

Lesson Eight

PRACTICE CHRISTIANITY IN THE HOME!

Titus 2:1-15

THE WAYS TO SHOW CHRISTIANITY AT HOME

SECTION ONE Titus 2:1-10

2 But as for you, teach what befits sound doctrine. 2 Bid the older men be temperate, serious, sensible, sound in faith, in love, and in steadfastness. 3 Bid the older women likewise to be reverent in behavior, not to be slanderers or slaves to drink; they are to teach what is good, 4 and so train the young women to love their husbands and children, 5 to be sensible, chaste, domestic, kind, and submissive to their husbands, that the word of God may not be discredited. 6 Likewise urge the younger men to control themselves. 7 Show yourself in all respects a model of good deeds, and in your teaching show integrity, gravity, 8 and sound speech that cannot be censured, so that an opponent may be put to shame, having nothing evil to say of us. 9 Bid slaves to be submissive to their masters and to give satisfaction in every respect; they are not to be refractory, 10 nor to pilfer, but to show entire and true fidelity, so that in everything they may adorn the doctrine of God our Savior.

Chapter one deals with the church as a whole including leadership positions and teaching roles. This chapter focuses upon specific applications of Christianity in personal relationships. Five groups are mentioned — old men, old women, young married women, young men, slaves. Compare I Tim. 5:1, 2; 6:2 for same basic groupings and teachings.

V. 1 Paul again mentions "healthy" teaching (see comments, I, 6:3) and explains what he means in the specific commands that follow.

V. 2 Timothy was told to speak to old men as fathers indicating they were considerably older than he. Titus is not given this caution suggesting he is closer to their age. Some see these commands covering three areas: (1) Faith toward God; (2) Love toward others; (3) Steadfast patience toward self and life's trials. These same words are found in qualifications for bishops. **Temperate**, moderate in all things including the temptation to lose patience with the younger and become exasperated (I, 3:2, 11). **Serious**, dignified behavior that commands respect (I, 3:5, 8, 11); **sensible**, self-controlled behavior that comes with the passing of years (I, 3:2). These climax in a **sound faith** which manifests in **love** to others and patient **steadfastness** amid life's storms.

V. 3 Older women are to show a dignified **reverence**. Cretan older women, often being alone and perhaps in poor health, had evidently found solace in wine rather than in worship (1:12). Drinking and **slandering** or gossiping about others go hand in hand.

V. 4, 5 Neither Timothy nor Titus, able though they were, were qualified to teach "Christian home ec" to these younger women. Older ladies who had proved by experience their knowledge would be well-fitted for such a task. Too often older women grump about how the younger are "going to the dogs" when they should be taking these "young pups" in hand and tactfully guiding them into a fulfilled life.

The areas of education center about her love for home, husband, and children. A godly woman's attitude permeates the home like aromatic perfume. Character is shaped in the home and shown elsewhere. As Paul has more to say to this group than any of the others, is he suggesting home training as the key to community problems?

V. 6 Only one command is directed to young men — self control! This concept dominates this section appearing in verses 2, 4, 5, 6, 12. Trench once defined this word as "that habitual inner government with its constant reign on all the passions and desires which would hinder . . . temptation . . . from arising. . . ."

V. 7 Controlled behavior is better caught than taught, and both helpers of Paul are used to live the example (I, 4:12). All of us imitate, sometimes unconsciously, those whom we admire. Paul often uses his life as an example to others (Phil. 3:17; I Cor. 4:16; 11:1) Too many carelessly destroy in action what they so strongly proclaim in word.

THIRTEEN LESSONS ON I, II TIMOTHY & TITUS

Hypocrites produce more unbelief than all the athiests in the world.

V. 8 Paul now supplies the reason why we must guard our lives. Even idle or off-hand remarks are judged by others and ultimately by God (Mt. 12:34-37). We should so live that we could sell our parrot to the town gossip and still sleep at night.

Vs. 9, 10 Paul gives attention to the last group. See comments on I Tim. 6:1, 2. Slaves easily became resentful of their station in life and would **answer back** to masters. Since they received no pay, one of the few ways they could accumulate anything was to **pilfer** it from the master's chambers. They are to live as Christians for the same reason given Titus in verse 8. **Adorn** often refers to the setting of a jewel in a ring. We provide the setting for the Pearl of Great Price. Our lives dull His luster or make Him sparkle and shine. The harsher life's circumstance, the more opportunity to make Christ's glory more vivid by a surrendered spirit. Slaves were often the ones who taught the children and shaped the character of tomorrow's world by the thoughts they placed in those growing minds. Origen, an early church writer, noted that it was not uncommon for whole families to be converted to Christianity through the instrumentality of slaves.

DISCUSSION STARTERS:

1. Compare the commands given Timothy (I, 5:1, 2; 6:1, 2) with these and note the differences. Why the different advice?
2. What are the special temptations of each of the five groups in this chapter?
3. Does a wife working outside the home violate Paul's instructions in 2:4, 5?
4. Why do actions shout louder than words?
5. What actions or attitudes can you show in your daily life to "adorn" the doctrine?

THE REASONS FOR SHOWING CHRISTIANITY

SECTION TWO 2:11-15

11 For the grace of God has appeared for the salvation of all men, 12 training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, 13 awaiting our blessed hope, the appearing of the glory of our great God and

Savior Jesus Christ, 14 who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.

15 Declare these things; exhort and reprove with all authority. Let no one disregard you.

Paul, as usual, looks in two directions in appealing for Christian action. He looks back to Christ's first coming as He redeemed us by His grace (11, 12, 14), and then looks forward to His second coming to usher us into His presence (13). Notice the negative aspect of things to be given up (12a, 14a) and the positive aspect of things to be accepted (12b, 14b).

V. 11 God's love and mercy are for all men (I, 2:4-6) although not all accept. God's nature is completely shown in Christ beginning with the humble birth in Bethlehem and climaxing with the sacrifice of love on Calvary.

V. 12 Too many want only to avoid punishment for sin, but God does not save us *in* our sins, but *from* our sins. With God's grace in our hearts, we can turn away from evil. God instructs us through teaching (Acts 22:3), chastening (Heb. 12:6-11), godly sorrow (II Cor. 7:10), and a myriad of other ways. God's grace does not instantly transport us into mature Christians but initiates the transforming process of growth (Heb. 5:8-14). Please don't think you are "more saved" thirty years after baptism than in that hour, any more than you are "more alive" as an adult than as a baby; hopefully, you are more mature and better able to serve than when recently born.

The **temperate** or self-disciplined life relates to ourselves; **justly**, as we deal fairly with others; **piously**, as we look humbly to God.

V. 13 The second coming permeates all N.T. hope and thought. Read Romans 8:18-25 to glimpse this joyous spirit. Some controversy exists as to whether Paul is referring to two (Father and Son) or one (Jesus called both God and Savior). Older commentators prefer the former while moderns prefer the latter. Either position can be defended from other Scriptures so the question is academic.

V. 14 Paul always emphasizes that our salvation is tied to the atonement, the doctrine that Christ's crucifixion somehow frees us from sin and guilt. Sometimes it is seen as a sacrifice with Christ as the Scapegoat or Lamb (I Pet. 1:18, 19); or as a war with Christ the Mighty Warrior Who has defeated the devil and his power (Rom. 6:16; I Cor. 15:54-57); or as a ransom paid to a captor (I Cor. 6:20); or as a Representative Victim Who symbolizes all mankind (Rom. 5:12-21; II Cor. 5:21). Each of these views reveal a different aspect of this multi-faceted, climatic act of God.

THIRTEEN LESSONS ON I, II TIMOTHY & TITUS

His redemption embodies a two-fold purpose, one negative and one positive. Negatively, we are redeemed from **iniquity** (lit., “lawlessness”), any form of disobedience to God’s law; positively, we are cleansed or **purified** so that we might handle holy things as priests of God (I Pet. 2:5).

A people of His own is often translated “peculiar” or “set apart” people. This word is also used in I Pet. 2:9 and Eph. 1:14, and the same idea is expressed in “saint” or “holy,” someone or something set apart for God’s use. All Christians are saints, holy, priests, God’s people, etc.; it is a shame some have separated these words from their proper use and apply them only to certain “super” Christians.

V. 15 Titus is to **declare, exhort, and reprove**. Note the progression. Some only need to be shown God’s will and they respond. Others need urging. Some need a strong verbal shove. Whatever the form, Titus is to take care lest any **disregard** him (lit., “think around”) and his message. Some translate this “despise” as I Tim. 4:12, but this is a different word. Titus was to be a roadblock making people stop and listen. Too often we are so timid and tactful in our preaching that our message is ignored. The world makes certain we hear its message. Everyone knows the magic qualities of the latest toothpaste or deodorant—how can one ignore that message? Should we be less insistent with a message that eternally matters?

DISCUSSION STARTERS:

1. What is God’s grace? Does it motivate you?
2. When will Jesus come? Should this expectation influence present actions?
3. How wise is it to try and pinpoint the date of His coming? (Mt. 24:36-44)
4. How many blessings can you name that come to you because you are God’s?
5. Are we too timid with our message? Suggest ways to be more forceful without violating tact and courtesy.