

THE PASTORAL EPISTLES: GOD'S DIRECTIVES FOR HIS UNDERSHEPHERDS

II. Titus: Church Planting Manual

C. Teaching Biblical Social Relationships To New Believers

(Titus 2:1-10)

I. Introduction

- A. When the Gospel is proclaimed in a previously unevangelized area and people there trust in Christ, those new believers need to be organized into local churches for their nurture and for an abiding witness in their area.
- B. This task requires knowing how to plant a church, and Paul's epistle to Titus is a template for such a ministry.
- C. Titus 2:1-10 reveals that a newly planted church with new believers who have just been saved out of the socially dysfunctional world needs teaching on Biblical social relationships. We view this passage for insight:

II. Teaching Biblical Social Relationships To New Believers, Titus 2:1-10.

- A. After writing in Titus 1:10-16 about false teachers and their harmful words, Paul began Titus 2:1 with the pronoun *su* ("you") in the emphatic position, what can be rendered, "But as for *you* . . ." (B. K. C., N. T., p. 763-764; U. B. S. Grk. N. T., 1966, p. 740) In contrast to the false teachers who upset whole households of new believers on culturally dysfunctional Crete known for its deceit, abuses and irresponsibility (Titus 1:10-16), Titus was to teach "healthy teaching," Titus 2:1. (Ryrie Study Bible, KJV, 1978, fn. to Titus 2:1)
- B. That "healthy teaching" dealt with Biblical social relationships opposite the dysfunctional social relationships of Crete's society out of which the new believers had recently been converted to Christ, Titus 2:2-10:
 1. With older men, Titus was to direct them to godly living and relationships, Titus 2:2:
 - a. Older men were to be taught to be "well-balanced" or "temperate" (*nephalion*, Ibid., B. K. C., N. T., p. 764, 737), "worthy of respect" or "serious-minded" [versus being clowns] (*semnous*, Ibid., p. 764) and "self-controlled" (*sophronas*, Ibid.), marks of human maturity, Ibid.; Titus 2:2a.
 - b. These human maturity qualities were to be matched by three central qualities of spiritual godliness, the virtues of "faith, love and endurance" (*hypomone*, Ibid.), Titus 2:2b.
 2. With older and younger women, Titus was to direct them unto godly living and relationships, Titus 2:3-5:
 - a. Older women were to be taught to function "befitting a holy person, worthy of reverence" (*hieroprepes*, Arndt & Gingrich, A Grk.-Eng. Lex. of the N. T., p. 373) [literally, "like a priestess," Ibid.], Titus 2:3a.
 - b. Specifically, they were to be taught not to slander, not to be addicted to much wine, but to be a teacher of what was good to younger women, Titus 2:3b-4a; Ibid., Bible Know. Com., N. T.
 - c. These older women were to teach younger women to love their husbands, to love their children, to be self-controlled, morally pure, and to "work at home" (*oikourgous*), to be kind and to subject themselves to their own husbands, Titus 2:4b-5a; Ibid. In this way, "young Christian wives and mothers would earn the respect of outsiders and thereby prevent God's Word from being maligned," Titus 2:5b; Ibid.
 3. With younger men, Titus was to call them to godliness, v. 6: Paul referred to the one quality young men were to be taught, that of self-control, "a virtue in which many young men are deficient," Ibid.
 4. Titus himself was to exemplify before his hearers godliness in his own life and ministry, Titus 2:7-8:
 - a. Being relatively young himself, Titus was to example before others personal integrity, seriousness and soundness of speech that could not be condemned, Titus 2:7-8a; Ibid. This example added to the call that other young men not only be self-controlled, but have integrity, be serious and sound in speech like Titus.
 - b. Paul expressed concern that Titus not provide opportunity for his critics to blame him about anything that would undermine his credibility and thus hurt his ministry, the reason behind Paul's urge that Titus' speech be so sound that it might stand above valid criticism by anyone, Titus 2:8b; Ibid.
 5. Titus was to direct slaves to relate in godly submission to their masters, Titus 2:9-10:
 - a. Slaves were to be subject to their masters in all things, trying to please them, not talking back disrespectfully to them, not stealing from them but showing they could be fully trusted, Tit. 2:9-10a; Ibid.
 - b. Paul's goal in giving these directives to slaves was that they conduct themselves in the difficult institution of slavery in a way that would impress all onlookers of their godliness, Titus 2:10b; Ibid.

***Lesson:* Paul taught that opposite Crete's dysfunctional society and the words of false teachers, Titus should teach Biblical social relationships in newly planted churches to converts who had been recently saved out of the world.**

***Application:* May we teach new converts coming out of a socially dysfunctional, ungodly world into newly planted churches Biblical social relationships that they might live lives that please the Lord and testify for Christ.**