

BBTS FALL LECTURE SERIES  
“Sound Doctrine in the Book of Titus”  
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“Sound Doctrine and the Congregation”  
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I. Titus and his purpose to the churches of Crete

A. Titus was to set in order (*arrange*) things that are wanting (1:5)

B. Titus was to ordain (*appoint*) elders in every city (1:5)

As Paul had appointed (*prescribed*) him (1:5)

C. The inference: Titus’ was to equip the churches on the island of Crete, for function and fruitfulness.

Cf. 2 Timothy 3:17: That the man of God *may be perfect, thoroughly furnished unto all good works.*

Cf. Ephesians 4: 11: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12: *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:* 13: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine...

Cf. 1 Corinthians 7:17: But as God hath distributed to every man, as the Lord hath called every one, so let him walk. *And so ordain (set in order, prescribe) in all churches.*

II. Titus and Sound Doctrine for Members in Specific of the Congregation

- Titus was to be speaking (pim) things becoming to sound doctrine (2:1-10)

1. To the Aged Men in the Congregation (2)

a. They are to be sober (*nephalios - temperate, circumspect, vigilant*)

b. They are to be grave (*semnos - honorable, honest, respectable*)

c. They are to be temperate (*sophron - sound minded, self-controlled*)

d. They are to be sound in the faith (*pistis - healthy in the faith*)

e. They are to be sound in charity (*agape - healthy in love, benevolent*)

f. They are to be sound in patience (*hypomone - healthy in endurance, consistent, steadfast*)

## 2. To the Aged Women in the Congregation (3-4) “likewise”

- a. They, in their behavior (*katastema* - demeanor), are to be becometh holiness (*hieroprepea* - befitting to God, reverent) (3)
- b. They are not to be false accusers (*diablos* - slander, slanderous) (3)
- c. They are not to be given (*douloo* - enslaved) to much (*polys* – large amounts) wine (3)  
“not given” perfect passive participle “not to be given ever again”  
Don’t Look Upon Proverb 23:31  
Don’t Touch Habakkuk 2:15  
Don’t Be Given Titus 2:3
- d. They are to be teachers of good things (*kalodidaskalos* - a teacher of excellent things) (3)
- e. They should teach (*sophronizo* - give sense to one’s direction) the young women (4)

## 3. To the Young Women in the Congregation (4-5)

- a. To be sober (*sophronizo* - temperate, self-control in behavior) (4)
- b. To love their husbands (*philandros* - to be loving their husband) (4)
- c. To love their children (*philoteknos* - to be loving their children) (4)
- d. To be discreet (*sophron* - sound in mind) (5)
- e. To be chaste (*hagnos* - pure, modest, clean) (5)
- f. To be keepers at home (*oikourgos* - to care for, to guard the household) (5)
- g. To be good (*agathos* - of good constitution or nature) (5)
- h. To be obedient (*hypotasso* - to submit, be subordinate, under subjection) to their own husbands (5)  
- that the word of God be not blasphemed (*blasphemeo* - to speak reproachfully, to revile).(5)

## 4. To the Young Men in the Congregation (6-8) “likewise exhort”

- a. To be sober minded (*sophraneo* - sound in mind, to exercise self-control) (6)
- b. Titus to be showing himself a pattern (*typos* - mark from a blow) for young men (7)
  - 1) In good works (7)
  - 2) In doctrine (*didaskalia* - teaching) (7)
  - 3) In uncorruptness (*adiaphthoria* - soundness, integrity) (7)
  - 4) In gravity (*semnotes* - honorable, respectable, august)(7)
  - 5) In sincerity (*aphtharsia* - purity, incorrupt) (7)
  - 6) In sound speech (8)
    - a.) That cannot be condemned (*akatagnostos* - unblamable) (8)
    - b.) That those contrary might be ashamed (*entrepo* - turn in) (8)
    - c.) That those contrary might have no evil thing to say of you (8)

## 5. To the Servants in the Congregation (9-10)

- a. To be obedient (*hypotasso* - to submit, be subordinate, under subjection) unto their own masters (9)
- b. To please (*euarestos* - to be acceptable) their own masters in all things (9)
- c. To accomplish a task not answering again (*antilego* - not contradicting, no arguing, on the first order given by the master) (9)
- d. To be not purloining (*nosphizo* - hold back, embezzle, steal) (10)
- e. To be showing (*endeiknymi* - demonstrate, manifest) himself faithful (10)  
- Adorning (*kosmeo* - to set in order, arrange) the doctrine of God our Savior in all things (10)

## III. Titus and Sound Doctrine for Members in General of the Congregation

### A. Titus was exhorted to put the congregation in mind (*be reminding them*) (3:1-14).

1. To be subject (*hypotasso* - under submission) to principalities (*arche* - rulers) and powers (*exousia* - authorities) (3:1)
2. To obey magistrates (*peitharcho* - obedience to a ruler) (3:1)
3. To be ready (*hetoimos* - prepared) to every good work (3:1)
4. To speak evil (*blasphemeo* - to speak reproachfully, revile) of no man (3:2)
5. To be no brawlers (*amachos* - not contentious, fighting)(3:2)
6. To be gentle (*epieikas* - suitable, mild mannered) (3:2)
7. To be showing (*endeiknymi* - demonstrate) all meekness (*praotes* - gentleness) unto all men (3:2)
8. Reasons are given to the Congregation for this behavior:
  - a. Because we were once ... (3:3)
    - 1) foolish (*acting on the sensual*)
    - 2) disobedient (*acting stubbornly, being unconvinced*)
    - 3) deceived (*acting out of the way, seduced*)
    - 4) serving (*being enslaved*) divers lusts (*uncontrolled desires*) and pleasures (*sensual desires*)
    - 5) living in malice (*evil*) and envy (*jealousy*)
    - 6) hateful (*detestable*)
    - 7) hating (*unloving, loveless*) one another.
  - b. Because the kindness (*goodness*) and love (*philanthropia* - love toward man, benevolence) of God our Saviour appeared (*epiphaino* - shined) toward all men (3:4).
  - c. Because His mercy (*eleos* - kindness, goodness) has been shed on us abundantly (3:5-6).
  - d. Because we are justified (*dikaioo* - made or declared righteous, just) (3:7)
  - e. Because we are made heirs (*kleronomos* - possessors of something received) of the hope of eternal life (3:7)

B. Titus was exhorted to affirm constantly (*assert strongly, teach confidently*) the congregation (3:8)

1. To being careful (*phrontizo - thoughtful*) to maintain (*proistemi - to preside over*) good (*kalos - ideal*) works (3:8)

- Because these things are good (*excellent in nature and character*) and profitable (*of advantage*) unto men (3:8)

2. To be learning (*manthano - to be acquiring knowledge - pim*) to maintain (*proistemi - to preside over*) good works (3:14)

- Because this is necessary (*indispensable*) to being fruitful and not fruitless (*barren*) (3:14)

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Greek words are given in their *lexical form* rather than their *textual grammar form*.

Greek Lexicon used: *Thayer's Greek Lexicon*