



## NG Study Guide:) Titus 2:1-15 :: “Gospel Centered Examples” [2.18.24]

### Love God + know the Bible better:

1. Read the passage cited above, and try to answer the questions below before your group meets.
2. Regularly review the notes at the bottom.

### The Study

**Thesis:** Jesus uses intentional relational leadership to make disciples who make disciples of others. Let’s discover how.

**Subject:** The need for godly examples

**Object:** Be mentored, and mentor others

**Context:** The qualifications of church leaders and their function (Titus 1).

#### A. The example of mature godly men and women (1-5)

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

*But as for you* (1) refers to Titus and all spiritual leaders. They are to *speak the things which are proper for sound doctrine* (1). Spiritual leaders are to teach sound or healthy doctrine so that people can better understand what God desire and requires. Help disciples to understand what the Bible says in context and then how to apply that truth to their lives today. In addition to teaching mentors need to be gospel-centered in their living. Learn it, love it and live it!

Much of what people learn is by observation (i.e. what is caught) as well as what is taught. So, we need to be examples.

#### 1. Older men (2)

*Older men* is a reference to chronology and also spiritual maturity. In other words, if you are chronologically young, but spiritually mature you should be this type of example. *Be sober* is a call to be moderate in life generally, as well as avoiding intoxication. *Reverent* relates to respect for God and others. *Temperate* is balanced and discreet. *Sound in faith* speaks of a proper relationship with God. *In love and in patience* relates to enduring relationships with people.

#### 2. Older women (3-5)

*The older women likewise*, reveals that spiritually mature women are likewise to be godly examples. *That they be reverent in behavior*, is respect for God which is an attitude, but the reference to *behavior* implies moral purity. *Not slanderers*, is the Greek *diabolos* which yields the English diabolic, but also translates as “devils.” The idea is that gossips, slanderers divide God’s people and that is devilish. *Not given to much wine*, does not prohibit alcohol consumption. The Greco-Roman generally, and Cretan culture specifically, were generally characterized by excessive alcohol consumption. Mature Christian women are a counter-cultural example by not being enslaved to alcohol or being intoxicated.

The older women were to mentor younger women, *teachers of good things* (3). They are to pass along what they have learned about God and life to help produce disciples among the younger women. They are to teach about marriage and family, disciple them to love their spouse and children (4). The mature women would help the younger learn how to have a **God-honoring home**, *to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed* (5, Ephesians 5:22-33, Colossians 3:18). A husband is to be a spiritual leader like Christ is to His Church, and a wife should yield so that the Christ-honoring home is different than the world.

It is a blessing to be able to have a parent care for kids at home, but not every household feels called to that or is able.

Also, in the 1<sup>st</sup> century culture Paul is addressing, married women were generally not in the workplace so Paul's focus is the family and home. Today, younger women need spiritually mature mentors to help them learn how to be a godly example at work, and how to balance marriage, family, work and prioritize their relationship with Christ.

I so look forward to the Nexus Family Center and opportunities for generations to have another onramp for mentoring relationships. Mentoring should be relational and intentional and arise from empathy, respect and a conversation. Neighborhood Groups (small groups) are a great way for mature believers and less mature to connect.

### **B. The example of godly young people (6-8)**

*<sup>6</sup> Likewise, exhort the young men to be sober-minded, <sup>7</sup> in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, <sup>8</sup> sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.*

Young people should also be an example of God to all (1Timothy 4:12). To be *sober-minded* (6) is to avoid impulsive behavior, or be careful which can be particularly challenging before your late twenties. They are also examples by doing *good works* and learning and living sound *doctrine* (7). Live and speak in such a way that it reflects Jesus so, *that one who is an opponent may be ashamed, having nothing evil to say of you* (8).

Adolescence and young adulthood are very challenging seasons of life. The dual struggles of pride and insecurity are so prevalent. Having godly mentors to help show them how to live for Christ, in addition to parents, is such a gift. As a quick aside, Karen and I got to be with the Young Adults group on a couple Tuesday nights the last few weeks. It is so rewarding to get to know these young men and women better; and to see the godly examples that they are.

### **C. The example of godly workers (9-10)**

*<sup>9</sup> Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, <sup>10</sup> not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.*

The context of the Roman Empire speaks of servants, but our context is akin to workers whether owners, management or labor. Workers are to respect the rules of their work (9, be honest and don't steal (10), and that they should be good faithful workers (10). The purpose is to *adorn the doctrine of God our Savior in all things* (10). The idea is to display jewels to show beauty. It is interesting to note that in the ancient world, Christian slaves became generally more valued in slave markets because they tended to be better workers with better character. So, Jesus' followers should have exemplary character, and work-ethic, whether in the marketplace, or school. Christlike workers and students make the gospel more attractive!

### **D. The example of Jesus (11-15)**

*For the grace of God that brings salvation has appeared to all men, <sup>12</sup> teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, <sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, <sup>14</sup> who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. <sup>15</sup> Speak these things, exhort, and rebuke with all authority. Let no one despise you.*

#### **1. Jesus transforms us to do good (11-15)**

Jesus and His gospel of *God's grace* bring *salvation that is available to all humanity* (11). This gospel (good news) of God's grace (unmerited favor) has *appeared* because Jesus appeared (11, the Incarnation). Jesus *taught us* (12) and modeled for us:

**a. Don't love the wrong things (12)** *denying ungodliness and worldly lusts*. Don't live ungodly lives characterized by the pursuit of wealth, possessions, power, pleasure, and popularity. Your loving the wrong things.

**b. Do live rightly (12)** *we should live soberly, righteously, and godly in the present age*. Here soberly is not referring to alcohol per se, but sound thinking. In essence, a call tight thinking and behavior.

**c. Looking for Jesus' return (13)**

*Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ*. The hope and expectation of Jesus' return changes everything about how we live. The prophecies concerning the Second Coming shall be literally fulfilled just as the prophecies concerning His First Coming. We believe that the Rapture of the Church will occur prior to the Second Coming (1Thessalonians 1:10, 4:13-18, Matthew 24:42), and that there is nothing on the prophetic calendar that needs to occur prior to Jesus coming to gather His Church. When you are not living for Jesus' imminent return you're likely to live for this world and your flesh.

**D. Be zealous for good works (14-5)**

*Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.* <sup>15</sup> *Speak these things, exhort, and rebuke with all authority. Let no one despise you.*

Jesus has given Himself for us. His sacrifice on our behalf makes it possible for us to be restored to God. His desire is to *purify us, His own special people, who are zealous for good works* (14). We are to give ourselves to God. We are to be passionate for Jesus! We are to be disciples of Jesus which means we engage in an intentional relational learning experience with Him. The goals are that we love God supremely, love neighbors as ourselves, make other disciples who do likewise. We need to be mentored and mentor others. Neighborhood Groups (NGs), School of Discipleship are great ways, volunteering with Kids Ministry, Student Ministries, Young Adults, or Good News Club could be a perfect on ramp. Or consider entering a mentoring relationship with a friend to engage in intentional growth in Christ. Finally, *let no one despise you* (15) is a call to live a godly life, be an example of what you believe!

Study Guide Qs:

**Q1. Review the characteristics of mature godly men and women. What catches your attention and why?**

**Q2. Describe any experience where you were mentored or mentored another either formally or informally. How did it help you to be a better follower of Jesus?**

**Q3. How might the expectation of Jesus' imminent return impact motivation for good works?**

**Q4. Describe a season in your life when you were zealous for good works.**

**"Disciples Who Dig Deeper" (optional or alternative study)**

**1. Spend time in prayer and contemplation. Consider some specific areas in your life where you desire to be a better example of Christ. Ask God to guide your next steps to make progress in those areas in this season.**

**2. Who can you approach to mentor you, and who can you approach to mentor?**

**Love your neighbors (inside + outside the group) better:**

**1. Who would like to share how they sought to befriend or build relationship with their neighbors inside or outside the group?**

**2. Are there some needs that can provide us an opportunity to love our neighbors inside or outside the group?**

## Disciples who make disciples:

**1. Who would like to share how they recently sought to make disciples?**

**2. Here is a disciple making idea to consider for the weeks ahead:**

*Take your next step to be mentored, to mentor another, or ideally both.*

## Prayer (Loving God and Neighbors better):

Close the NG meeting with a time of group prayer. Encourage each participant to pray, but don't force anyone to pray. Encourage the group to keep their prayers brief so that each person can pray.

## Notes:

**1. Preparation and participation:** Group participants should read the teacher's notes contained in this study guide prior to your meeting and be prepared to discuss the content. Remember the purpose of preparation and participation is to accelerate growth as disciples who loves God supremely, loves neighbors like self, and make other disciples who do likewise. **Seek to involve as many group participants as possible.** A good group discussion time allows people to get to know the passage and one another better.

**2. Consider what about the passage is particularly exciting, challenging, or confusing?**

If a leader is uncertain about a question of doctrine or theology don't hesitate to follow-up with your coach during the week. Then revisit the issue(s) when the group gathers next time.

**3. The "Disciples Who Dig Deeper" section provides some optional or alternative study and discussion activities.** As a group leader, you can choose to focus on the "Disciples Who Dig Deeper" section, include part of that section in your group meeting, or not use it at all. Try to give the group sufficient notice so they can be prepared for the meeting.

**4. The "Love your neighbors" section encourages participants to love neighbors inside and outside the group better.** As a leader, discuss this section frequently.

**5. The "Disciples who make disciples" section provides a helpful idea, and encourages participants to be disciples who make disciples.** Leaders should regularly encourage the group to review and discuss this section.