

Dr. Robert Yarbrough, Pastoral Epistles, Session 13, Titus 2

© 2024 Robert Yarbrough and Ted Hildebrandt

This is Dr. Robert Yarbrough and his teaching on the Pastoral Epistles, Apostolic Instruction for Pastoral Leaders and Their Followers. This is session 13, Titus 2.

We continue our study of Titus, and we're in the middle of chapter 1, and we're going to try to get through to the end of chapter 2 in this lecture. When we look at our location in Titus chapter 1, we see that we're at a heading that says, rebuking those who fail to do good.

I've already observed that the word good and doing good are prominent in the NIV headings for Titus, and we'll see as we go along why that is. I want to make it clear that just like the chapter and verse divisions aren't part of the original Greek text of Titus, the headings, I mean, they're okay, but the problem is not just that people were failing to do good. The problem had to do with a faulty appropriation of the gospel.

It's not as if, well, if you can just get people to do good, then everything's going to be good, because it's not about human goodness. It's about God and about the appropriation of the grace of God through faith in Christ. But we'll see why the NIV here says, rebuking those who fail to do good in this section.

In the previous verses, Paul's talking about how you need to appoint leaders who can encourage others by sound doctrine and refute those who oppose it. Now we get to verse 10. The reason I'm saying this is that there are many rebellious people full of meaningless talk and deception, especially those of the circumcision group.

Of course, those would be people who are Jews or people who have accepted the view that was rejected at the Jerusalem Council that in order to be a Christian in good standing, in order to be a Messianic follower, you have to follow in the traditions when it comes to diet and when it comes to circumcision and other customs that have been given to God's people in Old Testament times as markers of their identity as his people. Paul says they must be silenced, these people who are rebellious, and talking nonsense. They need to be silenced because they're disrupting whole households by teaching things they ought not to teach, and that is for the sake of dishonest gain.

Now they didn't have satellite TV back then, but if you rummage around on satellite TV, you don't have to look too far, and you'll see people who are teaching things, and they're using the Bible, and it looks like a church. There'll be a pulpit, and it sounds kind of like Christianity, but a big part of the appeal has to do with contributions, and

maybe it'll flash up on the screen, send us money at this address. I'm not saying everybody on the airwaves is dishonest, but there have been lots of reports of people with multiple jets and with large estates and people who've gotten very rich off of gospel language and the Christian heritage, and when it's not scrupulous when it's unscrupulous, that would be for the sake of dishonest gain, and it goes on throughout the world, and it goes on at all kinds of levels.

It goes on at high levels, elite levels, and jet-set levels. It goes on at very, very common levels. Every year, there's a think tank and a research center at Gordon-Conwell Seminary.

It's called the Center for the Study of Global Christianity, and they try to track things in the global Christian scene. I think in the January 2022 issue of their annual update of their figures, one of the figures that they give is the amount of money that's given to foreign missions in the church, and I think this is globally, and they reckon that number, and it's been constant over the last four or five years, they reckon that number in the low 60 billions, so 60 billion, 62 billion, about that much money is dedicated every year to foreign missions, but every year in the last four or five years that I've been tracking these figures, there's also a figure for money lost to corruption, and that figure is consistently around 66, 68, 69 billion dollars. Churches lose more money from people stealing from the church than churches around the world give to spread the gospel in other areas, so this is not a new problem. It's one that's still with us, and it's part of what happens when you have sinful people who come into or they're around the church, and there is a cash flow.

You can't have a church if you don't have people contributing to what the group goals are, and that's good. It's good when people are generous. That's one of the qualifications for a leader.

You need to be generous. You need to be hospitable. That takes income, but they have people then who game that and exploit that.

Verse 12, one of Crete's own prophets has said it, Cretans are always liars, evil brutes, lazy gluttons. The saying is true. Therefore, he says, rebuke them sharply so that they will be sound in the faith.

These people who are often in left field in their outlook, need to be brought back to the center. They need to be sound in the faith and not pay attention to Jewish myths or to the mere human commands of those who reject the truth. If we go back to the ministry of Jesus, we're reminded of how he looked around at people in his own setting.

I'm thinking especially of Mark chapter 7. These were the learned religious leaders of his time. Jesus quoted Isaiah. In Isaiah 28, God says to Isaiah, this people honors me with their lips, but their hearts are far from me.

They teach as divine commands the traditions of men. That's what Paul means by myths and human commands of those who reject the truth. Sometimes there are good things that can be commanded in the church, but they're not central to what the Bible is saying.

For example, you might have a church that there's a general perception in the church, in the culture, you should dress up to go to church. Or I'm in a church right now, and it's a good church, but there it's more like you should dress down. The church is full of business people, but you never see a tie in the church, because the church just kind of has an unspoken agreement.

At least I've never heard anybody speak about it, but I was surprised when I went because I knew it was kind of in an affluent suburb, and I just had suspected there's going to be a lot of fairly wealthy people here, and I was right. But nobody dresses like they go to work. They don't wear ties.

They don't wear coats. They don't wear white shirts. Well, that's okay, but that's just a human agreement.

I think they have some religious grounds. I think they want to be a community church that's welcoming to people who aren't church, and if they come in, and everybody's wearing suits, they're going to say, I don't want to be here. But if everybody's in the summer, if they're wearing shorts, and they're wearing sandals, and they're wearing golf shirts, then it's comfortable to people.

So, that's a defensible, sort of custom of the church. But it's not something that you can say, if you want to be a Christian, you've got to dress down. Or in a liturgical church, you've got to dress up.

But these things happen notoriously. No matter where you go in the world, what people are doing gets put on the same level as the doctrine of the atonement, or the doctrine of scripture, or the doctrine of God. And people think that being a Christian is fitting in with certain customs.

Talking in a certain way, not swearing, not playing certain games, not drinking alcohol. If you don't do these things, that's what it means to be a Christian. But that's not something you can say, that's what it means to be a Christian. Quit drinking alcohol, go to church, dress nice.

That's what it amounts to. That would be a merely human command. Well, they had their own merely human commands, and they had their Jewish practices.

Remember, he said this is the circumcision group. They had Jewish myths and ideas. And this was a rejection of the truth of the Gospel.

And it was causing problems, because not only were they off base, but they were trying to get other people to get off base with them. And of course, if you get off base in these directions, then you're no longer really walking in Christ. You're not walking in faith.

You're walking in human teachings and customs. And the sanctifying grace of God, then it doesn't work, because you're not looking to God for his grace. You're living out your life in ways that you've decided will glorify God.

And when you start living according to what you think will glorify God, and not what God says will glorify him, anything is possible. Because, we tend in bad directions without God's leadership. In verse 15, Paul says, to the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure.

In fact, both their minds and consciences are corrupted. And then, speaking specifically about the people that Paul is going to tell Titus, he needs to correct these people. And later on in chapter 3, he says maybe even you need to disfellowship some of these people.

But he says about these people and their direction, he says, they claim to know God, but by their actions they deny him. And so here is perhaps the first explicit evidence of why the NIV has good so much in the headings, because a primary issue at the churches of Crete was that there were these people who by their actions, by their works, by their doing, they were denying God. They were claiming knowledge of God, but they were denying him by their actions.

And then Paul says, they're detestable, they're disobedient, they're unfit for doing anything good. And I've got the Greek there, and that can be translated for any good work. And you can see that word in the middle, *ergon*, it looks like a little E and it looks like a P, but in Greek, that's a row, an R, so that's *ergon*, and the word after it means good.

And upon at the beginning is every or any, you could translate it either way here. So, you get a profile here of those who fail to do good and why Titus, as Paul says even earlier, going earlier, he must hold firmly to the trustworthy message as it has been taught so that he can encourage others by sound doctrine and refute those who oppose it. And he has to say that because there are many who are rebellious, full of meaningless talk and deception.

So now we've got the need for leaders, and we've got the reason why we need these leaders because we have corruption that's behind the scenes and that is affecting the church. Well, this is a good point, I think, to talk about works in Titus and how central they are to the book. And I've made up a chart where on the left-hand side you've got the verses in which the word *ergon*, work, occurs, whether in the singular or the plural and then a comment about that occurrence.

So, we've already read 1.16 on the left-hand side. My comment is that faith that is confessed, and there it is, faith that is confessed needs to align with actions. So, they profess to know God, and they claim to know God, but Jesus said, by their fruits, you will know them.

Faith that is confessed needs to align with actions. And works that God recognizes as good are a high priority for gospel believers. So, it's not just what we say, it's not just what we think or what we say we believe, but it's how that gets lived out.

Because the truth of the gospel is so powerful that when we do embrace it, I like to say God gets in our heads. You may have had something in your head. And if you're in sports, sometimes you try to get in the head of the other pitcher or somebody on the other team.

If you can get them distracted and off their focus and concentration, then you can change their behavior. You change the way they perform. And when we're just going through life on our own, living our own lives, maybe think back to when you were not a Christian, you can do some pretty crazy things.

But if God gets in your head, if the gospel of Jesus Christ comes to you, if you believe in Christ who died for you, you're convicted of your sins, you realize that you're worthy of judgment before God, and you realize Christ died for your sins, and he rose from the dead for your salvation. And he's calling you to believe in him for forgiveness and for a new life of service to him. When that hits you, then he's in your head, and it doesn't leave you alone.

You can try to turn away from it. You're going to sin against God, but God convicts you, and God brings you back, and you grow in grace, and you grow in the knowledge of God. And the result is that your behavior changes, and your spending patterns change, your speech patterns change, your reading changes.

There are a lot of changes that get made in our lives as we change our lives from serving ourselves to serving God in the way that our discipleship of Christ to Christ, changes our lives. My wife and I, when we were very young, had great designs of a glorious future in western Montana. I was logging in western Montana, and my wife first was in nurses training in western Montana, and then, she became a nurse.

But we were involved in a church, we started to grow as Christians. After four years in the woods, I realized I really needed to stop logging and get some education in the Bible so that I could be a better Christian because I didn't know anything about the Bible. So, I finished up a college degree, and then I went backlogging, and I thought, well, now, I can have my vision.

I can be a logger. I can plant churches. I can preach.

And, it's going to be a great future. But it wasn't God's future, and he wouldn't leave us alone. And so, I had to leave logging in Montana, and I'm glad whenever I can get back to Montana.

But I've been teaching for 37 years, 38 years, and that was after five years away from logging further training, master's training for five years before I could start teaching. So, my life has not turned out at all the way I expected. I've had to do a lot of work and work in areas that back when I was logging, I had absolutely no interest.

In fact, I would always say I could never survive in a desk job. And this is the way God works in our lives a lot of times. It's something that's just part of our makeup, which is like living outside, practically.

God says, hey, that's great, but I'll make it up to you in heaven. But as long as you're on this earth, I got some other places I need for you to be. It's a high priority that we live our lives in sync with the faith that we say we have if we really trust God, then everything is on the table.

Everything in our lives is on the table for God to rearrange as he sees fit. Whether you're talking about your moral life, your inner life, your outer life, your career life, your relational life, everything, he's the Lord. He's the Lord of all.

And you can't just satisfy him with some nice words and some religious actions. In 2-7, we're going to read, and everything set them an example by doing what is good. And the comment here is addressed to Titus.

As a church leader, Titus needs to set an example of being rich in good works before the people. And you're going to see in every case in the NIV, the Greek says good work or good works, and the NIV has decided to say anything good or what is good. And it's okay.

But doing what is good and doing good works, what is good is kind of nebulous. It's not real clear. Doing what is good.

Good works, I think it's much more clear. We're talking about things that the Bible commands because the Bible is full of commands. And Jesus says, if you love me, you'll do what I command.

And it's a good thing to know the commands of the Lord so that in our relationship with him, we'll have some direction in what pleases him. We don't have to experiment decade after decade. I wonder what would God.

I wonder what I should do, I want to do what's good. I wonder what that is. The rabbi said there are 613 commands in the Old Testament.

There are hundreds of commands in the New Testament. And we're not saved by commands. But the commands are a great mercy because as we read the Bible, we get an idea of what it looks like to please God.

And if we know God, we want to please God, at least in our good hours and good days. We can be rebellious too. But our pattern is we want to please, we want to grow in pleasing God.

And commands are how we do that in part. We go beyond commands, but the commands give us the direction that we need to go. Christ gave himself for us to redeem us from all wickedness and to purify for himself a people who are his very own, eager to do what is good.

Christ's intent in dying. He died on the cross in part to create a people zealous to perform good works. That's very, very explicit, the tie between the cross and good works.

So, to go back to Crete, if people are saying, if they're professing Christ, but by their deeds, they're denying him, that is a serious disconnect. That's not just, well, that's a different view of Christianity. That's a different view.

It's not Christianity. Christ died to purify himself, purify for himself a people who are his very own. To be owned by Christ is to be living a life that's very productive, and very fruitful in doing good things.

When you get to chapter 3, remind the people to be subject to rulers and authorities, to be obedient, and to be ready to do whatever is good. Zeal for every good work should be characteristic of Christians. Here we see that the actions are in the social, in the political sphere.

Remind the people to be subject to rulers and authorities in your civic life. Be obedient to God and to the authorities that God has appointed and be zealous for

whatever is good. He saved us not because of righteous things we had done, and in Greek, it's not because of good works, but on the basis of his grace.

We read this verse earlier. This is a trustworthy saying, and then it goes on. I want you to stress these things so that those who have trusted in God may be careful to devote themselves to doing what is good.

These things are excellent and profitable for everyone. My comment is that Paul places a high priority on Christians moving from the profession of faith to good works that embody and express that faith. There is a redemptive gain and effect from such a service.

These things are excellent and they're profitable for everyone. It's not grandstanding to do good works if you do them with the right intent. It benefits other people, and that's an expression of the love of God.

An expression of God's love is how he benefits so many people in so many ways. Well, his people should be people who benefit other people in other ways by the works that they perform, even though works are work. And that's one reason people don't like to do good works because they would rather if they're going to expend effort, they want to expend it for themselves.

What, you think we're a bunch of servants that we're supposed to be like serving other people? Paul, a servant of God and an apostle of Jesus Christ. Starting from the apostles, the apostles are servants. Certainly, God's people are servants of God in a world that desperately needs God's people to be zealous for the good works that express their trust in God, who gives freely to everybody.

And finally, one last mention. It's really remarkable, as short as Titus is, how Paul harps on this. And I think it's a clue as to the disarray of the society on Crete and how important it was for Titus and Christian leaders to lean against this and to insist on a full and true appropriation of the gospel and the faith of the gospel that really does change lives and doesn't just sort of like pat people on the head and say, don't worry, God will forgive you.

Just believe in Jesus. It's very important. It's very true.

But if it doesn't transform life, then Jesus isn't doing very much. As we saw in that earlier verse, very important verse, he gave himself for us to redeem us from all wickedness and to purify for himself a people who are his very own, eager to do what is good. You see, there's this direct line from the cross to purification.

And once the crud is washed out of our lives, now we can be receptacles of a spirit of God who bears fruit, love, joy, peace, patience, goodness, kindness, gentleness,

faithfulness, and self-control. A life like that is going to be rich in doing things for God and for other people. And that's what Titus is written to promote.

A central aim of Christian faith and life is good works in their practical expression and outcome. The verse is, our people must learn to devote themselves to doing what is good in order that they may provide for urgent needs, and of course, that's going to be the needs of other people, and not live unproductive lives. What would Paul say about people who just go to church on Sunday and then just live the rest of the week like everybody else in the neighborhood? That's a very common syndrome in churches, at least in the West.

To summarize, in Titus 1.16, Paul underscores that the works in question do not commend those who perform them. They constitute a denial of God. They profess to know God, but by their deeds they deny him.

Jesus said not everyone who says to me, Lord, Lord, that's calling him Lord. Not everyone who says to me, Lord, Lord, will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. The problem of the flawed confession of the one who purports to know God but does not do what he commands recurs across the sweep of biblical history.

Just to take one example, if you read 1 Samuel chapter 15, you'll see Saul, King Saul, and he's been told to do some things, and he does some things to satisfy himself. Okay, I did these things. And then the prophet Samuel comes along, and he says, you didn't do those things at all.

And then he says to him, to obey is better than to sacrifice. He sacrificed a bunch of animals, sort of like what God, not really what God said, but enough to say, hey, I sacrificed. And Samuel says when God commands you something, God's a living being.

You know what he meant, and you know that you put some asterisk by, you kind of did what you wanted, but you did enough of what he wanted to satisfy yourself that, hey, God isn't that enough? And that kind of calculating religiosity, we find throughout the Bible. And so, it's not surprising that we see it at Crete. And I quote a couple of commentators.

One says sound doctrine is not merely a propositional profession, but a conviction that illuminates the mind so that it can become operative in virtuous behavior. Another commentator says, Paul understands that orthodox proclamation without orthopraxy, orthopraxy is the right practice, that makes a mockery of the faith we proclaim. So, I think we see the problem.

I think we see the challenge. And that is for the gospel to change how people live. And now turning to the congregation by telling Titus, to counteract this, what needs to happen is certain things need to be reinforced among the congregation.

And he says, you, however, must teach what is appropriate to sound doctrine. And in red, we have must teach, that's an imperative. Although it's very interesting, he uses a verb, which is just to speak.

And if you look in a Greek lexicon, or if you look throughout the rest of the New Testament, when this verb is translated, it's never translated teach. And so here, really, I think that while Titus' speaking is going to include his teaching, I think the word actually just means, Titus, wherever you go and however, whatever your mode of communication, speak what's appropriate to sound doctrine. So, the teaching makes it sound like it's formal and limited, but I think that the Greek encourages us to think in terms just of Titus' formal and informal verbal communication.

Everything he does should conduce, should be consistent with sound doctrine. Because you see, if he does this, then he's not being a hypocrite. If you have a problem with people who say one thing, they profess one thing, but they're doing another, and then you profess something, but that's just your teaching.

It's not necessarily what you say everywhere. You could be guilty of the same thing they are. So that's why I think he doesn't say teach.

There are a lot of verbs he could have used to say teach. He's saying, whatever you say, let it be appropriate to, let it be consistent with, sound teaching. Older men, and the verb, we keep reading teacher, but the word doesn't occur in Greek.

It's just, that it's understood by the teach in verse one. It just says, that older men be temperate. Speak in such a way that older men are temperate.

That means they're not really hot. They're not really cold. They're steady.

They're not volatile. They're worthy of respect. They're self-controlled.

They're sound in faith, in love, and in endurance. They're growing in maturity, and they abide in that steadiness that marks many experienced servants of Christ. Likewise, teach the older women to be reverent in the way they live.

My mother is in her early nineties, and one of the things she's been telling me for many years is that when you get older, you become invisible. People don't pay much attention to you, and when they do, they can use words like deary or love. They'll speak almost like they're talking to a dog.

They kind of condescend to talk to this old person, and especially my mother says older women. Older women are kind of marginalized, and she's probably right, but in the Bible, older women are not marginalized. In fact, we saw in 1 Timothy chapter five how Paul, who's often accused of being misogynistic, he doesn't care for women or doesn't like women, he spends more time talking about the care of old ladies, 60 or over.

He spends more time talking about the care of old ladies than he talks about anything in the book 1 Timothy. That doesn't sound like somebody who hates women. So, the discipleship of older women is critical for the health of any church.

Teach the older women to be reverent in the way they live, not to be slanderers, talking against people, or addicted to much wine. It's part of the world where wine is part of the culture, and people can abuse wine easily. Don't be that person, but teach what is good.

Then they can urge the younger women to love their husbands and children, to be self-controlled and pure, and to be busy at home. I'll come back to that later, that's why it's underlined. To be kind, to be subject to their husbands, so that no one will malign the word of God.

Now that's not the only reason. It's not just for appearances so that no one maligns the word of God. There's an intrinsic blessing in living a godly life.

There's a great benefit to a wife or a husband or a child who's living in a Christian household and living in a Christian fellowship. This is a better way to live qualitatively. It's much better to go through life in communion with God, in service to God, in worship of God, in repentance to God, and learning from God, and learning in fellowship with others, including your mother and your wife and your sister and your brother, whoever's in your household.

But having said all that, it's also true that if you live that way as a Christian, you're living a good Christian life, then you're not going to look like a hypocrite to people outside the church. A goal of any church is to grow, and it's hard for a church to grow if it's full of hypocrites if it's full of people who have a church identity, but then their families are a shambles. Again, just like I said, it's common for people to go to church and then live their life like everybody else.

It's common for people to have a church presence and a church membership, but they don't really have a Christian home. You can grow up in a Christian, you can grow up in a home and go to church all the time, and your parents can be church officers, but you may never pray at home apart from maybe a meal prayer. Or you can be a man who goes to church and your children grow up and they've never seen you read the Bible at home.

Or your mother thought they never prayed with you. I mean, that's why they take you to Sunday school, right? No. But this is very common, that people have unchristianized lives even though they're in the church.

That will cause people to malign the word of God. Because they'll say, wait, this person goes to this church, what are they doing here living like everybody else, doing what everybody else does? We all grow up in different settings, but that was just what I grew up with. There were people who were Catholics, and people who were Baptists, and people who were Presbyterians, and people who were Methodists.

But everybody was getting involved in drugs, and everybody was sleeping around, and everybody was living just like the culture of the time lived, even though most kids went to church. But the church did not affect their practical lives. And at least the people I knew, that was also how their home was.

They were church-ed as far as going to church, but their mom and dad lived just like any other mom and dad. Now, you can say, well, let's change it. Well, it starts with individuals, and that's the genius of this chapter.

That's the genius of this chapter, is that Paul knows you can't just wave a wand and change a bunch of people. It takes that hard work of discipleship. Jesus didn't stand on a high mountain and just announce things.

Jesus lived side by side with people, and they would have seen how he conducted himself. They would have sort of absorbed his methods and his tone, and he transformed people by personal interaction. We could say by force of character.

His teaching was reinforced by his personal presence. And we have the spirit of Jesus Christ in what we call the Holy Spirit, and we have holy scripture that's given to us that we can put into our minds and internalize in our hearts, and the Holy Spirit can make that fruitful. And as we live side by side, we can grow and be more like Christ.

But the we I'm talking about here, I'm an old man, but you may be an old woman, or you may be a young woman, or young or younger, or older or older. But wherever you are on the demographic scale, that's the key to church renewal. Renewal doesn't happen just like spreading dust or incense out and now everybody is renewed.

It takes individuals getting right with God. Now, individuals getting right with God can sort of be infectious, just like shooting in basketball or hitting in baseball, somebody gets hot, then everybody's hot. And so you can have seasons of renewal where lots of people, you could say, catch fire.

But if they are really catching fire, it's also individual and personal. You can't catch fire for somebody else. Churches are full of people who are part of movements where somebody caught fire, and they got in on the feeling, but nothing really happened to them.

In pastoral work, I've encountered many people who were part of a revival, but they went forward, for example, because all their friends did. And they didn't want to be left out. And they go, I wonder what this is about.

And they felt uneasy, but it was a peer thing. And there are dads who go to church because it's a peer thing. Wives put pressure on, dear, will you go to church? And they go, but it doesn't really change their life.

It just changes their behavior. And they go, maybe they get baptized. I mean, all that looks really good.

But Titus is being told here in his speaking and in his ministry to zero in on the demographic groups. And in this case, through the older women, the younger women can be influenced in a godly direction. Notice how it's teach the older women so they can urge the younger women.

This is why it's so important to have women who are theologically trained and women who are disciples, as we saw back in 1 Timothy 2. And women who are not just concerned about woman things, but they're concerned about God things because there's so little that male pastors can do directly for the number of younger women and also for the demographic of younger women. I mean, there are certain things you can do group-wise, but we all need individual attention. Pastors don't have time, and it's not that appropriate for them to be giving a lot of individual attention to a lot of younger women.

But older women, as an aggregate, often have a lot of input. If you take a dozen older women in a medium-sized church who've been there a long time and they know others in the church, they know lots of younger women. They can be an immense force for theological instruction for practical help, prayer support, and example and encouragement in all kinds of ways.

They can come alongside younger women and help them in the direction of godliness. Similarly, verse 6, encourages the young men to be self-controlled in everything. Set them an example by doing what is good in your teaching.

Show integrity, seriousness, and soundness of speech that cannot be condemned, so that those who oppose us, or excuse me, oppose you, may be ashamed because they have nothing bad to say about us. So, we've covered older men, we've covered older women, we've covered younger women, we've covered younger men, and then he

moves over to slaves. Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, not to steal from them, but to show that they can be fully trusted so that in every way they will make the teaching about God our Savior attractive.

I won't say more about the slaves here because I talked about that with respect to slaves in 1 Timothy 5 and 6. Now, everything he said in verses 1 through 10 has a basis, and the basis comes in verse 11 and following. For the grace of God has appeared. Christ has come.

The grace of God has appeared that offers salvation to all people. Now, the way I understand this verse because that word salvation in Greek is an adjective, it's a neuter, excuse me, it's a feminine adjective. It's not a neuter adjective.

That adjective sometimes does mean salvation, but normally it has an article in front of it, it does not have an article here. And also, since it's feminine, it's looking for something feminine to modify. And so, I think it modifies grace.

Sometimes Paul uses an unusual word or distress what he's saying, and I think he says, for the grace of God has appeared, that is, the saving grace of God, and it's appeared to all people. The saving grace of God has appeared to all people. And I say that just because some translations make it almost sound like everybody gets saved.

But certainly, Paul didn't believe that, and I don't think the grammar of the verse encourages us even to translate it that way. So, for the saving grace of God has appeared to all people. It teaches us to say no to ungodliness and worldly passions.

That word teaches there is the word *paideo*, disciplining us, like a child is disciplined, a child is nurtured. God's grace nurtures us, and then the translation is kind of vivid, to say no, uh, teaches us to deny, to deny ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in this present age, awaiting the blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness, and to purify for himself a people who are his very own, eager to do good works. Eager, the translation says, to do what is good.

So, verses one through ten are wonderful, they're practical, they're demographically directed, they're strategically wise, we need to be pedagogically effective with age groups and with genders and with people groups. In this case, he singles out the slaves, but that word in verse 11, four, reminds us all of the above works, and all the above is of high priority because of the grace of God. If you take out the foundation, then all you've got is Titus and people he trains, and they're trying to do some behavior modification.

They're trying to condition people's behavior and get people to live in a different way. But what Paul is talking about is the transformation that grace brings because grace instructs us. There's a verse in John Newton's Amazing Grace song, "'Twas grace that taught my heart to fear, and grace my fears relieved." How precious did that grace appear the hour I first believed, because he was a slave trader, John Newton was.

He was the wickedest of the wicked, and grace taught him something that totally changed his life and has changed the lives of millions as a result because he was part of the movement against slavery in the British Empire, which was so wicked and had such a terrible effect on the United States, which when slaves started to be brought here, we weren't the United States, we were colonies. And colonial powers were enslaving people and sending them everywhere. It was a terrible thing.

But grace is what makes it possible for older men and older women and younger men and younger women for any good thing to happen in the body of Christ. It's through the ministry of Christ and the word that Paul uses that sort of encompasses the full range of God's mercy and God's gifting of his people and God's forgiving of his people and God's equipping of his people and God's encouraging of his people, whatever you want to say, it's grace. And it's not by works, which are so critical in Titus, but it's not by works that we get God's grace.

God's grace comes and it instructs us. It's like a good parent shapes and instructs a child, by prayer, by command, sometimes by punishment, disincentives, most of all by example. Children learn far more by watching what we do and in their way imitating how we do it.

That's the main way they learn. That's all in a context of grace. And he gave, Christ gave himself for us to redeem us so that we would be a people eager to do what is good.

So, to summarize, these then are the things that you should say, you should speak. Encourage and rebuke with all authority. Don't let anyone despise you.

Don't let anyone look down on you or don't be intimidated because people look askance at you because you're trying to bring some order into a situation where households are being upset. Remember chapter one, these people are upsetting whole households. They're speaking things that they should not say.

They are counseling people in ways that are leading them away from the gospel and the purity and the power and the goodness of the presence of God in the hearts of people and in the congregation of God. So, these are enormous evils and it's not going to be easy for Titus to stop up and say, we got to have a different spirit around here. We've got to reaffirm how this all started.

This all started with the grace of God in the gospel of Christ. And now we got people that are sort of shading off in unhealthy directions. People are going to not like that.

People don't like change. And if they become established or maybe they, some people become in the church and they never really get church-ed. And when someone does kind of blow the whistle on them or kind of confronts them, they get very, very angry.

I remember I had a friend years ago and he had happened to grow up in a church tradition that already many years ago, they had decided that all sexual expressions were good if you were loving. So back then that was called situation ethics. So, if you really love somebody, it is okay to have sexual relations with them if you are sincere.

And my friend and I, at that time, we were having discussions about this. And I said, I don't think that's what the Bible says. And he got very, very angry.

One of the reasons he was angry is because he'd grown up as a Christian in a church that taught that what the Bible says about our gender and sexuality, is not, that's just cultural. and we've got a different culture now. So, I could say, my friend despised me.

He kind of kicked me out of his apartment. He didn't like it. And I felt really, really bad.

And I'm happy to say that eventually, and this was a great miracle on my side because, I knew my friend and I thought, well, he's one of these people that's never, ever going to become a Christian because he's just got such deep convictions in the other direction. And he's living a very different life. And I was amazed that some months later, he came to faith in Christ.

And he became an alligator and was very involved in ministry. And to this day, he's a very steadfast, lay church leader. He went into physical therapy.

He didn't become a minister. But he's been a very effective witness his whole life. But he moved from despising the person who just said, well, I think the Bible says this.

Get out of here. It doesn't take much sometimes for people to get very angry if you confront them with the truth of God. But that's what Titus has to do.

And that's what the leaders he appoints are going to have to be ready to do. They're going to be able to teach and refute those whose teaching is not sound. And it's not fun.

If you don't like conflict, then God calls you into the ministry, then you just need extra grace. I'm not saying don't go into ministry because God calls all kinds of people in the ministry. And sometimes we don't like conflict.

And sometimes we look and say, well, I really can't do that. And you're exactly right. But God can make you capable of doing things that you think you can't do and that you sure don't want to do.

That's the way God's Lordship works. And it's a glorious thing. God's grace is a good thing, at least looking back.

Sometimes we don't feel like it's so good looking forward. Let's wrap up this verse by looking just quickly at this busy at home. Older women are to teach younger women to be busy at home.

That's the NIV and the New English Bible of Titus 2:5. ESV says working at home. The CSB says workers are at home.

RSV, domestic. CEV, is a good homemaker. The NRSV, though, captures the nuance of the word the best.

The Greek word is oikourgos. And they translate it, good managers of the household. Support for this meaning comes from the use of the cognate verb by Clement of Alexandria.

Oikourgos is a noun. And the cognate verb is oikourgeo. Clement of Rome used this word when he wrote to the Corinthians.

And he said you instructed the young to think temperate and proper thoughts. You charged the women to perform all their duties with a blameless reverent and pure conscience, cherishing their own husbands as is right. And you taught them to abide by the rule of obedience and to manage the affairs of their household with dignity and all discretion.

And we've already seen elsewhere about managing households and that that's one of the responsibilities of wives. Now, admittedly, one cannot manage without working diligently. So, I'm not against the idea of being busy at home or working at home.

But the point I want to make is Paul's not confining women to labor at home. The Paul of the New Testament knows that women move about in public as a normal thing. In the Greco-Roman world, it wasn't the Taliban society.

Women didn't have to stay undercover. We've got Lydia, who's a business person in Acts 16. We've got Euodia and Syntyche in Philippians 4. They were fellow workers of Paul.

They weren't just doing Zoom sessions from a basement somewhere, not out, not in public. Nothing in the New Testament suggests that Paul or Jesus had some intent to restrict women's public presence or their movements or to force them to work at home. That's what a Christian woman does, she has to just work at home.

Now, there is truth in saying that Paul's direction to Titus reflects the Semitic and Hellenic idea that women remain at home and discharge domestic duties. That's what the Greek lexicon says about this word. And that's true.

But it's hermeneutically unwarranted to press this definition to mean that women must go nowhere else and they must do nothing else. Paul's in a tradition where there's a book called Proverbs. In Proverbs 31, you've got this noble wife, and she's socially and she's commercially active as she watches over the affairs of her household.

This is a biblical ideal. Paul, as the NRSV recognizes, is simply calling women to be diligent in and full attention to the ordering of household matters, which is a great responsibility also for the sake of ministry because they were household churches, as I've said many times. Maybe the church met in her household.

Maybe it didn't, but it was still important to have a Christian household so that when you went to the assembly of the Christian households, you weren't being a bunch of hypocrites. You were living for and with the Lord in your home, and your mother was part of that. And so, when the mothers and the children of the husbands got together, it was a consistent sort of seamless transition.

The fact is that many women find this is one of their innate tendencies and strengths. They like to manage where they live. They like for it to be a certain way.

They like to oversee it, and the wise husband will cooperate with that and will help the wife or the woman to help her fulfill her strength and calling here. The living quarters of many men, and especially single men, show that they don't have the same gifts many times. They don't seem capable of ordering their living area.

And both Old and New Testaments criticized the opposite tendency of not paying attention to your home, but being a gadabout, as one commentator calls it. When Paul says they're ruining whole households, that could include distracting women from necessary and noble priorities of daily life. Titus's older women were to be on the front lines of counteracting this subversion.

The older women should be encouraging the younger women to manage their households, maintain a Christian presence, and in whatever other ways would be appropriate given their gifts in their household settings for God to be glorified in their domestic life. Well, with that, we've said a great deal about chapter 2, and in a few minutes or whenever you come back to these lectures again, we'll look at Titus chapter 3.

This is Dr. Robert Yarbrough and his teaching on the Pastoral Epistles, Apostolic Instruction for Pastoral Leaders and Their Followers. This is session 13, Titus 2.