

Lesson 11 – Titus 2:6-8
Valley Bible Church Adult Sunday School
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Review

Paul begins chapter 2 by building a contrast between the false teachers who contradict and Titus who was to speak the things which are fitting for sound doctrine. The thoughts/ideas that we express should be those which are fitting for sound doctrine. Titus (and we) was to be a person of influence who lives an exemplary life (speech, conduct, love, faith, and purity) which matches his profession. Likewise, we are to have unwavering integrity which commands respect.

Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. Age is no excuse for sin—the years should bring maturity.

Older women are to be reverent in their behavior—the outside matching the inside and exhibiting Christ-like character. They must refuse to listen to, much less propagate, slanderous and demeaning stories about others. They are to not turn to drink to dull the pains and loneliness of old age, but instead to turn to the Lord. They should be treasures in discipling young women in godly living.

Young women are commanded to 1) love their husbands; 2) love their children; 3) be sensible; 4) be pure; 5) be workers at home; 6) be kind; and 7) be subject to their own husbands. The primary reason for obedience to God’s word is that it brings Him glory. By living against Scripture’s commands the gospel message is dishonored (maligned, criticized, or discredited) by non-believers.

Young Men

In chapter 2, Paul’s focus has turned to “the things which are fitting” and how this fitting doctrine is lived out in groups of people. He started with older men (2:2) then moved onto older women (2:3-4a) then to young women (2:4b-5). Today we will look at young men (2:6-8).

NASB	ESV	NIV	Amplified
<p>⁶Likewise urge the young men to be sensible; ⁷in all things show yourself to be an example of good deeds, <i>with</i> purity in doctrine, dignified, ⁸sound <i>in</i> speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.</p>	<p>⁶Likewise, urge the younger men to be self-controlled. ⁷Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, ⁸and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.</p>	<p>⁶Similarly, encourage the young men to be self-controlled. ⁷In everything set them an example by doing what is good. In your teaching show integrity, seriousness ⁸and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.</p>	<p>⁶In a similar way, urge the younger men to be self-restrained and to behave prudently [taking life seriously]. ⁷And show your own self in all respects to be a pattern and a model of good deeds and works, teaching what is unadulterated, showing gravity [having the strictest regard for truth and purity of motive], with dignity and seriousness. ⁸And let your instruction be sound and fit and wise and wholesome, vigorous and irrefutable and above censure, so that the opponent may be put to shame, finding nothing discrediting or evil to say about us.</p>

1. Likewise urge the young men to be sensible [in all things]

Likewise – Older men and women do not get passes that allow sin and the ignoring of righteousness because they are “mature”. Likewise, young people do not get passes for being young. The things which are fitting for sound doctrine apply to all people.

Urge (also translated exhort) [parakaleo] means literally to call one alongside and can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. To beseech, entreat, and plead; to persuade and encourage the hearer to believe God’s truth. Sometimes the word conveys the idea of comfort; sometimes of exhortation, but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. Here “urge” is in the present imperative – a command calling for continuous action.

Sensible [sōphrona] continues the common theme through Titus (1:8; 2:2, 5, 6). It means of a sound mind, sane, in one’s senses; or curbing one’s desires and impulses, self-controlled, temperate.

...describes a person who is sober minded and coolheaded. MacArthur's NT Commentary: Titus

... a sure and steady mind. He is not rash in judgment, but thoughtful, earnest, and cautious. ... His mind will be controlled by God’s truth, not the whims of the flesh. Jesus Christ will reign supreme over every area of his life. MacArthur's NT Commentary: 1 Timothy

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.

...expresses the exercise of self-control. Self-restraint is the special need of youth. To gain and retain the mastery over the tendency to indulge in what is prejudicial to moral and spiritual welfare, requires that self-control which is consistent with walking in the fear of God. Collected writings of W. E. Vine

Paul, in his fifties (birth 0-10 AD and Romans and 1 Corinthians written around 55 AD during the third missionary journey), understood full well the need to be sensible.

²¹I find then the principle that **evil is present in me, the one who wants to do good**. Rom 7:21

²⁶Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; ²⁷but **I discipline my body and make it my slave**, so that, after I have preached to others, I myself will not be disqualified. 1 Cor 9:26-27

Young men, who are impulsive, passionate, ambitious, volatile, and sometimes arrogant, are to exercise self-control and show good sense and judgment in all things. MacArthur's NT Commentary: Titus

2. In all things show yourself to be an example

Show [paraecho] means to exhibit or show and is in the present tense indicating Titus was to make this his lifestyle.

Example [tupos] refers to an impression representing anything produced by blows that has a resemblance to something else, and then a model to which some other person is conformed.

a. of good deeds

Titus was not only to “urge” young men, but also to preach with his life. His practice is to match his profession.

b. with purity in doctrine

Purity [aphthartos] literally means that which is not subject to corruption.

Doctrine [didaskalia] means teaching or instruction.

Paul is describing teaching that is free from error and characterized by soundness and integrity.

One result of being filled with the Spirit is teaching.

¹⁶Let 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

But in order to be the best truth teacher we can be, we must first have the word implanted in our own life.

¹⁵Be **diligent** to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. 2 Tim 2:15

²²**But prove yourselves doers of the word, and not merely hearers who delude themselves.** James 1:22

^{9b}...because the good hand of his God *was* upon him. ¹⁰For **Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances** in Israel. Ezra 7:8-10

c. dignified

Young men are to be dignified, the same as old men.

Dignified [semnotes] means honorable, reverent or behaving with reverent propriety. It refers to character that evokes special respect. 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. It implies that one should be able to distinguish between that which is **important** and that which is **trivial**.

... "is a necessary characteristic of the life and conduct of Christians". The significance of the Greek word is that of gravity combined with dignity, with freedom alike from moroseness and from levity. A life which exhibits these qualities gives a consistent witness to the person and name of Christ, and to the truth and validity of the gospel." Vine's Complete Expository Dictionary of Old and New Testament Words

d. sound in speech which is beyond reproach

Sound [hugiaino] means uncorrupt, healthy and wholesome, robust. The concept of "soundness" is a common theme in Titus (1:9 – sound doctrine, 1:13 – sound in the faith, 2:1 – sound doctrine, 2:2 – sound in faith; 2:8 – sound in speech).

When looking at the commands to older women, we looked at speech to avoid: flattery (Jude 16), lies (Prov 12:22), slander and gossip (Rom 1:28-32), hurtful talk (Col 3:8), quarreling and arguing (Prov 17:19a), and complaining (Phil 2:14-15). We also looked at speech to strive for which is wholesome, edifying words (Prov 16:24; Col 4:5-6; Eph 4:29).

One gauge of "sound" speech is the impact it has on the hearers.

²⁹Let no unwholesome word proceed from your mouth, but only such *a word* as is good for edification according to the need *of the moment*, so that **it will give grace to those who hear**. Eph 4:29

¹⁹So then we **pursue the things which make for peace and the building up of one another**. Rom 14:19

⁶**Let your speech always be with grace**, *as though* seasoned with salt, so that you will know how you should respond to each person. Col 4:6

3. so that the opponent will be put to shame, having nothing bad to say about us.

So that [hina] is a conjunction which expresses the purpose, aim, or goal of prior exhortations and is often translated "in order that, so that, or that". This is the third of four "purpose clauses" in verses 4-10.

¹But as for you, speak the things which are fitting for sound doctrine. ²Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. ³Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, ⁴**so that they may encourage the young women** to love their husbands, to love their children, ⁵to be sensible, pure, workers at home, kind, being subject to their own husbands, **so that the word of God will not be dishonored.** ⁶Likewise urge the young men to be sensible; ⁷in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified, ⁸sound *in* speech which is beyond reproach, **so that the opponent will be put to shame, having nothing bad to say about us.** ⁹Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, ¹⁰not pilfering, but showing all good faith **so that they will adorn the doctrine of God our Savior in every respect.** Tit 2:1-10

Opponent [enantios] means metaphorically contrary, adverse, hostile (marked by malevolence, open opposition and resistance, not being hospitable); opposed as an adversary, hostile, antagonistic in feeling or act.

A life of integrity/character does not leave a person open to justifiable accusation. Better yet, a life of Spirit-empowered obedience to God leaves no opportunity for the God, Jesus, God's word, nor the Gospel to be rightly accused. In addition, there is no argument for the truth of the Gospel as a changed, holy life! These are consistent themes throughout the NT.

¹¹Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. ¹²**Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.** 1 Pet 2:11-12

¹⁵For such is the will of God that **by doing right you may silence the ignorance of foolish men.** 1 Pet 2:15

¹⁵but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; ¹⁶and keep a good conscience **so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.** ¹⁷For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong. 1 Pet 3:15-17

Summary

Young men to be sensible, an example of good deeds, *with* purity in doctrine, dignified, and sound *in* speech. This leaves not opportunity for God, Jesus, God's word, nor the Gospel to be rightly accused.

¹²Let 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 4:12

⁹Rejoice, young man, during your childhood, and let your heart be pleasant during the days of young manhood. And follow the impulses of your heart and the desires of your eyes. Yet know that God will bring you to judgment for all these things. Ecc 11:9

¹Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, "I have no delight in them"; Ecc 12:1