

TITUS - CHAPTER 1 & 2

God all quickly know his position and can compare it with that of the false teachers.

In developing a strong church Paul indicates there is a need for a strong eldership. These are not "figurehead" men. They have astounding responsibilities.

The need for these strong men is to counteract the incorrect teaching within the church.

As Paul concludes the chapter he gives a graphic description of those in opposition to the truth.

Our challenge is to give our talents in service to God that He will be able to work through us to redeem and conserve mankind.

SECTION III. CHRISTIAN CHARACTER IN ACTION. 2:1-15.

I. A definite stand for righteousness. v. 1.

- A. "The care of the congregation in its eldership and faith, was the subject of chapter one. The care of the individual members of the church, is the subject of chapter two." Don DeWalt on Titus, p. 154.
 - B. In the beginning of chapter two Paul shows the contrast of Titus' teaching as compared with the false teachers as recorded in chapter one.
 - C. Paul states that Titus is to concern himself with that which will bring healthful teaching to those who listen.
 1. The responsibility is to help, not hinder, those with whom he comes in contact.
 2. The opposite of sound doctrine is, of course, an unbalanced mind and life.
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3. As a psychologist in Iowa said, "A man with-

out Christ is not a complete man."

4. It is the evangelist's ministry to provide teaching from God that will bring union between man and Christ, thus a complete man!

D. Other Scriptures for consideration concerning the Family of God:

1. Col. 3:18-4:1.
2. Eph. 5:22-6:9.
3. I Tim. 5:1-6:2.

II. Titus is told what to emphasize that Christ may be viewed in the members of the church. vs. 2-10.

A. Concerning the older men, they are to : v. 2.

1. Be temperate (νεφελιος).

- a. To be sober, as opposed to intoxication.
- b. They are to realize the futility of following self-indulgence.
- c. They are to be taught to curb these great temptations by understanding the Word and will of God.

2. Be grave. σεμνος -

- a. "The word we want is one in which the sense of gravity and dignity are combined. The word points to seriousness of purpose and to self-respect in conduct." Vine, p. 173.
- b. A man of dignity.
- c. One who handles great things in a spirit befitting the occasion.

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3. Sober-minded. σωφρων
 - a. "Sound mind--have self-control." Vine, p. 44.
 - b. An individual who is in control of all his passions and therefore is a great example to others.
4. They are to possess the above qualities that the following qualities will shine forth from their lives.
 - a. Sound in the faith--demonstrates their relationship with God.
 - b. In love--to all those about them.
 - c. In patience--to be able to handle all the difficulties, trials and persecutions that will surround them as Christians.
5. It is not the elders and deacons only who have high standards. Indeed, the congregation is blessed to have such men from which to select elders and deacons.

B. Concerning the Aged Women--v. 3.

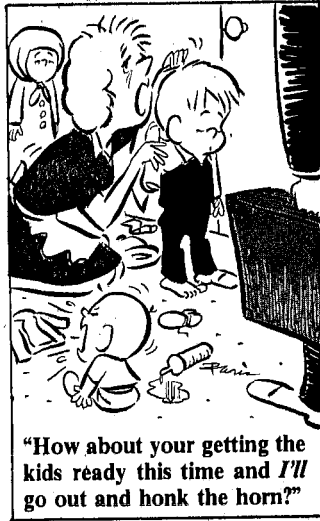
1. These ladies have a great potential for service in God's Family.
2. Without grandmothers to teach and to love in their own special way the family life would be very different.
3. They are not to be slanderers--
 - a. This is the opposite of righteous!
 - b. One cannot cannot proclaim the goodness of God and at the same time ruin the character of anyone!

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4. They are not to be addicted to wine.

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- a. Their lives are to be filled with the Spirit, not wine.
 - b. Suffering and loneliness are great enemies of these ladies. Let each of us see that they do not fall victim to either because of our lack of attention.
5. They are to be teachers of good, positive in attitude. In the following verses we will see some good things they can teach.
- C. Concerning the Younger Women. verses 4-5.
1. There is a unity of life declared here, that which the aged women can offer and that which the younger ladies need. By working together they will accomplish great things for God!
 2. They are to teach the younger women:
 - a. How to love their husbands! v. 4.
 1. This is necessary in all cultures.
 2. Love grows continually as each person progresses through life. If the proper aspect of love is not developed problems arise.
 - b. To love their child!
 1. "What a stupid statement," one might say. But think for a while. How many mothers have felt guilty because of the way they reacted to their children?
 2. Yes, a gracious, loving "grandmother" blesses a young family's home and marriage more than can be measured.

3.



- c. To be soberminded - "self-control".
- d. Chaste - in word and in deed.
- e. Workers at home - Barclay, p. 250:

"In this passage there is both something that is temporary and something that is permanent.

In the ancient Greek world the respectable woman lived a completely secluded life. In the house she had her own quarters and seldom left them, not even to sit at meals with the menfolk of the family; and into them came no man except her husband. She never attended any public assemblies or meetings; she seldom appeared on the streets, and, when she did, she never did alone. In fact it has been said that there was no honourable way in which a Greek woman could make a living. No trade or profession was open to her; and if she tried to earn a living, she was driven to prostitution. If the women of the ancient Church had

suddenly burst every limitation which the centuries had imposed upon them, the only result would have been to bring discredit on the Church and cause people to say that Christianity corrupted womanhood. The life laid down here seems narrow and circumscribed, but it is to be read against its background. In that sense this passage is temporary.

But there is also a sense in which it is permanent. It is the simple fact that there is no greater task, responsibility and privilege in this world than to make a home. It may well be that when women are involved in the hundred and one wearing duties which children and a home bring with them, they may say: "If only I could be done with all this, so that I could live a truly religious life." There is in fact nowhere where a truly religious life can better be lived than within the home.

In the last analysis there can be no greater career than that of homemaking. Many a man, who has set his mark upon the world, has been enabled to do so simply because someone at home loved him and tended him."

Also see Prov. 31:10-31.

- f. Kind, gentle, loving, caring.
- g. Submission to husband.
 - 1. As she is to be in submission the husband has a great responsibility.
 - 2. I Peter 3:7 - As Robertson states, "With an intelligent recognition of the nature of the marriage relation." p. 110, Vol. VI.
- 3. The purpose for such instruction is given in verse 5.

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- a. That the name of God be not ridiculed by any.
 - b. This ministry of the aged women, and the objective of the younger women is very serious.
 - c. The eternal destiny of countless souls is being decided by the action of the women of the church!
4. QUESTION! Why did not Paul tell Titus to do this teaching? He is the Evangelist.
- a. How could a husband know how to teach his wife to love him? It is sad to say, but too often true, that many men assume that the care and nurture of love ends after the courtship.
 - b. What could the busy husband teach the weary wife about raising children she does not already know?
 - c. The aged women were the ones capable by experience and therefore could do far more than any man in this area. The way of God is always best!

D. Concerning The Younger Men. v. 6-8.

1. They, too, are encouraged to be sober-minded. In other words, they are to be sensible in everything they do. v. 6.
2. When they so conduct themselves the people around them will notice their Christian maturity.
3. Note the things in which they are to be sensible: v. 7.
 - a. Example of good works.

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1. The young men were to set the stan-

dard of good deeds.

2. I Thess. 5:15 "See that none render unto anyone evil for evil; but always follow after that which is good, one toward another, and toward all."
3. II Thess. 3:13 "But ye, brethren, be not weary in well-doing."

b. Uncorrupt doctrine.

1. Teaching content without it being infected with lies and distortions.
2. It must be the courageous, well balanced presentation of the Gospel Truth.

c. Gravity.

1. As the message is pure the messenger is to be one of dignity.
2. Not one of gloomy countenance. There is no need for "Missouri mule Christians".
 - a. A little boy was vacationing on his grandfather's farm one summer and got into trouble. His grandfather, who was a Christian corrected him very sternly. Feeling quite unhappy the lad walked to the corral behind the barn and began to pet his grandfather's mule. Suddenly he stopped, looked at the mule and exclaimed, "Jack, you would make the best Christian in the world because you have the longest face I have ever seen."
3. One who realizes the import of the mission and personal responsibility.

4. One who realizes the seriousness of his mission for Christ.
- d. Sound speech that cannot be condemned.
 1. There must be a consistency of the speech in the assembly and in the daily work.
 2. The Christian is one whose speech gives no reason for shame.
 3. He is to have a healthy speech by which he can influence the unbeliever for God.
- e. The young men are to live such Christ-like lives that anyone starting false statements to shame the Christian will be shamed by the rumors of their own making! They will be:
 1. Unable to find any evil thing to discuss.
 2. Compare I Tim. 4:12.

E. Concerning Slaves. vs. 9-10.

1. These slaves most certainly are members of the Church the same as are the afore stated individuals.
2. The opportunities for glory as a slave are very few indeed. Here we have the setting of a great opportunity to bring glory to God.
 - a. They are to accept the position of subjection willingly.
 - b. The work they accomplish is to please the master. The Christian slave would want to do his best.

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3. To reject the authority of the human master and to steal from him were two very real temptations of each slave.
4. It would be easy for the Christian slave to regard the authority of an unbelieving master as not binding on him. However, if the slave conducted himself as the master wished without debating the issue, the master would have an opportunity to see Christianity at work.
5. Slaves were in many places of responsibility. If a Christian slave were to steal from his master the witness for Christ would be turned to destruction to Christ. v. 10.
6. The Christian slave was to be the most trusted slave to be found anywhere. The reason being that their life, lived under stress, would bring great praise for practical Christianity, God and Christ.
7. "Paul does not discuss who is right. He points out what is right." DeWelt, p. 162.

III. The Motivations For Each Member of God's Family to Live for Him. vs. 11-15.

- A. The grace of God is the first motivator. v. 11.
 1. Romans 2:4 "Or despisest thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?"
 2. God's grace came into the world in the form of His Son, Jesus Christ, our Savior.
 - a. John 1:1-14.
 - b. Acts 4:12 "And in none other is there salvation: for neither is there any

other name under heaven, that is given among men, wherein we must be saved."

3. Christ came into the world instructing us to: v. 12.

a. Deny ungodliness -

1. That which is empty of God's character and goodness.

2. We are taught to avoid such ungodliness, if we do not we suffer chastisement.

b. Worldly lusts. See Romans 1:18-32.

1. Complete self-indulgence in all things.

2. We are to control our lives, not let them control us!

c. We are to live...

1. Soberly - sound-minded - notice how often this word is used in this small letter!

2. Righteously - just - without prejudice or partiality.

3. Godly - The characteristics of God.

d. We are to so conduct ourselves in this world.

1. Many people do not believe the Christian life can be lived on earth.

2. This verse (also Romans 12:1-2 & others), state that it is not only possible, but is expected of each Christian.

B. The Appearing of The Lord is Another Motivat-

ing Factor For Each Christian. v. 13.

1. This appearing is a blessed hope - literally, from here through the rest of eternity with the Lord.
 2. This appearing will demonstrate the glory of God and Christ.
 - a. This appearing of Christ will clearly fulfill all God has promised and completely silence His critics.
 - b. Christ will be glorified because it was His atoning death and resurrection that made heaven possible for us.
 1. This He did that all our sins could be removed.
 2. His ransom has redeemed for Him a particular people for His own possession - Compare I Cor. 6:19, 20.
 3. Not only are we to be His cleansed people, we are to be eager in accomplishing good things.
 4. I cannot but think that the total being of each Christian will be more than eager to do anything asked him by the King of Kings!
 - C. These two motivating factors clearly state that no evangelist should ever resort to manipulation to accomplish a task. The sound, firm, instruction, coupled with the motivation found in this chapter will move men and women for God or nothing will!
- IV. A Direct Charge to Titus Regarding His Responsibilities As A Member of the Family of God. v. 15.
- A. We have noticed, in this chapter, that each member is to assume certain responsibilities

for definite reasons.

- B. Here Titus is challenged. He is not to expect results from others only. He is to respond.
- C. "Here Paul succinctly lays before Titus the threefold task of the Christian preacher, teacher, and leader.

1. It is a task of Proclamation.

There is a message to be proclaimed. There are some things about which argument is not possible and on which discussion is not relevant. There are times when he must say: "Thus saith the Lord".

2. It is a task of encouragement.

Any preacher who reduces his audience to bleak despair has failed in his task. Men must be convicted of their sin, not that they may feel that their case is hopeless, but that they may be led to the grace which is greater than all their sin.

3. It is a task of conviction.

The eyes of the sinner must be opened to his sin; the mind of the misguided must be led to realize its mistake; the heart of the heedless must be stabbed awake. The Christian message is no opiate to send men to sleep; it is rather the blinding light which shows men themselves as they are and God as He is." Barclay on Titus, p. 258.

- D. Paul Concludes His Encouragement To Titus By Saying - "Don't let anyone 'think-down' on you." Compare I Tim. 4:12.

CONCLUSION:

Christ's Church is just like a family; many membered. And, just like a family, each member has a definite responsibility. Paul names the members - aged men and women, younger men and women, and slaves. Each member having unique ministries. Paul spends more time with the women than any of the rest. Why? Because if there is failure here, in child-rearing, compatibility with the husband, caring for the home and self, then all the other areas discussed in this chapter will be a failure!

As responsibilities are stated, so are the motivations for accepting responsibility. God's grace and Christ's return are causes enough to stir every member of the Family of God into excited action.

As the chapter closes Paul encourages and reminds Titus that he has personal responsibilities other than that of a young man. He has the responsibilities of an evangelist.

May each one of us carefully and honestly accept God's mission for us and serve to the best of our abilities, giving God the glory for all things.

SECTION IV. HOW THE CHRISTIAN IS TO LIVE IN SOCIETY.
3:1-15.

- I. Characteristics that will bring glory to the Father and the Lord.
 - A. Christians are to be willing to obey the government.
 - B. The subject of the first chapter is the care of the congregation. In chapter two the subject is on the individual Christian learning to live in the family of God. In chapter three Paul instructs Titus to remind the Christians how to conduct themselves in their society.
 - C. There are seven areas of obedience. v. 1 & 2.