

The epistle of Titus

Part 1

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[00:00:00] Could we turn to the Epistle to Titus tonight?

The Epistle to Titus, chapter 1, from verse 1.

Paul, a servant of God and an Apostle of Jesus Christ, according to the faith of God's elect and the acknowledging of the truth which is after godliness, in hope of eternal life which God, that cannot lie, promised before the world began, but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour, to Titus, my own son, after the common faith, grace, mercy and peace from God the Father and the Lord Jesus Christ our Saviour. [00:01:02] Verse 12, One of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, low bellies.

This witness is true. Therefore, rebuke them sharply, that they may be sound in the faith. And from chapter 2, verse 1, But speak thou the things which become sound doctrine. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given too much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise, exhort to be sober-minded, in all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot [00:02:04] be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

So far the word of God for tonight.

The epistle to Titus is one of these so-called pastoral epistles Paul had written to his fellow workers Timothy and Titus.

Sometimes I get the impression that the epistle to Titus is a bit in the shadow of the other two. We all know the epistles to Timothy well. We often study them in Bible readings or hear addresses about them, and rightly so, [00:03:04] because they have some very important instructions for us, particularly

in our days. But the epistle to Titus, a very short one, also contains some important instructions for the path of faith, and I have it on my heart on these two evenings to deal a little bit with this epistle to Titus.

Paul is the writer of this epistle.

He calls himself a servant of God, or a bondman of God, and an apostle of Jesus Christ. He was a servant of God.

He served the living God, and he was an apostle, which means a sent one, of his Lord Jesus Christ.

And then he starts in this epistle with something which he does in nearly every chapter of this epistle, using some phrases in which he connects past, present, and future.

[00:04:08] He says that he is a servant of God and an apostle of Jesus Christ, according to the faith of God's elect.

If we speak about election, our thoughts, our minds are drawn back to the past, before the foundation of the world, when our God and Father has elected us, those that are saved.

And secondly, he says, the acknowledging of the truth which is after godliness is the present, to acknowledge the truth that is after godliness. And thirdly, he speaks in hope of eternal life. This draws our thoughts to the future, our hope, the hope of eternal life. And eternal life will be completely and fully revealed in our lives in a future time. The truth which is after godliness. [00:05:03] This phrase could be put as a kind of headline above the old epistle of Titus. That's what Titus is writing about, the truth which is after godliness. He wants to show us that the truth of the Word of God must find its expression in a life of practical godliness or piety.

And these things, they always go together.

If somebody is not bringing the truth, is not bringing the doctrine of Christ, we can be sure, sooner or later, we will realize that he is not living a life that is after godliness or piety, because he does not have the truth. And if somebody in his life is not showing such a life of godliness, we can be sure he doesn't hold the truth.

Both things go together, the truth which is after godliness. And that is what Paul is putting before the mind of Titus in this epistle. [00:06:05] Titus, we don't know too much about this man to whom this epistle is written, to Titus, my own son, after the common faith.

Titus was, as Timothy and others, one of those that had got saved through the instrumentality of the apostle Paul. He calls him his own son or his own child, according to their common faith.

There are some things between Timothy and Titus in which they are similar. Both were, in relation to Paul, relatively younger servants and fellow workers together with the apostle, whom he sent to different places in the work of the Lord, which he could do as an apostle.

But there are also differences between these two men. Timothy, as we know, had a mother who was Jewish, and therefore Paul circumcised him [00:07:03] to take away every stumbling block that there

might have been in his ministry among the Jews. Nobody told him that he must do that, but he did it because of his background. But Titus was a pure Gentile from both sides, and the situation was completely different. Paul says something about this in Galatians, in chapter 2.

In Galatians, chapter 2, Paul writes in verse 1, Then fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with me also.

And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run or had run in vain.

[00:08:01] But neither Titus who was with me, being a Greek, was compelled to be circumcised, and that because of false brethren, unawares brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, to whom we gave place by subjection. No, not for an hour, that the truth of the gospel might continue with you.

Titus was not asked that he had to be circumcised because he was a Gentile, and Paul by revelation had taken Titus with him to that place to make sure that as a Gentile he was not to be brought under the bondage of the law, which were some false teachers trying to do. Another difference between these two men, Timothy and Titus, seems to be that Timothy, which we can get out of the letters Paul writes to him, was a man of a more timid character. [00:09:02] Paul writes to the Corinthians that when Timothy comes to them, he should be among them without fear. Titus seems to be just the opposite, because when Titus came to Corinth, the Corinthians were in fear of his arrival. He seems to have been a man with some authority, a different character from Timothy. What we know about him, we do not know about the book of Acts, where he does not appear, but only from Paul's epistles, and he writes quite a good deal about this young man in his second epistle to the Corinthians, and I would like to turn to these passages. In 2 Corinthians 2, we find the first one, 2 Corinthians 2, verse 13, I had no rest in my spirit, because I found not Titus my brother. I Because I found not Titus my [00:10:07] brother. I A wonderful expression he has for this man, I Titus my brother. I He had sent him to Corinth, and he was waiting for him to get a report, how things were going on there.

He had no rest in the place where he was, I Because I found not Titus my brother. I In chapter 7 of 2 Corinthians, he mentions him again in verse 6, I Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus. I Paul was really in a situation, if you read the whole chapter, he was in a situation where he was cast down, but he says, I There is a God that comforteth those that are cast down. I He thought about him, and he sent him Titus, and the arrival of Titus, the coming [00:11:04] of Titus, was a comfort to the apostle Paul. There we see how much he valued this fellow worker. When Titus arrived, it was a comfort for the apostle in his difficult situations. How wonderful it would be if we, particularly the younger ones, would be a comfort for the older ones when we come to them in some difficult situation, and they feel to be comforted, because just we come to them, I Titus came, and Paul was comforted. I In the same chapter, it says in verse 13, 2 Corinthians 7 verse 13, I Therefore, we were comforted in your comfort year, and exceedingly, the more joyed we for the joy of Titus, because his spirit was refreshed by you all. I Titus was a man that really had joy in his heart when he saw that the people of God were going in the right way. [00:12:03] He had been among the Corinthians, he had seen some fruit of his labor, of the correction Paul had written to them in his first epistle, and so it was joy in Titus, and this joy he could give over to Paul, who also took some of his joy, he was refreshed in his spirit through this report Titus brought to him. And in the same chapter, it says in verse 15, I And his inward affection is more abundant toward you. I His inward

affection. Don't we see a bit of the Lord Jesus in this man Titus, of whom we read that he had compassion for the multitudes.

He was moved with compassion, 'Titus had inward affections for the saints toward you.' And we find him again mentioned in chapter 8, in verse 6, 'Inasmuch that we desired Titus as he had begun, so he would also finish in you the same grace also.' Titus had begun [00:13:07] a work among the Corinthians, in this context it was a work of gathering money for the poor in Jerusalem, and he also wanted to finish this work. Titus was a man who really with patience worked among the saints. He did not only begin something and then that's it. How often do we find Christians just beginning some kind of work but never finishing it. He wanted to finish the work he had begun.

Verse 16, 'But thanks be to God which put the same earnest care into the heart of Titus for you.' He was a man that had earnest care for the saints. He really had a shepherd heart and doing kind of shepherd service among the saints. And in verse 23, 'Whether any do inquire of Titus, he is my partner and fellow helper [00:14:02] concerning you.' Paul calls Titus his partner and fellow helper, his companion and fellow laborer.

What a wonderful expression that Paul could call Titus this way, his partner and fellow laborer.

A man with whom he could work together.

That is a feature of the New Testament by the way. You will not find very often that the workers are simply called workers. Only one verse I know about. Normally it's a negative word, there is evil workers and so on. But the term you usually find in the New Testament is fellow worker because they are working together in the work of the Lord. Not everybody doing his own kind of thing but working together as Titus worked with Paul. And the last mention in this 2 Corinthians is chapter 12, verse 18, 'I desired Titus [00:15:02] and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?' He could give Titus the testimony that he and Titus and this other brother, whose name we do not know, they were walking in the same steps, in the same spirit, they were of one mind.

That is the man to whom Paul is writing this epistle.

And it seems that Paul sent Titus particularly to places where there were problems.

He sent him to Corinth, we know how problematic the case was in Corinth. He sent him to, or left him here in Crete, very problematic place.

Let's speak something about the faithfulness of this man. Typically when things are getting difficult in situations, and the question is who is [00:16:03] going there to talk and to look into the matter, there will not be very many people volunteering for such kind of job.

But Titus was there when Paul wanted to send him and he went with the same mind as Paul. He went to this place of Crete.

And we have read these two verses in verse 12 and 13, which one of their own writers, whom Paul calls a prophet, had written. Epimenides had written this passage in which he calls his own countrymen always liars, evil beasts, slow bellies, and Paul says the witness is true.

There are certain national characteristics in every country.

This may be neutral as long as we put them under the guidance of the Spirit. [00:17:03] But there may be some, as here, which are absolutely ungodly. And then of course, Paul says, he had to rebuke the sins that there may be sound in the face that these things might not be found among them. If somebody is saved, there is a complete change of his life. He couldn't say, well, I'm one of these Christians and we are those people. I have to lie, I have to go on lying because that's how we are. No, Paul says, you got a new nature, you got saved, your life has changed.

These people were characterized as liars.

There is a Greek word, kretizo, which is derived from Christian and it means to lie, to speak as the Christians do, to lie.

That's what they did, evil beasts, wild beasts, speaks of their wild nature and slow bellies [00:18:01] that speaks of their self-indulgence by which they were characterized. And it's interesting that these three features are also found among the evil teachers, among them which were mentioned before in verse 10 and 11. If it says that they were liars, it says of these people, they were vain talkers and deceivers. They lied, telling not the truth.

If it says that the people were evil beasts, it speaks of these teachers, they were unruly, were subverting whole houses. There we see the wild nature of these people. And if they were slow bellies, then it says about these men that they were doing their work for filthy lucre's sake, self-indulgence.

The false teachers were characterized by these things, but Paul says, not you Christians, you should be different.

And therefore, he tells him now in this difficult situation in which he was in, how he should [00:19:01] behave.

But speak thou the things which become sound doctrine.

The word sound appears more than once in this chapter. He speaks about sound doctrine. In verse 2 he speaks about sound in faith, in charity, in patience. In verse 8, sound in speech.

So it seems obviously to be an important word, sound.

The Greek word that is translated sound is a word from which in our languages words like hygiene or hygienic are derived. It means literally healthful, healthy.

Sound doctrine, that which is right and healthy, not mixed with anything of error, with anything wrong.

It is sound.

Sound doctrine means also balanced, the whole doctrine of the Word of God.

We may, for example, take one truth of the Word of God, emphasize it and forget all the [00:20:07] rest of it.

It may be true what we say, but it's not sound doctrine. Sound doctrine is the whole of the Word of God, not taking only one thing and forgetting the rest of it. But everything that God says in its place, as he put it, that is sound doctrine, from which we should not deviate, but speak thou the things which become sound doctrine.

And now he deals with all the different classes that were in the assembly there.

And if truth is after godliness, then everything is at its place.

And so it's quite interesting if you note the details and fine points in this chapter.

It does not say that Titus should exhort the aged man.

[00:21:07] He should exhort the young ones, that's told to him later, his own age group, so to say. He should simply say what was sound doctrine.

He should teach sound doctrine.

And then the aged man would know what the Word of God was saying to them. He was not going to exhort them. It would be unbecoming for him as a younger one to exhort aged men. If there may be the exceptional case where it has to be, then Paul says to Timothy he should do it as a father, as if he were speaking to his own father.

But here to Titus he only says, teach these things. He was not going. The same is said about the aged woman.

The young women should be taught, but not by Titus, but by the older women, and the [00:22:05] young man, that was his own job.

We will see this. And so he said that the aged men be sober, grave, temperate, sound in faith, in charity and patience. They should be sober. This word literally translated means not drunk, but it has a general application of freedom from any form of excitability, not getting excited, but to be sober, grave, temperate.

Here we see this situation of the sacred dignity that characterizes these older men in the assembly.

They had an authority, an influence over the others, not because they were appointed for some place of authority, but because they had this moral authority in their lives, which [00:23:02] was seen in their lives, this dignity and gravity. They were sound in faith, in love, in patience, in these three things of the Christian way, faith, love, and hope.

They had to be sound in these things. They were realizing, perhaps, their limitations with coming age, but nevertheless, there should be this dignity, which everybody could see and which had an influence on others.

How grateful, how thankful we should be to the Lord when in the different local places where we are, God still has left some of those older brothers with these characteristics who have an influence on the younger ones, showing them the way they should go with their own example.

Of course, these things have to develop.

[00:24:01] You could not say, well, I'm young, I'm not old, I can wait. When I get old, then I will try to exemplify these things in my life.

It doesn't work like that. You have to develop them in your own life.

Time flies quite quickly, as you know.

When I started ministering among the saints, I considered myself a younger brother, which I was, and time flies, and sometime when you are approaching 50, you realize you are not anymore one of the younger brothers. There are others on whom you have an influence, this way or the other, and then the Lord takes home those among the company, the old ones, and the responsibility on your shoulders [00:25:02] is growing, and you realize what the Lord wants you to do. And so the question is, have these things developed in our lives when we are growing up? Do we desire that these things may be found among us, that when the Lord does not come and we get into this age group, these characteristics of dignity may be found in our life? We will see in a minute that the younger brothers had also to be characterized by certain of these features.

Then Titus should teach also the sound doctrine that the aged women likewise, that they be in behavior as becometh holiness.

There is also a kind of behavior in everything, in conduct, in speech, in dress, in whatever it might be, a behavior that becometh holiness.

They should realize that they are holy women and that should be seen in their lives. [00:26:04] They should behave themselves in such a dignified manner.

This would be an influence on the younger ones as well, not for the accusers.

The Greek word that's used here is the word diabolos, which is translated about 34 times in the New Testament with devil or Satan.

False accuser is the work of the devil. We shouldn't help him in that kind of work, accusing others with negative things.

This should not be the character of the older sisters in the meeting that they were false accusers, not given too much wine, any outward excitement, but instead of that, they should be teachers of good things.

Of course, this does not mean that they should teach publicly in the meetings. [00:27:06] We know from other things that Paul says that he does not allow a woman to teach, but the word that is used here is also in the Greek a different word from the other word for teach. It means instruct in a practical way, because everything that follows is not doctrine, but very practical things, and they should instruct and

help and teach the younger sisters how they should behave in a way that would be right and good for them, so that the Lord might be glorified in their lives, that they may teach the young women to be sober. This word is similar to the word sound found nearly in all groups mentioned here. This freedom of excitement, which is from the flesh, it's nothing spiritual.

[00:28:03] There should be this soberness among them, to love their husbands, the only place in the New Testament where women are exhorted to love their husbands. The other way around, we find this exhortation more often. Men are exhorted several times to love their wives, because obviously that's what we need to be taught, but there's only this one place where women are taught to love their husbands, and it's particularly young women, to love their husbands, to love their children. I think that what Paul wants to say is also that the order in which he puts it is the spiritual order of things. The first place in the life of a wife is the husband, even if there are children.

She should love her husband, love the children, of course, something which in the world is [00:29:02] losing.

Even natural love, says Paul to Timothy, will be gone in the last days, but what these older sisters should teach the younger ones, that the place of affection in their hearts should be their husbands and their children.

They should love them, they should be discreet, chaste, or pure in the widest sense, in everything, and keepers at home, or as it says, diligent in home work, they should be occupied with the keeping of the home, things that have no great place and value in this world anymore.

When my daughters came home from school, there was not much time for me to say anything, because they just started talking and talking about everything that had happened over the [00:30:02] day, and it's all right, it's good that they could talk about these things, you could help them, you could exchange their experiences. But in our neighborhood, there was a boy, when he came home, he sat on the doorsteps because nobody was at home, he didn't talk to anybody because there was nobody to talk to, and surely, sometime he will not talk anymore, and suddenly the parents will realize that developments have taken place they never had taken notice of, because he never spoke to them about anything.

So we see here is the place of the woman in the home, making the house a home, a place for husband and children to retire to, and to be the place of rest and peace, in a world where they all have different forms of opposition and difficulties to deal with, there's the [00:31:04] Christian home where these young sisters are taught to be keepers at home, to be diligent with housework, homework, they should be good, goodness is also a feature that characterizes a Christian woman, good works, we will come across this term in our epistle, if the Lord will, tomorrow, but to be good, to do good works is something that in the Word of God is particularly connected with, not exclusively, but particularly connected with what the sisters do. The term good works in the New Testament has two different meanings, depending on what good means, there are two Greek words for good, and one means good works because they are good in the eyes of God, even if nobody else has any benefit of it, and there is another [00:32:08] word, good, that means good in the sense that they are beneficial for other people, and both words are used in expression with a sister, Mary of Bethany, the Lord said she has done a good work, what had she done?

She had anointed him, and all the other disciples thought what a waste that was, nobody has

anything of that, she should have sold it and given it to the poor, yes, the Lord said you can do this, the poor are always with you, but what she did was a good work, it was good in the eyes of God, worship is a good work, it's something that is precious in the eyes of the Lord, even if the world, perhaps believers will not understand what you are doing, but there was another woman in the book of Acts, Dorcas, she was full [00:33:02] of good works that she did, and these were works that were beneficial for others, she made clothes for the poor, for the widows, good works, a characteristic of a Christian woman in her service, to do good works, to be good, obedient to their own husbands, to take the place God had given her in Scripture, that the word of God be not blasphemed, not spoken evil of.

The truth which is according to godliness, whatever we do in our practical life will have an influence on the word of God.

If these young sisters were not doing what Titus was taught that he should teach, and what the older sisters should bring before them, the word of God would be blasphemed, they would speak evil of the word of God.

[00:34:04] What we do, our practical behavior is very important, because it depends on that what other people think about God and his word.

They should do these things, they should live in this way, that the word of God be not blasphemed, that people do not speak evil of this word of God.

In our western societies, people are reading, fewer people are reading the Bible, if any.

The only Bible they read is your and my life, the life of the Christian. And the question is, is that something that brings them to read the Bible, or is it something that makes them to blaspheme the word of God?

Because our behavior is in a way that the word of God is not recommended by what we [00:35:02] do. Of course, there will always be in our life opposition, there will always be those that speak evil of Christians, there will always be opposition, but the question is, what is the reason for that? Are they criticizing us, or rebuking us because they want to reproach Christ, or because they can justly say, look at their lives and compare this with the word of God? This is nothing. If that is Christianity, I don't want to have anything to do with that. How poor that would be. And therefore the sisters were taught that they should, in their lives, live in a way that the word of God be not blasphemed.

Young men likewise exhort to be sober-minded.

Now he is speaking to the young men, and now Titus should be the one who was directly approaching [00:36:05] them. Young men likewise exhort to be sober-minded, to have this spiritual self-control.

As younger people, as younger men, they were always in danger in acting impulsively in some kind of things, and were not sober-minded, the self-control was missing.

I remember when I was younger, I knew everything, how it ought to be. When you get older, you get a bit more patient with the failures of your brothers, and once in the meeting where I was at that time,

they had a habit which I thought was unscriptural, when the money was collected after the morning meeting, at the end, some sisters starting to taking off their head coverings and putting away their hymn books and so on, and I was [00:37:03] quite angry about that, I said it's absolutely unscriptural what they are doing, and the next time, when this happened in a meeting, after this was done, I gave out a hymn. There was great confusion, everything had to be picked out again, but it didn't take long for me to realize that this was not the way to do these things, to help setting things right in such a way, and this was not sober-minded, this was some kind of youthful lust maybe to do something to get things right in my way, but this was not the thing how it ought to be done.

They should be sober-minded, they should have a self-control about their emotions, about what they were doing. In all things, showing thyself a pattern of good works.

When Titus was talking to the young man, Paul says, you should set yourself as a pattern [00:38:03] of good works, show them how they should do it. Paul could say, in Acts chapter 20, when he was taking, was saying his last words to the elders of Ephesus, he said to them, I have shown you.

He had not only taught them something, but he had shown them how they should behave, and so he says, Titus, if you exhort these young men to sober-mindedness, then yourself are the pattern, set thyself as a pattern of good works. In doctrine, showing uncorruptedness, uncorruptedness should they be in his teaching, in his doctrine.

Something which Paul mentions in 2 Corinthians 4 may show what he means, 2 Corinthians 4 [00:39:03] verse 2, Paul said, but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. No craftiness or deceit, anything, but no corruption in the way he was bringing the doctrine before the company.

Gravity, sincerity, it's always a danger when you are younger dealing with the word of God to do it in a light-hearted way, not in accordance with the seriousness of the scriptures. I'm not saying that we should talk in a way that nobody understands us, but we should be clear, but not in a way that is not in accordance with the fact that we are talking, that we are speaking about the word of God, not about some human kind of writings. [00:40:03] There should be gravity and sincerity in what he did.

Sound speech that cannot be condemned, sound speech.

Again, this healthy speech, this balanced speech he should have. The Lord Jesus, Paul said to the Colossians that their speech should be in grace, seasoned with salt.

He wanted to show them the right way to speak, sound speech, in grace, opening the heart, but also seasoned with salt to reach the conscience.

But to reach the conscience of somebody you must before open his heart by grace, otherwise he would not listen to you anyway, and so in the right manner, a sound speech. That cannot be condemned.

[00:41:02] The contrary part, it is called here, the unbelievers may be ashamed, having no evil thing to say of you.

They should speak in a way, he and the young man, should speak in a way that the world was ashamed, having no evil thing to say of you. They couldn't say anything against him, against the way he spoke and what he said. It's a bit like Daniel, when the enemies were trying to find something, and they said we cannot find anything in him. To accuse him, in all he does, in all what he says, in his job, in everything, it's alright. We must find something in his law, in his faith. If he can find something there, that's forbidden for him to do, and so they came to this idea of making a decree not to ask anything of any God, because they knew Daniel would not do this.

But his life was so that they were ashamed, they couldn't say anything against it. [00:42:01] And this is also in connection with the last verse of this chapter.

We have not read this, but I would like to comment on it in this connection. In chapter 2, he says in the last sentence to Titus, let no man despise thee. A similar sentence he uses to Timothy, let no man despise thee because of thy youth. When I was younger, I wondered why he was writing this to Titus or Timothy. He should have said this to the others, I thought, do not despise Titus or Timothy. What could he do if others were despising him or not?

But that's exactly what he's saying. He says to them, Titus or Timothy, live in a way, act in a way that nobody can justly put anything against thee or despise thee.

Of course, every servant of the Lord will find that there is criticism and opposition, [00:43:01] but that's not what he's talking about. He says, as far as you are concerned, live in a way, do thy service in a way that nobody can justly say, well, look at his life. It would be better if he shut his mouth. That's what Paul lays on the heart of Titus, to live in a way that was an example to others.

And then he closes his exhortation with speaking to the servants, exhort servants to be obedient unto their own masters, to please them well in all things, not answering again, not purloining, but showing all good fidelity. These servants he's speaking about were slaves, those in the most difficult situation you could think about. And he says, well, they should be obedient to their own masters.

They should not speak against them, not robbing their masters.

[00:44:03] Just think of a slave who was a rebellious character and who was even taking his things away from his master. Now he got saved and his life has changed.

He's no more speaking against, he's obedient, he's doing what he's told, and so on. What a testimony that would be for the Lord to see such a change in the life of those. And we know that among the early Christians, a lot of slaves were Christians. And there was a testimony going out from them, and some masters were obviously saved because of what they saw in the life of these slaves. But even if we are not slaves, most of us are in a kind of position where we have others above us and where we have to do things because that's what we are employed for. And so we should be obedient unto the masters, please them, not robbing their masters. [00:45:02] Well, it means, of course, that they were taking away material things, but we can rob our masters of anything, time, for example. Normally we are paid for that we work and not that we sit around and kill time. So as Christians, we should be doing that. When I was teaching in my job, of course, the students didn't like to do too many lessons. And so they said, well, can we not do something talking around and not doing the lesson today? I said, what shall I write down then in the book? Oh, they said, write down anything you like. That's what the others do. Oh, I said, maybe, but I'm a Christian. I said, what has that got to do with it? I

said, well, I'm paid for teaching you something and not for sitting around and talking and writing lies in the book. So we just go on with what I had in mind to do today. And, well, we had some interesting conversation afterwards about Christianity and about the [00:46:03] faith, but robbing their masters, we can do this, even if we are not taking away anything from them.

We should, as in our jobs, also live a life according to the word of God. And now, closing, Paul uses the opposite expression he had used by the women where he said the word of God be not blasphemed, here now he says it positively, that they may adorn the doctrine of God, our Savior, in all things.

Doing that, they would adorn the doctrine of God, our Savior. Those slaves who maybe thought, what can we do for the Lord? We can do nothing because we are slaves. We must do what our master tells us to do. We have no freedom to do anything. Paul says, if you live a Christian life, a life of testimony for your God, then you adorn the doctrine of God, our Savior, in all things, the truth which is according to godliness.

[00:47:05] That's what Paul wants to tell us through Titus, that our life, our daily things, our behavior as brothers or sisters, old or young, in our daily tasks has an influence on how the truth is accepted in the world, if it is blasphemed or if we may adorn the doctrine of God, our Savior, in all things. May the Lord help us that we all, in the different situations in which we are, may be a testimony for him and so adorn the teaching of our God and Savior.