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C1210 – March 21, 2012 – Titus 2:11-15
Instruction To Specific Groups - Part 2

Well, we have missed a couple of weeks. Are we ready to get back into Titus? First, let's review what we have done so far. Here is our outline:

- Salutation (1:1-4)
- Selection of Elders (1:5-9)
- Silencing False Teachers (1:10-16)
- Instruction To Specific Groups (2:1-15)
- Instruction To All Concerning Government and Non-Believers (3:1-16)
- Final Instructions (3:12-15)

We have been through the Salutation, Selection of Elders, Silencing False Teachers, and the first part of Instructions to Specific Groups in Titus 2:1-10.

In the Salutation, I pointed out a few basic points. First, that the Salutation is about Authority – the authority of Paul, the authority of the message (the gospel), and the authority of Titus. Paul's authority was based on his position as a slave of God, an apostle of Jesus Christ, and a steward or guardian of the gospel, with which he was entrusted and compelled to proclaim. The Authority of the Gospel is based on the fact that it is God's word, declared by God before times eternal, revealed by God at the proper time, and entrusted to Paul by God. And Titus' Authority is based on his position as delegate of Paul and his true child in a common faith. Titus was an "apostle legate", Paul's deputy, his agent, his authorized representative. Paul delegated certain tasks to Titus, which gave Titus the authority of Paul in carrying out Paul's instructions in the letter. In the Salutation, Paul is making sure we have the correct attitude about who God is, who Paul is, what the gospel is, and what Titus is. He wants to make sure everybody is straight about that before he gets into the instructions in the letter.

Second, the Salutation addresses the mission to be accomplished - three things - the faith of “those chosen of God” - believers, - the believer’s knowledge of the truth, and the godliness of the believer that results from the knowledge of the truth. These goals are evident in the portions of the letter we have already studied.

Next, we talked about the Selection of Elders. In Titus 1:6, we learned that Paul left Titus behind in Crete to put things in order and appoint elders in the Cretan churches. The Cretan churches needed leadership, particularly in light of the false teachers who were damaging the church. Paul identified several qualities that a man must have in order to qualify to be an elder. He must have a blameless reputation, be faithful to his wife, and have children who are faithful and obedient to him and who are not wild or rebellious. He must not be self-willed, quick tempered, an alcoholic, addict or substance abuser, a bully, or greedy. He must be hospitable, love good, sensible, just, devout, and self-disciplined. He must also be completely devoted to the Word of God so that he can exhort in sound doctrine and reprove those who contradict. These are the men who would be the overseers of the church and responsible for leading, teaching, caring for and protecting the church.

The need for leadership was particularly important because of the many false teachers in Crete. In our lesson on Titus 1:10-16, we discussed these false teachers – that they were upsetting whole families teaching things they should not teach for sordid gain, and needed to be silenced. Titus was instructed to rebuke them severely so that they would be sound in the faith. Paul described them as men who profess to know God, but deny it by their works, being detestable, disobedient and worthless for any good deed. This was the state of these false teachers and those who follow them. Notice that they are worthless for any good deed. Good deeds will be discussed in our passage tonight.

In the next passage, Titus 2:1-10, in contrast to the false teachers, Paul instructs Titus to teach the things that fit with sound doctrine, and he then goes on to give specific qualities that certain groups within the church should exhibit. Older men are to be sober (in regard to both intake of alcohol and other substances, as well as demeanor), dignified (or worthy of respect), sensible (or prudent, thoughtful), and sound (or healthy) in faith (both the

content of faith and subjective faith), in love (regard for the interests of others), and endurance (perseverance under trials). Older women are to be reverent in their behavior, not gossips, not abusive of wine or other substances, and are to teach what is good - encouraging the younger women to behave in a godly way. Younger women are to love their husbands and children, be sensible, morally pure, workers at home, kind, willingly submitting to the authority of their husbands. Younger men are to be sensible. They are to follow Titus' example. Titus is supposed to show himself to the younger men and others as an example of good deeds, sound in his doctrine, dignified, healthy and above reproach in his speech. Slaves are to submit to the authority of their masters, endeavor to be pleasing, not be argumentative or contradictory, not steal from their masters, and be loyal and faithful to their masters.

The overall purpose these instructions is to urge the Cretans toward godliness. As we know, the Cretan culture was a pretty immoral and greedy culture, and this way of life is what the Cretan believers needed to leave behind. In the passage we are going to talk about tonight, Paul gives the doctrinal basis for godly behavior.

Lets read Titus 2:11-15 - ¹¹ For the grace of God has appeared, bringing salvation to all men, ¹² instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, ¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. ¹⁵ These things speak and exhort and reprove with all authority. Let no one disregard you.

Let's start with verse 11. **Titus 2:11-12 says - ¹¹ For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age.**

“For” is “because”. It tells us that what follows is the reason or basis for conforming to the behavior described in Titus 2:1-10. It gives the “sound

doctrine” that informs our behavior and that our behavior should be consistent with.

The rest of verse 11 and the first part of verse 12 were difficult for me to figure out. One problem is that the English translation doesn’t seem to follow the Greek as well as it should down to the phrase “instructing us”. The first part of this verse is more like this in the Greek – look at this slide – “The grace of God bringing salvation has appeared to all men instructing us...” Again - the grace of God bringing salvation has appeared to all men instructing us.

This raises several questions – what is the grace of God referred to here? When did it appear? What does “instructing us” mean?

So- what is the verse talking about when it refers to the grace of God? Here are the clues it gives us. First, what is the definition of grace as used in this passage? Grace is a “beneficent disposition toward someone, *favor, grace, gracious care/help, goodwill*”¹. Grace is something that one grants to another, the action of one who volunteers to do something not otherwise obligatory². It is the expression of unmerited favor toward someone. It is unmerited in the sense that the person hasn’t earned it and doesn’t deserve it. So, in this verse, the grace of God is God’s expression of unmerited favor.

It appeared. What does it mean to say that this grace “has appeared”? “Appeared” means “made its appearance.” It is in the aorist tense – so this grace appeared in the past – before the time Paul wrote the letter. Also, it appeared “to all men”. Now, this term could mean that this grace has actually appeared to all men, or it could mean that this grace has made its appearance in the world. I take it to mean that this grace has made its appearance in the world. So, whatever this grace is, it appeared in the world before Paul wrote Titus.

¹ William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 1079.

² William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 1079.

Another thing about this grace – it brings salvation. In the Greek the word translated “bringing salvation” is an adjective that describes grace. It is a quality of grace. What is the salvation being referred to here? One thing that I am learning – and it’s kind of a hard lesson to learn – is that when you see a word that is “theologically loaded” like the word “salvation”, you can’t just assume you know what the word means in that context. I’ve had to learn that “salvation” is not a special word. It’s not a technical term with a special meaning. “Salvation” is just a regular word that means “save, rescue or deliver” and you always have to ask – in the context of a particular passage, what are you being saved, rescued or delivered from? In some passages, it means being saved from physical harm. In other passages, it means justification – being saved from the penalty of sin. In other passages, it means experiential sanctification – being saved from the power of sin. In other passages, it means ultimate sanctification – being saved from the presence of sin (when we are raptured or resurrected, receive our immortal bodies and live with Christ). Sometimes it can include several of these meanings. You have to look at the context of the particular passage to try to figure it out. So – what kind of salvation is being referred to in this verse? What kind of salvation is this grace bringing? In context, the salvation is not physical salvation. That is pretty clear. So, it must be talking about salvation in the spiritual sense – justification, experiential sanctification, and/or ultimate sanctification. Since the passage is giving the basis for godly behavior in a believer, the verse is at the least referring to experiential salvation – being saved from the power of sin. I think this is supported by Titus 2:14 which tells that Christ’s sacrifice was for the purpose of redeeming us from all lawlessness – delivering us from the power of sin. The passage may also be referring to both the other kinds of salvation – justification and ultimate sanctification. All of these are the result of God’s grace shown to us, and provide a basis for godly living.

Finally, this grace appeared for the purpose of instructing us how to live. The word “instructing” is - παιδεύω – and carries the meaning of “training and discipline”. Assisting in the development of a person’s ability to make appropriate choices. It is like training a child from immaturity to maturity. This grace appeared in order to train us to be mature believers. “Instructing” is the same basic word used to describe God’s discipline of believers in **Hebrews 12:7–11** let’s turn to that passage - ⁷ **It is for discipline that**

you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? ⁸ But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ⁹ Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? ¹⁰ For they disciplined us for a short time as seemed best to them, but He *disciplines us for our good*, so that we may share His holiness. ¹¹ All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness. In the Hebrews passage παιδεύω is weighted toward the discipline, or correction, aspect of training. In our passage, παιδεύω is probably describing training in a broader sense – training through positive instruction, as well as through discipline.

So, in order to figure out what the “grace of God” is that is being referred to in this passage, we know these things – it is an expression of God’s unmerited favor, it has appeared in the world, it appeared before Paul wrote Titus, it brings spiritual salvation, and the purpose of its appearance is training believers to be spiritually mature – to live godly lives. What event in history fits these clues?

In my view, this is describing Christ. Christ appeared before Paul wrote Titus. Talking about the word “appearance”, one commentator said *“The word conveys ideas of the sudden and surprising appearance of light, of its entrance for the first time, and of its effect in illuminating those in darkness”*³ This sounds kind of like what John said of Christ in John 1 – look at John 1:4-5 - **John 1:4-5 - ⁴ In Him was life, and the life was the Light of men. ⁵ The Light shines in the darkness, and the darkness did not comprehend it. And John 1:9 - ⁹ There was the true Light which, coming into the world, enlightens every man.** His coming is the expression of God’s unmerited favor to us, and one of the purposes of His life on earth was to show us what godliness is. If you take the narrow view - that the salvation referred to in this passage is strictly referring to experiential sanctification,

³ I. Howard Marshall and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (London; New York: T&T Clark International, 2004), 267.

our day to day walk, then the “grace of God” referred to in Titus 2:11 is referring to the grace of God that was manifested through His sending Christ to show believers how to live godly lives. Christ’s life as an example of godly living to believers. If you take a broader view – that the salvation referred to in this passage may include all spiritual aspects of salvation – justification, experiential sanctification and ultimate sanctification – then the “grace of God” referred to in Titus 2:11 is referring to the grace of God that was manifested in all of the things Christ did for us in His incarnation, life, crucifixion, resurrection, ascension, and pouring out of the Holy Spirit. The narrow view may fit more with the context of the passage – particularly since Titus 2:11 and 12 says the appearance was for the purpose of instructing us to live godly lives.

Let’s move on to the rest of Verse 12. It says ...¹² **instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age**”. In this case, I think that the NKJV translates the Greek better. It reads “¹² **teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age...**” This gives us some specifics about the instruction or training the appearance of the grace of God – Christ – is intended to give us. One we have already talked about – its purpose is that believers will mature in godliness – live godly lives. It also shows us what is required – rejection of the worldly way of life. We need to reject ungodliness and worldly lusts, in order to live godly lives. This was probably pretty hard for the Cretans and it is pretty hard for us. Christ exemplified this way of life when He came. An example of this is **Philippians 2:3–8** - ³ **Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;** ⁴ **do not merely look out for your own personal interests, but also for the interests of others.** ⁵ **Have this attitude in yourselves which was also in Christ Jesus,** ⁶ **who, although He existed in the form of God, did not regard equality with God a thing to be grasped,** ⁷ **but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.** ⁸ **Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.** This passage starts out with an exhortation to godly behavior in vs. 3 - **Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves.** – What “ungodliness and worldly desires” are

described in vs. 3? – “selfishness and empty conceit”. What godly behavior is described in this passage? Humility of mind and regarding one another as more important than yourselves.” And what does Paul use to teach them how to do this – look at **verse 5 - “have this attitude in yourselves which was also in Christ Jesus”**. Paul uses the humility and obedience that Christ demonstrated in His life as an example for believers to follow in developing humility and obedience in their lives.

Let’s talk about what it means to deny ungodliness and worldly desires. The word translated “deny” means to “refuse, reject or decline something” (BDAG) – to disclaim association with – deny, repudiate, disown. It is rejection. We are to reject the ungodly and worldly desires”. “Ungodliness” is the kind of attitude and conduct that is associated with unbelief – the attitudes and behavior of unbelievers. “Worldly desires” are the desires of the flesh. **Titus 3:3** describes these things when it describes the state of unbelievers - **³ For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.** Basically, we are to reject the ways of the world. We are to follow Romans 12:1–2 - **¹ Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. ² And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.**

Now for the positive part – the grace of God instructs us so that we might live “sensibly, righteously and godly in the present age”. We have encountered all of these qualities before. As we said before, “sensible” means prudent, thoughtful, self-controlled. A person who avoids extremes, is moderate in lifestyle, and gives careful consideration to responsible action. A “balanced demeanor characterized by self-control, prudence and good judgment”. This quality is mentioned a lot in Titus. “Sensible” is a quality required of an elder in Titus 1:8, it is a quality of older men in Titus 2:2, it is a quality of younger women in Titus 2:5, it is a quality of younger men in Titus 2:6, and in Titus 2:12 it is a quality for all of us. It must be a pretty important quality to get mentioned this many times in this short book.

Titus 2:12 tells us we should also live “righteously”. This quality was described as a requirement of an elder in Titus 1:8 – which there was translated “just”. It means living correctly, uprightly - in accordance with God’s requirements of us.

Finally, Titus 2:12 tells us we should live “godly”. It is living in a way that is devoted to God. That honors Him and conforms to His character and His standards.

Sensibly, righteously and godly pretty much covers all aspects of our behavior. Another way to look at these is that sensibly emphasizes demeanor, righteously emphasizes obedience, and godly emphasizes devotion to God.

Next, we are supposed to live “sensibly, righteously and godly” in the “present age”. What is the “present age”? Obviously, it was going on when Paul wrote the Titus. Is it still going on now? When does it end? Look at vs. 13 – “looking for the blessed hope and appearing of the glory of our great God and Savior, Christ Jesus.” It apparently ends at the blessed hope and appearing of Christ. When is this? What appearing of Christ are believers looking forward to? The rapture – when Christ comes for His church. So, if the “present age” Paul is referring to in Titus 2:12 doesn’t end until the rapture - What is the “present age”? The Church Age. The “present age” is the Church Age. Believers are being instructed how to live godly lives in the Church Age. Why would this end at the rapture? Because at that point, our sanctification will be complete, we will receive all our spiritual blessing, and we won’t need this kind of instruction.

So – the grace of God appeared with the purpose of training us – with the intention that, during the Church Age, we will deny ungodliness and worldly desires, and live sensibly (soberly), righteously (obedience to God) and godly (devotion to Him).

Verse 13 tells some something about our attitude that informs our behavior during this age – Titus 2:13 tells us we are to live **“¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus..”** The term “looking for” means “to look forward to, wait for” usually with eager longing. To look forward to something with eager longing. In **Luke 12:35–36**, Jesus describes this kind of attitude - ³⁵ **“Be**

dressed in readiness, and *keep* your lamps lit. ³⁶ **“Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open *the door* to him when he comes and **knocks**. We are to live in readiness waiting for the return of Christ.**

What are we to be looking forward to and longing eagerly for? The “blessed hope and appearing of the glory of our great God and Savior, Christ Jesus”. As has been pointed out before, “hope” does not mean that you hope something will happen – that it might or might not happen – like “I hope I win the lottery” or “I hope it rains”. The word for hope means “confident expectation”. You know it is going to happen. Why can we confidently expect Christ to return? - What are the only things that we can say we know are going to happen with absolute confidence – no doubt - that they will? God’s promises. God is faithful and has the absolute power to fulfill His promises. In fact, God’s character will not allow Him not to fulfill all His promises. Because of His character, He must and will fulfill each and every one of them. So – since God has promised that Christ will return and that we will have all these things, we know – we can expect with confidence –they will happen. It is a done deal – we know they will occur, we just don’t know when.

What are we confidently expecting? The “appearance of the glory of the great God and our Savior, Jesus Christ”. “Appearance” is the same word that was used in Titus 2:11 referring to how the grace of God had appeared. Remember we said it was like the sudden and surprising appearance of light – sudden – like a flash in the darkness. This is how Christ will appear when He returns for the Church. “Glory” in this context probably means “bright or shining” “brightness, splendor, radiance.” At the rapture, Christ will appear for His church suddenly – like a flash in the darkness – and He will appear in His brightness, splendor and radiance. What a picture. This is described in **1 Thessalonians 4:16–17** – Turn to this verse - ¹⁶ **For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first.** ¹⁷ **Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.** With a shout and the trumpet of God (that must sound pretty loud), Christ will suddenly descend from heaven to gather His bride - the church – both the believers who are alive at that time and the believers who have previously fallen asleep. What happens to believers when this

happens? We are united with Christ - as this verse says – we will always be with the Lord – and we receive all the spiritual blessings that we have been promised. What else? We get our new spiritual bodies – our immortal, imperishable bodies. (1 Corinthians 15:51–55) What else happens? We are judged and we receive our rewards. (1 Corinthians 3:11–15). This is what we should live our lives looking forward to.

I also think something that Paul did not state, but may be implying in this idea of living looking forward to the return of Christ, is that when Christ returns there will be consequences for us depending on how we have lived. If don't deny ungodliness and worldly desires, we will have to account for that. Which won't be pleasant.

Before we move on to the next verse, I need to point out something grammatically about this verse. Jeremy has talked about this before. Titus 2:13 is an example of a Greek grammatical construction called a “Granville Sharp” construction. In basic terms, in Greek, if you have a sequence of article/singular personal noun/kai (or “and”)/singular personal noun, then the two nouns are referring to the same person. The phrase “our great God and Savior Jesus Christ” is a Granville Sharp construction. This isn't apparent from the NASB translation, but it is apparent from the old King James Version which reads “the great God and our Saviour Jesus Christ” – which is closer to the Greek. Look at this diagram:

theGodand Savior

Article Singular Pers. Noun kai Singular Pers. Noun

Notice you have the article “the”, then a singular personal noun “God”, then “kai” or “and”, then another singular personal noun “Savior”. So – under the Granville Sharp Rule, the Great God and our Savior is talking about the same person – and it tells us who it is – Jesus Christ. According to this verse – Jesus Christ is both the great God and our Savior”. He is both. This is a very clear statement of the deity of Christ.

This is also supported by the other references in Titus where both God and Jesus Christ are referred to as Savior. Titus 1:3 says “God our Savior”. Titus 1:4 says “God the Father and Christ Jesus our Savior”. Titus 2:10 says “God

our Savior”. Titus 2:13 says “the great God and our Savior Jesus Christ”. Titus 3:4 says “God our Savior”. Titus 3:6 says “Jesus Christ our Savior”. They are used almost interchangeably.

Let’s move on to **Titus 2:14**. It says - ¹⁴ **who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds**. This describes what Christ did and why He did it. First, notice that He gave Himself. He sacrificed Himself. He was not forced to do it – He voluntarily did it. Who did he do it for? For us. He did it on our behalf, for our sake. As He said in **John 10:14–18** - ¹⁴ **“I am the good shepherd, and I know My own and My own know Me,** ¹⁵ **even as the Father knows Me and I know the Father; and I lay down My life for the sheep.** ¹⁶ **“I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice; and they will become one flock *with* one shepherd.** ¹⁷ **“For this reason the Father loves Me, because I lay down My life so that I may take it again.** ¹⁸ **“No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”** He laid down His life for the sheep. He did it “on His own initiative”. No one took it away from Him. He had authority to lay it down and authority to take it up. He sacrificed Himself for us – His sheep – willingly and on His own initiative.

Titus 2:14 also brings to mind that, in His sacrifice, Christ acted as both priest and sacrifice. As priest, He is the one who offered the sacrifice on our behalf. But there was no acceptable sacrifice for our sins that He could offer, except for Himself. So - He was also the sacrifice. He was the lamb of God who takes away the sins of the world. He was both the priest and the sacrifice.

Why did He do this? Two reasons – to redeem us from sin and to purify us for Himself. What does Paul mean when he says “redeem us from every lawless deed”? Actually, this reads “redeem us from all lawlessness”. “Redeem” means liberate from an oppressive situation, set free, rescue, redeem”. Christ gave Himself so that we would be liberated from “all lawlessness”. All Sin. In this context, I think this means that Christ sacrificed Himself and by that sacrifice, He intended to set us free from the power of sin. Because of Christ’s

sacrifice, believers have a choice unbelievers don't have. Unbelievers can only walk in the flesh – they are slaves to sin. However, believers don't have to be slaves to sin – they can walk in the Spirit and not follow the desires of the flesh. This is what Christ did for us. Does it mean that we won't sin anymore? No. It means that we have a choice. That's the whole point – believers have the ability to deny ungodliness and worldly desires and live sensibly, righteously and justly as Titus 2:12 says. Christ sacrificed Himself to free us from sin and gave us the ability to live godly lives. Knowing this why would you ever choose to follow sin?

The second reason Christ sacrificed Himself for us was to **“purify for Himself a people for His own possession”**. “Purify” means cleanse from sin – make morally pure. He sacrificed Himself with the intention that a people would become pure. The term “His own possession” may be a bit weak. According to one commentator, “the word here conveys the idea of ‘a costly possession, a choice treasure’ rather than simply ‘a people of possession’.”⁴ Who are the people that desires to be purified “for His own possession”? The church. Believers. Us. The church is His “costly possession”, a “choice treasure”. We sure are – look what He gave for us. His grace was not cheap. He gave Himself for the Church, His choice treasure, with intention that we would become pure. This sound a lot like **Ephesians 5:25–27 - ²⁵ Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, ²⁶ so that He might sanctify her, having cleansed her by the washing of water with the word, ²⁷ that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.**

So – He sacrificed Himself to free us from sin and purify the Church. Basically, His sacrifice has enabled us to live godly lives – to become sanctified – to become spiritually mature believers. As we mature spiritually, what should be the result? We should be zealous for good deeds. Actually, the Greek says we are supposed to be zealots. Which is more pointed toward our identity – who we are – we are to be a group of zealots who are zealous for good deeds. When you hear the word “zealot” what picture comes to mind? In

⁴ I. Howard Marshall and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (London; New York: T&T Clark International, 2004), 286.

my mind I see someone who will sacrifice everything for the cause. Suicide bombers are zealots. Kamakize pilots in WWII were zealots. We are expected to be like them. We are supposed to sacrifice everything in service to Him.

“Good deeds” are referred to 6 times in this short book. **Titus 1:16** tells us this about the false teachers- ¹⁶ **They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed. In **Titus 2:7**, Paul tells Titus - ⁷ **in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified...** Our verse, **Titus 2:14**, tells us that we are to be zealots for good deeds. **Titus 3:1** tells us we are to be ready for every good deed. **Titus 3:8** tells us we are to be careful to engage in good deeds. And **Titus 3:14 (NASB95)** says - ¹⁴ **Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.** Obviously, our responsibility to engage in good deeds is made very clear in this book.**

So - What are “good deeds”? I think Titus 3:14 gives us a clue – we learn to engage in good deeds so that we will not be unfruitful. Good deeds are our fruit. They are the tangible product of our walking in the Spirit. They are manifestations of the fruit of the Spirit referred to in **Galatians 5:22–23** - ²² **But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control....** They are the opposite of the manifestations of walking in the flesh. Christ said – **John 15:4–5** - ⁴ **“Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me. ⁵ “I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.** Walking in the Spirit is the same thing as abiding in Christ. This is the prerequisite for bearing fruit – producing good works. We produce fruit – we produce good works – when we walk in the Spirit. If we aren’t walking in the Spirit – abiding in Christ - we don’t produce fruit – we don’t produce good works – because we are walking in the flesh. When we are walking in the Spirit, He will use us for good works – whatever those things may be. We will be zealots for good works. We will look for all the opportunities we can to produce fruit.

Let's move on to **Titus 2:15 - ¹⁵ These things speak and exhort and reprove with all authority. Let no one disregard you.** Titus 2:1 and Titus 2:15 are like bookends to Chapter 2. In Titus 2:1, Paul commanded Titus - ¹ **But as for you, speak the things which are fitting for sound doctrine.** And in Titus 2:15, Paul tells him - ¹⁵ **These things speak and exhort and reprove with all authority. Let no one disregard you.** In between, we have the exhortations to the older men, older women, younger women and younger men to behave in certain ways – the things that fit with sound doctrine - followed by the “sound doctrine” that is the foundation for this behavior. These are the things that Titus is supposed to “speak and exhort and reprove”. Speak means actual speech – communication – his teaching. He is supposed to teach these things. Exhort and reprove are words we have talked about in the past – “exhort” is used broadly for giving encouragement; it suggests instruction with a practical bent, something more than simply detailing facts and doctrines, and it carries an element of persuasion and even command.⁵ Another word for “exhort” is “urge” even “strongly urge”. “Reprove” means “expose”, “convict”, “reprove”, or even “punish” or “discipline”. Titus is supposed to teach them sound doctrine and the behavior that fits with sound doctrine, and he is to use these teachings concerning behavior and sound doctrine to encourage and correct the Cretan believers.

And he is to do it “with all authority”. The phrase emphasizes several things. First, since the letter is addressed to Titus, he is making sure that Titus’ carries out his teaching, encouragement and reproof in an authoritative way. Based on Titus’ previous history with Paul, I suspect that Titus did not need much encouragement in this regard. I think the main point of this phrase is to confirm to the churches that Titus has the authority to deal with them this way. We have talked about this before – the Cretans were very rough people and were probably pretty defiant. There were false teachers and their followers – as well as fleshly believers who didn’t like Titus’ teaching - who would probably try to reject Titus by questioning his authority over them. When Titus encountered this resistance, this letter from Paul would end the questions about his authority.

⁵ I. Howard Marshall and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (London; New York: T&T Clark International, 2004), 167.

Finally, Titus is not to let anyone disregard him. This is an imperative – a command. The word translated disregard - **περιφρονέω** – basically means “to have disdain for, *disregard, look down on, despise*”⁶. So – Paul is telling Titus not to let anyone look down on him or despise him. Why? Because the teaching will be treated the same way – disdain or despise for the teacher will result in disdain or despise for the teaching. We also need to consider something else – **περιφρονέω** - may also include the idea of disdain or despise as a result of “out thinking” someone – “the possibility of one making mental circles around one and so “out-thinking” him”.⁷ Which leads to his being “looked down on or despised”. So – Paul may also be telling Titus to be prepared - in his teaching, exhorting and reproving – not to let anyone be able to look down on him by getting the upper hand on him in the thinking department. The truth of sound doctrine is too important – he needs to be prepared.

In conclusion, let’s try to outline the thought process of this passage. First, in the passage immediately before this one, Paul described certain behavior and qualities that fit with – conform to – sound doctrine. In this passage, he is giving the doctrinal basis for this behavior. Why does this behavior need a doctrinal basis? Isn’t it enough to say that this is what God expects and leave it at that? He could, but doctrine has power – the Holy Spirit uses it to enable you to behave. Doctrine is God’s revelation about reality – it tells you something about reality that, if you know it and believe it, determines how you behave. Sound doctrine leads to sound ethics and sound ethics leads to godly behavior. (Unless, of course, you consciously choose to rebel against what you know to be true). So - what you know and believe about reality determines how you behave – how you live. In this passage, we learn these things – That God’s grace appeared in Christ when He came. That this grace appeared for the purpose of instructing us so that we would reject ungodliness and worldly desires and live godly lives. That we are to live looking forward to the time Christ returns for us, with the implication that

⁶ William Arndt, Frederick W. Danker and Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 808.

⁷ A.T. Robertson, *Word Pictures in the New Testament* (Oak Harbor: Logos Research Systems, 1997), Tt 2:15.

we will be accountable to Him for our behavior. That Christ sacrificed Himself for us so that we would be set free from sin and He could purify for Himself a people (the Church), His costly possession, who are zealots for good deeds. The emphasis is on what God, through Christ, has done for us – Through Christ's life, He showed us how to live. Through Christ's sacrifice, He freed us from sin and gave us the ability to live godly lives and serve Him. He has made godliness possible and given us the tools to live it. How can we live any other way?

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