

Sound Doctrine and Sanctified Living (Part 2)

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Date: 19 October 2016

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[0 : 00] You will remember a couple of weeks ago, we started to look at chapter 2 of Titus and the first! Actually, the first ten verses I put together in our notes and I didn't quite get finished with it.

The title of that section I called Sound Doctrine and Sanctified Living. And what I was trying to emphasize to you is the connection between the two, the vital connection between sound doctrine and sanctified living. And so we kind of started with that, looked at the sound doctrine portion of that, which is just kind of a short little part of it. And tonight, by the way, as we get to verse 11, and I'll introduce the rest of the chapter, we're going to get back to sound doctrine. Very vital.

And so we looked at the sound doctrine and then after that the sanctified living and didn't get all the way through that, as we were looking at these various kind of categories of people within the church. And, you know, Paul very, very astutely was able to divide really the whole church into these categories of people, five categories, as a matter of fact. And we started looking at that and the responsibility that is demanded of these people, really all members within the church.

So we started with the older men, remember, the old guys. And if that's you, then I don't have to say that it's you. But I think probably for the exception of a few seated right here in this little table over here, most of the guys in here would maybe fall under that category of older men. And then Paul gives some instructions, very practical instructions for how we are to live. These are kind of broad categories. He doesn't get very specific, but he deals with the older men. And then he moves from older men to the older women, the more mature women. And I would think, I want to be real careful, I think that would include most all of the ladies in here would maybe come under this category.

And, you know, you understand that Paul's not giving us some kind of age classification here. So, you know, it's a little bit sketchy as to when a younger man becomes an older man, younger women become older women. And so I just have to let you decide which of these categories you fit in. I'm trying to be as diplomatic as I can. All right. So we covered the older women, older men, older women. And then the third, the third category, the younger women. It's all very logical, isn't it?

Verses four to five, we have Paul giving practical instructions, duties, how young women are to live in the church, younger women. And so, first of all, younger women are to do what? To love, love their husbands and their children. All right. So the primary focus of young women in the church should be their husbands and their children, which is the high calling of God, isn't it? I mean, it really is. Now, you wouldn't necessarily know that in our culture today, that somehow it's more of a ball and chain to at least thought of in that sense for many women. Sadly, in our society, the children are more of a trouble to them. And husbands, well, they're even worse than that. And so the focus, you know, in our culture today, the focus is, you know, women are not encouraged to focus on this primary calling, this high calling, their husbands and their children. But Paul says very clearly. And by the way, he's, you know, he's striving to lead the people of these churches through the ministry of Titus, lead these churches to become healthy churches. And so he gives these very basic instructions to older men and older women, and now to younger women, and to love their husbands and to love their children.

[4 : 55] And then the young women are to be discreet, he says. That's the word that's used in New King James. Discreet. And actually, and I think I gave the interpretation of the word there, possibly a better translation of the word would be to be self-controlled. The younger women are to be self-controlled.

They're to be chaste or pure would be the word. All right. So self-control and chaste, those two words, chaste, of course, referring to moral purity, they go together, right? And so the young women are to be faithful. Here's the idea. You could sum it up this way. The young women are to be faithful to their marriage vows. You know, we start going down through these, and they're all very self-explanatory.

And most of us, I would hope, would be saying, well, yeah, this is what God expects of young Christian women. Love their husbands, love their children, be discreet, self-controlled in their lives, pure, morally pure, be faithful to their marriage vows, faithful to their husbands. But apparently, this was a problem in the early church. That's a problem in our day as well. But if you do a little historical study of the people who lived on Crete, the island of Crete, pretty wicked people live there. And so some of that kind of moved into the church as these people came to the church, and they needed to be reminded of some things that maybe you and I would think goes without saying. But Paul's addressing this, and it certainly applies to our day as well. So young women are to be discreet, chaste. Young women are to be homemakers, and they're to be good. Good in the sense of kind would probably be a better translation. So young women, be homemakers, be kind, and those two qualities also go together. Young women are to be industrious workers in the home and not irritable. Okay, now maybe it's getting a little bit more difficult as to go along here. More challenging maybe. Not to be irritable.

That's, you know, what he's talking about, being unkind to the members of the family. Children, husband. So these are some very broad instructions, of course. Paul's not getting real specific here on how this works, but I think we can, we're astute enough to take these kind of broad categories or instructions and apply them more specifically to the things that go on within our lives.

[7:53] Young women are to be obedient or subject to their own husbands, and so young women are to submit to the headship of their husbands. Now, obviously, you know, you can see here that it could be that when Paul was talking about older women, that he was primarily talking about women who are widows.

And that would have been a very typical case in the churches in that day and very typical in our day as well, that a lot of the older women in the church are widows. And so the issue of being obedient or subject to the husband is not an issue for them. So he doesn't address that with that. But we can, certainly the implication is, regardless of what age the woman is, the wife is, she's to be, as scripture teaches, in subjection to the headship of their own husbands. You can find that in Ephesians 5, 24, Colossians 3, 18, 1 Peter chapter 3, verses 1 and 5. All right, so that's the younger women. Now we move to the young men. Likewise, starting there in verse 6, likewise, exhort the young men to be sober-minded. What does that mean? Well, it means that they are to be self-controlled.

Sober really is a broad term that speaks about control, being disciplined, self-disciplined, self-controlled. Young men, in all things, he goes on to say, be a pattern of good works, a pattern or an example. So the young men in the church are to be examples of good works in everything that they do. Young men, the example in doctrine, he says. Maybe I'm going too fast here.

So they're to be sober-minded. They're to be a pattern of good works. They're to be an example or a pattern of in doctrine, example in doctrine. Theology. Young men are to be an example of how to actually, specifically, he talks about how to communicate the truth of the gospel. That's the idea here, to be an example in doctrine. Be able to communicate the truth of the gospel.

Young men showing integrity, reverence, incorruptibility. All those words really go together, and they are related to doctrine. Remember, Paul, and we'll talk more about this in a little bit, but Paul always makes a very close connection between doctrine and practical living. How we live our lives.

[10:57] The duty, our Christian duties, they go together. And so here's an example of that. The young men are to maintain the integrity or truthfulness of the gospel, have reverence for the gospel.

This is where all three of these words kind of connect with doctrine in this case, specifically speaking of the gospel. So they're to have integrity, have reverence for the gospel. They're never to corrupt the gospel with human error.

So there you have all three words, applied to doctrine, sound doctrine. Integrity, reverence, and incorruptibility. And then the final thing he says about the instructions he gives to young men.

Young men be of sound speech that cannot be condemned. So the young men should be thoughtful, be persuasive in how they present the truths of God's word.

They present that not only through their lives, but also in the things that they say. And this is the idea.

[12:13] All right. Now we move to one more group, the bond servant, in verses 9 through 10. And you know, quite often Paul would include slaves or household slaves in his instructions because it was a reality in his day.

Many slaves, as a matter of fact, in the early church, first century church, many members of the churches were slaves. Now, slaves in many different ways. Some of them were slaves because of debt. Some were slaves because they had conquered lands, conquered peoples, and they were brought there to that region. Many slaves were members of the early Christian churches. Slavery, by the way, and I don't know if you've really thought much about this, but slavery was a reality in New Testament times. I mean, we know that, don't we? As it is a reality still in many parts of our world today. Very much a reality there, and the Bible acknowledges that. Now, where does it deny that?

[13 : 22] Paul gives instructions on how slave owners are to treat their slaves, and how slaves are to relate to their slave owners. All right. So, the Bible acknowledges the existence of it, which has caused a lot of people to question and wonder, you know, about that.

But understand that the Bible does not sanction slavery. All right. Nowhere does it overtly condemn it, which is something we wish we could find. But it does not sanction it. The Bible just simply acknowledges its existence, and has existed since the beginning of time, and still exists in our day. But the Bible does give instructions to those who are slaves, and not just to those who are slaves, but also those who are slave owners. And so, the Bible acknowledges the reality. So, what does Paul instruct Titus concerning slaves in the church? He says, exhort bondservants to be obedient to their own masters. Bondservants be well-pleasing in all things, not answering back. [14 : 36] Bondservants not pilfering, but showing all good fidelity. So, bondservants then put all that together there to be obedient. There to be pleasing. There to be trustworthy. Toward their masters. It doesn't give any qualification there, based upon, you know, the quality of the masters. You know, some masters, many of them in that day, would, you know, probably the more prevalent situation would be the master would be an unsaved man. And the slave is a Christian. And so, how should the slave relate to his or her unsaved pagan master? Well, supposed to be obedient. To be pleasing. Easy to get along with. And not talking back. [15 : 35] You know, and arguing with the master. Not stealing from the master. Showing fidelity. Faithfulness to the master. These are the instructions given to slaves. And there's no qualification there. Again, no qualification about the quality of the master. The master might be a tyrant. Might be wicked. And yet, the instructions remain the same to the Christian. How the Christian is to relate to his or her owner. All right. So, this is what we've seen then. There's a direct correlation between sound doctrine and sanctified living. And when these two come together, it can have and will have a positive effect on the unbelieving world. This is the beauty of Paul's argument here. It begins with stating the importance of sound doctrine in this chapter. And then moves very quickly to the practical implications of sound doctrine. [16 : 37] How these sound doctrines, the truth of God's word, are to be lived out. And he says, he's really saying that when those two come together, then it has a profound effect on the unbelieving world. So, there is an evangelistic element to all of this. And so, that leads us to a third thing in your notes. Successful witness. Successful witness. Sound doctrine and sanctified living bring about successful witness. A successful witness. And really, this truth is woven throughout these first ten verses. Verse 5, verse 8, verse 10. So, in verse 5, we have that with the idea of in order that. This is the result. The word of God may not be blasphemed. So, if we will live out the doctrine we say we believe, then he's saying that the word of God will not be blasphemed. Because the unbelieving world is seeing that we really believe what we speak, what we say. That, you know, we can't be, they can't claim hypocrisy. [17 : 49] And they don't blaspheme the word of God because they see the fruit of it in the lives of the believer. Verse 8. Verse 8. Again, the word that appears there.

That or in order that. One who is an opponent, an opponent to the gospel, may be ashamed. Having nothing evil to say of you. Alright?

So, they kind of shuts their mouths when they see the word of God, the truth of God consistently lived out in the life of the believer.

So, they can't criticize. And then verse 10, that. There's the word that again. This is how Paul weaves these kind of implications or the result of sound doctrine and sanctified living.

That, in order that, they may adorn the doctrine of God, our Savior in all things. Make it beautiful to the world. As I mean that everyone's going to just suddenly believe.

[18 : 53] Just because you are living out the truth you say you believe. The truths that are taught in scripture. You're living those out consistently. You're not living in contradiction to them.

And so, the unbelieving world sees that happening in your life. Does that automatically believe that they're all going to just, you know, you're right. And I just need to trust Jesus to become a Christian just like you.

Well, not necessarily so. I mean, salvation is the work of God in a person's heart. But this is part of our witness. And so, our witness adorns, beautifies the gospel of Jesus Christ.

All right. So, a successful witness. I guess we could sum it up this way. Unbelievers will judge the validity of what this book says according to the lives of those who profess it to be true.

I mean, you really could sum it up that way. And I think the fruit of that is something that's rather obvious.

[19 : 59] On the other side of that, maybe putting it in the negative, hypocrisy, which is sometimes what unbelievers will express. Because, you know, not living according to what we say we believe, hypocrisy is one of the most powerful deterrents to the evangelism of this world.

I mean, how many times have you heard or had someone say, you know, those Christians down there at the church are just a bunch of hypocrites? You know, and some of us are. Because what they're really reacting to is what they see maybe in business, what they see at the workplace, or what they see outside these four walls in the lives of some believers is totally inconsistent with what those very same believers will come and sing about and worship about and speak about on Sunday.

And it's hypocrisy. And it is a major challenge to the evangelism of the church. All right.

So that gets us through to what we started last time through to verse 10. And now I just want to kind of give an introduction to verses 11 through 15.

In fact, I want to go ahead and read that passage first of all, and this will bring us to the end of chapter 2. But starting with verse 11, Titus chapter 2.

[21 : 29] For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.

Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave himself for us that he might redeem us from every lawless deed and purify for himself his own special people, zealous for good works.

Speak these things, exhort and rebuke with all authority. Let no one despise you. Of course, the last verse is a personal word to Titus. In fact, it really ends the chapter the way the chapter began.

All right. So what I want to do then with these remaining five verses, just give a little bit of an introduction to it. Just point out a few things, and then we'll, next time we'll get into the actual text of these four verses.

The first thing I want you to notice is there's a little bit of a different approach here. Something that's not necessarily typical of Paul.

[22 : 46] Because typically, if you go back and read Romans, for example, and Ephesians, Colossians, those that are rich in doctrine, as really all of Paul's letters are, but especially those.

Then you'll see that Paul's typical method is to begin with doctrine and then move to the practical or the ethical instructions of these doctrines.

Doctrine being the foundation and then what we build on top of that, how we live these things out.

And that's his typical approach, especially in the books that I've just mentioned.

And yet here, it's reversed. In this letter to Titus, Paul begins with the practical. We've just spent a little time looking at that, the practical instructions.

Now he does begin by introducing the significance of sound doctrine, but he doesn't really elaborate on that. He moves directly into the practical side, the ethical side of the Christian life.

[23 : 52] And so, in this case, in Titus chapter 2, we could say that Paul begins with specific duties, specific duties of believers.

And then, in these last five verses, moves to what we could call sublime doctrines. And I use that word sublime on purpose because the doctrines that we're going to be looking at here in these five verses, final five verses of chapter 2, are incredible.

They are sublime, sublime doctrines. So this is his method here. And if you look at the passage there, and I've provided, I think, most of the text in your notes.

Well, I will as we go through it. But if you'll notice verses 11 and 13, you'll see that these sublime doctrines that I mentioned are connected to the two comings of Christ.

The two comings of Christ. Verse 11, for example, there's the first reference, a reference to the first coming. For the grace of God that brings salvation has, that's past tense, appeared to all men.

[25 : 11] Verse 11. The grace of God that brings salvation has, looking back to a past event, past for Paul, certainly past for us, has appeared, appeared to all men.

And we'll analyze this word appeared here in just a minute. Then when you get to verse 13 here, he says, looking for or forward, that's future tense, the blessed hope and glorious appearing.

There's the word again, a little different form, but the same word, appearing of our great God and Savior Jesus Christ, which clearly is a reference to his second coming.

Now, the sublime doctrines he's going to connect to these two comings are, they're incredible, they're wonderful. But he connects them to these two comings of Christ.

All right, so let's talk a little bit here, and this is all, again, by way of introduction, talk a little bit about this word appear or appearing. The Greek word is a word that may sound very familiar to you.

[26 : 23] Epiphania. Epiphania. From which we get our word epiphany. You've heard that word before. Epiphany. In fact, it's used a lot. In fact, I think misused most of the time.

I may never have heard anybody say, I've just had an epiphany. You know, right? Maybe you've even used it. And, well, what am I really saying? Well, this is the word.

Epiphania is the Greek word. But epiphany, in fact, I looked it up in an English dictionary, and I looked at several just to get what our English dictionaries, how they define it.

And here's an example. An epiphany. A sudden intuitive perception of, or insight into the reality or essential meaning of something, usually initiated by some simple, homely, or commonplace occurrence or experience.

You know, just some common thing. Maybe you're taking a walk in the park, and you look over there and you see a bird fall out of a tree onto the ground.

[27 : 38] And maybe suddenly you just have this thought, you know, of some grand, wonderful thing. Maybe you hadn't thought of it before. And so we might say that's an epiphany.

Some common, very homely experience. And suddenly we just have this thought about something. Maybe the meaning of something.

And that's typically how epiphany is used in our day. But in classical Greek, the word was used generally to mean the visible appearance of something or someone previously invisible.

That's basically what the word means. The visible appearance, we might even add the word sudden appearance. The sudden visible appearance of something or someone previously invisible.

That's basically the meaning of the word epiphany. Epiphaneia. And here's some examples. And these are examples that are used in classical Greek writing. The sun appearing over the horizon at daybreak.

[28 : 47] And, of course, you know, you have to be in a place where you can actually see the horizon. But, you know, it gets light before the sun appears. But then suddenly, boom, it peaks up, you know, off in the horizon.

You see the sun rising. That's epiphaneia. The sun appearance of something that was previously invisible. Or it can be used.

Here's another example. An enemy. Unexpectedly appearing, say, out of the woods in ambush. You know. You know, there you are in your army and you're marching.

And suddenly, out of nowhere, out of the woods. You didn't see them before. But now you see them suddenly they appear. And they're ambushing you. That's the use of the word.

The classical use. Classical Greek use of the word epiphania. Epiphania. Sudden appearance of something that previously was invisible.

[29 : 45] Now, when we get to the New Testament, the word occurs 11 times in the New Testament. 11 times. One time.

In this common sense or secular sense. Not a theological sense. And I gave you the example in Acts chapter 27, verse 20. And you might remember the story.

Paul and his companions are traveling by ship to Rome. Kind of remember this story told in Acts. And, of course, along the way, what happens?

A big storm comes up. A big storm arises there at sea. A terrific storm. In fact, Luke, who's writing this account in Acts 27.

Of course, he's writing it because there was an eyewitness there. Probably these are Paul's words. He's relating this to Luke or to someone. And it's called a uroclodon.

[30 : 43] You remember that word? In Acts 27, 30. A uroclodon. What in the world is that? Well, it's kind of interesting and really interesting to me.

Maybe not to you. But uros. Uros means east. East. Or an east wind. And the word clydon.

And some of our translations, they have the Latin written. Rendition of that. Kilo. Kilo. Means northeast. All right. So it's a east-northeast.

Wind. All right. But those two words came together to form this word that meant a great deal to especially sailors who would be sailing their ships in the Mediterranean because you didn't want to come up against a uroclodon.

It was a northeastern storm. It was a northeastern storm or cyclone. In fact, we might call it today a northeastern.

[31 : 51] A northeastern. And usually that term is used to talk about not only the direction from which the storm comes, but the intensity of it. The extreme.

So here they are. They're in a boat. And they are. They suddenly are caught into this northeaster. And the Bible goes on to describe that they couldn't fight it.

Couldn't bring the ship into the wind. That is to stop the ship. So they just let it go. And so there they are, you know, kind of drifting with the wind, this terrible northeaster.

And the Bible says there that for several days, Paul's ship was drifting. And verse 20, it says, for those days or many days, the sun and the stars, and I could translate this way, made no epiphany. And no appearance. The sun and the stars. Now, did it mean that the sun and the stars weren't there? Of course they were there. But they just did appear.

[32 : 53] They appeared to the eye. When you think about the appearing of our Lord, his first appearance, his first coming, did that mean that was the beginning of him?

No. He existed before that. But he appeared at that time. Previously invisible. And now he appears. And so the secular sense kind of helps us understand the more theological reference to it.

So you have one example then of a secular use of the word epiphania. What about the more theological use?

Well, you have ten times. The other ten times the word appears in the New Testament to refer to the coming of Christ. So one time used in the secular sense.

And even the secular use of it helps us, informs us to understand the theological use of the word. And then a full ten times it refers to the coming of Christ.

[33 : 58] Four times of Christ's first coming. Six times of Christ's second coming. And in Titus chapter 2 verse 11 and 13 we have it used for both times.

Both times. Now, I've given you these passages because, you know, it helps us further understand what Paul is talking about here in Titus chapter 2.

But also these are just wonderful passages of scripture and they're very encouraging and exciting. So four times of his first coming. So of his first coming, Luke chapter 1 verses 78 and 79.

Through the tender mercy of our God with which the day spring. Capital D. That's a reference to Christ. The day spring from on high has visited us to give light.

That's epiphania. He said, well, that doesn't say appear. But that's the idea. Light shining. To give light. So epiphania.

[35 : 10] To give light. To appear to those who sit in darkness. In the shadow of death. To guide our feet into the way of peace. It's a wonderful passage. Second Timothy chapter 1 verses 9 to 10.

God has saved us and called us for the holy calling. Not according to our own works, but according to his own purpose and grace. Which was given to us in Christ Jesus before time began. But has now been revealed by the appearing. Epiphania. Appearing of our Savior Jesus Christ. Who has abolished death. And brought life and immortality to light through the gospel. Marvelous, wonderful passage. And by the way, as Paul does here in our text in Titus chapter 2. Here in 2 Timothy connects grace with this first coming. And that's what we're going to see when we get into the text of chapter 2 verse 11. And then the third example of course is verse 11 in Titus.

[36 : 14] And then the fourth example is later on in the book. The letter. The letter to Titus chapter 3 verses 4 and 5. But when the kindness and the love of God our Savior toward man appeared. Epiphania. Appeared. Not by works of righteousness which we have done. But according to his mercy he saved us. So there are four references to the second. The first coming of Christ. The appearance. The epiphania. And then of his second coming. We have six times that the word is used to refer to the second coming. In Acts chapter 2 verse 20. Peter is speaking of the second coming. He says the sun shall be turned into darkness. And the moon into blood. Before the coming. Of the great. And this is kind of interesting. Awesome. And that's our word there. I think another version. Maybe it's the King James used glorious.

[37 : 20] But it's epiphania. Epiphania is used as an adjective here. And it really means notable. In fact that's the King James rendering I think.

The notable day. Or I'm not sure if it's the New American Standard. I think it uses the word magnificent. The magnificent day of the Lord. But that's the use of the word epiphania. Use this adjective. As an adjective. Epiphania. Awesome I think really is a good translation. Translation. Because though awesome can be used in. You know. Other than something you see. But primarily awesome is connected to something you see. That's awesome. You know. And awe inspiring. And so. That. That. Is a reference to the. Appearing. Appearing his glory. As he comes the second time.

[38 : 19] Second Thessalonians chapter 2 verse 8. And then the flawless one will be revealed. Whom the Lord will consume with the breath of his mouth. And destroy with the brightness. That's how. How the New King James translates it. But that's our word. Epiphania. Better translation would be appearance. And I think. New American Standard. ESV. They use that word. Appearance of his coming. His coming. His. Parousia. Is the. Greek word. His coming. Is Parousia.

Alright. First Timothy chapter 6 verse 14. That you keep. The commandment. Without spot. By the way. That's not a reference to. Any one commandment. But rather. To the whole of God's word. Keep God's word. Blameless. Until our Lord Jesus Christ. Appearing. Epiphania.

[39 : 16] Second Timothy chapter 4 verse 1. And I charge you therefore. Before God. And the Lord Jesus Christ. Who will judge the living. And the dead. At his appearing. Epiphania. Appearing. And his kingdom. And. That's. Basileia. That's. Talking about his rule. His appearing. And his. Royal power. His. Kingship. That's what will appear. When he comes. Second Timothy 4. 8. Finally. There is laid up for me. The crown of righteousness. Which the Lord. The righteous judge. Will give to me. On that day. That's. Reference to the coming. And not to me only. But. Also. To all. Who have loved. His. Appearing. Epiphania. Loved his. Appearing. Not. And really. You could connect. Both comings there. His first. And second. Those who are in a state. Of loving. The coming.

[40 : 11] Of. Of. Of. Of. Of. The Lord. And then the sixth. Example is found in our passage. In verse 13. All right. So. That's our introduction. Next week. We're going to get into the text itself. And. I'll go ahead and. I don't know if I put this in your notes. But. Divide. The passage in two parts. I mean. That's. Kind of obvious. You know. Paul's connecting. Doctrines. Very sublime. Awesome doctrines. To the two comings of Christ. And so. We can divide it into those two comings. Those two epiphanies.

Of Christ. So. We have the epiphany. Of. Saving grace. That's. What. He connects. This wonderful doctrine of the grace of God. What he connects to the first coming. And then second. The epiphany. Of. Sanctifying glory. His glory. When he. Comes a second time. And we'll get. To that next week. Lord. Willing.
[41 : 10] Thank you.