

Wednesday Night BIBLE STUDY

Wednesday, February 28, 2024 – First Baptist Church Buda
Midweek Prayer Meeting & Bible Study



TITUS STUDY

“Tough Grace in a Difficult Place”

BECOMING THE BEAUTIFUL BODY OF CHRIST

Titus 2:1-5

“¹But as for you, speak the things which are proper for sound doctrine: ²that the older men be sober, reverent, temperate, sound in faith, in love, in patience; ³the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—⁴that they admonish the young women to love their husbands, to love their children, ⁵to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.”-Titus 2:1-5 (NKJV)



BACKGROUND INFORMATION FOR TITUS:

(1) **Author: Apostle Paul** - Authorship by the Apostle Paul (Titus 1:1) is essentially uncontested.

- (2) **Date: A.D. 62-64** - Titus was written between A.D. 62–64, while Paul ministered to Macedonian churches between his first and second Roman imprisonments,
- (3) **Literary Type: Pastoral Letter** - Along with 1, 2 Timothy, these letters to Paul’s sons in the faith are traditionally called “The Pastoral Epistles.”
- (4) **Place of Origin: Nicopolis** – Paul wrote this letter most likely from Nicopolis in Macedonia (some have suggested that the letter might possibly have been written from Corinth. (cf Titus 3:12).
- (5) **Recipient: Titus** - This epistle is named for its recipient, Titus, who is mentioned by name 13 times in the New Testament. The title in the Greek New Testament literally reads “To Titus.” Titus, like Timothy, had become a beloved disciple and fellow worker in the gospel. Most likely, Titus served with Paul on both the second and third missionary journeys. Paul’s last mention of Titus (in 2 Timothy 4:10) reports that he had gone for ministry in Dalmatia—modern Yugoslavia. The letter probably was delivered by Zenas and Apollos. Although Luke did not mention Titus by name in the book of Acts, it seems probable that Titus, a Gentile, met and may have been led to faith in Christ by Paul before or during the apostle’s first missionary journey. **Later, Titus ministered for a period of time with Paul on the Island of Crete and was left behind to continue and strengthen the work.** After Artemas or Tychicus arrived to direct the ministry there, Paul wanted Titus to join him in the city of Nicopolis, in the province of Achaia in Greece, and stay through the winter. Because of his involvement with the church at Corinth during Paul’s third missionary journey, Titus is mentioned 9 times in 2 Corinthians, where Paul refers to him as “my brother” (in 2 Corinthians 2:13) and “my partner and fellow worker” (in 2 Corinthians 8:23) The young elder was already familiar with Judaizers, false teachers in the church, who among other things insisted that all Christians, Gentile as well as Jew, were bound by the Mosaic law. Titus had accompanied Paul and Barnabas years earlier to the Council of Jerusalem where that heresy was the subject.
- (6) **Setting: Crete** - Crete, one of the largest islands in the Mediterranean Sea, measuring 160 miles long by 35 miles at its widest, lying south of the Aegean Sea, had been briefly visited by Paul on his voyage to Rome (see Acts 27:7-9, 12, 13, 21).+ He returned there for ministry and later left Titus to continue the work, much as he left Timothy at Ephesus, while he went on to Macedonia. He most likely wrote to Titus in response to a letter from Titus or a report from Crete.
- (7) **Occasion: Pastoral encouragement and counsel** - Like Paul’s two letters to Timothy, the apostle gives personal encouragement and counsel to a young pastor who, though well-trained and faithful, faced continuing opposition from ungodly men within the churches where he ministered. Titus was to pass on that encouragement and counsel to the leaders he was to appoint in the Cretan churches.
- (8) **Theological Themes:** In contrast to several of Paul’s other letters, such as those to the churches in Rome and Galatia, the book of Titus does not focus on explaining or defending doctrine. Paul had full confidence in Titus’ theological understanding and convictions, evidenced by the fact that he entrusted him with such a demanding ministry. Except for the warning about false teachers and Judaizers, the letter gives no theological

correction, strongly suggesting that Paul also had confidence in the doctrinal grounding of most church members there, despite the fact that the majority of them were new believers.

Theological/Doctrinal Themes Affirmed in Titus:

1. God's **sovereign election** of believers (Titus 1:1-2)
2. His **saving grace** (Titus 2:11, 3:5)
3. Christ's **deity** and **second coming** (Titus 2:13)
4. Christ's **substitutionary atonement** (Titus 2:14)
5. The **regeneration** and **renewing** of believers by the **Holy Spirit** (Titus 3:5)

God and Christ are regularly referred to as Savior in Titus, and the saving plan is so emphasized in that it indicates the major thrust of the epistle is that of equipping the churches of Crete for effective evangelism. This preparation required godly leaders who not only would shepherd believers under their care, but also would equip those Christians for evangelizing their pagan neighbors, who had been characterized by one of their own famous natives as liars, evil beasts, and lazy gluttons. In order to gain a hearing for the gospel among such people, the believers' primary preparation for evangelization was to live among themselves with the unarguable testimony of righteous, loving, selfless, and godly lives in marked contrast to the debauched lives of the false teachers. How they behaved with reference to governmental authorities and unbelievers was also crucial to their testimony

Application Questions

1. *Why must sound doctrine be the proper foundation for godly living? Give some examples of how this works.*
2. *Why is it important for the church to include young and old together? What are some practical ramifications of this?*
3. *Does verse 5 prohibit a wife from working outside the home? What if a woman feels more suited to a career than to being a homemaker?*

Opening Illustration

We live in a culture that has gone crazy after beauty. You can't stand in line at the grocery store without being bombarded with beautiful male and female faces and bodies on the covers of different magazines. If your body isn't so beautiful, magazines and ads promise sure-fire ways to lose weight or get into shape or camouflage with cosmetics the things you can't change.

While there is nothing wrong in and of itself with being health conscience, or trying to take care of yourself, or even with taking reasonable measures to make yourself more attractive so you feel better about yourself... while there is nothing wrong with any of that,

we need to keep in mind that physical beauty quickly fades. It's here today and gone tomorrow! Right? Phyllis Diller, use to say, "Ladies, whatever you may look like, marry a man your own age - as your beauty fades, so will his eyesight."

The truth of the matter we are all get older and external beauty faces with time. Even the Bible says it in Proverbs 31:30, "³⁰ Charm is deceptive, and beauty is fleeting; but a woman who fears the LORD is to be praised.

But while our bodies inevitably lose their youthful beauty as we grow older, there is another kind of beauty that grows better with age. The good news is that this kind of beauty is available to every person, not just to those who have been endowed with the genes for good looks. I'm talking about the beauty of a person who develops godliness in his or her life. God intends for each of us to develop Christlike character and conduct that displays His beauty to this lost and misdirected world.

- The church is called both the body and the bride of Christ.
- The church should be developing as the beautiful body, corporately displaying the splendor of our Savior.
- Paul reminds us of this with this picture in Ephesians 5:25-27, just listen... "²⁵ Husbands, love your wives, just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless."
- Did you notice Paul's words there, "without stain or wrinkle"?
- He is saying to the church that instead of growing more wrinkled over time, the church grows *less* wrinkled!

In Titus 2:1-10, Paul tells Titus that...

The church should develop into a beautiful body so as to attract others to our Savior.

The theme of the church's witness to the world is mentioned three times in chapter 2 of Paul's letter to Titus...

3 Times Titus 2 Mentions the Church's Witness to the World

- (1) **Titus 2:5** - In Titus 2:5 Paul writes that we are live in such a way as believers "...that the Word of God may not be blasphemed (or dishonored)." ***Is the Word of God dishonored today? Why, do you think? Do Christians/believers, ever play a roll in this? How? Does this damage the witness of the church to the world? How? How do we live in such a way that the Word of God is not dishonored?***
- (2) **Titus 2:8** – **Titus 2:8** also mentions the church's witness to the world, where Paul tells Titus that his speech must be beyond reproach, "...that one who is an opponent may be ashamed, having nothing evil to say of you." ***Do Christians every say things that out in***

the world that cause you embarrassment as a fellow Christian? What things? Does this damage the witness of the church to the world? How?

- (3) **Titus 2:10** - Paul mentions the church's witness to the world again in **Titus 2:10**, where he is concerned that bondservants "...that they may adorn the doctrine of God our Savior in all things." In other words, their lives should beautify the gospel and point people to their Savior. The way they live their lives before others, their employers, work associates, those they do business with, the world should give a positive witness to the world. *Does the "work ethic" of believers, and the way believers act, react, behave in public (or in front) of our unsaved employers or works associates, or who we do business with, those in out in the secular world) ever cause damage to the witness of the church to the world? How? How does a believer/Christian "adorn the doctrine of God of Savior" to a watching world?*

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How does the church develop into this kind of beautiful body that points people to Christ? In a nutshell, through sound doctrine, which Paul mentions in 2:1, 7, and 10. All godly living must be built on the sound doctrine of God's Word, which reproves, corrects, and trains us in righteousness, equipping us for every good work (2 Tim. 3:16-17).

Then Paul focuses on five groups in the church...

5 Groups of Christians Paul Focuses on in Titus 2:

- (1) **Older men = Titus 2:2**
- (2) **Older women = Titus 2:3**
- (3) **Younger women = Titus 2:4-5**
- (4) **Younger men (with special application to Titus) = Titus 2:6-8**
- (5) **Bondservants or slaves (with application to employees or workers in the world) = Titus 2:9-10**

For sake of time, we will consider Titus 2:1-5 this week and Titus 2:6-10 next week...

Before we look at the various groups, I want to make some general observations about these verses.

GENERAL OBSERVATIONS ON TITUS 2:1-5

3 General Observations to Keep in Mind on Titus 2:1-5:

- (1) **There are legitimate age and gender distinctions in the church** – How do we know that? Because Paul actually makes a distinction here in our passage. Paul has different counsel for different ages of men and women, and he does not lump everyone into the same category.

➤ *Why do you think that is?*

- *Why is “distinction” so important to the healthy life of a church, even to make it the beautiful bride of Christ in the world that He has called it to be?*
- *What do you see as the beauty of each in the church’s witness to the world (young women, young men, older women, older men)?*
- *What can younger Christian’s learn/glean from older Christians?*
- *What can older Christian’s learn from younger Christians?*
- *Why doesn’t this happen?*

Radical feminism, which has infiltrated the church, argues that there are no gender distinctions in the body of Christ. While it is true that there are no distinctions regarding salvation (Gal. 3:28 in context), many Scriptures show that there are distinct roles for men and women in the church and in the home. God designed the sexes to complement one another. There should not be any competition between the sexes. Men should affirm the value of women and women should affirm the God-given role and strengths of men.

Also, we are to relate to different ages and genders in appropriate ways. In 1 Timothy 5:1-2, Paul says, *“Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity.”*

- (2) **There is to be interaction, not complete separation, between the various ages in the church and family** - The church is the family of God, and in the family there are all ages for the benefit of the entire family.
- The older have wisdom and experience to impart to the younger.
 - The younger have idealism, energy, and enthusiasm that can encourage the older.

Yes, having the older and younger together, whether in the church or at home, can create tension. But God’s design is that we learn to live harmoniously and learn from one another.

How does the “traditional church” (with traditional hymns, traditional preaching, a traditional order of service) verses “the contemporary/progressive” (with contemporary music, chorus, and worship, contemporary preaching styles [sloppy dress, no shoes, untucked shirts, t-shirts]) affect this? Older Christians go to one (traditional) with few younger people involved, younger generations go to the other (contemporary) with little to no older Christians going there, and they are missing out on what each generation has to contribute to the other... this is not how the New Testament church was meant to work. We are to be one in Christ. *This is one reason that I don’t like the idea of a “traditional” service for those who want to sing hymns to piano accompaniment and another contemporary service for those who want to sing modern songs with guitars and drums. The younger people need to learn some of the hymns and the older people need to learn some of the newer songs. While it is fine to have a class for young couples or a separate social event for the seniors, we need to work at getting to know one another across age distinctions.

How can we create more unity in the church between all generations? (I really want to get creative here for a minute... past the music or styles of worship discussion, what are your creative thoughts about how to better works with and get our young people and older adults together we are all learning from one another? Wouldn't that be beautiful?)

Our text clearly shows that the older believers should be imparting principles of practical Christian living to younger believers. There should be interaction, not separation, between the various ages.

As a side note: I have notice that in many cases the women in the church do much better with this than the men do. Women more readily pour into the lives of one another, even older women taking an interest in the younger women. Men struggle more with this. The truth is that in many cases, the young Christian mother and wives are more a spiritual leader in their homes than the men are... and we wonder why we struggle to get younger men to take leadership position in the church. We need to be training up, pouring into the lives of our young men. Helping this to step up and become the spiritual leaders in their homes. We want to take them on hunting trips, fishing trips, camp outs, but what we need to be doing is discipling them to be come men of God who are leading out in their homes and setting the example of godly men in the life of the church. This is so important to me and all the more as we navigate the day we live in, where the defining roles of men and women in the home are being redefined and the traditional roles being obliterated.

(3) There are different opportunities and different weaknesses and temptations at different stages in life – Think of these things

- Younger people often have more energy and enthusiasm to devote to ministry, but if they have young families and busy careers, they don't have much time.
- After your kids are out of the nest, you have more time, but less energy.
- You have to gear your life to the particular phase that you are in.

I do not regret at all that when my kids were younger, I took them to church and I actually go involved in the ministries they were involved in... teaching Children's classes, being involved in the VBS they attended, going to camps and mission trips with them even though I was the pastor. But it meant that I was often unavailable for other church ministry at times because I was involved in things my children were involved in. I can't recover those few precious years, and now the things I can be involved in in ministry are different.

Some pastors neglect their families for the sake of the ministry, and they lose their families. Some couples neglect their marriage during the child-rearing years and when the nest empties, their marriage is in trouble. These temptations are geared to these different phases of life. The retirement years present other temptations. Many times older

folks think, “I’ve done my time! Let someone else do it!” When the truth is we need you. Your work in the church many change. It may be come more of a mentoring, discipling or teaching role as you train up others to do the work... but that is essential work for the health of the church. It encourages me to see our old, retired people resisting the temptation to retire from church life. So many of our older folks are doing a lot of the work around here. We had this conversation this week in our staff meeting, about how we have the same one’s often doing all the work. I appreciate them so much, but sometimes we are over taxing them when we have others (even some of our younger men and women) who we would love to see step up and take a more active role. The young ones know how to say “no”, our older ones often don’t know how to say “no.” Our older generation knows it has to be done and done right, so if someone’s not going to do it... I’m going to do and do with to the best of my ability!

Each stage in life has unique opportunities and temptations.

With those general observations, let’s zero in on our text under the overall theme of God developing the beauty of godliness in us so as to attract others to the Savior.

KEYS TO DEVELOPING THE BEAUTY OF GODLINESS AT ALL STAGES OF LIFE

4 Keys to Developing the Beauty of Godliness at All Stages of Life From Titus 2:

(1) **Sound doctrine is the foundation for godly living (Titus 2:1)** – Notice verse 1 of our passage... Paul writes, *“¹But as for you, speak the things which are proper for sound doctrine.”* “But as for you” contrasts Titus with the false teachers that Paul has just described (**READ: Titus 1:10-16**).

Paul said that these men were rebellious, empty talkers and deceivers, who were upsetting whole families for the sake of sordid gain (1:10-11). They were teaching Jewish myths and the commandments of men, rather than the truth of God’s Word (1:14). Such speculative, unbiblical teaching does not lead to godliness and good deeds (see 1:15-16).

By contrast, Titus was to speak the things that are fitting (or proper) for sound doctrine.

- “Speak” refers not only to formal teaching, but also to everyday conversation.
- “Sound” doctrine means teaching that produces spiritual health and growth.
- Paul uses this word nine times in the Pastoral Epistles, including five times in Titus (1:9, 13; 2:1, 2, 8; see also 1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3).
- Whereas Titus 1:9 focused on the teaching of sound doctrine and the refutation of error, the focus of 2:1 is more on the practical application of sound doctrine.
- **Paul always wed sound doctrine with the practical Christian living that flows out of it.**

- ➔ As one pastor put it (Stephen Cole), “To have doctrine without practice is dead orthodoxy. To have practice without the foundation of sound doctrine is just human moralism.”

Knowing who God is and who we are, and knowing God’s way of salvation as taught in the Bible, provide the proper basis for holy living. For example, if the truth of God’s omnipresence and omniscience grips your life, it will affect how you relate to your family in private, because you know that God sees everything. Sound doctrine is very practical.

(2) **Older men are to be godly so as to attract others to the Savior (Titus 2:2)** – Notice verse 2, “*That the older men be sober, reverent, temperate, sound in faith, in love, in patience.*” Paul’s lists here are not comprehensive, in that every Christian virtue (e.g. the fruit of the Spirit) should apply to each of these age categories. He is just hitting a few salient qualities that pertain to each group.

- The term, “older men,” is obviously relative.
- Paul used it of himself when he was in his sixties (Philemon 9; see also, Luke 1:18).
- The fact that Paul lists these qualities shows that they are not automatically developed with age.
- If you are older and these qualities do not describe you, then you need to focus on them rather than go on as you are.

Qualities Older Men As Believers Should Exhibit:

1. ***Older men are to be temperate*** - The word literally means not to be intoxicated by wine or strong drink. But it also has the meaning of **being sober-minded and clear-headed**. It is a qualification for elders and for deaconesses or deacons’ wives (1 Tim. 3:2, 11).
2. ***Older men are to be dignified*** - The word means to be **serious in purpose or to have the personal dignity that invites honor and respect**. It does not imply being gloomy or lacking a sense of humor. Rather, it refers to someone who lives in light of eternity, knowing that very soon he will stand before God (William Barclay, *The Letters to Timothy, Titus, and Philemon* [Westminster Press], rev. ed., p. 247). It is also used of deacons and deaconesses (or their wives; 1 Tim. 3:8, 11).
3. ***Older men are to be sensible*** - This is a requirement for elders, but also for all believers (1 Tim. 3:2; Titus 1:8; 2:12). Paul uses it here for each of the age groups (the verb translated “encourage” in 2:4 is related). It means **to be balanced and under control**. The sensible person is **not impulsive or given over to various passions**.
4. ***Older men are to be sound in faith*** - “Sound” means “healthy.” Older men should have the **healthy faith in God that comes from trusting God in the practical matters of life over the years**.
5. ***Older men are to be sound in love*** - **As you grow older, rather than becoming more grouchy or hard to live with, you should become more loving. Rather than becoming more intolerant and hardened towards others, you should become more gracious and**

compassionate. Measure yourself by the list in 1 Corinthians 13:4-7 **(READ: 1 Corinthian 13:4-7)**.

6. **Older men are to be sound in perseverance** - Older men should know how to bear up under life's trials with a buoyant hope in the promises of God. Rather than dropping out of the race, older men should be running with endurance by fixing their eyes on the Lord Jesus (Heb. 12:1-2). Older men who have these qualities will stand out in the world and point people to the beauty of Christ.

(3) **Older women are to be examples of godliness, training the younger women (Titus 2:3)** – Notice **verse 3** of our passage, ***“The older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things.”*** Godly older women have an important role to play in God's beautiful body, the church.

Qualities Older Women As Believers Should Exhibit:

1. **Older women are to be reverent in their behavior** - “Behavior” points to their demeanor or inner character. “Reverent” literally means **“suitable to a sacred person,”** or a priestess in a temple. The reverent woman fears God and lives in His presence.
2. **Older women are not to be malicious gossips** - “Malicious gossips” is a single word in Greek that is used 34 times of the devil! It literally means **to throw things at people.** **A godly woman will not repeat damaging stories about others. She will not spread rumors or half-truths that damage someone's reputation.**
3. **Older women are not to be enslaved to much wine** - There is a connection between a loose tongue and intoxicating drink. A woman who drinks too much will probably talk too much. As you grow older, it is easy to begin having a drink to block aches and pains or to drown loneliness or depression... especially in New Testament times when there were no medicines to dull the aches and pains of an aging body. Before long, you are addicted to alcohol. That is sin, because you are not relying on the Lord and experiencing the joy of His salvation.
4. **Older women are to teach what is good** - The word “good” is often translated “beautiful” or “attractive.” Note that it was the older women, not Titus, that were to teach the younger women how to be truly beautiful, namely, to be godly. The word “encourage” means to make sensible. **Younger women sometimes feel overwhelmed by the difficulties of rearing children and keeping house. The older women should help them think sensibly about the importance of those duties. This is especially important as the church sees younger women coming to Christ from pagan backgrounds.** Perhaps they have not had godly role models to teach them how to from the world and worldly ideals. Worldly feminism today tells them to forget their families and find fulfillment in a career or in a new romance. **Godly older women are to talk sense to them by teaching what is beautiful and attractive about a godly home.** If you've never read it, get Edith Schaeffer's, *The Hidden Art of Homemaking: Creating Beauty in Everyday Life*. Also, her book, *What is a Family?* is excellent.

(4) **Younger women must be God honoring, living committed lives before the Lord - *If unmarried, happily serving the Lord in all diligence, if married, committed to caring well and joyfully for their household, so that the word of God will not be dishonored (2:4-5)* – Look at **verses 4-5** of our passage. Paul says, “⁴ *that they admonish the young women to love their husbands, to love their children,* ⁵ *to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.*” Younger women are called to the same commitment to the Lord as all others. If unmarried they are to grow and learn to love the Lord with all of their heart, soul, mind and strength. If married they are to learn to love the Lord with a all their heart, soul, mind and strength, along with their added responsibility to care and joyfully care for their household.**

Paul says that the older women are to mentor, teach and encourage younger women as they grow in the Lord to be faithful in seven areas...

7 Areas That Faithful Older Women of Faith Are to Encourage Younger Women:

1. ***The younger married women are to love their husbands*** - This implies that love is not automatic. It takes deliberate effort. The word that Paul uses implies the love of friendship. A husband and wife should cultivate a close companionship. Love for your husband begins in how you think about him each day. If you grumble about his bad habits and run him down all day in your thoughts, you are not loving him. You must begin by thanking God for him and by thinking about his needs and how you can meet them. The love of friendship requires time together, sharing your thoughts and feelings.
2. ***The younger married women who become mothers are to love their children*** - Again, it doesn't come naturally, especially when they try your patience by their disobedience. You are sinning against God and your children if you slap them around or angrily call them derogatory names. Write down the qualities of biblical love (1 Cor. 13:4-7) and read them over daily so that they begin to describe how you relate to your children. The Greek word here also implies the love of friendship. While you are always your children's mother, as they grow older you should also cultivate a friendship with them.
3. ***The younger women are to be sensible*** - There is that word again! It means **to be in rational control of one's impulses and passions.**
4. ***The younger women are to be pure*** - This refers to sexual purity. Usually women, like men, are tempted to sexual immorality when their emotional needs are not being met. We are to guard our heart, and especially when younger the temptations toward immoral behavior may even be greater with what the Bible “youthful passions.”
5. ***The younger women are to be good, dependable workers, and if married in the home too*** - Walking with God includes being a faithful, committed, and trustworthy employee giving testimony of what a believer is... if married that includes being a faithful, committed, and trustworthy woman who takes good care of her family.

6. ***The younger women are to be kind*** - The Greek word literally is, “good,” but in the context it includes kindness. It means to be a nice person to be around. The kind or good woman thinks of the needs of others and goes out of her way to meet those needs. When a family member is upset or discouraged, she responds with sympathy and kind words.
7. ***The younger women if married are to live in a proper and God-honoring relationship to their husbands. If unmarried younger women are to live in a proper and God-honoring relationship with God as are all believers***. - This is about as out of sync with American culture as it could be, but it is still God’s word of truth. You have a choice: God’s way or the world’s way. The world’s way asserts self; it stands up for one’s rights. It makes demands on others in order to get one’s own way. God’s way submits first of all to Jesus as Lord. It judges selfishness. It seeks the good of others ahead of self. God’s way is (Phil. 2:3), ***“Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves.”*** God’s way of submission grates against our fallen, selfish human nature. Submission does not imply inferiority or becoming a doormat. “To be subject” is a military term, to put oneself in rank under another. Although Jesus is equal with the Father, He voluntarily put Himself under the Father to carry out the divine plan of salvation. Christian marriage is to reflect the image of God. Husbands and wives are to be an earthly picture of Christ and the church, with husbands loving their wives sacrificially and wives respecting and submitting to their husbands (Eph. 5:22-33). I believe it is to be mutual submission. The reason that Paul gives is, “so the word of God will not be dishonored” (2:5). This probably applies to all of the qualities that he has just listed.

CONCLUSION

2 Concluding Truths from Titus 2:1-5:

- (1) **God wants us to become beautiful inwardly as believes** - God wants all of us to focus on becoming His beautiful people—not the outward, fading beauty of the world, but the inner, lasting beauty of a heart that is obedient to Him.
- (2) **God wants our lives to attract others to Christ** - We refer to a beautiful person as attractive, because beauty attracts. A beautiful place, like the Grand Canyon, attracts people to it. The body of Christ should be so beautiful that those who do not know the Savior are attracted to Him through us.

So, get to work on helping this church develop into a beautiful body for His glory!