

THE GOSPEL OF CHRIST

SPREADING THE SOUL-SAVING MESSAGE OF JESUS

TITUS LESSON 2 (Chapter 2)

Introduction by narrator accompanied by a cappella singing:

THE GOSPEL OF CHRIST. Spreading the soul-saving message of Jesus. And now, Timothy Sparks and Ben Bailey.

Timothy Sparks:

“But as for you, speak the things which are proper for sound doctrine” (Tit. 2:1). I’m Timothy Sparks.

Ben Bailey:

And I’m Ben Bailey. Welcome to our study of the Book of Titus. Today’s lesson is being brought to you by members of the churches of Christ in your area. They would be happy to sit down and study the Bible with you, or to have you drop in and visit them in their worship services at any time. They want to be a help in any way they can as you make your spiritual journey. We, too, would like to be of help. We are offering a free CD or DVD of today’s lesson, or any of our other lessons. If you would like to have a copy of any of these, if you will log on to our website at www.thegospelofchrist.com and fill out the request form you’ll find there, we will be glad to send what you need. We want to help you in any way possible in your study of the Word of God. If you would like to have a Bible correspondence course, we make those available as well. It’s a course that you receive in the mail, study on your own time, and return to us for grading. At the end of the course, you will receive a certificate of completion. If you think that might be something in which you would be interested, please contact us.

Titus 2 begins with the idea that the Word of God must be preached in sound doctrine, and we must hold fast to the Bible. Titus 2 talks to us about “living up to our faith” in the home and at work.

Timothy Sparks:

Paul begins this section of the Book of Titus by explaining that there are certain roles that must be observed for proper living. Paul first tells Titus, “But as for you, speak the things which are proper for sound doctrine” (Tit. 2:1). Titus is to explain to other Christians their particular roles in their age groups, for their genders, etc. Paul wants to make it clear that Christians must “live up to their faith” wherever they are—at work, or at home. The home, of course, is the foundation of society.

Ben Bailey:

The foundation of any country is the home. I remember a story about a national writer who authored stories about our country. His employer sent him around the country to find material about which to write—specifically, about things that made the country great.

As he was traveling, his car broke down and he ended up having to stay with a local family. He learned a lot from that family. In the evenings, they did not watch much television. Rather, they sat in their living room and talked to one another. They also studied their Bibles. Eventually, he left that city and that family, and returned to his office to write his article. He came to the conclusion that the foundation of our nation is homes like the one he had visited on his trip. The foundation of any society must be the home. And the home must be as God intended it to be. When the home is in shambles, the nation will be in shambles as well, because it all begins in the home. The text of 1 Timothy 5:1-2 might provide a good corollary passage to study along with Titus 2. From 1 Timothy 5:1-2, we learn that each person has a specific role in the home. Older men are to be as fathers; younger men are to be as brothers. Older women are like mothers, and younger women are like sisters. In Titus 2:2, we find that “the older men be sober, reverent, temperate, sound in faith, in love, in patience.” Each of these traits is important for a person in the faith to whom we should be looking as an example. The idea of being “reverent” certainly is important. The writer of Proverbs said, “Happy is the man who is always reverent” (Prov. 28:14). The idea of reverence carries with it such things as respect, awe, and even a certain amount of fear. A person who is reverent is not a person who takes things in a lighthearted fashion, who always seems to be joking about religious matters, or who refuses to take God’s Word seriously. The person who is reverent is someone who has a great respect for God, for His nature, and for worship of Him. He is sober. This does not mean, of course, that a person cannot smile, laugh, and have a good time when the occasion demands it. But when it comes to matters like God and His Word, the person who is reverent has a sober mind-set, and is ready and able to deal with such issues. He is not quick-tempered. He does not “fly off the handle” easily. Older men are to provide a good example. If you are an older member of the church, you need to be someone to whom others can look for that kind of example. People need to be able to see your faith, and be inspired by it to live their life for Christ in a similar manner. You may be the only “Bible” that some people ever read! In 2 Corinthians 3:2, Paul told certain Christians, “You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.” People may be looking to you for a good Christian example.

Timothy Sparks:

Paul then talks about how the older women also need to be reverent. We learn from Ecclesiastes 12:13 that we are to “fear God and keep His commandments, for this is man’s all.” We are to fear God, to hold Him up as holy, and to revere Him. The older women also are told not to be slanderers. It is easy to look for the negatives in people’s lives, and to use those in slanderous ways. God, however, does not want us to be slanderers. Rather, He wants us to be encouragers. In Titus 2:3, Paul says that the older women are not to be “given to much wine,” which ties into the same instructions he gave for elders in 1 Timothy 3 and Titus 1. Older men and older women are not to be given over to wine. This, in essence, is a qualification for **every** Christian. Paul also says that the older women should be “teachers of good things.” Older women should be good teachers. Teachers of whom? The next verse provides the answer. The older women are to teach the younger women to love their husbands and to love their children. I had a lady mention to me once how she wished she could have been a man so she could have been a teacher of God’s Word in order to reach more people. But when you stop and think about this passage, it instructs older women to teach younger women, who, in turn, are to teach their children. That’s about three-fourths of the world! Why can’t women teach

and preach publicly when men are present? The text of 1 Timothy 2 answer that question. **Men** are to be the spiritual leaders. But there are times when women **can** teach. Older women are to teach younger women to love their husbands and to love their children.

Ben Bailey:

Younger women are supposed to be discreet, chaste homemakers. They are supposed to be obedient to their husbands. When you think about the responsibility that older women have to teach younger women, you can see how important that is. Isn't it true that the "core group" of many congregations is composed of older (often widowed) women who are always present, who are always faithful, and who will do anything they are called upon to do to help the church? The home and the church both owe a great deal to these types of women. Everyone has a role in the Lord's church. Don't ever think that you are unimportant. The role of the younger women is to be discreet, not loud or overbearing. They are not to be in the forefront, trying to lead. They are to be chaste, and endowed with propriety. They are modest women who are not interested in always trying to "show off" (1 Tim. 2:9-11). The younger women also are to be "keepers at home." The older women are to teach the younger women that their first responsibility is in the home. We see this principle taught repeatedly in the Bible. The woman's main role is in the home. She is to be "queen" of her home. This is not to say, of course, that there are not other things a woman can (and often must) do. But it should be an honor and a privilege for mothers with children to be able to stay home, teach their children, and make the home as God would have it to be. They should want to be obedient to their husbands. This does not mean, of course, that husbands should be the type of people who say to their wives, "You get down on your hands and knees and scrub that tile floor." The husband is not to be a dictator who expects his wife to cater to his every whim. There are other passages that speak to the fact that husbands are to love their wives, too (e.g., Eph. 5:25). Wives should be obedient to their husbands, just as the husbands should be obedient to Christ because He loves us and always does what is best for us. If husbands are like Christ, if they do God's will, do what is best for their families, and act as a proper head of the home, the wife should respect that and should submit to his authority.

Timothy Sparks:

The younger women are commanded to be chaste. That is to say, they are to be modest. A corollary passage would be Paul's comments in 1 Timothy 2:9-10, where he said that women should "adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works." One of the things that needs to be addressed in our day and age is the issue of modest clothing. So often, it seems, people don't wear enough clothing, and end up exposing too much. God's Word provides guidelines for us so that we dress properly and do not overexpose ourselves, thereby causing some to possibly sin by lusting. These are important and practical issues that can help us to know how God would have us to conduct ourselves.

Ben Bailey:

In Titus 2:6-8, Paul deals with the role of the younger men when he says, "Likewise exhort the young men to be sober-minded, in all things showing yourself to be a pattern of

good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.” There are at least two ways in which the younger men can show themselves to be a good pattern to follow. The first would be in regard to their doctrine. They should be men integrity and incorruptibility. They must not try to “be more than they are.” They are reverent, they support the teachings of God’s Word, and they live up to those teachings. They are good students of the Word, and know what the Bible teaches. The word “doctrine” refers to teaching. In John 7:17, Jesus said, “If anyone wants to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.” The emphasis, then, is on teaching what Jesus taught. Younger men must know what Jesus taught so that they can teach others as well. The second way that young men can provide a good pattern to follow is in regard to their speech. They must not be slanders. Paul said in Colossians 4:6, “Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.” Jesus said in Matthew 10:16 that we must be “as wise as serpents, but as harmless as doves.” When we speak, we are to speak “as the oracles of God” (1 Pet. 4:11). We need to speak the truth in love (Eph. 4:15), and speak what the Bible teaches (Rom. 4:3). Young men have an important responsibility. They are to be sober, not lackadaisical or flippant in their behavior. They must be sober. Again, this does not mean that there is no room for laughter or fun. But when it comes to religious matters, they must be taken seriously. Young men need to set an example as one who is knowledgeable in the Word of God. They must watch their speech, and speak as Jesus spoke so they are not confused with those in the world.

Timothy Sparks:

In Titus 2:9-10, Paul addresses bondservants. These are people who are willingly under bondage, and who are supposed to obey their masters in all things. Paul says, “Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.” Those who were bondservants were not in what we might call “forced slavery.” Bondservants were those who had agreed to sell themselves into servitude. Paul told them to obey their masters. Today, we might compare this to an employer-employee relationship. Paul addressed this same type of situation in Colossians 3:22 when he wrote, “Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God.” Employees, then, must strive to be the best, and do as their employers have asked. Don’t take extra-long coffee breaks, just because the boss isn’t watching. This is what Paul means when he says, “not with eyeservice, as men-pleasers.” Rather, we serve Christ in all that we do. As Paul went on to say in Colossians 3:23, “And whatever you do, do it heartily, as to the Lord and not to men.” We need to put our hearts into our works and be enthusiastic (Rom. 12:11). We need to be fervent in spirit, not slothful and lazy.

Ben Bailey:

In the last portion of his instructions regarding bondservants, Paul said that they should “adorn the doctrine of God our Savior in all things.” Why should you be the hardest worker or the best employer? It’s because you “adorn” yourself with Christianity. We learn from Galatians 3:27 that we “clothe ourselves” with Jesus Christ. Our “clothing” (i.e., how we act) says things about Christ and about His kingdom. Do your actions say,

“Follow me?” Or do they say in big, bold letters, “**HYPOCRITE!**”? We need to ask ourselves, “If our lives were like a garment, what would they say? What would people “read” on that garment? Would they see good works (“not pilfering”)? Would they see fidelity and faithfulness? How do **you** “wear Christ”? How is He shown through your life? In the first section of Titus 2, we learn that we must “live up to our faith,” both in the home and at work. In the home, each person must recognize and carry out his or her own role. When we live in the home in harmony and in unity, with the Word of God as our guide, and when we exalt God in all things, then that is the home as God would have it. At work, you need to do your best—as an employee, or as an employer.

Timothy Sparks:

Titus 2:11-12 is really the heart and core of Paul’s message on these issues. He writes, “For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.” Yes, the grace of God has appeared to all people. Does that mean that everybody is automatically saved? No. Only those who receive God’s saving grace by obeying the Gospel will be saved. The grace of God is available to everyone, as Hebrews 5:9 makes clear. The writer of Hebrews said of Christ, “And having been perfected, He became the author of eternal salvation to all who obey Him.” Paul wrote in 2 Thessalonians 1:8-10 that God will, in flaming fire, “take vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.” Those who do receive and obey the Gospel, however, have access to the saving grace of God. Paul told Titus that “the grace of God that brings salvation has appeared to all men, **teaching us...**” God’s grace “instructs.” We do not receive God’s grace, and along with it a license to go out and do whatever we want to do. Paul addressed this concept in Romans 6:1-2 when he wrote, “What shall we say then? Shall we continue in sin that grace may abound? Certainly not!” God’s grace is not a license **to** sin. It is a license to be free **from** sin! God’s grace teaches us that, “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.” God’s grace calls us to the highest of all possible standards.

Ben Bailey:

With the command comes the incentive. Look at the incentive that is offered here. **Why** should we live a holy life in line with God’s grace? Paul provides the answer in Titus 2:13 when he says that we are “looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,” **Why**, in view of God’s grace, should we live holy lives? It is because we are looking forward to the Second Coming of our Lord and Savior, Jesus Christ. Talk about an incentive! Christ is going to return to collect His faithful saints. And that is something for which we must be ready! We do not know exactly when that will be (Mt. 24; 1 Thess. 5), because it will come “as a thief in the night.” But we do that it **will** come—just as labor pains come unexpectedly upon a woman. Christ **is** going to return! Since we do not know when Christ will return, we need to live holy before God **every** day. Christians are “special people” to God. There are some who think that no one cares for them. But God cares! His own Son redeemed you from your sins and purified your very soul. What should that motivate us to do? We should be zealous for good works! The word “zeal” can perhaps best be understood by examining a pot of water. The fire is burning hot underneath the pot, and the water begins to boil. As it does so, it boils over. That’s the idea of zeal. We are to be ‘white hot’ and “bubbling over” for the

Lord. Are we zealous for good works? God has made Christians His own special people. He has purified our souls. Have we done all that He has asked us to do? We have been “saved to serve.” But are we “serving the Savior”? We have a wonderful incentive to be faithful—a home in Heaven with God.

Timothy Sparks:

We learn from Ephesians 1:7 that we are “redeemed by the blood of Jesus Christ.” To redeem us, God had to empty Heaven of its most prized possession, the Son of God. Jesus died on the cruel cross of Calvary for our redemption—to save us from our sins. The greatest cause in the Universe is the cause of human redemption. In 1 Corinthians 6:20, Paul says, “You were bought at a price; therefore glorify God in your body and in your spirit, which are God’s.” Nothing so mundane as silver and gold was used to purchase our souls. Rather, we were purchased with the precious blood of the Son of God! When John the Immerser pointed to Jesus, he said, “Behold, the Lamb of God that taketh away the sin of the world!” (Jn. 1:29). Christ died for our redemption. Sadly, not everyone is going to be saved. Not everyone will choose to access His cleansing blood. But it **is** available, and is a free gift for all who decide to yield their will to the Savior’s will. John spoke of those in Revelation 14:4 who “follow the Lamb wherever He goes.” Christ is the only One Who can redeem us and lead us to Heaven, but we must follow Him in order to get there. We, as Christians, have a purpose in life. We are not “just” redeemed, but we are to be “zealous for good works.” We are to glory God in all that we do—whether at home, at work, or in the world at large. What kind of impact will we come to have on the world when we finally realize that **we** are the ones who God is going to use to reach those who are lost?

Ben Bailey:

It should have a **serious** impact on us! When I realize that if I have both my home life and my work life in line with God’s will, and that God is going to use those things to help save the lost, it ought to challenge me and motivate me to do the work of God. Are your home life, and your work life, what they need to be? If not, they can be.

It is our hope today that if you are not a child of God, you will truly do the things that God wants you to do, that you will become a New Testament Christian, that you will live according to God’s Word, and that will do as Jesus would have you to do. If you are not a member of the body of Christ, you can become one. The Bible says in Ephesians 3:4 that when we read God’s Word, we **can** understand God’s will. You can read the Bible and know what God’s will is for you in this life. You first must believe in Jesus as the Son of God. Then you must repent by changing your old way of life. You must confess that Jesus is God’s only Son, and by your life, show that you truly mean it. Then, you must be baptized for the forgiveness of your sins. Jesus made it so clear in Mark 16:16 when He said, “He that believes and is baptized will be saved.”

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Narrator accompanied by a cappella singing:

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STUDY QUESTIONS FOR TITUS LESSON 2 (CHAPTER 2)

1. Explain what Paul meant when he told Titus to “speak the things which are proper for sound doctrine.”
2. The Proverbs writer said, “Happy is the man who is always reverent.” What is “reverence”?
3. In 2 Corinthians 3:2, Paul told the Christians, “You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.” Explain the meaning of his statement, and its implications for our lives today.
4. In Ecclesiastes 12:13, we are told to “fear God and keep His commandments, for this is man’s all.” Explain that statement.
5. What did Paul mean when he said that younger women are to be “keepers at home”?
6. Explain, in light of 1 Timothy 2, why women cannot lead prayers when in the company of men, why women cannot preach in the company of men, etc.
7. Paul told Titus that the younger women in the church are to be “chaste” (Tit. 2:5). What does “chaste” mean?
8. Paul said that younger men were to “show yourself a pattern of good works” (Tit. 2:7). What did the apostle mean by “pattern of good works”?
9. There are at least two ways in which younger men could show themselves “a pattern of good works.” What are those two ways?
10. What did Peter mean when he wrote, “If anyone speaks, let him speak as the oracles of God” (1 Pet. 4:11)?
11. In New Testament times, what was a bondservant?
12. What did Paul mean when he wrote that bondservants were not to provide “eyeservice” only?
13. Paul told bondservants to “adorn the doctrine of God our Savior in all things.” What did he mean by that statement?
14. Paul said that “the grace of God that brings salvation has appeared to all men” (Tit. 2:11). What does that **not** mean? What **does** it mean?
15. God’s grace is a license to be free from one something. What is that “something”?
16. Why, in view of God’s grace, should we live holy lives?