

Titus 2:1-10; "A Health Survey" May 19, 2024

I. Welcome

A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni. As always, it is a blessing to be here with you all to fellowship together and to gather in this place to worship the Lord and to grow in His grace.

1. *Welcome any new faces and those streaming online.*

B. As I look out, I also realize that some of you are getting ready to PCS and will be leaving Iwakuni, headed on towards new seasons of life. We'd like to pray for you if that is the case. I believe this is Caleb's last Sunday. If there are others, please let me know so we can pray for you.

1. *Pray for those who are PCSing and/or leaving Iwakuni.*

C. As we make our way back to our seats let's dismiss our elementary aged children to their Sunday School class.

1. *As well as the Bible English class (Second Service)*

D. This morning, we're going to get back to our study of the book of Titus. Last week, in honor of Mother's Day we looked at a special portion of Scripture in the book of Proverbs and two weeks ago, we had to cancel services because of Friendship Day.

1. So, it's been a few weeks sense we were in our study of the book of Titus. Now, if you were with us when we did the overview and introduction of the book you may recall that the book of Titus, can be broken up into two major sections.

2. The first section, chapter 1, which we finished up last time we were in the book of Titus, dealt with the need for the elders to protect sound doctrine.

a. Paul instructed Titus to appoint elders in every city of the island of Crete so that these elders could help protect against the insubordinate, idle talkers, set on deceiving as many as they possibly could for their own selfish gain.

b. Paul described these people as those of the circumcision, indicating that they were basically going around teaching a works based faith. That you had to become Jewish and follow the Law of Moses before you could become a true believer in Christ.

c. Paul was very adamant towards Titus and his need to stand up against these people, and to prevent the spread of their lies.

d. This was a task too big for Titus alone, and so there was a need for elders, spiritual leaders withing the church, to help protect good sound doctrine from being polluted by these false teachers.

3. The second section of the book is what we will be getting into this morning; it covers the final two chapters of the book, chapters 2 & 3 and deals primarily with the need for the church body to practice sound doctrine.

a. Of course this was an extremely important element to the start of the church there in Crete. What good was it for the elders and leaders to

preach, teach, and protect sound doctrine, if nobody was going to listen to them or put that sound doctrine into practice.

b. We can say we believe in sound doctrine, but if we don't ever put those things into action, what good will they do us? That is the basic sense of this second major section of the book. The need for the church body to practice sound doctrine.

E. This morning, our text is going to be Titus chapter 2, verses 1-10 and the title of our study is going to be "**A Health Survey**".

1. As we get into this text, we're going to see that Paul has specific instructions for Titus regarding different demographics within the church. Paul is going to instruct Titus on how he is to minister to and encourage different groups of people within the church.

2. As we go through, we'll note the specific instructions given, and then look to glean some important principles for how these instructions can be applied to our own lives today, and ask some probing questions that I hope we will allow God to lead us in honestly answering them.

3. If you haven't done so yet, go ahead and open up your Bible to the book of Titus. And then once you are there, I'd like to invite you to rise to your feet in honor of God and His Word.

4. Again, our text is going to be chapter 2, verses 1-10. Follow along in your Bible as I read from mine. Paul writes the following to Titus in chapter 2 verse 1... (R & P)

II. Intro

A. As you can see from the reading of our text. This morning we're going to be looking at different instructions that were given to five different people groups within the church.

1. In verse 2, Paul has instructions for Titus regarding the older men in the church.

2. In verse 3 and part of 4 there are instructions for the older women in the church.

3. In the rest of verse 4 and verse 5 the young women in the church are addressed.

4. Then in verses 6-8 we have the young men of the church.

5. And then finally, in verses 9 & 10 we have the bondservants, or slaves, that were part of the church there in Crete.

B. Paul gives Titus specific instructions for each of these groups, but before we get into the specifics, I want to draw your attention to something found in our opening verse, verse 1. Read it again with me.

III. Titus 2:1; Sound Doctrine

A. Verse 1 starts out with the word "But"; it's a word of contrast that is important to note.

1. At the end of chapter 1, Paul talked about the need for Titus to stop the mouths of those going around subverting, or ruining, entire households. (**Tit. 1:11a**)
 2. He spoke about how these false teachers and Judaizers profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work. (**Tit. 1:16**)
- B. In contrast to these false teachers whose mouths need to be stopped, Paul exhorts Titus here to open up his mouth, to speak forth the things which are proper for sound doctrine.
1. It wasn't enough for Titus to simply stop the mouths of those speaking lies and deceit. He needed to make sure he was speaking forth truth at the same time; that he was proclaiming sound doctrine, teaching people what it meant to live a life of faith in Jesus Christ.
- C. Paul tells Titus that he is to speak that which is proper for sound doctrine.
1. The word "sound" in the Greek is the word "hygiaino" [hoog-ee-ah-ee-no] and it literally means to be healthy. The Greek word "hygiaino" is where we get our English word "hygiene" from.
 - a. There is the English phrase "safe and sound" and what we mean by that is that we are safe and in good health. We don't have any infirmities, no sickness, nor ill-effects upon us. We're whole, we're healthy, in Japanese we use the word "げんき" [genki].
 2. Titus is to speak that which is proper for sound doctrine. The word doctrine simply means teaching. Titus is to speak forth what is proper for healthy teaching, for healthy instruction.
 3. The goal for Paul and for Titus is to have a healthy church; a whole church, a church that is free from infirmities, a church that is pure.
 4. And one way Titus can ensure that happens, or that the church is at least headed in that direction, is by teaching sound doctrine.
 5. Now, when we think of the word doctrine, we may imagine big fancy words that are often discussed in theological circles or in seminary classes.
 - a. We may think that sound doctrine is about having a proper theology regarding all sorts of various topics that the church is often divided upon.
 - b. You may think of such things as soteriology, or ecclesiology, or eschatology, or pneumatology, or whole bunch of other fancy words.
 - c. But, as you'll see in our text today, none of those topics are really discussed. As we look over the different instructions Titus is to give to each of the groups of people within the church the overarching emphasis is not upon intellectual study and theology; it is upon practical living. It's about character issues and behavior.
 6. **Sound doctrine is more about right living and proper behavior than it is dogmatic theological studies.**

7. The church needs simple teaching upon what it means to live a life that brings honor and glory to the Lord. How to be men and women of character, men and women who live their lives according to God and His Word. That is what sound doctrine is all about and that is what Titus is going to share here in these verses.

D. Paul has a little something for everyone, but he starts off in verse 2 with the older men. Take a look.

IV. Titus 2:2; The Older Men

- A. We begin with the older men here in verse 2. And this would be a delicate thing for Titus to handle, for we'll see from verse 6 that Titus was more of a young man.
1. In a heavily patriarchal society, it was not very common to have young men teach the older men.
 2. Not only was it not common, but elderly men often can be very set in their ways. They often are not open to a lot of change. That old saying, "*you can't teach an old dog, new tricks*" rings true usually when it comes to elderly men.
 3. Elderly men can be stubborn and obstinate, so coming along and teaching them to live differently from how they have lived most their life, would not be an easy thing for Titus to do.
 4. Especially considering the fact that the population as a whole has a reputation for being "liars, evil beasts, and lazy gluttons" as we noted from our study in chapter 1. (**Tit. 1:12**)
 5. But Titus had a responsibility to all people within the church, even those who may have been challenging to work with, or who had more clout or seniority, or respect within the community. He couldn't shy away from speaking to them what was proper for sound doctrine.
- B. Now, we don't know how old "older" was. Some say that this referred to men whose children had already left the home. Others suggest that the description of older men was reserved for those over 60 years of age. The honest truth is that we don't have a solid grasp on where the line was between older men and young men.
1. I like to think of it as more of a description within a particular group than a set line.
 - a. For instance, we don't have very many men in our church who are over 60 years old, we have a few, but not many. Despite how my children like to exaggerate my age, I am not 60 years old, and yet I am older than most of you. In that regard, I could be considered an older man, and these instructions would be for me.
 - b. Maybe here in Iwakuni, you are in your mid 40's and you are one of the older men in the church, but perhaps back in the states, you'd be considered a young whippersnapper in your parent's church.

- c. The line can be blurred and relative to the particular church you are in. And so, don't tune me out thinking that this doesn't apply to you simply because you're not 60 years old.
- C. As we consider the instructions Titus is to share with the older men, we're going to note five different qualities or characteristics that are needed for the older men in the church.
1. And the first thing we're going to note isn't actually written out here, but more so implied. The first thing I want to note about these older men is their need to be teachable.
 - a. Now, I already mentioned, older men can be difficult to work with because they can be set in their ways, and they can think they've learned everything they need to learn. And that is why it is important for us to note the need for these men to be teachable.
 - b. If Titus was going to make any headway with this particular group of people within the church, they needed to be teachable. They needed to be receptive to the instruction Titus is going to give them.
 - c. In our Christian walk, we don't ever want to get to the point where we become unteachable, or unwilling to listen to what others have to say.
 - d. This can be a problem for people who have been raised in the church and been going to church all their lives. They've made up their mind on certain issues and they just aren't willing to listen to anyone that says contrary to them, even if someone is speaking the truth and trying to help them grow in their faith.
 - e. Don't ever get to the place where you think you've got all the answers and that you don't need to continue to grow and learn more about the Lord and the things pertaining to His Kingdom.
 - i. You run the risk of becoming close minded and hard hearted.
 - ii. Instead, we want to have an open mind and be soft hearted. We need to be willing to listen to others and prayerfully consider what they have to say, and truly pray about these things before the Lord to see whether this is an area we need to grow in.
 - iii. That doesn't mean we need to accept everything that others are saying. It's ok to have strong convictions, but let's make sure that we never get to the point where we think we've got everything figured out and there isn't anything else for us to learn in our walk.
 2. Moving on, the next thing we note about the older men is their need to be "sober". The word "sober" here is translated a few different ways in various Bible translations, some have "temperate", "self-controlled", or even "sober-minded"
 - a. The actual Greek word is the word "nephalios" [nay-fal-eh-os]. Which comes from the Greek word "nepho" which literally means to be free from the influence of intoxicants.

- b. Another way we could understand this word is the idea of being clear-headed. Not under the influence of anything that would bog down your mind or make you feel out of control.
 - c. While this could obviously be referring to refraining from excessive use of alcohol as it definitely will influence your mind, it seems to take on an even wider aspect pertaining to anything that could influence your ability to think clearly.
3. Next we have the need for the older men to be reverent.
- a. The word reverent is an adjective that carries the idea of being dignified. The Greek root word for this adjective is to worship or revere.
 - b. Now, Paul clearly isn't saying that older men should be worshipped.
 - c. But the idea is that their character and actions should make them highly honored. They should live an honorable life. Their lives should be such that they warrant the respect and admiration of those around them.
 - d. The idea of honoring our elders is not just something that your parents have taught you from a young age, it's actually Biblical.
 - i. Leviticus teaches us, "You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am the Lord." (**Lev. 19:32**)
 - e. So we are commanded to honor our elders, but sometimes that can be difficult when they don't live an honorable life. That's why Titus is to instruct these older men to be reverent, to be dignified; that it may be an easy and natural thing for us to honor them before the Lord.
4. Fourthly we see that the older men were to be temperate.
- a. Your translation may read, "self-controlled", or "sensible".
 - b. This Greek word is one that we will see over and over again in our study this morning. It means self-disciplined in one's freedom, self-restrained in all passions and desires.
 - c. Someone who is temperate understands that they have freedoms to do certain things, but they are willing to limit themselves in those freedoms understanding the need for moderation and a healthy balance.
 - d. Someone who is temperate lives a disciplined life. They aren't driven by excesses but are able to keep things under control. They don't lose their cool or go off their rocker.
5. Lastly, the older men needed to be sound. Remember that word means healthy. They needed to be healthy in three distinct areas.
- a. Number one, they were to be sound in their faith. They needed to have a healthy grasp of what they believed, and upon whom they had believed; namely Christ and His gospel message.

- i. They needed to live out their faith in Christ. They needed to have a healthy walk with the Lord.
 - ii. Today, many elderly people are ok to simply step aside and let the younger people serve and minister to the Lord and His people. But the church needs our seasoned saints to lean upon.
 - iii. People that have been walking with the Lord for some time and can speak about the issues we face because they've been through them before and they can attest to God's faithfulness and how He worked through their lives.
- b. Number two, they are to be sound in love. This is the Greek word "agape"; it's that unconditional love that God loves us with.
- i. Older men should be loving towards other believers, not bitter and cold. Instead of looking at the younger generation with hatred and vitriol, the older men need to look at them as the Lord looks upon them and love them like the Lord loves them.
- c. Number three, they are to be sound in patience. Now this is interesting to me. The big three that are usually lumped together within the scriptures are faith, love, and hope. But here, for the older men, Paul has replaced hope with patience.
- i. That makes me think not that their need for patience is tied to their hope. As people get older their hope does not wain, it grows. I've come across a number of seasoned saints who long for heaven. Their hope in the resurrection is more rewarding and more exciting than ever before.
 - ii. But they need to be patient. Yes, they may want to go and be with the Lord, to enter into eternity. But they need to be patient. They need to trust that God knows what He is doing in keeping them around for longer.
 - iii. God still has works for them to do, people for them to minister to, lives they can still somehow impact before entering into heaven. Yes, they long to be with God, which is far greater, but they can't lose sight of what God has for them in the here and now.
 - iv. They need to have that heart that was in Paul who understood their desires but proclaimed, "For to me, to live is Christ, and to die is gain. But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. For I am hard-pressed between the two, having a desire to depart and be with Christ, which is far better. Nevertheless to remain in the flesh is more needful for you." (Phil. 1:21-24)
 - v. Paul wanted to be with the Lord, he was ready to pass from this life and enter into the presence of the Lord. But he knew and understood there was still work to be done, still opportunities to pour into and bless others. And so he needed to exercise patience, in knowing his time would eventually come to be with the Lord, but for now there was work to be done.

- vi. This is how the older men should live their lives as well. Sound in patience. Not just sitting around in retirement doing nothing, but actively waiting for the Lord to call them home, and being busy about His kingdom until that day comes.

D. Well, that's all for the older men, let's turn to the next group of people Titus had instructions for in verse 3 and the first part of verse 4.

V. Titus 2:3-4a; The Older Women

A. Here Paul addresses the need for Titus to instruct the older women in the church.

1. Again, what is meant by older women is not quite clear. Again, some say that it perhaps pertained to those women whose kids had left the house and were out on their own.
2. Others look to what is said in 1 Timothy regarding widows and their need to be at least 60 years old in order for the church to take them upon the roles of widows the church was caring for. (1 Tim. 5:9a)
3. And there is no way, I'm going to stand up here and say that some of you are older women. I'm smarter than that.

B. So, even though this may not apply to anybody here, we're still going to look at what it has to say, just in case someone is feeling...more mature than others.

1. The first thing noted is that the older women were to be reverent in their behavior.
 - a. The word "reverent" is not the same word in the Greek that is translated "reverent" in verse 2. Here the word is "*hieroprepes*" [hee-er-o-prep-ace]. It comes from the word "*hieros*" which means "sacred" and "*prepo*" which means "to suit, or become".
 - b. Putting them together we understand that this word carries the idea of being suited to that which is sacred. These women were to live their lives in a way that was befitting a person set apart and consecrated to God.
 - c. Their behavior, their demeanor, the way they lived their lives was to be reverent, suited for a sacred life of devotion to God.
 - d. They were not to get caught up in the world and the things of the world. They were to live holy to the Lord.
2. The next thing mentioned is the need for these older women not to be slanderers. They weren't to maliciously gossip about others, slandering their name and attacking their character.
 - a. This is something that could prove to be particularly difficult for older women who may have a lot of time on their hands. It would be easy to get together and chat with the other older women about what they say, and what they heard, and spread gossip and rumors about people and situations they have no business talking about.

- b. Interestingly, the actual Greek root word used here is the word “diabolos”. Yeah, the same word used to describe the devil.
 - c. The devil is the false accuser of the brethren and when older women get together and start gossiping about others, falsely accusing others of matters they don’t fully know about, they end up acting just like the devil himself.
 - d. So, Titus was to instruct these older women not to have anything to do with such activities.
3. Next, we see that these women were not to be given to much wine.
- a. Again, these women may have a lot of time on their hands and may find that drinking their sorrows away helps to pass the time more quickly. Titus is to warn them not to be given to much wine.
 - b. The word translated “given” is the word “doulouo” which means to be a slave to something, or to serve something as if you were a slave.
 - c. These older women were not to be enslaved to alcohol. Today we would simply say that they are not to be addicted to alcohol.
 - d. Alcohol is something that has enslaved a number of people, old and young, men and women. But here we see that for the older women, who may get a pass from the rest of society when it comes to their use of alcohol, Titus is to take a stand and instruct these women that such things are not for them. They are not to be in bondage to wine.
4. Next, we see that these older women were to be teachers of good things.
- a. These women had a responsibility to share their wisdom and experience with others. To teach what was good.
5. Lastly, and somewhat connected to the idea of their need to be teachers of good, we see that these older women were to admonish the young women within the church.
- a. Here we see whom the older women were to be teaching. They were to be teaching the young women these good things they had learned through their own walk with the Lord.
 - i. And I think this is an important note to make regarding Titus position in the church. Titus was a young man, we get no indication from the Bible or church history that he was married.
 - ii. And so, as a young single man of God, it was important for him to create good practices that would keep himself above reproach and beyond any speculation.
 - iii. There was no need for Titus to meet with and disciple or instruct the young women in the church for that was the responsibility of the older women in the church. This practice of having the older women instruct and disciple the young women would protect Titus from any sort of inappropriate interactions with the young woman of the church. A very smart and prudent thing for Titus to instill as a practice within the church.

- iv. This is something many churches still try to follow. I myself, do not meet with other women without someone else being either in the meeting with me or very close by with an open door. It’s the best practice for all involved.

- b. Back to our text. These older women were to admonish the young women. The word “admonish” shares the same Greek root word as the word “temperate” in verse 2. As I mentioned already, this Greek word comes up for many of these various groups in the church.
- c. The word admonish carries the idea of disciplining, or training someone to think and act soberly, discreetly, and in moderation.
- d. These older women are to teach the younger women in moderation, in discipline, and self-control.

C. Let’s take a look at some of the specifics these older women were to teach the young women in the church.

VI. Titus 2:4b-5; The Young Women

A. The first thing the older women were to teach the young women was to love their husbands.

1. You may think that would be a very natural thing for wives to do. But we have to understand that some marriages during that day and age were prearranged by others. It wasn’t always the case that your spouse was someone that you fell in love with and chose to marry and live happily ever after. And so there was a need for the women to be taught to love their husbands.
2. Times have changed, for which we’re all thankful. Today, we usually have a say in whom we marry and we often marry someone that we have fallen in love with and desire to be with.
3. There is something interesting here that I think worth noting. The phrase love their husbands is actually an adjective in the original Greek; it should better be translated as lovers of their husbands.
4. And the thing that stands out to me is the Greek words uses here.
 - a. The Greek adjective that is translated here as “love their husbands”, is the word “philandros”. It is a compound of two words “phileo” and “aner”. “Aner” means husband and “phileo” is the Greek word used for brotherly love or a close intimate friendship type of love.
 - b. It isn’t the Greek word “eros” which speaks of an exotic romantic love, it isn’t “agape” which speaks of an unconditional love. But “phileo”, a close friendly type of love.
 - c. And this makes so much sense to me. Listen, church family, your spouse should be your best friend.
 - i. When I first got married I didn’t think this. I thought it was important for me to have close friends that I could talk to and confide in when it came to tough times and difficulties in life.

- ii. But here's the thing, friends come and go, but your spouse will prayerfully be by your side through it all. They should be the ones that you confide in and talk to when things get tough.
 - iii. They should be the one you long to spend time with and simply do life together with. Farah is my best friend, and I can't imagine life without her.
 - iv. I cannot overestimate the importance of developing this type of relationship with your spouse. Your spouse should be your best friend for life.
- B. The next thing the young women were to learn from the older women was how to love their children.
- 1. Again, this is so natural for so many moms, but it doesn't mean its easy.
 - 2. Having someone to come alongside you and help teach you a few things about raising children is a huge asset and benefit to have.
 - 3. Moms, we know you love your children. But sometimes they can be challenging, they can be hard, they can make you want to either scream or just curl up into a ball. Raising children is not easy and having a little help and encouragement from older sisters in Christ can go a long way.
- C. Verse 5 says the young women were to be discreet.
- 1. Here's that same Greek word again. The need to be moderate, or temperate. To be sober-minded and self-disciplined when it came to passions and desires.
- D. Continuing we see that the young women were to be taught on how to be "homemakers". Your translation may read "busy at home", or "workers at home", or "working in home"
- 1. The young women were to keep themselves active with keeping the household operational and functioning as it should.
 - 2. This is not a chauvinistic or outdated teaching. There is a need for someone to manage the affairs of the household. Often times this would fall upon the women because it was customary for the husband to be the main bread-winner in the family.
 - 3. This is not to say that women are not capable of being a bread-winner in a household, but to simply identify the need for someone to do this particular job.
 - 4. Being a mom and housemaker is a tough job. As we noted just last week in our study of the Proverbs 31 women. This woman was revered and extremely valued in life. Her husband and family praised her for her hard work and dedication to her trade. "Her children rise up and call her blessed; Her husband also, and he praises her: Many daughters have done well, but you excel them all." (**Pro. 31:28-29**)
 - 5. Today's culture has got it all wrong in my opinion; thinking that it is wrong or degrading for women to stay at home and be homemakers.

- 6. I don't know if any of you have heard about the news regarding NFL kicker Harrison Butker who recently gave a commencement speech at a private Catholic University.
 - a. He spoke of his faith as a Catholic and said some things that the cancel culture out there didn't want to hear. I found a copy of his speech on line and this is one of the many things he said that is getting him into hot water.
 - b. He specifically addressed the women after congratulating them and asked "How many of you are sitting here now about to cross this stage and are thinking about all the promotions and titles you are going to get in your career? Some of you may go on to lead successful careers in the world, but I would venture to guess that the majority of you are most excited about your marriage and the children you will bring into this world. I can tell you that my beautiful wife, Isabelle, would be the first to say that her life truly started when she began living her vocation as a wife and as a mother. I'm on the stage today and able to be the man I am because I have a wife who leans into her vocation. I'm beyond blessed with the many talents God has given me, but it cannot be overstated that all of my success is made possible because a girl I met in band class back in middle school would convert to the faith, become my wife, and embrace one of the most important titles of all: homemaker."
 - c. At which point in his speech he was given a long-lasting standing applause. But the world is trying to cancel him. The world wants to see him disciplined because what he said was so offensive.
 - d. That's the way of this world. They don't see the value or importance of the vocation of homemaker. They want to tear down the family and ruin solid, Christian values and doctrine.
 - 7. Do not listen to the lies. Your position in the home is invaluable to your household and to the Lord.
- E. Moving on, we see quite simply that the young women were to be good.
- 1. This speaks of being women of moral character. And it speaks of being kind and compassionate.
- F. Next they were to be obedient to their husbands. The NKJV uses "obedient", but most other translations use some form of the word submit, or submissive, or to be subject to their husbands.
- 1. This is another one of those taboo things the world hates and is trying to come against.
 - 2. The world doesn't understand what this means, really. They don't understand what the Bible actually teaches when it comes to the roles and responsibility of the husband and wife in a God-fearing marriage.
 - 3. The book of Ephesians says we are to give thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God. Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is

head of the church; and He is the Savior of the body. Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, just as Christ also loved the church and gave Himself for her," (Eph. 5:20-25)

4. God has designed marriage and He put order within the marriage. The husband has been given the responsibility of leading his household. God is going to hold the husband responsible for the decisions that are made within the household. And God calls the wives to submit to that God ordained order.
 5. But the thing is, it's easy to submit to and obey someone who is loving you like Christ loved the church. When you do things the way that God says to do them, things usually work out pretty well.
 - a. When husbands love their wives like Christ loved the church it's easy for wives to submit to that kind of leadership.
 - b. When wives submit and support their husbands showing them respect for the position they've been placed in, it's easy to love them.
 6. Do things the way God says and you'll find that His commandments are not burdensome, they are a blessing.
- G. Here at the end of the instructions for the young women, we are given a reason for why these things are so important. Paul writes, "that the word of God may not be blasphemed."
1. If we are not obedient to God's Word and His instructions to us, we can end up causing the word of God to be blasphemed, or discredited, or slandered, or reviled.
 2. Our actions are powerful. And if we claim to be believers and followers of the Lord, yet don't live our lives in accordance with His teaching, we can cause people to revile the word of God; to speak negatively regarding the word of God.
 3. Whether you like it or not, you are being watched. People want to see how you live out your life, to see if living according to God's Word is worthwhile.
 4. When we disobey God and don't follow His instructions and make a mess out of our lives it causes others to think living according to God's Word isn't worth it. It makes them think that God and His Word are not worthy of acceptance.
 5. A question for us to ponder this morning. **What do our lives say about the Word of God?** Through our actions, do we cause the Word of God to be reviled or blasphemed by others? Or do we cause God and His Word to be honored and glorified by others?
 6. Hopefully we are living in such a way that we bring honor and glory to God and His Word.
- H. Let's continue on looking at the young men and what Paul had to say to them, and how Titus was part of this group.

VII. Titus 2:6-8; The Young Men (incl. Titus)

- A. It's interesting that specifically speaking, there is only one piece of instruction Paul has for the young men, the rest of it applies to Titus in his role as pastor of the church there in Crete.
- B. And the one overarching instruction for young men was for them to be sober-minded.
 1. It's that same Greek word popping up again. Each group within the church had some sort of instructions dealing with this need for sober-mindedness, temperance, and discretion.
 2. The word as it is used here speaks of the ability to think and act soberly; to use sound judgment and moderation, or to be self-disciplined.
 3. Young men are usually not very good at staying cool, calm, and collective. They're prone to be a bit wilder and more excessive.
 4. It's important that they learn to be self-controlled, or rather spirit-controlled. That they would yield their life to the Lord completely. Allowing God's Holy Spirit to lead them and guide them in their affairs.
 5. Many a young man have gotten themselves into trouble by giving in to their flesh and the passions and desires of the flesh. Instead, they must learn to yield their lives to the Spirit.
 6. Galatians reads, "Walk in the Spirit, and you shall not fulfill the lust of the flesh." (Gal. 5:16)
 7. The main need every young man has, is for them to avoid being led by the flesh, and instead, for them to submit themselves to God and His Spirit. Victory over the flesh is found in a life surrendered to the leading, guiding, and prompting of God's Holy Spirit within us.
- C. Now, the rest of the instructions here in verse 7 & 8 pertain to Titus as a young man given the responsibility to lead the church.
 1. In everything Titus did, he needed to ensure that his life was a pattern of good works.
 - a. These good works didn't save him, nor endear him more to God. They were simply a pattern, an example for others to follow.
 2. Not only did he need to live a life that was a pattern of good works, in his teaching, his doctrine, Titus needed to show integrity, reverence, incorruptibility, and sound speech.
 - a. Here the emphasis was upon the things he said.
 - b. His words needed to show integrity, incorruptibility, meaning not a mixture of good and bad teaching, but the pure unadulterated gospel.
 - c. His words needed to show reverence for God and His Word. Titus, nor any other person who assumes to stand before others and teach God's Word, should never come before the Lord and His people with an irreverent heart. Teaching God's Word to God's people is a task that should be taken very seriously and isn't something that should be done nonchalantly.

3. Here we see the importance of our actions lining up with our words. If Titus went around preaching the gospel and teaching people God's Word, but didn't himself live according to that word, there is no way he would be able to successfully lead these people.
 4. Why would anyone follow his teaching, if Titus didn't follow it himself. Titus needed to practice what he preached. He needed to show himself, his own life, as a pattern of good works for others to follow.
- D. We are given another reason here in verse 8 as to why this was so important.
1. Titus didn't want to give anyone any ammunition when it came to coming against him.
 2. There was no way to prevent opposition. The opposition was already there. But Titus could live his life in such a way that he left the opposition without any ammunition.
 3. One of the biggest complaints people have with the church is that it is filled with a bunch of hypocrites that say one thing and do another.
 4. It is unfortunate that this is true for so many. By our lives we've given the opposition ammunition to fire against us. People are taking shots at the church and the Word of God because far too many people claim to follow Christ, but deny Him with their actions.
 5. Recall that this was Paul's description of the enemy and the opposition. They were the ones who profess to know God, but deny Him in their works. Titus needed to separate himself from those false teachers who were going around subverting entire households. He needed to show that he was different. That his claim to know God was substantiated by living a life that was in accordance with God's Word.
 6. Another question for us to consider is: **are we giving ammunition to the opposition by the way we live our lives?** Can people look at our lives and fire rounds at us based upon our hypocritical lifestyle?
 7. If so, we need to repent. We need to stop saying one thing and doing another. We need to be a people that practice what we preach. We need to live our lives in such a way that the enemy has nothing to say about us, and in doing so the very shame they try to bring upon us will fall back upon them because they have nothing bad to say about us.
- E. My hope and prayer for us all is that we are living lives that bring honor and glory to God and give nothing to our enemies to fire against us. By His Spirit and grace, we can live such a life.
- F. Well, let's take a look at our final verses really quick and we'll wrap this study up. Read verse 9-10 with me as Paul gives instructions to Titus for the bondservants within the church.
- VIII. Titus 2:9-10; Bondservants
- A. The word bondservants is the word "doulos" and it means slave. In our culture, slavery has been done away with. But that doesn't mean there isn't anything here for us

- B. When the Bible speaks about the relationship between bondservants and their masters, we can often associate that with our own positions as employers and employees.
1. If you are part of the work force, you can relate to the idea of working for someone, of being an employee to someone. You most likely have some sort of boss that holds you accountable to do the job you were hired for; it's in this manner we can relate to these instructions.
- C. The first thing Titus was to teach the bondservants was to be obedient to their masters.
1. This is the same exact word that was used to describe how the young women were to be obedient to their husbands. It carries the idea of submission and making yourself subject to someone.
 2. In this case, the bondslave was to be subject to his master; following his master's desires for them and wanting to please their masters.
 3. This obedience needed to be from the heart. When Paul wrote to the church in Ephesus, he addressed the bondservants in that church as well telling them, "Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart." **(Eph. 6:5-6)**
 4. It's possible to obey, but not from the heart. It's possible to do a job grudgingly, or with a lot of grumbling and complaining. This isn't how it should be for Christian bondservants. They were to serve their masters as if they were serving the Lord Himself.
 5. Likewise, we as Christian employees ought to serve our bosses as if we were serving the Lord Himself. We need to do our jobs with the right kind of heart, not begrudgingly or with a bunch of complaining.
- D. Next is mentioned the need for bondservants to be well pleasing in all things.
1. As already mentioned, bondservants should look to please their masters, just as we ought to look to please our employers.
- E. Bondservants are not to answer back. The idea is that they are not to argue with the masters, nor are they to speak ill of their masters.
- F. They aren't to pilfer or steal from their masters.
1. Employees can steal from their employers by not putting in an honest days' work, or by stealing company office supplies, or even treating equipment in a way that is going to damage it or cause it to be replaced.
 2. We need to be good stewards of our employer's things.
- G. And lastly, they are to show all good fidelity.
1. That word fidelity is the Greek word that is most commonly translated faith. They need to show good faith to their masters. That they are trustworthy and honest with their masters.

- H. And our text about bondservants also ends with a reason why bondservants should do as Titus instructs them. It was so that the bondservants may adorn the doctrine of God our Savior in all things.
1. The word adorn carries the idea of making something be attractive. Of decorating or garnishing something to make it beautiful in appearance.
 2. As bondservants faithfully served their masters and did right by them, by their actions they would make the gospel itself more attractive to their masters.
 3. Likewise, for us employees today. By our proper work ethic, by obeying and looking out for the best interests of our employers we can have an impact upon how they view the doctrines of Christ.
 4. Our actions can influence how people view the Word of God. We can make it something attractive, something beautiful, something desirable for others.
 5. Our final question to ponder is: **do our actions make Christ and the doctrine of Christ attractive to others?** Do people look at our life and how we live in accordance with God and His Word and desire what we have?
 6. I hope and pray it is so. Let's pray.