

Practical Counsels of the NT Letters

Introduction

The N.T. letters, particularly from Paul, start addressing problems and doctrinal issues.

- Galatians 5:13 – 6:10
- Ephesians 4:17 – 6:20
- Philippians 2:1-16, 4:4-13
- Colossians 3:1 – 4:6
- IThessalonians 5:8 – 22
- IIThessalonians 3:6-15
- ITimothy
 - Borrowing from the ideals of elders and deacons, 3:1-13
 - Borrowing from the advice given to Timothy, the young evangelist, 4:12 – 5:3,8,
 - 6:1-11

However, the later part of each letter is typically devoted to practical exhortations, from which Christians can draw principles and application.

- IITimothy 2:4, 14-16, 22-26, 3:1-4, 10
- **Titus 2:1–13, 3:1-3, 8-11**
- James
- IPeter 2:11 3:17, 4:1-11, 5:5-7
- IIPeter 3:14
- Jude 17-23

Practical Counsels thru Titus

- Outline
 - 1.1 -4 Salutation
 - 1. 5- 9 Appointing elders
 - 1.10-2 .15 Set in order the things that are lacking .
 - 1.10-16 Dealing with the evil and ungodly
 - **2.1-15 Duties of different groups.**
 - **3.1-14 Exhortations**
 - 3. 15 Closing salutation
- Notes from Lowell Williams

Practical Counsels thru Titus

Titus 2:1-5 **1** But as for you, speak the things which are fitting for sound doctrine. **2** Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. **3** Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, **4** so that they may encourage the young women to love their husbands, to love their children, **5** *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored. (NASB)

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Sound doctrine, vs.1
 - sound - ὑγιαίνω, *hugiainô*, to be sound, healthy
 - doctrine - διδασκαλία, *didaskalia*, instruction (the function or the information)

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Older men, vs.2
 - Temperate : "sober, temperate, abstaining from wine."
(Thayer, p. 425)
 - "to be sober; to be calm and collected in spirit; to be temperate, dispassionate, circumspect."
 - Dignified, grave (ASV): "August , venerable, reverend; to be venerated for character, honorable" (Thayer, p.573)
 - Sound in faith, love, and perseverance (patience, ASV).
 - Patience: "steadfastness, constancy, endurance"
(Thayer, p.644)

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Older women, vs.3
 - Reverent in their behavior, demeanor (ASV)
 - Reverent: "Befitting men, places, actions or things to God; reverent" (Thayer, p.299)
 - Demeanor: "Demeanor, deportment, bearing" (Thayer, p.337)
 - "The movements of the body, the expression of the countenance, what is said, what is left unsaid. The whole habit and composition or structure of mind and body is to be what becomes a holy woman ." (Pulpit Commentary, p.24)

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Older women, vs.3 (cont.)
 - Not malicious gossips, slanderers (ASV): "Prone to slander, slanderous, accusing falsely, a calumniator, false accuser, slander."
 - This is the same word as devil (DIABALLOS)
 - "Not enslaved to much wine"
 - 1 Tim. 3.8, Ro. 6.16, II Pet. 2.19
 - "Teachers of that which is good."
 - All from one word in Greek and is defined by the following good things they are to teach the young women
 - Train: "correct , control, moderate" (Pulpit Comma p.24)

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Young women, vs.4-5
 - "Love their husbands." (PHILEO) -More passionate type of love.
 - Love their children. Same word for love as above.
 - Sensible, sober –minded (ASV): See v2
 - Pure, chaste (ASV): "pure, pure from carnality, chaste , modest, pure from every fault, immaculate." (Thayer, p.8)
 - Workers at: home : "caring for the house, working at home" (Thayer , p.442) See 1Tim.5.14 .

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Young women, vs.4-5 (cont.)
 - Kind: "Upright , honorable" (Thayer, p.2)
 - Being in subject to their own husbands .
 - being subject : " to arrange under, to subordinate; to subject , put in subjection , to subject one's self, to obey“ (I Pet.3.1, Eph.5.22, Col.3.18)
 - Telling their husbands what to do is not subjection!
 - That the word of God be not blasphemed.
 - Faithful discharge of family duties can lead people to: glorify God Mt.6.14) , while a neglect of these duties makes people blaspheme God's word (Ro. 2.24 , Ezk.36.20; I Tim.5.14, 6.1)

Practical Counsels thru Titus

Titus 2:5-10 **6** Likewise urge the young men to be sensible; **7** in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified, **8** sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us. **9** *Urge* bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, **10** not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect. (NASB)

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Young men, vs.6-8
 - Sensible, sober –minded (ASV): See v2,5
 - Showing yourself an example of good works
 - Not mere talk
 - In doctrine showing purity, incorruptness (ASV)
 - purity : " In corruptible :“ "Not to be influence by entreaties or bribes “

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Young men, vs.6-8
 - Dignified, gravity (ASV): See v2.
 - Sound speech that “is beyond reproach”, “cannot be condemned” (ASV)
 - Sound : "Healthy"
 - Condemned : "That cannot be condemned , not to be censured." (Thayer, p.21)
 - " the opponent will be put to shame"
 - Opponent: "Those who oppose or are set against"
 - Bad: "Evil, of no account, base" .

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Bondslaves, vs.9-14
 - Subject: See v5. Wife to husband .
 - Not argumentative, gainsaying (ASV): "To speak against, gainsay, contradict ; to oppose one's self to one , decline to obey him, declare one's self against him, refuse to have anything to do with him" (Thayer, p.50)
 - Not pilfering, purloining (ASV): "To set apart or separate for one's self, i.e ., to purloin , embezzle , withdraw covertly, and appropriate to one's own use ." (Thayer, p.429)

Practical Counsels thru Titus

Duties of different classes, 2.1-15

- Bondslaves, vs.9-10
- "That they may adorn the doctrine of God . . . "
 - Purpose of the faithful discharge of a servants duties. A life in which the gospel is displayed is the same as adorning the doctrine. (1Pet.2.12, 4.11)
 - Adorn comes from the word KOSMEO which means primarily to arrange or put "in order. Hence the world after being arranged and put in order by God is called the kosmos . Metaph. it means embellish with honor, gain honor." (Thayer, p.356)

Practical Counsels thru Titus

Titus 2:11-15 **11** For the grace of God has appeared, bringing salvation to all men, **12** instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, **13** looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, **14** who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. **15** These things speak and exhort and reprove with all authority. Let no one disregard you. (NASB)

Practical Counsels thru Titus

All (bondservants), vs.11-15

- Vs.11 - Grace of God: Unmerited favor of designing the whole plan & giving his Son to execute the plan
- **Grace** χάρις, *charis*, *grace*, *kindness*
 - *Thayer – that which affords joy, pleasure, delight, sweetness, charm, loveliness*
 - *Thayer - χαριτι – with grace, 2. good-will, loving-kindness, favor (2 Pet.III.18)*
 - *χαριν*
 - *Thayer – in favor of, for pleasure of*
 - *We receive strength by God's grace*
 - HEB 13:9, 4:16
- **appeared** : used concerning the sun in Lk.1.79, Act.27.20

Practical Counsels thru Titus

All (bondservants), vs.11-15

- Vs.11 - Bring salvation to all men : God's plan is of universal application
 - Jesus' sacrifice was of sufficient quantity and quality to save every sinner (Heb.2.9).
 - Though the price has been paid it will only benefit those who obey (Heb.5.9) .
 - God is not willing that any should perish (II Pet.3.9), but man will perish unless he repents (Lk.13.3) .

Practical Counsels thru Titus

All (bondservants), vs.11-15

- Vs.12 - Instructing us to
 - "Deny ungodliness and worldly desires"
 - One must destroy the evil before replacing it with good
 - Ungodliness is the whole attitude toward God which is not right
 - Worldly lust would refer to all desires of a worldly nature
 - Sensibly, soberly (ASV): See sober-minded, vv2,5,6
 - Righteously: When contrasted with godly as here, it refers to all the right acts in reference to man or moral, living the right kind of life .
 - Godly: Having the right attitude toward God

Practical Counsels thru Titus

All (bondservants), vs.11-15

- Vs.13-14 - "Looking for the blessed hope and appearing of the glory of the great God and of our Savior Jesus Christ"
 - Blessed hope is the thing hoped for, Ac.24.14, Gal.5.5, Ro.8.24-25, Col.1.5.
 - "Appearance of the glory ... " (Mt.16.27, Mk.8.38)

Practical Counsels thru Titus

All (bondservants), vs.11-15

- Vs.13-14 - "Looking for the blessed hope....."
 - A further description of Jesus Christ
 - Redeem: "To release by payment of a ransom" (Pulpit Comm, p.28) (Lk.24.21, IPet.1.18)
 - Lawless deed, iniquity (ASV): All matter of wickedness.
 - Purify: Ac.10.15, II Cor.8.1, Eph.5.26, Heb.9.14
 - Possession : A reserved portion or possession "that which is one 's own, belongs to one's possession" (Thayer, p.504)
 - Zealous: Describing the ones zealous for the law (Ac. 21.20; 22.3, ICor.14.12, Gal1.14) "to desire one earnestly, to strive after, busy one's self about" (Thayer, p.271)

Practical Counsels thru Titus

All (bondservants), vs.11-15

- Vs.15 - Conclusion
 - Speak: "To utter with words"
 - Exhort: "To address, speak to, admonish, exhort" (Thayer, p.482).
 - Reprove: "By conviction to bring to light, to expose" (Thayer, p.203)
 - Authority: "an injunction, mandate, command" (Thayer, p.244)
 - Disregard , despise (ASV): To consider well, examine and in this bad sense to despise, or think very badly of someone.

Practical Counsels thru Titus

Titus 3:1-7 **1** Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, **2** to malign no one, to be peaceable, gentle, showing every consideration for all men. **3** For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. **4** But when the kindness of God our Savior and *His* love for mankind appeared, **5** He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, **6** whom He poured out upon us richly through Jesus Christ our Savior, **7** so that being justified by His grace we would be made heirs according to *the* hope of eternal life. (NASB)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.1 - Relation to rulers of the land
 - “Remind them”: " to cause one to remember , bring to remembrance , recall to mind" (Thayer, p.644)
 - Subject to rulers , to authorities.
 - subjection : Same as servants to masters in 2.9 and wives to husbands in 2.5
 - To be obedient : " to obey a superior" (Pulpit Commentary, p.43.)
 - "To be ready unto every "good deed"
 - When any ruler demands anything contrary to God's will, the Christian is to refuse (Act.4.19, 5.29).
Compare Ro.13.1-7

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.2 - Relation toward all men :
 - “malign no one”, “speak evil of no man” (ASV) - Same as blaspheme .
 - “to be peaceable, gentle, showing every consideration for all men”
 - “be peaceable”, “not contentious” (ASV) : "Not to be withstood , invincible , more rarely abstain from fighting, in the N.T. twice metaph. not contentious: 1Tim.3.3, Titus 3.2" (Thayer, p.31)
 - Gentle : "seemly, suitable . 2. equitable , fair, mild, gentle." (Thayer, p.238)
 - 'Contentious indicates the internal disposition while gentle is the external act proceeding from it' Lange, p.19

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.2 - Relation toward all men :
 - Consideration, meekness (ASV) : "gentleness, mildness , meekness" (Thayer, p.535) .
- Vs.3 - Why Christians are to have gentle attitude
 - We also were once like the aliens
 - Foolish : "Not understanding, unwise , foolish" (Thayer, p.48) (Ro.1.14 ; Lk.24.25 , Gal.3.1 ,3; 1Tim.6.9)
 - Disobedient : See 1.3
 - Deceived : "To be led aside from the path of virtue , to go astray, sin" (Thayer, p.514)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.3 - Why Christians are to have gentle attitude
 - Once like the aliens (cont.)
 - Enslaved to various lusts and pleasures
 - Enslaved : being slaves (doulos)
 - Various : various or different kinds .
 - Lusts : Strong desire. Can be i n a good sense as in Lk.22.15, Phil.1.23, ITim.3.1 , but almost always used in a bad sense .
 - Pleasures : "Pleasure" (Thayer, p.276) . See also II Pet.2.13, Lk.8.14, Jas.4.1,3 .

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.3 - Why Christians are to have gentle attitude
 - Once enslaved - "Living in malice and envy, hateful, hating one another ."
 - Spending our life, living (ASV) : "to lead through, lead across, send across" (Thayer, p.135)
 - Malice : "Malignity, malice , ill-will , desire to injure" (Thayer, p.32)
 - Envy : "Chagrin, or discontent at the excellence or good fortune (of another); resentful begrudging ." (Webster, p.276)
 - Hateful : "Hated , detestable" (Thayer, p.591)
 - Hating : "To hate , pursue with hatred , destest " (Thayer, p.415)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.4-7 - How Christians are (were) saved.
 - Vs.4 - Kindness and love toward man appeared.
 - Kindness : "Of a gentle disposition , gracious . 2. "Manifesting kindness and gentleness ; kindly ; hence favorable ." (Webster p.81 (See benign)
 - Love toward man (ASV): "love of mankind , benevolence" (Thayer, p.653)
 - Appeared: See 2.11 .

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.4-7 - How Christians are (were) saved.
 - Vs.5 - "Not by works in righteousness, which we did ourselves."(ASV)
 - Saved: Not because of our works but in spite of our works
 - "But according to His mercy"
 - Mercy : "Kindness or good will towards the miserable and afflicted, joined with a desire to help them" (Thayer, p.203)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.4-7 - How Christians are (were) saved.
 - Vs.5 - " by the washing of regeneration and renewing by the Holy Spirit "
 - Washing: "A bathing, bath; used in the N.T . and in Eccles. Writings of baptism" (Thayer, p.382)
 - Only used two times in N.T. and both in the same sense . (Eph.5.26; Tit.3.5). In Eph.5.26, the element is named, namely water.
 - Regeneration : "New birth, reproduction, renewal, re-creation." (Thayer, p.474)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.4-7 - How Christians are (were) saved.
 - Vs.5 - " by the washing of regeneration and renewing by the Holy Spirit "
 - Renewing: "A renewal , renovation, complete change for the better“ (Thayer, p.38)
 - Ro.12.2, IICor.4.16, Col.3.10, IICor.5.17, Gal.6.15
Ro.6.4, 8.6, Eph. 4.22-24 .

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.4-7 - How Christians are (were) saved.
 - Vs.5 - "washing of regeneration and renewing by the Holy Spirit"
 - This passage is a parallel to Jn.3.5. They both attribute the state of the saved to baptism plus the Spirit. The begetting power lies in the Spirit and the begetting instrument of the Spirit is the gospel (ICor.4.15, I Pet.1.23). God 's word is delivered by the Spirit (Jn.16.13-15, ICor.2.10-13) and the Spirit is active and operates through that word (Jn.6.63, Eph.6.17, Heb.4.12)
 - The water provides the birth of the newly begotten creature. It brings him forth into a new relationship or sphere (Gal.3.17, Rom.6.3-5). He is a new creature (IICor.5.17) and is the product of God (Eph.2.10)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.4-7 - How Christians are (were) saved.
 - Vs.5 - "washing of regeneration and renewing by the Holy Spirit"
 - "Which he poured out upon us richly . . . "
 - Which refers to the Holy Spirit just mentioned and this is a further explanation of the "renewing." It justifies and makes us heirs .
 - Justified: To declare guiltless or pronounce acceptable .
 - Heirs: "one who receives his allotted possession by right of sonship" (Thayer, p.349)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.4-7 - How Christians are (were) saved.
 - Vs.6-7 - "Which he poured out upon us richly . . . "
 - Which refers to the Holy Spirit just mentioned and this is a further explanation of the "renewing."
 - Justified: To declare guiltless or pronounce acceptable .
 - Heirs: "one who receives his allotted possession by right of sonship" (Thayer, p. 349)

Practical Counsels thru Titus

Titus 3:8-11 **8** This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. **9** But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. **10** Reject a factious man after a first and second warning, **11** knowing that such a man is perverted and is sinning, being self-condemned.
(NASB)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.8 - "Faithful is the saying"
 - Referring to the things spoken of in vs.4-7.
 - Confidently affirm: "To affirm strongly, assert confidently ." (Thayer, p.135)
 - Purpose of this strong, confident preaching on vs.4-7 is to produce good works in the believers (c f . Eph.2.10)
 - Be careful: "To give thought, about a thing. To be careful or anxious about it." (Pulpit Commentary, p.45)
 - Maintain : "to undertake, carry on, maintain." (Pulpit Commentary, p.45)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Vs.8 - "Faithful is the saying"
 - These things (good works, practical godliness) are profitable to all men.
 - Good and profitable in contradistinction to what follows which is unprofitable and vain (v9)
 - Good : Excellent in its nature and character .
(Thayer, p.322)
 - Profitable : "To assist, be useful, advantageous ,
profit" (Thayer, p.683)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Things to avoid vs.9-11 .
 - Avoid, shun (ASV) : "To turn one's self around for the purpose of avoiding something, - - hence to avoid, shun" (Thayer, p.503)
 - Foolish : Empty, useless questions without forethought (II Tim.2.2 3) (Thayer, p.420)
 - Controversies, questionings (ASV): "Questionings to which no answer can be given, which are not worth answering" (Exp. Grk N.T., p.93)
 - Genealogies : See note on I Tim.1.4
 - Strife : "Contention , strife , wrongdoing" (Thayer, p.249)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Things to avoid vs.9-11 .
 - Disputes about the law:
 - Disputes, fights (ASV) : "Strife, contention, a quarrel" (Thayer, p.394) (II Cor.7.5, II Tim.2.23, Jas.4.1.)
 - About the law: "Pertaining to law"
 - Unprofitable : "Unprofitable, useless " (Thayer, p.52)
Opposite to that profitableness of v8.
 - Worthless, vain (ASV): "devoid of force, truth, success , result, useless, to no purpose" (Thayer, p.393)

Practical Counsels thru Titus

GENERAL EXHORTATIONS 3:1-14

- Things to avoid vs.9-11 .
 - Factious: "Schismatic , factions " (Thayer, p.16)
"Whoever by his own forwardness, breaks up the unity of the church" (Lange, p.21)
 - Warning, admonition (ASV) : A warning or exhortation
 - Pervert: "1. To turn or twist out, tear up, 2. to turn inside out, invert , to change for the worse, pervert, corrupt " (Thayer, p.199)
 - Reject: "Shun or avoid" (Thayer , p . 482)
 - Self -condemned : An emphatic' form of self -condemnation.