    1. Of course, pastors do not preach their thoughts but God's thoughts from the Bible.
    2. Paul exhorted Timothy by high praise for reminding believers (I Tim 4:6; Jude 1:5).
    3. Peter was so committed to this duty he would keep it up until death (II Pet 1:12-15).
B. He must war against your imaginations and thoughts for right thinking (II Cor 10:3-6).
    1. Paul was a man in the flesh, but his role toward Corinth was spiritual and scriptural.
    2. He did not use earthly methods, but God's word to crush and to burn (Jer 23:27-29).
    3. Strong holds are entrenched and fortified habits and ideas contrary to the scriptures.
    4. Pastors must destroy your imagination and ideas against God and His revealed will.
    5. They must capture every thought to change it to obey Jesus, so they brainwash you by washing your brain from all foolish and sinful notions to think righteous thoughts.
    6. Once a pastor has converted a church to truth, he will revenge rebellion against truth.
    7. For much more detail about Paul's inspired description of a pastor's warfare.
C. Outside the church and preaching services, you are assaulted by opposite brainwashing.
D. The thoughts of man are vain, so we need His truth to combat them (Ps 94:11; 119:113).
E. If your mind is not corrected, you will be an enemy of Christ and truth (Phil 3:18-19).
F. Peter was convicted and committed to remind readers what to think (II Pet 1:12; 3:1-2).

To be subject to principalities and powers.

A. **Principality**. The position, dignity, or dominion of a prince or chief ruler.
B. **Power**. One who exercises power, influence, or government; one in authority, a ruler.
C. Submission to civil rulers was hard, especially as third-class citizens (Jews, Christians).
    1. But civil rulers, even pagans, are God's ministers for good to us (Romans 13:4-6).
    2. Subjection to gods (civil rulers) is part of our religion (Rom 13:1-7; I Pet 2:13-17).
D. God's grace becomes lascivious by disrespecting rulers, which is emphasized by the Spirit as one of the principal faults of the false teachers (II Peter 2:10-12; Jude 1:8-10).
    1. Cretans admitted they were evil beasts, so they likely had ruler issues (Titus 1:12).

2. Meddling with activists or cursing rulers in thoughts is sin (Pr 24:21-22; Eccl 10:20).
3. In a wild generation of America, where mockery is promoted, Christians can be light.

E. For more detail about civil rulers and Christian duty to them … The Christian and Politics, Rulers and the Rich, Doctrine of Authority, Proverbs 24:21, here.

To obey magistrates.

A. Obeying a king may usually be easier, but God included lesser rulers (I Peter 2:13-14).
B. **Magistrate**. Lower rulers for county or local government of police and small civil cases.
C. Magistrates may not have great, terrifying authority, but may know us better personally.
D. Citizenship is another way that Christians can adorn their religion in a rebellious nation.
E. Driving speeds are a very visible act of obedience or disobedience, so be holy and wise.

To be ready to every good work.

A. Given the context before and after, we may emphasize good citizenship in general here.
   1. Christians can be ready to help local government needs and neighbors near and far.
   2. Jesus taught to be ready to go two miles for a civil request of one (Matt 5:41; 27:32).
   3. Whether a large fire in a community or building a levee with sand bags, we can help.
B. While the Bible clearly limits charity, we can help neighbors with acts of God … here.
C. Paul wrote a good cross-reference for this phrase and the next verse (Romans 12:9-21).

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

To speak evil of no man.

A. We are slaves to context in order to rightly divide the word of truth, so why is this here?
   1. By the political context of the previous verse, it included dignitaries (Jude 1:8-10).
   2. The previous verse taught subjection and obedience, and the clauses here respect.
   3. The rules here should not be limited to church members, for they are toward all men.
B. The Cretans, always liars and evil beasts, would have needed such advice (Titus 1:12).
   1. Always liars certainly included slander; if in truth, then talebearing (Prov 16:27-28).
   2. Evil beasts would include cruelty or treachery, so this and next warning (Ps 140:11).
C. Paul wrote a good cross-reference for this verse to the church in Rome (Rom 12:9-21).
D. God cannot stand such things (II Cor 12:20; Eph 4:31-32; James 4:11; I Peter 2:1; 3:10).
E. Jesus declared evil use of the mouth breaking the sixth commandment (Matt 5:21-26).
F. Let any breaking this simple duty ask whether they are always liars, evil beasts, or both.

To be no brawlers.

A. **Brawl**. To quarrel noisily and indecently; to wrangle; to squabble. To raise a clamor, make a disturbance;

sometimes to brag or boast loudly. See Bible use (Pr 21:9; 25:24).

B. The modern use of brawl for a fist-fight or physical conflict is not the older English sense or Bible sense, and it is clearly distinguished from striking (I Tim 3:3; Titus 1:7).

C. Cretans, known as evil beasts for violence would have needed such advice (Titus 1:12).

D. Pastors are to be the opposite as much as possible to trust God's work (II Tim 2:24-26).

E. **Clamour**. Loud shouting or outcry, vociferation; esp. the excited outcry of vehement appeal, complaint, or opposition: commonly, but not always, implying a mingling of voices. General vehement expression of feelings. See Bible use (Prov 9:13; Eph 4:31).

F. God cannot stand puffed up conduct like swelling or tumult (II Cor 12:20; Eph 4:31).

But gentle.

A. **Gentle**. Mild in disposition or behavior; kind, tender. See Bible use by comparison and contrast (II Cor 10:1; Galatians 5:22; I Thess 2:7; II Tim 2:24; James 3:17; I Peter 2:18).

B. The inspired disjunctive, *but,* indicates it is opposite brawling or quarreling in context.

C. The next character and conduct trait further extends Titus teaching Cretans to be gentle.

D. Gentleness is not always the right action or spirit; some situations call for the opposite.
   1. Paul warned Corinth he could visit two different ways (I Cor 4:21; II Cor 10:4-6).
   2. Jude compared two different ways to save sinners (Jude 1:22-23; I John 5:16-18).
   3. For a helpful reminder of how God's men preached and pressed roughly … Rude Preachers, Instant Preaching.

Shewing all meekness.

A. **Meek**. Gentleness of spirit; humility. Free from haughtiness and self-will; piously humble and submissive; patient and unresentful under injury and reproach. See Bible use (Num 12:3; Matt 11:29; I Cor 4:21; Gal 6:1; Eph 4:2; II Tim 2:24-26; Jas 3:13).

B. The previous character and conduct trait supports Titus teaching Cretans to be meek.

C. Paul pressed Titus for obvious meekness in depth and breadth by showing all … to all.

D. Meekness is not always the right action or spirit; some situations call for the opposite.
   1. Paul warned Corinth he could visit two different ways (I Cor 4:21; II Cor 10:1,4-6).
   2. Jude compared two different ways to save sinners (Jude 1:22-23; I John 5:16-18).
   3. For a helpful reminder of how God's men preached and pressed roughly … Rude Preachers, Instant Preaching.

Unto all men.

A. The verse began condemning evil speaking to any man and here the opposite to all men.

B. We are to, with all we can muster, live peacefully with all men (Rom 12:18; Heb 12:14).

C. But we make a difference to the household of faith and do ever better (Galatians 6:10).

D. What a glorious change this was by saved Cretans! Adorning and defending the gospel!

********** *God's Kind Love to Save – Verses 3-7* **********

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

For we ourselves also.

A. Paul starts with a conjunction, *for,* to explain the inherent depravity of all (Titus 3:1-2).
   1. He had told Titus to put the Cretans in mind of duties, but all men are similar sinners.
   2. The sins Paul listed in this verse included Titus and he with faults like the Cretans.
   3. Preaching the duties of holy character must be done due to the sin natures of all men.
   4. Paul exhorted Titus to compassion for Crete, in spite of their sin issues (Titus 1:12).
   5. Plural pronouns (*we ourselves also*) include Paul and Titus, like, *we all* (Eph 2:1-3).
   6. Taught, sincere Christians will believe and say, *There go I, but for the grace of God*.

B. It is also a transitional verse to the best motive and reason to live godly (Titus 2:11-14).
   1. Diligent and zealous Christians, like Paul, do so by great gratitude (II Cor 5:14-15).
   2. The incredible salvation about to be described is exalted by reviewing our sinfulness.

C. Paul will now list man's depraved actions. For much more about Total Depravity.

D. For much more about Bible sins that we moderns often overlook, Forgotten Sins.

Were sometimes foolish.

A. Meaning formerly, for it was not periodic depravity, but rather former total depravity.
   1. **Sometime**. In the past; once. At one time; in former times, formerly.
   2. Paul wrote elsewhere, *Wherein in time past ye walked according to* … (Eph 2:1-2).
   3. Paul continued there, *We all had our conversation in times past* … (Ephesians 2:3).
   4. Peter wrote, *For the time past of our life may suffice us … in lusts, etc.* (I Peter 4:3).

B. Beyond light foolishness, mankind by nature is a frightful chaos of all kinds of evil.

C. Remember Solomon's warning that even the thought of foolishness is sin (Prov 24:9).

D. **Folly** = fornication, whores, Achan, sodomy, Amnon, sinning angels, Job's friends, trust in riches, heresy of Baal, false teachers, etc. (Gen 34:7; Deut 22:21; Josh 7:15; Judges 19:23; 20:6,10; II Sam 13:12; Job 4:18; 42:8; Psalm 49:13; Jer 23:13; II Tim 3:9).

E. Note the inclusion here – Paul and Titus themselves were guilty of this list of depravity.

Disobedient.

A. Children of the devil and God's wrath are children of disobedience (Ephesians 2:1-3).

B. Sons honor fathers and servants fear masters, but we did neither toward God (Mal 1:6).

C. Disobeying God is not a little behavioral issue, but devilish rebellion (I Sam 15:22-23).

D. Jesus taught responses of two sons; only one obeyed, not the religious (Matt 21:28-32).

E. We are now to live obediently – opposite of our former lusts against God (I Peter 1:14).

Deceived.

A. We were children of the devil by nature, who is the father of lies (Jn 8:44-45; Rev 12:9).
B. We chose a lie in Eden and since then, even in religion (Genesis 3:1-6; II Thess 2:9-12).
C. Idolatry is a classic example, and we would be idolaters without His grace (Is 44:9-20).
D. Yet, merely thinking yourself to be special, when you are nothing, is deceit (Gal 6:3).
E. Even if we do not bridle our tongues, we are deceived and our faith is vain (James 1:26).

Serving divers lusts.

A. We sin by many, differing, evil lusts, as slaves to sin (Romans 6:11-22: I John 2:15-17).
B. **Divers**. Different or not alike in character or quality; not of the same kind. Various, sundry, several; more than one, some number of. Different, various. Several, sundry.
C. **Lusts**. Desire, appetite, relish or inclination for something. Sensuous appetite or desire, considered as sinful or leading to sin. Sexual appetite or desire. Chiefly and now exclusively implying intense moral reprobation: Libidinous desire, degrading animal passion. Lawless and passionate desire of or for some object.
D. Jesus argued against the fantasy of freedom that sinners are servants of sin (Jn 8:31-34).
E. False teachers, that do not preach intensely against sin, are in its bondage (II Peter 2:19).

And pleasures.

A. Pleasure is not wrong, if God approves (Neh 8:8-12; Acts 14:17; I Tim 6:17; Heb 13:4).
B. But pleasures of lusts, note the connection, are wrong (II Thess 2:12; I Tim 5:6; Jas 5:5).
C. It is just not dabbling in sinful pleasure, but serving the pleasures of sin like a master.
D. Sin's pleasure is a deceitful lie, for its results outweigh its short duration (Heb 11:25).
E. Fools mock sin and flatter themselves until they learn its evil too late (Pr 14:9; Ps 36:2).

Living in malice.

A. **Malice**. The desire to injure another person; active ill-will or hatred.
B. In the Bible, note associated sins (Rom 1:29-31; I Cor 5:8; Eph 4:31; Col 3:8; I Pet 2:1).
C. Our cruel desires and actions toward others were constant by living in this violent spirit.
D. Many sins are cruel and violent to others, like malice (II Tim 3:2-5; II Cor 12:20-21).
E. For more about Bible sins like malice we often overlook today, Forgotten Sins.

And envy.

A. **Envy**. Malignant or hostile feeling; ill-will, malice, enmity. Feeling of mortification and ill-will occasioned by the contemplation of superior advantages possessed by another.
B. This vile resentment of others is a devilish spirit from hell, and note in these verses what conduct it led to (James 3:14-16; 4:5; I John 3:12; Genesis 30:1; Acts 7:9; 13:45; 17:5).

C. Envy is terrible and leads to violent sins, like Jesus' death (Pr 27:4; 14:30; Matt 27:18).
D. A remedy for envy is to celebrate when others get blessings (Rom 12:15; I Cor 12:26).
E. For more about Bible sins like envy we moderns often overlook, Forgotten Sins.

Hateful.

A. **Hateful**. Full of, characterized by, or tending to hate. Being full of hate toward others.
B. **Hateful**. Exciting hate; odious, obnoxious, repulsive. Three uses (Ps 36:2; Rev 18:2).
C. We change our view of this word, having chosen its active form for many years by habit.
    1. Because of the next active hatred, we take this passive application to avoid repetition.
    2. By comparing the Spirit's use in the other two examples, we choose it (I Cor 2:13).
    3. Natural man, all of us by nature, do things to cause hatred, not loving favor (Pr 22:1).
    4. The connection is enhanced for God's kind love next, for we were hated for conduct.
    5. Most or all commentators understand the word in this passive way, unlike the next.
D. We naturally hate others for what we think is obnoxious conduct, but we elicit the same.
E. Connect by the Spirit that we were hated for conduct … before God's kindness and love!

And hating one another.

A. **Hateful**. Full of, characterized by, or tending to hate. Being full of hate toward others.
B. **Hateful**. Exciting hate; odious, obnoxious, repulsive. Three uses (Ps 36:2; Rev 18:2).
C. Because here we each hate others, we should take the first active meaning in this phrase.
    1. This hatred by natural men is opposite of the second command, so it is double evil!
    2. This hatred by natural men is our default mode – the spirit that rises first and strongly.
    3. This darkness of depravity – hating instead of loving – is confusion (I John 2:8-11).
D. God may hate His sinful enemies, but it is ruled by holiness (Ps 5:5; 11:5; I John 1:5).
E. Our hatred for His enemies, not our enemies, must be holy and perfect (Ps 139:21-22).
F. We are specifically told by the Head of our church to love our enemies (Matt 5:43-48).

4 But after that the kindness and love of God our Saviour toward man appeared,

But after that.

A. With the previous indictment clear and thorough (depravity), we need mighty salvation.
B. See the contrast: our malice, envy, hatefulness … God's kindness and love. *Hallelujah!*
    1. This is wonderfully precious: God's compassion defeating our diabolical rebellion.
    2. No matter how deep in the dungeon of condemnation, He justified and adopted us.
C. The disjunctive here, *but,* is profoundly needed, powerful, and precious for our rescue.
    1. The description of our character and conduct by nature is as condemning as can be.

2. We often go to Romans 3 for a detailed description of depravity, but here is another.
3. We are damned and doomed before God, but also diabolically depraved in character.
4. But … but … the horrible description is not the end, for God had other plans for us.
5. Here is the dividing line between human ruin and divine rescue, all glory to God!

D. This slightly odd phrase, *after that,* may be understood as, *when,* pointing us to Christ.
1. The phrase, *after that,* is not looking back to any specific act or our general depravity.
2. It is a logical and timing pivot from our situation of depravity to another situation of great salvation (Jn 21:14; Acts 1:2,8; 7:36; 9:23; 24:10; I Cor 1:21; I Pet 5:10; etc.).
3. In lascivious greed for sin (Titus 3:3; Eph 4:17-19), God's love by Christ appeared.
4. Rescue from our depravity appearing is God's sovereign, unconditional intervention.
5. When man proved diabolical hatred of God, He kindly rescued us by love anyway.
6. When did God save us by His great love? When we were dead in sins (Eph 2:4-5).

E. The combination, *but after that,* or, *but when,* is God saving us by His choice and power.

The kindness and love of God our Saviour.

A. The rescue of fallen man, the elect in the damned race, is by God's kind choice to love.
1. What a glorious God! What can we say but praise and give thanks! What a kind God!
2. Heaven will be the greatest show-and-tell ever – His love and kindness (Eph 2:4-7).
3. For God so loved the world, the world of His elect, that He saved believers (Jn 3:16).
4. God commends His love toward us by loving us as the sinners in verse 3 (Rom 5:8).
5. The greatest love is not ours of God, but His for us, proved by His Son (I Jn 4:9-10).

B. These are vessels of mercy, opposite vessels of wrath for destruction (Romans 9:22-24).

C. Not a single object of His kindness and love can be lost (John 6:37-41; Rom 8:28-39).

D. For a quick review of Romans 9 and its doctrine of unconditional election, How Are You Saved?

E. For a quick reminder that God does not love or show salvation kindness to all … here.

Toward man appeared.

A. When did God's love and kindness for salvation appear? When Jesus was sent to earth!
1. God's eternal purpose and grace to save us was revealed in our Lord (II Tim 1:9-10).
2. There is no other Savior; no other means for acceptance; only Jesus Christ (Jn 14:6).
3. As Simeon and Anna show, devout Jews waited for His coming (Luke 2:25; Gal 4:4).

B. As described next, even works of righteousness have nothing to do with it (II Tim 1:9).
1. God's kindness and love are totally unconditional, for He loved us first (I John 4:19).
2. Ezekiel 16 is a great love story of God's unconditional love for Israel (Ezekiel 16:8).
3. God's love is demonstrated and shown, it appeared, by Jesus (John 3:16; Heb 9:26).

C. As we move ahead, we have God's kind love toward man in His Son appearing for us.
1. The next words and verse are somewhat incongruent with this verse and verses 6-7.

2. How did the Holy Ghost in renewing us make a new divine appearance toward man?
3. What appeared? What is the great gift of God's loving kindness? It is Jesus Christ.
4. But in verse 6 something is shed abundantly on us through Jesus. God's kind love!
5. How can it be said that renewing of the Holy Ghost was shed on us abundantly? Not!
6. What did Jesus do for us? He died for us, justifying us to make us heirs (verses 6-7).
7. Therefore, the next verse is a parenthetical element for salvation from our depravity.
8. We need not entirely exclude verse 5 from the flow, but the main flow is around it.
9. Paul's long sentences in his epistles often had parenthetical insertions (Rom 1:2-7; 3:1-9; 8:35-37; Phil 1:3-7; Col 1:3-8,9-17; Titus 1:1-4; etc.).

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Not by works of righteousness which we have done.

A. What salvation is considered here without works? Holy Spirit regeneration. Period. End.
B. John could not have made it plainer for Arminians, if they read the Bible (Jn 1:13; 3:8).
C. We reject any insertion of human compliance, cooperation, free will, gospel means, instrumentality, ordinances, or works into this creative vital quickening of a dead soul.
D. There is a need and role for righteous works in a believer's life, but not for regeneration.
E. We understand salvation in five phases, which rightly divides the Bible uses … How Are You Saved?, here.

But according to his mercy.

A. God's mercy is the sole direct cause of regeneration, as He perfectly saw our depraved, dead spiritual state to use sovereign power to create us anew (Ps 14:1-3; Rom 3:9-18).
B. Mercy is the absolute negation of human merit, choice, or worthiness, for man is not neutral before God, but rather condemned and helpless by a wicked nature (Eph 2:1-7).
C. Mercy is not help offered at an invitation, it is God's sovereign choice (Rom 9:15-16).

He saved us.

A. Bible salvation has five phases, and this one is clearly vital by regeneration in context.
    1. This is the work of the Holy Ghost on the elect, living person to give life (Ep 2:1-3).
    2. This new birth by the Spirit is what Jesus taught Nicodemus as crucial (John 3:1-8).
B. God did not offer to save us; He did not make us salvable; He ended our spiritual death.
C. We believe and sing, *Jesus Saves*. For He never offered blood or life to rebel mankind.
D. The important question, Am I saved? This is regeneration … proved by faith and works.
E. We understand salvation in five phases, which rightly divides the Bible uses … How Are You Saved?, here.

By the washing of regeneration.

A. The cleansing of the inner person, related to being regenerated, or born a second time.
B. **Regenerate**. Re-born; brought again into existence; formed anew. Spiritually re-born.
C. This divine work is called being born again (John 3:3; 1:13; I Pet 1:23), begotten (I Pet 1:3; Jas 1:18), quickened (Eph 2:1-5), created (Eph 2:10), resurrected (John 5:25).
D. This work is entirely by God's sovereign grace; baptism is no where near (I Peter 3:21).
E. There is no baptismal regeneration close, for "washing" here is Holy Spirit renovation.
    1. Jesus told Nicodemus he needed to be born of "water" and the Spirit (Jn 3:5), which is inspired use of water as the agent for Spirit cleansing (John 4:10-15; 7:37-39).
    2. But here, also by inspiration, Paul used "washing" as the action of water to cleanse.
    3. Most Bibles point to baptism for the "water" (Mark 16:16; Acts 2:38), which does not put away filth of the flesh, for it is the answer of a clean conscience (I Pet 3:21).
F. The important question. Am I saved? This is regeneration … proved by faith and works.
G. For regeneration truth or being born again, *The Truth About Being Born Again …* here.

And renewing of the Holy Ghost.

A. The creation of a new man within the elect person is done instantly (Ep 4:24; Col 3:10).
    1. This is the vital phase of salvation needed to love gospel truth (John 3:3; I Cor 2:14).
    2. We are made anew – we are born again – we are regenerated – we are a new creation.
B. No works and no faith have been inserted at all in any way. This salvation is all of God.
C. This parenthetical verse directly saved us from the vital damnation of nature in verse 3.
D. There is no baptismal regeneration close, for "washing" here is Holy Spirit renovation.
    1. Jesus told Nicodemus he needed to be born of "water" and the Spirit (Jn 3:5), which is inspired use of water as the agent for Spirit cleansing (John 4:10-15; 7:37-39).
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E. The important question. Am I saved? This is regeneration … proved by faith and works.
F. For regeneration truth or being born again, *The Truth About Being Born Again …* here.

6 Which he shed on us abundantly through Jesus Christ our Saviour;

Which he shed on us abundantly.

A. What did God shed on us abundantly through His Son? His loving kindness (Titus 2:4)!
    1. Choices are limited. God abundantly shed renewing on us, or His kind love, or what?
    2. Regeneration and renewing are discrete actions of yes or no, not degrees, as is love.
    3. The flow is verse 4 to this verse, with verse 5 a parenthesis for rescue from verse 3.

4. Two uses of “shed” (not murder) is the Spirit and God’s love (Acts 2:33; Rom 5:5).
5. But shedding the Holy Spirit at Pentecost did not have renewing as the antecedent.
6. Whatever God shed on us resulted in justification and eternal inheritance (Titus 2:7).
7. Nothing in verse 5 has a direct role in justification (legal) or glorification (final).
8. Which came first? Vital regeneration by the Spirit? Or legal justification by the Son?
9. So, in priority of logic and time, He shed His love in Christ on us before quickening.

B. An <u>appearance</u> of something indicated God’s kind love – tongues of fire or Son of God?
1. What appeared? What is the great gift of God’s loving kindness? It is Jesus Christ.
2. What appeared? His love for us appeared in Jesus Christ (II Tim 1:9-10; Heb 9:26).
3. The incredible gift of God’s love was His Son (John 3:16; I John 4:9-10; Rom 8:32).
4. What did Jesus do for us? He died for us, justifying us to make us heirs (verses 6-7).
5. Thus, the previous verse is a parenthetical element for salvation from our depravity.
6. Paul’s long sentences in his epistles often had parenthetical insertions (Rom 1:2-7; 3:1-9; 8:35-37; Phil 1:3-7; Col 1:3-8,9-17; Titus 1:1-4; etc.).
7. We need not entirely exclude verse 5 from the flow, but the main flow is around it.
8. Taking in the whole sentence, all phases of salvation are present except for practical.
9. The great gift of God’s grace is His Son to die for us; the direct salvation resulting from this gift is legal justification; the purchased blessing is eternal glorification; regeneration is a necessary work of the Spirit between justification and glorification.

C. Where is the start of the flow or transition to justification and glorification in verse 7?
1. **That**. Introduces the next clause for purpose, end, aim, desire: with might or should.
2. This main clause here must point to the next clause as the purpose for this clause.
3. What is the greatest kindness and love of God for us? Is it not His Son (I Jn 4:10)?
4. Does the Holy Spirit justify or glorify us? Not very much (Romans 4:24-25; 5:1).
5. Paul began with God’s eternal promise of eternal life as our Savior (Titus 1:1-3).
6. This is Paul explaining it in some detail from God’s love to justification by Christ.
7. Both worked to make us heirs according to the hope of eternal life He promised.
8. We do not overrule or ignore verse 5, but we do not let it disrupt the overall flow.
9. Paul gave a good cross-reference to keep the mercy of five in salvation (Eph 2:4-7).

D. The kindness and love of God appeared in abundance in Jesus Christ (Rom 5:20-21).
1. The unsearchable riches of the gospel that Paul preached was Christ (Ephesians 3:8).
2. The ages to come are for God to show the riches of His kindness in Christ (Eph 2:7).
3. How is regeneration or renewing, abundant? like God’s kindness and love in Christ?
4. Notes could be multiplied. We see the overall flow, and we include of regeneration.

Through Jesus Christ our Saviour.

A. God's kindness and love were abundantly shed on us through Jesus Christ as the means.

B. Jesus Christ is the channel and legal executor of abundant love to justify elect sinners.
   1. We love His incarnation; note the connection of grace and truth (John 1:14,16-17).
   2. There is only one Mediator between God and men, the Man Christ Jesus (I Tim 2:5).
   3. God's purpose and grace to save us is in Jesus His Son (II Tim 1:9-10; Eph 2:4-7).
   4. God's love is marked by the stupendous gift of His Son (John 3:16; Romans 5:8).

C. Jesus Christ is our Saviour because He legally satisfied the justice of God on our behalf.
   1. Jesus was our Surety and took on our sin debt as our one Substitute (Galatians 3:13).
   2. He nailed all the ordinances that condemned us to the cross of Calvary (Col 2:14).
   3. God is Savior (verse 4) through Jesus Christ's legal work of justification (verse 7).

D. The Godhead was fully engaged to save you … Father (verse 4); Spirit (5); Christ (6).

E. The Father is God our Savior, because He planned it; Jesus is by paying the full price.

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

That being justified by his grace.

A. **That**. Introducing a clause expressing purpose, end, aim, desire: with might or should.

B. The main clause precedes this clause, with these words and the following explaining it.

C. **Justification**. The imputation of our sin to Jesus Christ (Rom 8:3; Gal 3:13; I Pet 2:24), and the imputation of Christ's righteousness to us (II Cor 5:21; Rom 3:23-26; 5:15-21).

D. This is clearly the legal gift of Jesus Christ's death and resurrection to present us to God.
   1. There are no works in salvation by grace, for definitions exclude them (Rom 11:6).
   2. This legal acquittal is needed for us to be legally qualified for inheritance (Heb 9:15).
   3. What in context is origin of God justifying us by His grace? His kindness and love!
   4. What in context is basis of God justifying us by His grace? Jesus Christ the Savior!

E. His sacrificial and substitutionary death is what secures our hope of eternal inheritance.

F. God's kindness and love shed abundantly through Christ was for this desired purpose.

We should be made heirs according to the hope of eternal life.

A. This is the purpose of God's kind love in Christ for us, the final phase of glorification.
   1. The epistle began with God promising eternal life to the elect in eternity (Titus 1:2).
   2. We could call this sentence, the decree and destiny of our salvation, for it began with election and His promise in eternity of eternal life … and ends with us in heaven.
   3. Hope of eternal life is not wishful thinking but a certain expectation (Rom 8:24-25).

B. What should Titus and we do as a result of this great salvation? Maintain good works.

C. We summarized the unconditional gift (3:4-7); our conditional duty is to show it (3:8).

D. This wonderful description of salvation includes four phases, the practical phase is next.

********** *Content Duty of Bishops – Verse 8* **********

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

This is a faithful saying.

A. This statement, found elsewhere, may apply to what went before or what follows after.
   1. The phrase, faithful saying, is four times, with things (I Tim 1:15; 4:9; II Tim 2:11).
   2. The fine description of salvation above had four phases, the practical phase is here.

B. If you consider the five verses, they are a glorious statement of salvation (Titus 3:3-7).
   1. Things to affirm constantly are salvation by sovereign grace in Christ (Titus 3:3-7).
   2. Paul began with salvation (Tit 1:1-4), summarized it here, and exalted its content.

And these things I will that thou affirm constantly.

A. God's sovereign kindness and love to save us depraved rebels must be preached often.
B. The one charge following cannot be what is to be affirmed constantly, for plural things.
C. They are not the only things taught, for Paul already listed many others (Titus 2:1-15).
   1. We choose "these things" here to be the things of salvation, for chapter two is distant.
   2. He closed his lists of duties with salvation and a pastoral exhortation (Tit 2:11-15).
   3. He began this chapter with additional duties and much about salvation (Titus 3:1-7).
D. But the foundation and power to do anything good is conviction by things of salvation.
E. The soul of an elect child of God needs to hear about his dear salvation (Ezekiel 13:22).

That they which have believed in God.

A. **That**. Introducing a clause expressing purpose, end, aim, desire: with might or should.
B. We preach to those that already believe, that they may believe/work more (I John 5:13).
C. If you believe God's abundant kindness and love in Christ for eternal life, you will obey.
D. It is hard to grasp that many hear this fabulous message and hate it (I Cor 1:18; 2:14).
E. But if you go above to check out our depravity, all of us are deceived from the truth.

Might be careful to maintain good works.

A. **That**. Introducing a clause expressing purpose, end, aim, desire: with might or should.
B. The grammatical construction and flow is this as the result of salvation preached often.
   1. To praise, thank, worship God for saving us, there is but one thing to do – obey Him.
   2. To prove this kind and loving God saved us, there is but one thing to do – obey Him.
C. **Careful**. Applying care, solicitous attention, or pains to what one has to do; heedful, painstaking,

attentive to one's work; circumspect, watchful, cautious.

D. **Careful**. Defined, it justifies sober (3), soberly (1), grave (1), gravity (1) in chapter 2.

These things are good and profitable unto men.

A. The explanation of eternal salvation, including depravity and works, has great value.
    1. Sovereign grace rescuing us from our depravity is a great motivator for good works.
    2. Sovereign grace resulting in good works is good – delightful, pleasant, and valuable.
    3. Sovereign grace resulting in good works is profitable – making us better Christians.

B. Think! What gives God great glory? What exalts Christ? What is the greatest news ever? What humbles man? What convicts man? What motivates man? What rejoices man?

<u>Conclusion</u>:

A. Titus is a Pastoral Epistle, but our preaching here emphasized the inspired content over pastoral duties.

B. Chapters one (1:1-5) and three (3:3-7) are glorious about salvation, but between were practical rules.

C. Christians have an incredible opportunity and obligation to adorn and defend their God and His gospel.