

No. 95.

THE MESSAGE OF TITUS 2.

An Address by Mr. P. W. Heward,
At St. Mary Axe, London, E.C.
18th July, 1913.

OUTLINE:

1. The basis of loving obedience. (1:11)
2. A definite denial (v. 12).
3. One object, different spheres.
4. That blessed Hope.
5. Service in "That Day".

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Read Titus 2.

Now beloved friends, it is our desire to consider the message of Titus 2. I am sure that God's Holy Spirit will make it profitable to our hearts if we desire to live in accord with what God has set forth. First, we will consider "the basis of Loving Obedience". Says verse 1, But thou speak the things which befit the healthy teaching. Teaching and doctrine are words used for God's Truth in the singular: for man's errors in the plural. Never speak of the doctrines of God. Here we have the healthy teaching. It is God's teaching. God's doctrine, godly lives befit godly doctrine. Here then is a wonderful basis. Shall I say a logical basis? ay more, a guiding basis. In various ways, doctrine is the basis of practise. People say "deeds, no creeds", but it seems that this is one of the catch phrases which so often lead captive those who utter them. Never be the slave of your words, it is a most miserable and common slavery. We need to realize that. Creeds and deeds, I do not mean official creeds, because they are often strong enough to fetter a tender conscience; but not too strong to be broken by a seared conscience; but by creeds I mean beliefs, and deeds ~~spring~~ spring from the same life. If therefore our life is healthy it should show itself in right believing and in right actions. The healthy teaching is, however, mentioned first, not that we are to teach before we do, - we read of Ezra that when he came up to Jerusalem he came up as one with prepared heart, who by the Lord's grace determined to do and to teach, Ezra 7:10, and of a Greater than Ezra it is said, All that Jesus began to do and to

teach. Do, therefore before you make others le_arn, but learn yourself that you may do. Beyond the doctrinal basis of godly living in verse 1, we have the Divine basis in verse 11. The opening word of the verse links with that which has gone before. "FOR the grace of God appeared". Here is the argument for adorning the doctrine of God. The grace of God has appeared grace is training us, - the word is rendered "teaching" is linked with you must look back to the term "grace". The grace of God hath appeared teaching us. The grace of God is the basis of adorning the doctrine of God. The grace of God is a wondrous instructor. Grace never leads to lasciviousness, though it may be turned into lasciviousness. Grace is always the argument for holiness, holiness is always the expression of grace. Here then we have the wonderful basis, beloved friends, of this all round Christianity which is brought before us in Titus 2. I say Titus 2, not that I am peculiarly anxious to fall in with the chapter breaks. Chapter 1, is part of chapter 2, and so is chapter 3, for it is one book of the Holy Spirit's arranging. Indeed chapter 3 should be closely related with chapter 2. Its opening words fit in most appropriately as we can even see on the surface. All Scripture fits in, but some things we see more clearly and quickly. We cannot obey unless we have the Truth, we cannot obey unless we know grace. Our beloved Lord was full of grace and Truth; by Him and In Him may we obey.

Next we come to consider "A definite denial", for I want to pass over the earlier verses, only noticing that they mention aged men first, aged women next, young women next, young men last. The order is suggestive, evidently Titus like Timothy was among the younger men. It was to those he was to show himself a pattern of good works; he is particularly linked with them and they are put last, though in connection with the aged ones there is the usual order of brethren before the sisters. The aged women are thus brought close to the younger women by this plan, to show where their sphere of service is. Everything is marked out by God's Holy Spirit and in every connection we have the urging to be SOUND-minded, which has the thought of

a mind that fits in with salvation. Solemnity, moreover, is urged more than once. The word is rendered "grave" both in verses 2 and 7. It is deeply important that as children of God we should be sober-minded. You will notice that this expression "sober-minded" is, I think, the only one that is applied to all classes, and the stress is upon it. Furthermore, I want to pass very lightly over the reference to servants, although we have a beautiful simplicity to be pleasing even froward masters, not answering again, not purloining. The Holy Spirit does not here say, "not stealing", because it is taken for granted believers would not steal in an outward way, but it is easy to purloin if only in the matter of time.

Now we come to the last four or five ~~px~~ verses, and have in verse 12 a definite denial. "Teaching us" - or training us, - training us as children, for this belongs to those in God's family, "that denying (or more forcibly - having denied) the ungodliness, (or the irreverence)". A DEFINITE DENIAL, let me say again. Here we have the setting on one side anything of irreverence, a setting on one side anything that ignores the authority of our God. What is it to deny? Here is an interesting subject. Our beloved Lord said, that if anyone denied Him, He would deny them. In the later Epistles we have several references to denying. We read in the first chapter of this epistle, there are those who profess that they know God, but in works they deny Him. Denial is not always by the lip. Peter denied by the lips, but he denied before in action, when he sat with those who were against his Lord, and warmed himself. We may always be sure there is something wrong when we warm ourselves, - I mean when there is the tendency to look after self, even to please self and to forget our Lord. The denial mentioned in Titus 1:16 is therefore in works. In 2 Tim. 2 we read, "If we deny Him" (showing that it is possible for believers to deny their Lord), the added words are, "He also will deny us". "If we believe not", though professing believers, "He abideth faithful", and therefore must chasten and cause us to suffer loss, - "He cannot deny Himself". Then we read of some in 2 Tim. 3:5 who have a form of godliness but deny the power thereof.

Here again is a denial in action, and this is what we should expect to have its stress in Titus 2. To deny is to say No, but actions speak oft-times louder than words. We are to say "No" to irreverence. It is comparatively easy to say "No" in words, on certain occasions, but the Holy Spirit brings before us the thought that believers should be those who said a "no" to it, and thus are entirely separated from irreverence, whether on their own part, or irreverence of others. Nothing is more easily twisted than Scripture. Attractive are the word-plays that can be made from Scripture verses, and it is easy to amuse people, but we need to have a holy firmness in this matter, to deny irreverence, and to be shocked at prevailing and increasing irreverence. There is no grace needed more today, one might almost put it than the grace to be shocked. We get used to sin. It is important to FEEL horror at that which is against the Lord, but, of necessity, this passage goes much further. "Denying ungodliness". The same term used as that in Romans 4, God justifying the UNGODLY one, - a name for the sinner, in itself ~~an~~ utter wickedness and disregard of the Lord. We are to deny ungodliness in this sense. Every form of sin is to be loathsome to us. Oh how we fall short. Certain sins we detest, but to other sins our eyes have not been opened at least as widely as they should be. Denying ungodliness and worldly lusts. The word here used is not brought out by our English term "lusts", to deny lusts is a small thing, for the word "lusts" now in English means certain acts of manifest iniquity, if only in the mind. No one who had any claim to respectability would desire to be told that he had lusts. It is a term that we associate with very definite defiance of God's laws and arrangements. But the word here used is a much weaker word, and therefore a stronger word. To forbid "little sins" (as men say) is to give a much wider prohibition than to forbid manifestly "great sins," hence to forbid desires is more comprehensive than to forbid lusts, and the word here simply means desires. Worldly desires. The child of God has said NO to worldly desires. This comes immediately after the mention of servants, employees. The child

of God in his business is to say "no" to worldly desires. It is popular to succeed but the believer is not to aim at getting on in the world. Worldly desires are not only to be secondary, they are entirely unsatisfactory. A believer is not to be careless, but it is against God that he should spend his strength on the things of earth. He is not to have ambitions, - Oh, I should like to have this, and like to be that, and so forth; he has said NO to unworldly desires. It is equally the same with worldly desires of friendship, - worldly desires, habits, and customs, in the use of time, in the use of food, The world is always changing its standard, its habits, and its practices. The believer should never be changing his standard of aim. His object throughout life is to do all to the glory of God. He is to say "no" to worldly desires. We are not to be influenced by our surroundings, or rather we are to walk in the light and to be influenced by our spiritual surroundings. You follow what I mean. We are to make our spiritual sphere more important than our physical sphere, and therefore to be influenced by that and by Him Who dwells therein. Beloved friends, we need to emphasize this putting on one side of worldly desires. It is so easy to be worldly. I do not mean to have worldliness of action only. The believer is to cut deeper and to put aside worldly desires. It is a poor thing to put on one side earth's pleasures and to say "I suppose I MUST". It is a poor thing to give up things which grieve the Lord with a troubled face. We are to give up worldly desires cheerfully. Grace cuts at the root. God does not say that sin WILL be rejected, but shows rather our responsibility. We are to have denied, and denial implies an existence and I suppose it implies not only that these desires exist around us but in ourselves. But we are to have said "No" to them. There is to be no parleying with the wishes of the flesh. It is attractive to do as others do. We are afraid to be singular, to be thought peculiar, to hear the ridiculing words of those whom as to natural things we may respect. It is difficult to be looked "down upon", and to be esteemed partly mad for Christ's sake, but we are in better com-

pany than if we were esteemed wise in this age. The apostle was esteemed a madman, and one would rather be with Paul viewed as a madman than with those wise Corinthians. We are to put on one side worldly desires. We are not to want the world's banquets, the world's luxuries, the world's pleasures, the world's arrangements. All our time, all our strength, all our money belongs to the Lord. In one sense we can give nothing up, for we have nothing except that which we received; in another sense we are to give everything up, for we are not our own, we are to be those who use the world but not use it to the full, simply using the world as a sphere for witness, for going up and down in the name of the Lord, having our necessities, and thanking God for food and raiment, living to please Him, in the use of any time that is entrusted to our care; but not governed by the changing habits of a restless age. But the word "worldly" might also be rendered "adornment". "Having denied desires of adornment". The word is from the same root as the word before, "ADORN the doctrine of God our Saviour in all things" and I think this has a peculiar stress today. The believer should be one who has denied worldly adornment. Golden decorations are singularly unsatisfactory for a child of God. We are to wear clothes, not adornments, let us realize that we have clothes because Adam sinned, and while we have no robe of light as he had, it is befitting that we should avoid gaudiness. Fashions are always changing, worldly desires are often linked with desires of adornment, and though perhaps sisters in Christ have the greater difficulty in this matter because all trade seems determined to encourage the changing fashions of a changing world, - though perhaps they have a larger difficulty, and, alas do not stand their ground in the matter, brethren are not clear. A large number of believing men have never hardly thought over these matters, they think it matters very little if they wear gold or not, if their necktie is showy or not, they view these things as of light importance. Many believing men think it quite in keeping with their profession to decorate their persons with flowers, but beloved friends, we are to be

those who have denied desires of adornment. We only wear clothes because we must, through sin having taken away the first robe Adam had, and as our bodies have not yet received their spiritual robe, but are dead because of sin, we have to put clothes over them. Our soul has received its robe on already, - the righteousness of God by faith of Jesus Christ, - the body IS to be decorated with the Lord's white. His people will walk with Him in white for they are worthy, but the glory of the Lord's people for their bodies is future. At the present time they are to be those who are marked as strangers and pilgrims by the absence of decoration.

We come now to the other side of the subject. Having denied these things, we need to put something else in the place. The man who walks mournfully before the Lord in black is a miserable creature to meet. We want to have those who have put in something to take the place of giving up. In fact, if any say Oh must I give this up? you might almost advise them not to give that up, - not that you could advise them to retain it, however. The need is not for a change first in the "Must I give THIS up", but a change in the "I". Let the emphasized "I" become a different "I", and the "this" will soon become a different "THIS". It is of very little avail to deal with the "THIS" till you deal with the "I". The language "giving up" is not exactly clear. The Lord loveth a cheerful giver, and when we give up cheerfully we realize that something takes the place of what we had before. "We should live" says the apostle "soberly, (with a sound mind) and righteously, and godly." Two things are given up but three come to take their place. We always have the best of it. If we give up for the LORD we have a fulness, a sound mind. The expression "a sound mind" seems to be contrasted with the worldly desires. Instead of desires that please men we shall have desires that fit in with salvation. The word "righteously" brings before us a contrast with ungodliness but the word "godly" is more definite. The word "righteously" therefore seems to be the extra word, and it is the central word. We should live righteously in accord with the will of God,

and reverently. Ah, beloved friends how important that we should learn what it is so to have one object in life. We have different spheres, the earlier part of the chapter shows that. The young man cannot make himself a aged man. He is to be marked by the same gravity, but he is not always called to the same sphere of service. A brother cannot take the ~~your~~ place of a sister, nor a sister the place of a brother. Rivalry is iniquitous, fellowship is healthy. As soon as one is dissatisfied with his or her position there is really a dissatisfaction with God's providences. We should be thankful for everything, save our own ~~own~~ failures. Whatever comes to us is very little though various means may be used, indeed we have the prospect in view, that blessed hope, the happy hope. Those who are in Christ Jesus are not to be walking about this earth with faces that betoken remorse or natural gloom, we are to feel godly sorrow, of which the apostle speaks when he says "AS sorrowful", but we are to be always rejoicing", - always rejoicing in the things of the Lord.

It is therefore befitting we should have the happy hope, our happiness now in anticipation, as it is linked with the hope, if only in this life - we have hope in Christ, we are of all men most pitiable. But BEYOND this life we have hope in Christ. We give up earth's best because we have heaven's best, for we have Christ and moreover the meek shall inherit the earth, and God's freeholds are safer than men's. The happy hope. How happy should we be, how hopeful we should be. We should never be miserable, for though the weather and our feelings and our circumstances may be against us, all of them together are less than nothing and vanity compared with the grace of God that bringeth salvation. The worldling often depends for his joy on something outside himself, something of earth. If the encouragement to be happy is withdrawn, the happiness goes; the child of God depends for his happiness on that within, which is in living touch with a glorified Lord. Consequently though you may cut off all the food supplies from earth, you cannot cut off the food supplies by that hidden railway, therefore the be-

believer need never capitulate: he is always in the midst of a ruined world able to find grace to meet every need. How encouraging are the words:- The happy hope, and glorious appearing, or appearing of the glory, of our great God and Saviour Jesus Christ. His glory is now veiled, but it will appear; grace appeared, glory will appear; grace shone upon, glory will shine upon, for the Lord is a Sun and Shield, He will give grace and Glory. Grace first, glory afterwards. Christ came the first time to bring grace. "Grace and truth came by Jesus Christ". He will come the second time to bring glory, that bright hope. Oh that having said "No" to worldly desires we might find in us to say, "Yes, come Lord Jesus". The great "no" leads to the great "yes". The believers attitude is a denial to the flesh, but an "Amen" to the Lord, and beloved friends what does it matter giving up worldly desires if we have this blessed hope, for the Lord will then present us to Himself. He died to redeem us AWAY from all lawlessness that He might present us to Himself. Notice the two "Himselfs". He gave Himself: first coming. Purify to Himself: future coming. From lawlessness to Himself. The "froms" of Scripture are striking. "He shall save His people FROM ~~sin~~ their sins", The Blood of Jesus Christ ... cleanseth FROM every sin". "That He might redeem us FROM all lawlessness". "A people peculiar". The word "peculiar" means "being around". We are to be around the Lord then, it does not matter if we are without earthly advantages today, if Christ is our spiritual Center. He will be the Center then, let Him be the Center now. "Zealous of beautiful works" not only characterizes the present though it should do. In this context it specially refers to the future. He died that He might have a people around Him zealous of beautiful works. We shall do some beautiful works then and we shall be so zealous. The principle always holds good, only as we are around Him can we be rightly zealous. He died, not merely that we might be zealous of good works, but that we might be a people AROUND Him, and then ~~we~~ and thus zealous. Some are taken up with zealousness, and forget the being around Him. The Lord wishes that those whom He chose might be with Him, and

that He might send them forth. Around Him first, and sent forth next. The millennial kingdom is a time of rest, but it is also a time of activity, e.g. "Be thou over five cities". "Zealous of beautiful works", unstained by sin. So we have, beloved friends, the believer's prospect, as in 2 Tim. 2, If anyone have purged himself away from these he SHALL be a vessel unto honor, having been set apart and useful to the Master, and having been made ready with a view to every good work when the Master comes. The word "Master" is the word for absolute authority. Oh that we might, while realizing the gracious condescension of our beloved Lord also know what it is to enter into the meaning of the words of Psalm 45, "He is thy Lord, and worship thou Him".

Q. What was the age of Titus?

A. I think he was comparatively young because he was linked with the younger men, but I incline to suggest he was older than Timothy because it says, Let no man despise thee, and with Timothy, Let no man despise thy youth.

Q. Question as to Elihu and Job?

A. The arrangement was simply on the principle that "gift" takes precedence of other things. If the Lord gives a gift to anyone then this alters the position. It is not his glory but he is simply a representative. You might be a fair aged man, but here is a young man, almost a boy, we will say (I am speaking now as to earthly sphere) who comes with a message from a king, he naturally takes precedence of you because he has a special message. Therefore God can arrange as He pleases, He is sovereign. The natural arrangement is that older brethren have authority and it should be expected that they would grow in grace so as to be spiritually equipped for this, though I am not sure that natural age is the only thing that accounts. There is spiritual age. It is moreover, possible to be 20 years in Christ and be a baby still, sadly possible.

Q. Question about natural age.

A. I grant that every older brother ought to be able to exercise some helpful influence, part of that which the ancient elders exercised, but what believers ought to do and what they do do are sometimes contrasted. In days of weakness God steps in sovereignly and He can use young or old, individuals or numbers as He pleases. The elders did not have a gift in the special sense of a supernatural gift. Timothy and Titus, as far as we can see, had special gifts. Timothy is evidently viewed as an evangelist. Now gifts are direct representatives of a risen Christ, and therefore would naturally give a position of influence and authority in accord with the gift bestowed, and not in accord with the age, for the gift is supernatural.

Q. You make a distinction between arrangements in letters to Timothy and Titus, and on the other hand, 1 Cor. 14?

A. Undoubtedly. 1 Cor. 14 is composed of only gifted speakers. In the epistles to Timothy and Titus, the gifted brethren seem in a very small minority. I do not mean a small minority in the sense of a little less than the half, but in the sense of a very small company.

Q. Speaking of worldliness, have you any suggestion to make as to the attitude of the believer to the standard literature of the world. I do not mean current literature, standard literature, Shakespeare and so on?

A. I should regard a believer as very unwise if he spent his time and strength on Shakespeare or Tennyson.

Q. Is its educational value worth while?

A. I should say, by no means. I believe that God has arranged incidentally that our English Bible is a wonderful English classic, apart from anything else; and the moral effect of the reading of Tennyson is far more dangerous than any possible literary advantage.

Q. Do you make any distinction between classical authors, do you regard any as safe or desirable?

A. I could not urge any believer to read anything of classical authors for the advantage of style. It seems to me that the Holy Spirit once or twice refers to "your own poets" through Paul, but with no suggestions that he was reading them then. He recollected them doubtless from years before. Timothy is urged to give attention to THE reading, evidently the reading of Scripture, and the Scripture is able to make wise unto salvation. There is nothing in Scripture to approve of wider popular reading. Moreover, I must confess I have little sympathy with the present day idea of certain writers being regarded as classics. It seems to me that to go back to ancient languages, Greek and Latin authors steeped in idolatry, often full of immorality, their thoughts expressed vulgarly and filthily that parts have to be suppressed. Even parts of Shakespeare moreover, are left out. Facts of this nature do not incline one to expect that God wishes His children to feed in those spheres.

Q. It is not a difficulty to me now but the question has been solved in a very practical way. All that kind of thing has been crowded out of my life years ago.

A. I have not touched standard literature since I went through it in secular studies, and I should even go a step further now, I should say to believers who are training up children, and to any young men, avoid the secular studies even though the world demands them in connection with certain examinations. Lose the examinations rather than ~~the~~ lose the advantage of keeping to the things of God. We had better lose the world's imprimatur than lose the Lord's approval. Life is too short to waste one's time in the things that do not lead to the full knowledge of God and which have in so many cases led away.

Q. History, secular history, is a legitimate study for a believer?

A. Yes, I presume that if his object is to be acquainted with the hand of God; but few believers have time for much else than that which is directly connected with the Scriptures. I think the time-question solves a good many of those problems. History is a most dangerous thing from another standpoint. No man can write history without a bias, and a bias has a very harmful effect.
