

**Lesson 8 – Titus 2:1-2, 15**  
**Valley Bible Church Adult Sunday School**  
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Review

Paul was a perfect Hebrew (Phil 3:4-6) and a persecutor of the Church (Acts 7:54-8:3). He was dramatically converted (Acts 9:1-6; 9:19-22) then wholeheartedly served God. He was committed to 1) God’s mastery, 2) God’s mission, 3) God’s character, 4) God’s word, and 5) biblical ministry. After being released from prison in Rome, he traveled to visit churches where he had ministered. He left Titus on Crete where he exhorts Titus to “set in order what remains”. Titus was Paul’s true son in a common faith. He was a trustworthy, efficient, and valued co-worker. Titus’ first task was to appoint elders in every city. Those that would be appointed elders had to exhibit a level of maturity as exhibited in the character qualities found in Titus 1:6-9 and 1 Tim 3:1-7.

Paul first gave Titus the overarching character quality of elders of “being above reproach” which deals with the elder’s public reputation. “Above reproach” was expanded on by looking at an elder’s sexual purity and family life. The qualification of being “above approach” was again reiterated and specified by adding “as God’s steward”. Paul continued to expand on “above reproach” by describing five negative character qualities to avoid (not self-willed, not quick-tempered, not addicted to wine, not pugnacious, and not fond of sordid gain), then six positive character qualities to pursue (hospitable, loving what is good, sensible, just, devout, and self-controlled). Paul finished this list by showing that the elder must have an unwavering commitment to the word of God and be able to encourage believers and refute scoffers with it. He finished up chapter 1 by giving the description of those who contradict, the elder’s response to those that contradict, and a comparison between elders and those that contradict. Mature believers are prepared to reprove those who contradict in order to protect the body.

These are the character qualifications of elders, but are also character qualities that we all should be avoiding/pursuing as those who desire to glorify God by progressing in sanctification.

Relationships of the Mature Believer (2:1-10)

1. Fitting Things (2:1)

NASB	ESV	NIV	Amplified
<sup>1</sup> But as for you, speak the things which are fitting for sound doctrine.	<sup>1</sup> But as for you, teach what accords with sound doctrine.	<sup>1</sup> You, however, must teach what is appropriate to sound doctrine.	<sup>1</sup> BUT [as for] you, teach what is fitting and becoming to sound (wholesome) doctrine [the character and right living that identify true Christians].

In Titus 2:1, the pronoun “you” is used intensive showing the contrast to those who contradict; between the false teachers of 1:10-16 and what the mature believer is to be focused on.

Fitting [prepo] has the basic meaning of being prominent or conspicuous and came to be used of a distinguishing characteristic. It is in the present tense showing that Titus’ speech was to be continually fitting. Titus’ (and our) distinguishing characteristic should be a lifestyle that is consistent with sound doctrine.

This association between truth and behavior was previously emphasized by Paul. In drawing the contrast between elders (mature believers) and those that contradict he shows the need to have our profession match our deeds.

<sup>1</sup>Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and **the knowledge of the truth which is according to godliness**, Titus 1:1

<sup>16</sup>They **profess to know God, but by their deeds they deny Him**, being detestable and disobedient and worthless for any good deed. Titus 1:16

Sound [hugiaino] means that which is wholesome and so that which gives health and is a present tense participle that has the sense of continually being well and healthy. In context, "sound doctrine" refers to that teaching which gives spiritual health. Paul uses this word many times in his pastoral epistles; always in relation to personal righteousness and spiritual well-being: 1 Tim 1:10 (sound teaching), 6:3 (sound words), 2 Tim 1:13 (sound words), 4:3 (sound doctrine), Titus 1:9 (sound doctrine), 1:13 (sound in the faith), 2:1 (sound doctrine), 2:2 (sound in faith).

The mature believer talks about and displays that which is “fitting” (prominent, conspicuous). Healthy doctrine promotes, expects, and actually causes healthy behavior.

The focus now turns to “the things which are fitting” and how this fitting doctrine is lived out in groups of people: older men (2:2), older women (2:3), young women (2:4-5), young men (2:6-8), bondslaves (2:9-10), and the gospel (2:11-14).

## 2. Titus (2:15)

The book-end to this section is 2:15

NASB	ESV	NIV	Amplified
<sup>15</sup> These things speak and exhort and reprove with all authority. Let no one disregard you.	<sup>15</sup> Declare these things; exhort and rebuke with all authority. Let no one disregard you.	<sup>15</sup> These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.	<sup>15</sup> Tell [them all] these things. Urge (advise, encourage, warn) and rebuke with full authority. Let no one despise or disregard or think little of you [conduct yourself and your teaching so as to command respect].

“These things” refers back to the previous teaching in chapter 2: teaching about groups of people (older men, older women, young women, young men, bondslaves, and the gospel).

Titus is commanded to:

- 1) keep on speaking – the elder (mature believer) is to continually have the word of God on their mind and voice. They are to be continually announcing, revealing, and disclosing God’s truth.
- 2) exhort [parakaleo] means literally to call one alongside to enable a person to meet some difficult situation with confidence and with gallantry. To beseech, entreat, and plead to persuade and encourage the hearer to believe God’s truth.
- 3) reprove [elegcho] means to bring to the light (to reveal hidden things); to expose, to convict, to reprove, to shame or disgrace and thus to rebuke another in such a way that they are compelled to see and to admit the error of their ways. To show someone that they have done something wrong and summon them to repent. To turn the hearer away from sin.

Titus is to speak, exhort, and reprove with “all authority”. The elder’s authority comes from the word of God. He does not declare his own ideas or secular, worldly wisdom. His only weapons are those that God provides through His word and His Spirit.

Titus was to let no one disregard him. This is similar to Paul’s command to Timothy.

<sup>11</sup>Prescribe and teach these things. <sup>12</sup>Let no one look down on your youthfulness, but *rather* in speech, conduct, love, faith *and* purity, show yourself an example of those who believe. 1 Tim 4:11-12

Titus, like Timothy, is to command the respect of the believers on Crete by his exemplary life (speech, conduct, love, faith, and purity) which matches his profession. A leader who has unwavering integrity commands the respect of those he leads.

### 3. Older Men (2:2)

NASB	ESV	NIV	Amplified
<sup>2</sup> Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.	<sup>2</sup> Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.	<sup>2</sup> Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.	<sup>2</sup> Urge the older men to be temperate, venerable (serious), sensible, self-controlled, and sound in the faith, in the love, and in the steadfastness and patience [of Christ].

Older men [presbutes] means an aged man and here is not to be understood as holding an church office, but as a man older in years.

So, how old is old? Paul uses the same word to describe himself in Philemon 9 when he was most likely in his 60's having been born ~0-10AD and having written Philemon ~60-63AD during his first Roman imprisonment. In ancient Greek literature, the word is used for those as young as 50. Paul uses "older women" in Titus 2:3, which simply means a woman advanced in years. Typically childbearing ends ~40-45 years old and child raising ends ~60-65. In 1 Tim 5:9, Paul uses 60 years old as the age when widows may be put on the support list. Most likely, this is a man in his late 50s or older; past the age of normal child rearing.

<sup>9</sup>yet for love's sake I rather appeal *to you*—since I am such a person as Paul, **the aged**, and now also a prisoner of Christ Jesus— Philemon 9

<sup>18</sup>Zacharias said to the angel, "How will I know this *for certain*? For I am an **old man** and my wife is advanced in years." Luke 1:18

<sup>9</sup>widow is to be put on the list only if she is **not less than sixty years old**, *having been* the wife of one man, <sup>10</sup>having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work. 1 Tim 5:9-10

Q: When you think of the character of old people, what may come to mind?

a. Temperate

ESV – sober-minded

NIV – temperate

AMP – temperate

Temperate [nephaliōs] means to be sober, free of intoxicants and thus sober in judgment; having a clear-headed proper focus – someone with sober judgment and action. It describes a man who is watchful to be free from the intoxicating effects of the world, flesh, and devil and thus remains circumspect, sober, and vigilant.

...means "alert," "watchful," "vigilant," or "clear-headed." Mac NT Comm: 1 Tim

Paul is describing a man who has a clear focus on life. Practically speaking, a temperate man doesn't lose his physical, psychological and spiritual orientation. He is stable and steadfast, and his thinking is clear. Gene Getz in *The Measure of a Man* page 55

The temperate older man is able to discern more clearly which things are of the greatest importance and value. He uses his time, his money, and his energy more carefully and selectively than when he was younger and less mature. His priorities are in the right order, and he is satisfied with fewer and simpler things. MacArthur NT Commentary – Titus p22

Old men should have learned what are and what are not godly pleasures and that the passing pleasures of sin and of self-indulgence cost far more than they are worth. A temperate person avoids excess, extravagance, and over-indulgence of appetites and passions.

Several passages speak of being temperate (sober):

<sup>13</sup>Therefore, prepare your minds for action, keep **sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.** 1 Pet 1:13

<sup>8</sup>Be of **sober spirit**, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. <sup>9</sup>But resist him, firm in *your* faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. 1 Pet 5:8-9

1 Thess 5:8-9 speaks of being temperate by properly clothing ourselves for battle.

<sup>8</sup>But since we are of *the* day, let us be **sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.** <sup>9</sup>For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 1 Thess 5:8-9

Faith: The complete trust in God's promises and plan which moves us to action in obedience (Heb 11; 12:1-2).

Love: Love for God which drives us to obedience (John 14:15; 21; 23-24; 15:10) and service (Heb 12:28-29).

Hope: A complete and unwavering conviction in our position before God – past, present, and future that serves as an anchor for our soul (Heb 6:19).

b. Dignified

ESV – dignified

NIV – worthy of respect

AMP – venerable (serious)

[semnos] means honorable, reverent or behaving with reverent propriety. It refers to character that evokes special respect.

Finally, brethren, whatever is true, whatever is **honorable**, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things. Phil 4:8

This describes a man worthy of respect; serious minded as opposed to being a clown; a man that is serious about life and the things that are Christ's, but not a killjoy.

c. Sensible

ESV – self-controlled

NIV – self-controlled

AMP – sensible

Sensible [sophron] refers to curbing one's desires and impulses and so describes the man who is self-controlled, self-restrained, and discreet. This man's mind has everything under control. He is self-disciplined in all of his freedoms; self-restrained in all of his passions and desires. This is also an elder qualification in Titus 1:8.

This describes a person who is in control of his mind, including what he thinks about and what he does. He is balanced in his opinions and actions. This man follows sound reason, and is not under the control of passion, his desires and passions being well regulated. This man has a sound or healthy mind and thus possesses the ability to curb desires and impulses so as to produce a measured and orderly life.

This man understands that to be **in** control he must be **under** the control of the Holy Spirit (Eph 5:18; Col 3:16; Gal 5:25).

<sup>22</sup>But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, <sup>23</sup>gentleness, self-control; against such things there is no law. <sup>24</sup>Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. <sup>25</sup>If we live by the Spirit, let us also walk by the Spirit. Gal 5:22-25

<sup>18</sup>And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, Eph 5:18

<sup>16</sup>Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God. Col 3:16

- d. sound in faith, in love, in perseverance.

Sound [hugiaino] means uncorrupt, healthy and wholesome, robust.

Faith [pistis] has the definite article, which brings forth the meaning of “the faith”. Older men are healthy, wholesome, robust in the faith. Their years of walking with God have produced a life that has been changed by that walk. They know at the heart level who God is. They do not question His wisdom or power or love, and they do not lose trust in His goodness and grace or lose confidence in His divine plan and divine wisdom. They do not doubt the truth or sufficiency of His Word or waver in their divinely assured hope that His sovereign plan will be fulfilled. Listen to the words of Joshua who had grown old and sound in “the faith”

Now behold, today I am going the way of all the earth, and you know in all your hearts and in all your souls that not one word of all the good words which the LORD your God spoke concerning you has failed; all have been fulfilled for you, not one of them has failed. Josh 23:14

<sup>4</sup>“The Rock! His work is perfect, For all His ways are just; **A God of faithfulness** and without injustice, Righteous and upright is He. Deut 32:4

Love [agape] is the unconditional, sacrificial commitment of my will to someone else’s best interest regardless of the cost to myself. It is a giving love (John 3:16). Older men are healthy, wholesome, robust in love.

Perseverance [hupomone] portrays a picture of steadfastly and unflinchingly bearing up under a heavy load and describes that quality of character which does not allow one to surrender to circumstances or succumb under trial. The picture is that of steadfastness and endurance. This is the ability to endure when circumstances are difficult - not a passive sitting down and bearing things but a triumphant facing of trials in a way that honors and glorifies God.

### Summary

1. The thoughts/ideas that we express should be those which are fitting for sound doctrine.
2. A person of influence lives an exemplary life (speech, conduct, love, faith, and purity) which matches his profession. They have unwavering integrity which commands respect.
3. Age is no excuse for sin. The years should bring maturity not cynicism.