

it is one thing to be godly in isolation and another to be godly in relationship. A Monk in a Monastery is one thing & a believer

Heb. 10:25 "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another - and all the more as you see the day approaching."

worship
in nature, boat,
tractor, skiing,
Cabin.

STUDY #4 IN THE BOOK OF TITUS

The Parish and Godliness 2:1-10

in the body is another

TEXT:

- v. 1 But as for you, be speaking the things which are fitting for sound doctrine.
- v. 2 Older men are to be temperate, dignified, self-controlled, sound in faith, in love, in patience.
- v. 3 Older women, likewise, are to be worthy of reverence in their behavior, not malicious gossips, nor enslaved to much wine, teachers of that which is good.
- v. 4 In order that they may encourage (train) the young women to be loving their husbands, to love their children.
- v. 5 to be sensible, pure, workers at home, kind, being in subjection to their own husbands, in order that the word of God may not be dishonored.
- v. 6 Likewise be urging the young men to be exercising self-control (sensible);
- v. 7 In all things showing yourself to be an example of good deeds, with purity of doctrine, dignified.
- v. 8 Sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.
- v. 9 Be urging bondslaves to be in subjection to their own masters in everything, to be well-pleasing, not argumentative,
- v. 10 not pilfering but showing all good faith in order that they may adorn the doctrine of God our Saviour in every respect.

Two little boys
Father Forgiveness

INTRODUCTION:

We have been looking at the subject of "Growth toward Godliness" and in the first chapter of this little epistle we have noted, first of all, the process of godliness. It is recorded for us in verse 1. It all begins from faith, which provides the basis for our relationship with Christ. This leads to an intake of divine truth, which in turn produces godliness. It's from faith to food to fruit.

Faith +
Food = Fruit

Paul has written this letter to Titus, his true child in a common faith, for the purpose of having him set in order the things which remain there on the island of Crete, which probably involves some organization, as well as some teaching of truth. And then also to appoint elders, or leaders, in each of the cities.

15
Qualities

Therefore, in our second study we looked together at the characteristics of the godly person and examined each one of them very closely.

Dis honest

Absence of Love - Honesty + Hard work
tells us we are suffering the
consequences of Absence of Truth!

In our third study we saw the perversion of godliness. We saw the other side of the coin. Whereas in study #2 we saw the positive picture, in study #3 we saw the negative.

① Blessing or damage

② Jesus-Judas

③ Paul-Alexander

④ John-Dion

This brings us now to our fourth study, which I have called "The Parish and Godliness." We are answering here the question, What does it look like in the pew? How does one conduct himself in the congregation?

It is the behavior in the body that concerns us in this particular study.

Minister our Jackass!

In these first ten verses of chapter 2 the apostle admonishes, first of all, Titus in verse 1, then the older men in verse 2, the older women in verse 3, the younger women in verse 4, the young men in verse 6, and the bondslaves in verse 9. Whereas we see godliness as it manifests itself on an individual basis in study #2, here we see godliness in relationship with others.

Getz points out in his book Profiles for a Christian Lifestyle: "Learning sound doctrine does not automatically result in a Christian lifestyle. If it did, Paul would have taken a much different approach in his letter to Titus. He would have emphasized selecting spiritual leaders primarily on the basis of what they believed, that is their theology, not by what characterized both their family and personal lives. Obviously, their doctrine was important, for they could not refute false teachers without an adequate knowledge of God's trustworthy message. But knowing the Bible without living the Bible simply produces more people who know the Bible but don't live it. And when this happens, the basic message of Christianity, though it may be accurate from a doctrinal point of view, soon becomes purely academic and is eventually nullified. In fact, it is my personal opinion that what Paul says in his letter to Titus is not an addendum to sound doctrine, it is sound doctrine, the doctrine of a Christian lifestyle. Second, and closely related to the first lesson, people listen to people who not only know what they believe, but are also living what they believe. As we have noted, this is particularly true among peers, but it is also true of all age levels. Paul attacked the message of false teachers by appointing godly men who would counteract their negative influence, and he instructed Titus to be sure to exemplify in his own life what he was teaching and to be sure to exemplify the message even by the way he taught it."

v. 1 But as for you, be speaking the things which are fitting for sound doctrine.

Whereas the apostle has just been speaking of "they", referring to those who are false teachers back in verse 16. "They are confessing to know God, but by their deeds, they are denying Him, being detestable and disobedient, and with reference to every good work disapproved."

#2
Godliness in isolation

#4
Godliness in relationship

People who know + live what they believe !!

Unfortunate Chapter division

-3-

Now by contrast and it is unfortunate that there is a chapter division at this point: "But as for you, Titus, be speaking the things which are fitting for sound doctrine."

Contrast

He has spoken of this matter back in chapter 1:9 "Clinging to the trustworthy message which is in accordance with the teaching, in order that he may be able, both to be exhorting in sound doctrine and to be refuting those who are contradicting." And now the command to Titus is just the same, that he is to be "speaking the things to them which are fitting for sound doctrine."

Titus

This is obviously part of his responsibility and probably the most important part of it, the organization taking second place to the teaching of sound doctrine, which will put the churches on the island of Crete on good footing.

v. 2 Older men are to be temperate, dignified, self-controlled, sound in faith, in love, in patience.

Now the apostle begins his individual admonitions which characterize godliness in the various groups represented in the body of Christ.

He starts first with the senior citizens, the older men, and he says they are to be characterized in the following six ways:

1. temperate
2. dignified
3. self-controlled
4. sound in faith
5. in love
6. in patience

your greatest witness is what
you are!! * Conduct over conversation

William Barclay points out "This whole chapter deals with what might be called the Christian in action. It takes people by their various ages and stations and lays down what they ought to be within the world. It begins with the senior men."

1. First they are to be temperate. The word is "nephaios" and it literally means "sober" in contradistinction to "given to overindulgence in wine." The point is that when a man has reached years of seniority, he ought to have learned what are, and what are not, real and true pleasures. He ought to have got his values right and he ought to be able to assess his pleasures at their true worth. The senior men should have learned by their time of life that the pleasures of self-indulgence cost far more than they are worth.

Getz points out "Certainly this is an important part of becoming a mature Christian, but in this instance Paul does not mean temperate in the usual sense. Here he means a man who has a clear perspective on life and a correct spiritual orientation. Thayer defines the word

Clear Perspective
Correct Orientation

Others are
turning Away
From truth.
Reason For Mess
on Crete

5
Groups

I.

How we
are to look
to the outside
world!!

What are &
what are not
Real & true
Pleasures

Doesn't lose
Physical
Psychological
Spiritual

'as a state untouched by any slumberous or beclouding influence.' Put another way, a man who is temperate does not lose his physical, psychological and spiritual orientation. He remains stable and steadfast and his thinking is clear. Put in more relevant terms, he is calm, cool and collected in most situations. Most of all, he does not lose perspective because of false security. Paul uses the same word in 1 Thessalonians chapter 5 in talking about the coming day of judgment: "We are not to sleep as others do, but we are to be alert and sober, or temperate." Faith, hope and love, then, are foundational to having a clear perspective on life. "Since we are of the day," wrote Paul, "let us be sober, or temperate, having on the breastplate of faith and love and as a helmet the hope of salvation."

2. The second characteristic of the older men is they are to be dignified.

Going to see
Him face to
Face...

They must be serious. The word is "semnos" and it describes the behavior which is grave and serious in the right way. It does not describe the demeanor of a person who is a gloomy killjoy. But it does describe the conduct of the man who knows that he lives in the light of eternity, and that before so very long he will leave the society of men for the society of God. The man who is the "semnos" is the man who lives in the constant memory "that Thou, God, seest me."

Heb. 10:31
" 4:13

3. The third characteristic is self-controlled.

Instincts
blended &
Under Control

This could also be translated "prudent." It describes the man with the mind which has everything under control. Over the years the senior men must have acquired the cleansing, saving strength of mind which has learned to govern every instinct and every passion, until each has its proper place, and no more than its proper place.

Drunk old man
Sexy Senior
Citizen.

An elderly playboy is not an edifying spectacle, but the laughter of an old man does not in itself detract from the fundamental seriousness of his continuing faith in godliness. And the picture of his well-organized life is an indication of the self-control.

Snow on the
roof & Fire in
The Furnace.

4. Sound in faith

1 John 2:13 "I write to you fathers because you have known Him who is from the beginning."

The apostle Paul said in Philippians 3:10 "I want to know Christ and the power of His resurrection and the fellowship of sharing in his sufferings, becoming like Him in his death."

The longer I serve Him...

Enoch, 365 yrs., waited⁻⁵⁻ with God, then he was no more, because God took him away!!

Because of years of walking with the Lord in close and intimate relationship, he begins to reflect the quality of Christ-likeness and he is sound in the faith.

5. The next phrase and characteristic is the phrase "in love."

He is not only to be sound in faith, but he is also to be sound in love.

The manifestation of a sound faith will be the love the Spirit of God produces as a fruitage of this relationship in the life.

The Lord Jesus chided the church at Ephesus because they had left their first love. The manifestation of love has behind it a heart that is obedient and submissive to the Lord. A person who is walking with Him.

6. The sixth and final characteristic of the older man is to be "in patience." Churning to Turning; Clamor to Calm.

Just as he is to be (sound in faith) and (sound in love), so he is to be (sound in patience). The older I get the more I want God to hurry up.

It is patience with the process that God is using in our lives to make us more like His Son. UΠΟΜΟΝΗ! Perseverance

It is Bill Gothard who says, "Please be patient. God is not finished with me yet."

Philippians 1:6 "Being confident of this very thing, that he which has begun a good work in you will continue to perform it until the day of Jesus Christ."

1 John 3:2 "Soon we shall be like Him, for we shall see Him as he is."

The older man is then challenged to be (patient with the process) that God is using in his life to change him and to produce a godly character.

v. 3 Older women, likewise, are to be worthy of reverence in their behavior, not malicious gossips, nor enslaved to much wine, teachers of that which is good.

The empty-headed chattering of a social butterfly may reveal nothing but shallowness. Whereas the joy of a beautiful woman may well arise from a deep Christian faith.

This is the picture that Paul describes here of the older women.

Apostle John

Jacob worshipped leaning on the top of his staff!!

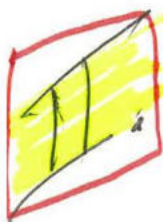
Manifestation of A Sound Faith will be Love...

Security in storm

Adverse Circumstances

Crazy People

Crazy body



There are four things that are said about the godly older women.

1. The first is they are to be "worthy of reverence in their behavior."

I Peter chapter 3 "Wives, in the same way, be submissive to your husbands, so that if any of them do not believe the word, they may be won over without talk by the behavior of their wives."

When they see the purity and reverence of your lives, your beauty should not come from outward adornments, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

Because this woman described here is good, gracious, and godly, there is a compelling attraction to her and she is worthy of reverence because of her conduct.

Proverbs 31:10 "A wife of noble character, who can find? She is worth far more than rubies."

verses 25-31 "She is clothed with strength and dignity. She can laugh at the days to come. She speaks with wisdom and faithful instruction is on her tongue. She watches over the affairs of her household and does not eat the bread of idleness. Her children arise and call her blessed; her husband also, and he praises her. Many women do noble things, but you surpass them all. Charm is deceptive and beauty is fleeting, but a woman who fears the Lord is to be praised. Give her the reward she has earned and let her works bring her praise at the city gates."

The first characteristic of the older women is she is to be worthy of reverence in her behavior. That is a positive characteristic. And then next he turns to the negative. They are not malicious gossips.

V. Raymond Edman in his book Great is Thy Faithfulness points out "The Bible has supreme contempt and condemnation for gossips. 'Thou shalt not go up and down as a talebearer' demanded the Mosaic Code in Leviticus 19:16. 'The words of a talebearer are as wounds' observed Solomon after noting that 'where there is no talebearer, the strife ceases.' (Proverbs 26:22,20) Also 'that an ungodly man digs up evil and a whisperer separates chief friends.' (Proverbs 16:27,28) Paul warned us against those who are not only 'idle, but tattlers also, and busybodies.' (1 Timothy 5:13) Instead of mischief, the godly, those of a faithful heart, deliberately conceal the matter, knowing that 'hatred stirreth up strife, but love covers all sins.' (Proverbs 10:12)"

"The tongue is hard to be tamed," according to James chapter 3.

Be A Blessing
by Behavior

TOPIC	REF #	TEXT
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Prayer

850-05

**DAILY PRAYER
OF EXPECTANCY
RUTH MYERS**

*Father in heaven, great and powerful and full of love,
I lift my heart in praise for the privilege of coming
to You in prayer. Give me special grace as I join
Your exalted Son in His ministry of prayer.
Search my heart, Lord, and show me if any sin is
hindering Your work in my life.
May I respond without delay whenever You make
me conscious of sin. How grateful I am for Your
total forgiveness the moment I confess my sin,
turning back to You as my Lord!
And Father, teach me to pray. How much I yearn to
know Your will and Your way. I thank You that
Your Son lives within me. What a joy to know
that He is my teacher—that through Him I can
learn to pray. I can learn to release Your boundless
power for both my needs and the needs of many
others, near and far. Teach me to pray.
Day by day may Your Spirit work in me, motivating
me to abide in Christ and pray in faith,
moving Your mighty hand to fulfill Your purposes.
Keep reminded me that You are able to do
infinitely more than I would ever dare to ask or
imagine, by Your mighty power at work within me.
To You be the glory both now and forever.
Amen.*

From *31 Days of Prayer*, Introduction
pp. 85-86

Surrender

850-06

*How did I come to submit my neck to your easy yoke,
and allow my shoulders to carry your light burden? Instantly
your yoke and burden, dear Christ, felt wonderfully sweet,
so much sweeter than those vain delights which I had forsaken.
Indeed it was a joy to me to be deprived of those joys which earlier
I had feared to lose. For you, O Lord, cast them away from me,
and in their place you yourself entered me, bringing joy which is
sweeter than any earthly pleasure.
AUGUSTINE OF HIPPO (354-430)*

p. 87

Watchman Nee in his book Spiritual Authority points out "Very quickly a man's rebellion is expressed through his tongue. He may agree with a person to his face, but revile him behind his back. He may keep quiet in front of a man, but have much to say aloud later on. It is not hard to use the mouth in rebellion. The people of today's society are rebellious. They only give lipservice and outward subjection. The church ought to be different. In the church there should be obedience from the heart. Whether or not there is heart obedience can easily be detected by the words which come from one's mouth. God looks for heart obedience. Speaking inadvertently is largely responsible for the breaking of the unity of the church and the losing of power. Probably most difficulties in the church today are due primarily to slanderous words. Only a minor part of the difficulties are real problems. In fact, most of the troubles in this world have been created through lies. If in the church we can stop slandering, we will have eliminated the major part of our difficulties. How we need to confess our sins before God and ask for His forgiveness. All our words of reviling must be carefully and thoroughly terminated before God. 'Doth the fountain send forth at the same opening sweet water and bitter?' (James 3:11) 'There ought not come from the same lips loving words and slanderous words. May God set a watch over our lips; and not only over our lips, but also over our hearts, that we may be delivered from rebellious thoughts and reviling words. May reviling words forever more depart from us.'

There is nothing more beautiful than a houseful of women indulging in great laughter and continuous chatter. But oh how tragic when the old nature takes over and the statement "Have you heard...?" or "Did you know...?" or "I'm really not supposed to share this, but..."

3. The third characteristic of the older women is "they are not to be enslaved to much wine."

Nothing is more disheartening or tragic than a female alcoholic, hardened by the slavery to that which is shortening their lives and literally destroying them.

Paul, as he describes the godly man to Titus back in chapter 1, makes the following statement: that the godly man is not to be addicted to wine.

4. The fourth characteristic is "they are teachers of that which is good."

I believe they are teachers by their lives and their lips; by their example and exhortations.

Walk + their words

Ezra 7:10

Barclay points out "The older women must teach and train the younger. There are those who use their experience to discourage others. Sometimes it would seem that the only gift which experience gives to some people is the gift of pouring cold water on the schemes and plans and dreams of others, and that all they have learned from experience is the vast number of things which are impossible. It is a Christian duty ever to use experience to guide and to encourage and not to daunt and to discourage."

To Here → v. 4 In order that they may encourage (train) the young women to be loving their husbands, to love their children.

The reason the older women are to be the way they are is stated in the following purpose at the beginning of verse 4: "in order that they may encourage or train the younger women."

There are several areas of training that are described in the next couple of verses. They are 7 in number.

1. The older women are to be training, or encouraging, the younger women, first, to be loving their husbands.

There are numerous places in the scripture where the husband is admonished to be loving his wife, but this is the only place where the wife is to be loving the husband in return.

Howard Hendricks in his book Don't Fake It, Say It with Love points out "We're inclined to think that love should vary according to performance and that people need to change before we can love them more. That isn't God's kind of love, and it isn't the way to change someone. If you're trying to change your partner, stop. Instead, ask God to change you. A lady in our community learned to pray that way and was the instrument to lead her husband to Christ. At Thanksgiving we had a testimony time in our church. This husband got up and said, 'As most of you know, I've been an unbeliever all of my life; until this year, when God so worked in the life of my wife, that I capitulated to reality.' He sat down and his wife got up and said, 'I have to give you the other side of the testimony. When I first went to see Mr. Hendricks, I prayed, "Lord, you love my husband and I'll change him." And nothing happened. Then I came to the place where I cried out, "God, I'll love him and you change him." And God changed both of us.'"

Jim Conway in his book Men in Mid-Life Crisis says, "In his play The Bald Soprano Eugene Ionesco depicts the same sad state of relationship I commonly see in marriage counseling. In one scene a man and woman happen to meet and engage in polite, somewhat mannered conversation. As they talk, they discover that they both came down to New York that morning on the 10:00 train. They both

TOPIC	REF #	TEXT
Marriage	700-20	<p>When we go to a wedding, maybe we're so moved because we want this new couple to succeed. We intuitively know that their "success" is somehow tied to ours. Their making of love makes the world a better place to live, a place where there is more love for all of us. Maybe this is why we always notice great marriages. When their love is growing, it inspires us. Their life together gives <i>us</i> life.</p> <p>A wedding reminds us that it's all connected.</p> <p>We're all connected.</p> <p>So when it's written that Adam and Eved were one flesh, their "echad flesh" is actually a celebration of a million other things. Things that ought to be celebrated: God. Life. Creativity. Potential. Shared partnership in caring for the world. Strength for weakness, weakness for strength. A new family. The ongoing creation of the world.</p> <p>And finally, after all of this leaving and cleaving and bones and flesh, the passage ends with the line "the man and his wife were both naked, and they felt no shame."¹⁵²</p> <p>No shame or embarrassment.</p> <p>No apologizing for who they are.</p> <p>152 Genesis 2:25. p. 154</p>

have the same apartment house address on Fifth Avenue. To their surprise they discover they both also live in the same apartment and both have a daughter 7 years old. To their final astonishment they discover they are man and wife. They live together, share the same bed, and the same kitchen table, but intimacy has fled from their relationship, leaving them strangers.

2. The second area of training for the younger women by the older women is to love their children.

It was Elizabeth Barrett Browning, who in *The Cry of the Children* says "Do you hear the children weeping, oh my brothers? 'Ere the sorrow comes with years. They are weeping in the playtime of the others in the country of the free."

Dale Evans Rogers in her book *Hear the Children Crying* points out "A newspaper article in a hotel room brought tears to my eyes and horrified me into stunned silence. It was a report on several cases of child abuse. It told of a father who stabbed his 4-year-old son, then cut out one of the boy's eyes. Another of a woman and her common law husband killing her two-year-old baby girl by forcing her into a tub of scalding water. And still another of a stepmother in California who chained a small child to a bedpost and beat her almost into insensibility for wetting her bed. Another story of a man who forced a four-year-old to walk until her feet were bleeding and made her drink a hot sauce when she begged for water. A nine-year-old boy was banged against a wall until his skull was crushed beyond repair. He was dead on arrival at the hospital."

Dr. Vincent J. Fontana who is Medical Director of New York City's Foundling Hospital points out "Parents bash, lash, beat, flay, stomp, suffocate, strangle, gut-punch, choke with rags or hot pepper, poison, crack heads open, slice, rip, steam, fry, boil, dismember. They use fists, belt buckles, straps, hairbrushes, lamp cords, sticks, baseball bats, rulers, shoes and boots, lead or iron pipes, bottles, brick walls, bicycle chains, poker, knives, scissors, chemicals, lighted cigarettes, boiling water, steaming radiators and open gas flames. Child abuse is the number 1 killer of American children. Probably the most common cause of death in children today, outnumbering those caused by any of the infectious diseases, leukemia or automobile accidents. He declares, 'It is a myth that in this nation we love our children.'"

Every 2 minutes in the United States a child is being attacked by one or the other of its parents. If the rate continues to rise, as it is rising now, we can expect to find ourselves faced with a figure of a million and a half children either seriously maimed or crippled or killed annually. Read it and weep.

Matthew 18 "At that time the disciples came to Jesus and asked, 'Who is the greatest in the kingdom of heaven?' He called the little child and had him stand among them. And he said, 'I tell you the truth. Unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever welcomes the little child like this in my name, welcomes me. But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.'"

Loggins At the Jr. High.

v. 5 to be sensible, pure, workers at home, kind, being in subjection to their own husbands, in order that the word of God may not be dishonored.

3. The third characteristic is to be sensible.

See from God's Perspective

It is important for this quality to be developed because women have a tendency to be emotional and irrational under stress. The quality of the godly woman is one who has everything under control. She is at her best when she sees things from God's perspective. And with a sensible mind and heart, she speaks wisdom from the Lord and from his word.

4. is the word pure.

This is pure in motives, manners and the message which you speak.

5. workers at home

The woman's first responsibility is to be a worker at home, caring for the needs of her family.

Someone wrote this little poetic piece: "What is a Mother?"

"A mother can be almost any size or any age, but she won't admit to anything over 30. A mother has soft hands and smells good. A mother likes new dresses, music, a clean house, her children's kisses, an automatic washer, and Daddy. A mother doesn't like having her children sick, muddy feet, temper tantrums, loud noise or bad report cards. A mother can read a thermometer, much to the amazement of Daddy, and like magic can kiss a hurt away. A mother can bake good cakes and pies, but likes to see her children eat vegetables. A mother can stuff a fat baby into a snowsuit in seconds and can kiss sad little faces and make them smile. A mother is underpaid, has long hours, and gets very little rest. She worries too much about her children, but she says she doesn't mind at all. And no matter how old her children are, she still likes to think of them as her little babies. She is the guardian angel of the family, the queen, the tender hand of love. A mother is the best friend anyone ever has. A mother is love."

6. The sixth characteristic is kind.

This is a quality of love and it can be seen in one's actions and attitudes.

7. The seventh characteristic is seen in the next phrase, "being in subjection to their own husbands."

In the Ephesians 5 passage, the 1 Peter 3 passage, the Colossians 4 passage, and here in Titus chapter 2, we see that the role of the wife is to be in subjection to their own husbands.

Gene Getz in his book Profile for a Christian Lifestyle says "Many Christians and non-Christians, even more so, misinterpret what Paul and other writers of scripture meant when they emphasized that wives were to be subject to their husbands. First, the Bible teaches that submission should be a mutual, reciprocal expression among all Christians. In other words, it is not a word used only for women. Second, submission does not mean that wives should never express their opinions or feelings. To believe that it does is a severe violation of all of the 'one another' concepts in the New Testament. Third, submission does not mean a wife should indulge in sin because her husband demands it. There are times when all Christians, including wives, must take seriously the requirement to obey God rather than men. And finally, submission certainly does not mean that a wife must subject herself to physical and psychological abuse that is beyond her ability to bear. The laws of both men and God protect a person from this kind of abuse. Submission refers to an attitude of teachableness toward other members of the body of Christ. All of us are to be involved in this reciprocal relationship. However, the Bible also goes a step further and emphasizes submission on the part of wives toward their husbands. This is a consistent concept throughout the Bible. It even antedates the fall. A woman was not to dominate or control her husband, but rather respect him as her God-ordained protector and leader. This concept is still true within a Christian marriage. However, it must be pointed out that when a husband loves his wife as Christ loved the church, submission becomes a very natural and easy thing for wives to do. In fact, if both partners are committed to Jesus Christ, it is possible for a Christian couple actually to experience on a day-to-day basis the benefits of equality. In other words, a husband will not have to operate as the boss. In fact, God never intended that he do so. That is why He said that Jesus Christ is to be the husband's example. And his lifestyle for the body of Christ involved unselfishness, humility, and a sacrificial spirit."

The ultimate purpose behind all this training of the younger women by the older women is seen in the last phrase of verse 5: "in order that the word of God may not be dishonored."

① Mutual,
Eph. 5: 21

② Express
Feelings + Opin.

③ Should not
involve sin

④ Not Physical
+ Psychological
Abuse

sub. = An
Attitude of
teachableness

###

It is possible by which... deeds can bring dishonour!!
Conduct can corrupt the truth

-12-

William Hendricksen points out "Wrong conduct on the part of the young married women would easily lead to slanderous remarks with respect to the gospel. Not only do the Greeks judge a doctrine by its practical effect upon everyday life, but so does the world in general. If young mothers professing to be Christians should manifest lack of love for their husbands and for their children, lack of self-control, of purity, domesticity, kindness, and submissiveness, they would cause the message of salvation to be evil spoken of by outsiders."

v. 6 Likewise be urging the young men to be exercising self-control (sensible).

Now the responsibility returns to Titus and what he is to be doing for the young men, in the training of them. Titus was probably a young man himself and he needed the same admonition that Paul gave to Timothy in 1 Timothy 4:12 - "Don't let anyone look down on you because you are young. But set an example for the believers in speech, in life, in love, in faith and in purity."

Just as he has urged the (older men to be self-controlled) and the (younger women to be sensible) so using a derivative of the very same word that is used on the other two occasions, in speaking to the young men he says the same thing: "They are to be exercising self-control."

John, when he speaks to the young men in the epistle of I John says: "I write to you young men because you are strong and the word of God lives in you, and you have overcome the evil one."

The manifestation of the indwelling word of God in these young men is they were conquering the evil one.

The exercise of self-control in the young man is seen in (his study habits), (his spiritual life), and (his social activity). The study, the spiritual, the social.

v. 7 In all things showing yourself to be an example of good deeds, with purity of doctrine, dignified.

Probably because of the closeness of relationship between the young men and Titus, Paul now turns to an admonition to Titus himself. And certainly this admonition would be for the young men as well. And so I have said "In all things showing yourself to be an example of good deeds" would be the second admonition. The first is "exercising self-control (sensible)."

The apostle over and over emphasizes the fact that it is one thing to explain the scripture, it's another to be an example.

① Physical
② Psychological
③ Spiritual

① Study
② Spiritual
③ Social

Self-Control
Setting an Example

There is no distinction between the sacred and the secular here. The apostle says, "In all things showing yourself to be an example of good deeds."

Sacred
Secular

Barclay points out "The greatest compliment that can be paid to a teacher is to say of him, 'First he wrought, and then he taught.'"

Self-control
Setting example
Study

③ The third thing that is said here is "with purity of doctrine."

★ 2 Timothy 2:15 "Study to show yourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Paul wanted Titus to be an example of good deeds, but also one with purity of doctrine. The good deeds will follow the purity of doctrine once it is implemented in the life.

discipline
deeds
doctrine
dignified

④ The fourth characteristic here is "dignified." It is discipline, deeds, doctrine and dignified.

Stand
Steward
Speak

This is the same word that is used in the statements about the older men. It is a person with their game face on. It is a serious matter to stand before God. It is a serious matter to be a steward. It is a serious matter to speak the truth.

Self-control
Setting example
Study
Serious
Soundness

v. 8 Sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

⑤ The fifth thing he says here is "sound in speech", and that is words that are beyond reproach. The purpose for this is given in the last phrase "in order that the opponent may be put to shame, having nothing bad to say about us."

v. 9 Be urging bondslaves to be in subjection to their own masters in everything, to be well-pleasing, not argumentative"

How does
Godliness
look on
The job

The fifth and final group that the apostle speaks to is the bondslaves or the servants. There are five things that he wants to say to them in these next two verses.

Employer - Employee Rel.

① The first is "to be in subjection to their own masters in everything."

The servant is to recognize the chain of authority and to willingly submit to their masters or employers in everything.

It is said of Naaman in 2 Kings chapter 5: "He was a great man with his master." This can only be true when a man has learned to be submissive to authority over him."

Submissive - Supportive - Servant

Submissive

Sincere
2. "To be well-pleasing"

* Genesis 39:2-5 "The Lord was with Joseph and he prospered and he lived in the house of his Egyptian master. When his master saw that the Lord was with him, that the Lord gave him success in everything he did, Joseph found favor in his eyes and became his attendant. Potiphar put him in charge of his household and he entrusted to his care everything he owned. From the time he put him in charge of his household and of all that he owned, the Lord blessed the household of the Egyptian because of Joseph. The blessing of the Lord was on everything Potiphar had, both in the house and in the field."

* Colossians 3:22,23 "Slaves, obey your earthly masters in everything. And do it not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. Whatever you do, work at it with all your heart as working for the Lord, not for men."

Supportive
3. The third thing that is said to the bondslaves is in the phrase "not argumentative."

The godly bondservant is not to talk back, to criticize, or to argue with his master, but rather to be supportive. He is to be submissive, a servant, and supportive.

v.10 not pilfering but showing all good faith in order that they may adorn the doctrine of God our Saviour in every respect.

Stealing is a No-No
4. The fourth thing that is said to the bondslave is he is not to be pilfering, or to be stealing, from his master.

Philemon + Onesimus
Getz points out "One of the most beautiful stories in the New Testament is the account of Onesimus, who was the slave in the household of Philemon. Evidently, Paul lead this wealthy man and his family to Christ. Frequently, under these circumstances, slaves also responded to the gospel, especially since they were classified as part of the household. Onesimus did not respond however. He took advantage of the new freedom he must have experienced as he served a Christian master. He gathered up what he could carry with him and escaped, eventually ending up in Rome where Paul was in prison. In God's providence Onesimus came in contact with the apostle Paul and was converted to Christ. In time, Paul wrote Philemon and sent the letter by way of Onesimus. And once ^{since} Onesimus had no resources, Paul himself took the personal responsibility to pay back what Onesimus had stolen from his master. This, of course, demonstrates how seriously Paul was committed to honesty, and it became a dramatic example to Onesimus that he would never forget."

Showing - A real servant
you can be trusted

5. The fifth and final admonition to the bondsman is seen in the next phrase "but (which forms the contrast) showing all good faith."

Loyal

I believe this is what the apostle does when he writes to Philemon about the problem that existed between Philemon and Onesimus.

I believe it is seen in the attitude of Joseph when Potiphar's wife longs for an affair. Genesis 39:8 - "But he refused, 'With me in charge,' he told her, 'my master does not concern himself with anything in the house. Everything he owns he has entrusted to my care. No one is greater in this house than I am. My master has withheld nothing from me except you because you are his wife. How then could I do such a wicked thing and sin against God?'"

Joseph

The ultimate purpose behind these admonitions to the bondslaves is in the last phrase: "in order that they may adorn the doctrine of God our Saviour in every respect."

In the fifth verse, we saw the purpose "in order that the Word of God may not be dishonored." And now here we have the little phrase "that they may adorn the doctrine of God our Saviour in every respect."

- V.S. ① don't want to dishonour the word
Here! ② Adorn or beautify the teachings of the word.

CONCLUSION:

In these verses then Paul has spoken to five groups: the older men, the older women, the younger women, the younger men, and the servants.

The godly lifestyle permeates every area of life and vocation. The apostle has shown us in these verses how it ought to look in the body of Christ, the church.

Getz in his book The Measure of a Man, speaking of the word "adorn the doctrine" in verse 10, says "It is used by our Lord to describe a well-ordered house, decorated tombstones and well-trimmed lamps. And Jesus Christ also talked about the temple that was adorned with beautiful stones and votive gifts. But perhaps the most powerful use of this word appears in Paul's letter to Titus when he urges slaves to be subject to their own masters in everything. They are to be well-pleasing, not argumentative. And they are not to steal from their masters, rather they are to adorn the doctrine of God our Saviour in every respect. This illustration of course broadens the concept of respectability tremendously. No matter what our position or profession, we are to live in such a way that our lives are becoming to the teachings of the word of God. Specifically, Paul here treats obedience to those in authority, having a non-argumentative and

- ① Submissive
- ② Sincere
- ③ Supportive
- ④ Stealing No
- ⑤ Showing Good Faith

Purpose Behind All of the Groups

Adorn

honest relationship with people. To violate these New Testament teachings is to violate the quality of being respectable. Paul is saying that a man who is respectable is a man who lives in such a way that his lifestyle adorns the teachings of the Bible. Whether it be his dress, his speech, the appearance of his home, his office, or the way he does business--all are to be in proper relationship to Biblical principles and doctrines. Since God is a God of order, a man of God too should be orderly and proper. He should be a Christian gentleman in all areas of his life."

William Hendriksen points out "A sanctified life which brings into clear perspective all the fruits of transforming grace, like obedience, cheerfulness, integrity, etc. Scintillating like so many precious jewels is an ornament to the doctrine of God our Saviour, the Christian faith. It should cause a master to exclaim, 'If the Christian religion does this even for slaves, it must be wonderful.'"

What are the lessons that we learned from this particular study?

LESSON #1: The godly life is for everybody--the leaders, the followers, the old and the young. Whosoever will may come to faith in the Lord Jesus Christ. And by taking truth into the life and being obedient to it, godliness will result.

LESSON #2: (Sensibility) and (self-control) seem to be the dominant theme in the godly life.

LESSON #3: Older women have the responsibility to train younger women in specific areas.

LESSON #4: Godliness is a necessity so that the word of God may not be dishonored.

LESSON #5: Godliness is a necessity so that the doctrine of God may be adorned.

Are you bringing honour to the word?
" " beautifying the teachings of the word.
This is Godliness in relationship.

dress
Speech
Appearance
of home
Office
does business
disposition

Joy
Love
Cheerfulness
Obed.
Integrity

TOPIC	REF #	TEXT
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Commitment 133-06

Dar and I loved to dance. It was probably the first thing we did together, long before we would share our lives. We grew up in a small Oregon mountain community where dances were held almost every Saturday night, sometimes in the school gym, sometimes at the Grange Hall, sometimes at the home of Nelson Nye. Nelson and his family loved music and dancing so much that they added a special room to their house large enough to accommodate at least three sets of square dancers. Once a month or more, they invited the entire community to a dance. Nelson played the fiddle and his daughter, Hope, played the piano while the rest of us danced.

In those days, the entire family went together—including the grandparents, the farmers and loggers, the school teachers and the store owners. We danced to songs such as “Golden Slippers” and “Red Wing,” side-by-side with contemporary ones like “Red Sails in the Sunset” and “It’s a Sin to Tell a Lie.”

Smaller children always had a place to sleep among the coats, close at hand, when they tired. It was a family affair, one of the few entertainments in a small mountain town climbing slowly out of the Great Depression.

Dar was 17 and I was 12 when we first danced. He was one of the best dancers on the floor and so was I. We always jitterbugged. No slow dancing for us, nothing remotely romantic. Our fathers would stand along the wall and watch. They weren’t friends. They didn’t talk to each other, not even a casual conversation. Both good dancers themselves, they were proud of their kids. Every once in a while, Dar’s dad would smile a little, shake his head and say, to no one in particular, but so my dad could hear, “Boy, my kid can sure dance.”

My dad never blinked an eye; acted like he’d never heard. But a while later he would say, to no one in particular, “That girl of mine can sure dance.” And being of the old school, they never told us we were that good or had stirred that tiny bit of boastful rivalry along the wall.

Our dancing together stopped for five years while Dar was in the South Pacific in World War II. During those five years, I grew up. When we met again, Dar was 22 and I was almost 18. We began to date—and dance again.

This time it was for ourselves—finding our moves, our turns, our rhythms—adjusting, anticipating, enjoying. We were as good together as we remembered, and this time we added slow dancing to our repertoire.

For us, the metaphor fits. Life is a dance, a movement of rhythms, directions, stumbles, missteps, at times slow and precise, or fast and wild and joyous. We did all the steps.

TOPIC	REF #	TEXT
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Two nights before Dar died, the family was with us as they had been for several days—two sons and their wives and four of our eight grandchildren. We all ate dinner together and Dar sat with us. He hadn't been able to eat for several weeks, but he enjoyed it all—told jokes, kidded the boys about their cribbage playing, played with two-year-old Jacob.

Afterward, while the girls were cleaning up the kitchen, I put on a Nat King Cole tape, "Unforgettable." Dar took me in his arms, weak as he was, and we danced.

We held each other and danced and smiled. No tears for us. We were doing what we had loved to do for more than fifty years, and if fate had so ordained, would have gone on doing for fifty more. It was our last dance—forever unforgettable. I wouldn't have missed it for the world.

pp. 152-3

(Over The Hill & On A Roll: Laugh Lines for the Better Half of Life
by Bob Phillips)

Another way to tell if you've gone over the hill is a change of interests. Do you find yourself interested in early-bird specials and doggy bags? Have terms like arthritis, cellulite, crow's-feet, varicose veins, sunspots, and pacemakers entered your vocabulary? Have products like Polygrip, Geritol, Preparation H, Depends, and stewed prunes become household items?

When you begin noticing stretch marks, multiple chins, wrinkles, and folds—and your belt buckle is disappearing—it might be a sign that changes have occurred. A confirmation is when your upper arms hang and shake as you walk and your derriere drags on the ground.

When you put on your makeup with a trowel and your hair turns gray or even blue . . . you've probably gone over the hill. That is the time when you wish you could have some of Dick Clark's cells put into your body.

- * You can tell if you're over the hill when you put tenderizer in your oatmeal.
 - * You can tell if you're over the hill when you get more get-well cards than junk mail.
 - * You can tell if you're over the hill when your favorite exercise is a good brisk sit.
 - * You can tell if you're over the hill when you begin using words like spry, plasma, salt-free, and fast temporary relief.
 - * You can tell if you're over the hill when it takes a half-hour to wake up your leg.
 - * You can tell if you're over the hill when you attend seminars on death planning, nutrition education, and grief therapy.
 - * You can tell if you're over the hill when you believe that regularity is more important than popularity.
- pp. 6-7

We grow old not so much by living but by losing interest in living.
p. 26

- One couple lived together for 60 years without a single argument.
 - Their secret? They shared the same hearing aid!
- p. 71

Brandt, Henry R.

When You're Tired of Treating the Symptoms and You're Ready for a Cure, Give Me a Call: 18 Lessons for Making Changes That Last. Brentwood, TN: Wolgemuth & Hyatt, Publishers, Inc. Copyright - Henry Brandt, 1991. 241 pp.

Finishing

Long ago I learned that I didn't need to argue with anyone about God, His plan, His peace, or His joy that is available to all of us. I can not make choices for anyone other than myself. If someone wants to be miserable, that is their choice. I am not going to try to talk them out of their misery.

At this time I know that I am approaching the finish line of my race. And today, if I had a choice, I would not choose to go back and start life over again. I eagerly look forward to meeting Jesus and many good friends in heaven.

If I go before you, I would like to be holding the tape when you finish the race God has given you to run.

Now I live each day so that I am ready to cross my own finish line.

p. 226-27

(19-14)

(The Home Stretch by Dale Evans Rogers with Floyd Thatcher)

Retirement

53 "Somewhere near the snowy summit of the Alps there is an inscription that marks the last resting place of an Alpine guide. Just three short words tell the story, 'He died climbing.' We often hear it said that a certain person is 'growing old.' But we don't grow old. We only get old when we cease to grow and climb."

p. 17

(18-32)

Retirement

54 This idea was well expressed by Dr. Viktor Frankl, psychiatrist and survivor of a World War II Nazi concentration camp. Throughout his prison experience, he observed the reactions of his fellow sufferers, and somewhere he made this comment: "Survivors were people who believed they were unfinished with life." And in one of his important books, he built on this idea when he wrote, "It is a peculiarity of man that he can only live by looking into the future."

Somewhere I picked up this little poem. I'm not sure who wrote it, but it ties in perfectly with what Dr. Frankl has written:

Age is a quality of mind--
If you have left your dreams behind,
If hope is lost,
If you no longer look ahead,
If your ambitions' fires are dead--
Then you are old.

p. 18

(18-32)

("The Art of Aging Gracefully" by Thomas K. Tewell) Sermon printed in An Invitation to Graceful Living. Newsletter of Memorial Drive Presbyterian Church, Houston, TX. Oct. 18, 1992. 7 pp.

55 Aging Agatha Christie, the great mystery writer who was married to Dr. H. E. Mallowan, the renown[ed] archaeologist, once quipped, "There are some tremendous advantages to being married to an archaeologist. For one thing, the older I get, the more interested he becomes in me!"

p. 1
(13-63)

56 Aging I saw a one-hundred-year-old man celebrating his birthday on the Johnny Carson Show. Johnny asked him, "Sir, would you give any advice to people on how to live to be a hundred. How do you make it?" The old man said, "It's very easy. Just keep breathing."

pp. 1-2
(13-63)

Creation She told of the time that her young grandson, five or six years old, said, "Grandma! Do you know that God created the world with his left hand in six days?" She said, "The Bible does say God created the world in six days. But what do you mean with the left hand?" He said, "God had to create the world with his left hand. Jesus Christ was sitting on his right hand!"

p. 4
(13-63)

Aging We spend many years pushing "fast forward." When you are fourteen, you can't wait until you get a driver's license. When you're seventeen, you can't wait to get out of high school. When you're twenty, you can't wait to get out of college. When you're twenty-two, you can't wait to get a job. Can't wait to get married. Can't wait to have children. We push "fast forward." We live in the future.

Other people press "rewind" and want to live in the past. Other people press "pause" and they want to put their life on hold.

p. 4
(13-63)

Retirement Retirement to some people is an event eagerly awaited. To others the word is frightening. For most people, it represents something vague and remote. Almost everyone waits for it to happen as if it were an occasion apart from real life. What retirement is depends to a great extent upon what people do with it and how they prepare for it. A successful retirement requires that same thought and effort needed for success at anything.

p. 17

(12-28)

Retirement It is good to think of our advancing years like another anonymous writer has written:

There's nothing at all the matter with me;
I'm just as healthy as I can be;
I do have arthritis in both knees,
And when I talk, I talk with a wheeze.
My pulse is weak, and my blood is thin
But I'm awfully well for the fix I'm in!

I think my liver is out of whack,
And a terrible pain is in my back,
My hearing is poor, my eyesight is dim,
But I'm much better off than is old Jim.
The doctors say my days are few
For every week they find something new.

The way I stagger is a crime
And my digestion is not worth a dime;
I jump like mad at the drop of a pin,
But I'm awfully well for the shape I'm in.

I have arch supports on both feet,
Or I wouldn't be able to go on the street,
I cannot sleep night after night,
And in the morning, I'm simply a fright
My memory is failing, my head is in a swim,
But I'm awfully well for the shape I'm in.

The moral is as this tale doth tell:
You take heed and mind it well,
It's better to say, 'I'm fine!' with a grin
Or the other guy will tell you the shape he's in!"

p. 21-22

(12-28)

Bortz, Walter M., II. We Live Too Short and Die Too Long. New York: Bantam books. Copyright - Walter M. Bortz, II and Linda Perigo Moore, 1991. 296 pp.

Aging Mark Twain, in Letters from The Earth, wrote, "Man seems to be a rickety poor sort of a thing. He is always undergoing repairs. A machine that was as unreliable as he would have no market."

p. 3
(11-59)

Retirement

We cannot paint our Mona Lisa and leave the last third of the canvas blank.
We cannot build our house and leave off the roof.
We cannot run our race and stop before the final lap.
We cannot have dinner without dessert.
We cannot sing our Battle Hymn without the "Glory, Glory, Hallelujah."
We should sing all our song.

W.M.B.

p. 5
(11-59)

Aging Aging as a part of life has rarely attracted artistic or literary attention. Old age is underrepresented in cultural expression. The Picture of Dorian Gray, On Golden Pond, Cocoon, and Golden Girls are noteworthy exceptions. Shakespeare presented King Lear as that "ruin'd piece of nature." Aging is not good box office. A recent article by Walter Goodman in The New York Times suggested that characters generally treat old age in "the comical-sentimental mode, easy to swallow, like the coated drugs that some old people live on." Grandparents are usually presented as "doting and somewhat disconnected"--like a different species.

p. 17
(11-59)

Aging Arnold Toynbee remarked, "A society's quality and durability can best be measured by the respect and care given to its elder citizens." We now have the opportunity--the mandate--to discharge this responsibility intelligently and ethically. As the popular cartoon character Pogo might say, "I have met the elderly and they are us."

p. 21
(11-59)

Aging

I've even seen a coffee mug which reads:

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
Freeze me.

p. 34
(11-59)

Death Woody Allen said, "Death is nature's way of telling you to slow down."

p. 42 (11-59)

TOPIC	REF #	TEXT
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Cowboy Poetry 662-27 **One Last Favor**

That ol' battered pickup perched beside the leanin', weathered
shack,

Remindin' me of buzzards on a roost,
Just waitin', sorta patient like, fer Jeb to load his stuff
And me to give the wore-out thing a boost.

It seemed to me Ol' Jeb had took a mighty lengthy spell
To git that dab of plunder rolled and stacked
And I kinder got to thinkin' that he'd miss this lonesome camp
When he fin'lly 'lowed he guessed he had 'er packed.

'Course, we had to drink the coffee that he'd made before the
dawn

As the mornin' drifted by on muffled wings
Till he went to reminiscin' 'bout the years he'd lived alone,
Never needin' all the ways that progress brings.

Now, Ol' Jeb weren't much for talkin' so it struck me purty plain
That this move was nearly more than he could take,
Fer I seen that tough ol' codger agein', right before my eyes,
As that hard ol' shell began to fin'lly break.

He'd lived and worked for thirty years where none would stay but
him

Tendin' country and the stock with honest pride
Gittin' by on batch'lor groc'ries and a trip to town each fall,
Sorta figgerin' he'd just stay here 'til he died.

Well, of course, I couldn't help 'im, or change the way things were,
So we left the place by early afternoon
And barely got our supper from that even-tempered cook
Who regaled us with his same ol' wore out tune.

But this mornin' finds me settin' on the hill above the shack
Watchin' dry old boards provide a fun'ral pyre
As Ol' Jeb and all his plunder joins the country that was home,
And I swear I heard a "Thank ye" through the fire.
(Track 27)