

INTRODUCTION

- Please turn in your Bibles to Titus chapter two.
- As you know, we have been looking at the 5 groups that Titus is to teach sound doctrine to.
- We have already looked at the first three groups and tonight we're considering the final two.
- To the older men he said they are to be discerning in conduct, dignified in character, self-controlled, and maintaining a healthy relationship with God.
- To the older women he said they are to be holy in conduct, free from bad influences, teachers of

what is right, and to teach the young women.

- To the young women he said they are to love their husbands, love their children, be self-controlled, sexually pure, workers at home, good, and submissive to their husbands.
- Now Paul addresses the final two groups in verses 6-10: the young men in verses 6-8, and slaves in verses 9-10.
- Listen to what Paul says to Titus.
- **Read Titus 2:6-10.**
- The Bible never divorces doctrine from duty or truth from behavior.

- After presenting eleven chapters of basic New Testament doctrine, Paul then said to believers at Rome, “I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect” (Rom. 12:1–2).
- He followed the same pattern in his letters to believers in Ephesus (see Eph. 4:1), Philippi (see Phil. 4:8–9), and Colossae (see 3:2–10).

- A church that is grounded in spiritual truth and protected from spiritual falsehood is to be spiritually healthy and productive through the way in which its members live.
- The fruit of right doctrine is righteous living.
- In Titus 2:2–10, the Holy Spirit prescribes a series of binding requirements that are necessary for members of a healthy church to have an evangelistic impact.
- They are strong, straightforward, and specific.
- Because they are so contrary to proud and self-willed human nature, they often have been

unpopular and controversial, even in the church.

- At no time have they been more unpopular and controversial than in many churches today, where personal opinion and cultural standards take precedence over God's truth and self-fulfillment is more important than holy living.
- Let's look now at verses 6-8 as we consider the fourth group: young men.

- I. The Older Men (v.2)**
- II. The Older Women (v.3)**
- III. The Young Women (vv.4-5)**
- IV. The Young Men (vv.6-8)**

Paul begins verse 6 with the word “likewise” (hosautos). This word is the same one found in verse 3 of the older women. It means “in like manner” (Strong).

Just as Titus exhorted the older men, older women, and young women, he is to also exhort the young men to proper behavior.

Just as each group is identified by their age, the older men were 60 and above, the older women were also 60 and above, the young women were those of marriageable age until about 60.

The “young men” in verse 6 are those who are also of marriageable age until about 60.

Paul tells Titus to “urge” (parakaleo), “strongly entreat” the young men.

Kenneth Wuest says, “This word is a good commentary upon the manner in which Titus should deal with these various groups. It should not be a domineering, high-handed, demanding one, but a humble, loving, kindly, exhorting one. The heart will respond to loving, kind treatment where it will rebel against the opposite.”¹

Paul exhorts the young men to two things:

¹Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament : For the English Reader* (Grand Rapids: Eerdmans, 1997, c1984). Tit 2:6.

The first is...

A. They Are to Be Sensible (v.6)

This is the Greek word verb *sophroneo* (pres.act.inf.). It means “to be of a sound mind” (Rienecker) and it involves exercising “self-control, thinking of one’s self soberly, to put a moderate estimate upon one’s self, to curb one’s passions” (Wuest).

One who is “sensible” is one who has “one’s total life under control of the mind” (Rienecker), meaning he has “common sense, good judgment, and self-control” (MacArthur).

D. Edmond Hiebert says it refers to “balance and self-restraint; their faculties, appetites, and passions must be kept under the control of a

sound judgment and an enlightened conscience. It is a comprehensive demand that covers all of their lives.”

Paul uses this word also in 1:8; 2:2, 5.

William Barclay wrote, “The time of youth is necessarily a time of danger.

(i) In youth the blood runs hotter and the passions speak more commandingly. The tide of life runs strongest in youth and it sometimes threatens to sweep a young person away.

(ii) In youth there are more opportunities for going wrong. Young people are thrown into

company where temptation can speak with a most compelling voice. Often they have to study or to work away from home and from the influences which would keep them right. He has not yet taken upon himself the responsibility of a home and a family; he has not yet given hostages to fortune; and he does not yet possess the anchors which hold an older person in the right way through a sheer sense of obligation. In youth there are far more opportunities to make shipwreck of life.

(iii) In youth there is often that confidence which comes from lack of experience. In almost every sphere of life a younger person will be more reckless than his elders, for the simple reason that he has not yet

discovered all the things which can go wrong. To take a simple example, he will often drive a motor car much faster simply because he has not yet discovered how easily an accident can take place or on how slender a piece of metal the safety of a car depends. He will often shoulder a responsibility in a much more carefree spirit than an older person, because he has not known the difficulties and has not experienced how easily shipwreck may be made. No one can buy experience; that is something for which only the years can pay. There is a risk, as there is a glory, in being young.

For that very reason, the first thing at which any young person must aim is self-mastery.

No one can ever serve others until he has mastered himself.

“He who rules his spirit is greater than he who takes a city” (Proverbs 16:32).

Self-discipline is not among the more glamorous of the virtues, but it is the very stuff of life.

When the eagerness of youth is buttressed by the solidity of self-mastery, something really great comes into life.”²

1. After Jesus met the man possessed by demons in Luke 8, verse 35 says the people found

²*The Letters to Timothy, Titus, and Philemon*, ed. William Barclay, lecturer in the University of Glasgow, The Daily study Bible series, Rev. ed. (Philadelphia: The Westminster Press, 2000, c1975). 251.

him with Jesus “in his right mind.”

2. Paul told the Romans to have “sound judgment” in Romans 12:3 (NASB) - For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

Young men must place themselves under the discipline of the gospel, and must guard themselves against being led astray either by the evil promptings of their own sinful nature or by the opinions and customs which prevail in the pagan world round about them. Let them never place their own conclusions,

feelings, or ambitions above the will of God (cf. Rom. 12:3; cf. II Cor. 10:5). Let them learn to master themselves.³

One wonders, given the frequency of this word and its cognates in Titus, if self-control was not a particularly ominous problem on Crete.⁴

B. They Are to Be Followers of Titus (vv.7-8)

Verses 7-8 says, “in all things show yourself to be an example of good deeds, *with* purity in doctrine,

³William Hendriksen and Simon J. Kistemaker, *New Testament Commentary : Exposition of the Pastoral Epistles*, New Testament Commentary (Grand Rapids: Baker Book House, 1953-2001). 366.

⁴C. Michael Moss, *1, 2 Timothy & Titus*, The College Press NIV commentary (Joplin, Mo.: College Press, 1994). Tit 2:6.

dignified, ⁸ sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.”

1. Titus was to be a pattern of good works (v.7a)

He was to “continually...set a personal example before the people.

He himself is to be the example.

It is not enough for the minister merely to set the ideal before the people; he must embody it in his own life” (Hiebert).

Warren Wiersbe says, “A pastor preaches best by his life. He must constantly be a good example in all things. Whatever the pastor

wants his church to be, he must first be himself. “For they say, and do not” was our Lord’s indictment against the Pharisees (Matt. 23:3). This is hypocrisy.”⁵

a) The word Paul uses for “example” (tupos) means a “visible impression, copy, image” (BAGD). The word “primarily denoted a blow—an impression, the mark of a strike” (Vine).

This word is used in John 20:25 by Thomas when referring to the “imprint of the nails” in Jesus’ hands.

⁵Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, Ill.: Victor Books, 1996, c1989). Tit 2:4.

Titus had a special obligation to exemplify the moral and spiritual qualities about which he was to admonish others.⁶

b) The word for “good” (kalos) “does not refer to that which is superficial or cosmetic but to what is genuinely and inherently good, righteous, noble and excellent” (MacArthur).

1) Paul told the Philippians in Philippians 3:17 (NASB) Brethren, join in following my *example*, and observe those who walk according to the pattern you have in us.

⁶John Jr MacArthur, *The MacArthur Study Bible*, electronic ed. (Nashville: Word Pub., 1997, c1997). Tit 2:7.

2) To the Thessalonians he said in 2 Thessalonians 3:9 (NASB) not because we do not have the right *to this*, but in order to offer ourselves as a *model for you, so that you would follow our example.*

3) He told Timothy in 1 Timothy 4:12 (NASB) 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.

2. Titus was to be an example of his teaching (v.7b)

The word “doctrine” (didaskalia) refers to “the act of teaching” (BAGD).

In his teaching, Titus was to show purity and dignity.

a) He was to teach with “purity” (v.7b)

“Purity” (aphthoria) means, “uncorruptness, sincerity, untaintedness. It is purity of motive, without desire of gain or respect of persons and purity of doctrine” (Rienecker).

b) He was to teach with “dignity” (v.7b)

“Dignity” (semnotes) is the same word used of older men in verse 2. It refers to “seriousness,” and “respectfulness” (BAGD).

A dignified life is a serious life that is fixed on God and honors whatever honors Him.

As noted previously in relation to older men (v. 2), being dignified does not preclude a sense of humor, laughter, or enjoyment. It does mean that they should be able to distinguish between that which is important and that which is trivial.⁷

⁷John MacArthur, *Titus* (Chicago: Moody Press, 1996). 93.

c) He was to be “sound in speech
which is beyond reproach”
(v.8)

“Sound” (hugiaino) is the
same word used in verse 1 and
means “being well, healthy,
and whole” (MacArthur).

“Speech” (logos) “frequently
refers to the Word of God,
both written Scripture
(Mk.7:13; Rev.1:2, 9) and the
living Christ (Jn.1:1;
Rev.19:13) but the Greek term
has a number of other
connotations, including those
of ‘talk’ and ‘language.’”

In Ephesians 4:29 logos is
rendered “word” referring to
“conversation.”

In Ephesians 6:19 logos is rendered “utterance.”

The issue here is not doctrine or theology but conversation, day-by-day speech.

Titus’ speaking, whether formal teaching or informal conversation, was to be sound, edifying, life-giving, appropriate and beyond reproach” (MacArthur).

“Beyond reproach” (akatastos) means “unblameable” (Strong), “without accusation, unable to be accused, that which cannot be condemned” (Rienecker).

“By his exemplary life and faultless teaching this opponent will effectively be put to shame when it is seen that he has no case. The purity of life enforcing the teaching will leave him no basis to speak any evil ‘of us’” (Hiebert).

William MacDonald says, “It should be free from side-issues, doctrinal novelties, fads, crudities, and the like. This type of ministry is irresistible. Those who oppose sound teaching are put to shame because they cannot find a chink in the believer’s

armor. There is no argument as effective as a holy life!⁸

Titus is now to “urge” the fifth group in the congregation known as...

V. Slaves (vv.9-10)

Verses 9-10 says, “*Urge* bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative,¹⁰ not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.”

He refers to them as “bondslaves.” This is the Greek word *doulos* and should be translated “slaves.” Generally speaking, the term applies to all employees, but

⁸William MacDonald and Arthur Farstad, *Believer's Bible Commentary : Old and New Testaments* (Nashville: Thomas Nelson, 1997, c1995). Tit 2:8.

its direct reference is to slaves--men, women, and children who, in the Roman Empire and in much of the ancient world, were owned by their masters. They had few, if any, civil rights and often were accorded little more dignity or care than domestic animals.⁹

What does he “urge” these “slaves” to do?

A.They Are to Be Submissive to Their Masters (vv.9-10)

“Be submissive” is the Greek word *hupotasso*. It is commonly used in a military sense of soldiers arranged in battalions under the commanding officer, thus, in subjection to him.

⁹John Jr MacArthur, *The MacArthur Study Bible*, electronic ed. (Nashville: Word Pub., 1997, c1997). Tit 2:9.

Here it refers to the obligation of the slave (middle voice) to put himself in subjection to his master.¹⁰

This is the same word used in verse 5 of the young women in regards to their husbands.

The word “masters” is *despotēs* (δεσποτης) (our word “despot”), “a master, lord, one who has absolute ownership of and uncontrolled power over another.”¹¹

How are they to be submissive to their masters?

1. By being “well-pleasing” (v.9a)

¹⁰Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament : For the English Reader* (Grand Rapids: Eerdmans, 1997, c1984). Tit 2:9.

¹¹Kenneth S. Wuest, *Wuest's Word Studies from the Greek New Testament : For the English Reader* (Grand Rapids: Eerdmans, 1997, c1984). Tit 2:9.

“Well-pleasing” (euairestos) means “to give satisfaction” (Wuest). In the NT “is almost always used of being acceptable and pleasing to God.”¹²

a) Romans 12:1-2 (NASB) ¹

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, *acceptable to God*, which is your spiritual service of worship. ² And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

¹²John MacArthur, *Titus* (Chicago: Moody Press, 1996). 99.

- b) It was always the apostle's "ambition, whether at home or absent, to be pleasing to Him [Christ]" (2 Cor. 5:9).
- c) He declared that the sacrificial giving of the Philippian believers was "a fragrant aroma, an acceptable sacrifice, well-pleasing to God" (Phil. 4:18).
- d) It should be the purpose of every Christian "to learn [and to believe and to do] what is pleasing to the Lord" (Eph. 5:10).
- e) The same is true of Christian slaves or employees - Ephesians 6:5-8 (NASB) ⁵
Slaves, be obedient to those

who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; ⁶ not by way of eyeservice, as men-pleasers, but *as slaves of Christ, doing the will of God from the heart.* ⁷ With good will render service, as to the Lord, and not to men, ⁸ knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

- f) Colossians 3:22-25 (NASB) ²²
Slaves, in all things obey those who are your masters on earth, not with external service, as those who *merely* please men, but with sincerity of heart,

fearing the Lord. ²³ Whatever you do, do your work heartily, as for the Lord rather than for men, ²⁴ knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve. ²⁵ For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

g) 1 Timothy 6:1 (NASB) All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and *our* doctrine will not be spoken against.

“If Christian slaves could introduce into their lives so high

a principle as this, it would do much to lessen the evils of the system and to show the power of Christianity to transform the most difficult of relationships.”¹³

2. By not being “argumentative”
(v.9b)

“Not Argumentative” (antilego) means “to talk back” (Rienecker). It could include “thwarting their master’s plans, wishes, or orders” (Wuest).

It is translated “contradict” in 1:9 and it carries the ideas of “mouthing off,” of being contentious or obstructionist—at least partly, if not entirely, just

¹³C. Michael Moss, *1, 2 Timothy & Titus*, The College Press NIV commentary (Joplin, Mo.: College Press, 1994). Tit 2:10.

for the sake of being disagreeable. Being argumentative is the opposite of being submissive and well-pleasing.¹⁴

In Romans 10:21, the word is translated “obstinate.”

a) Acts 13:43-45 (NASB) ⁴³ Now when *the meeting of* the synagogue had broken up, many of the Jews and of the God-fearing proselytes followed Paul and Barnabas, who, speaking to them, were urging them to continue in the grace of God. ⁴⁴ The next Sabbath nearly the whole city assembled to hear the word of

¹⁴John MacArthur, *Titus* (Chicago: Moody Press, 1996). 99.

the Lord. ⁴⁵ But when the Jews saw the crowds, they were filled with jealousy and *began contradicting* the things spoken by Paul, and were blaspheming.

b) The noun form (*antilogia*) of that verb is rendered twice in the book of Hebrews as “dispute” (6:16; 7:7). Later in that letter it is used of the “hostility” that Christ endured “by sinners against Himself” (12:3), and it is used by Jude in referring to the “rebellion of Korah” against Moses (Jude 11; cf. Num. 16).

In our day of self-centeredness and self-elevation, being **argumentative** is almost a way

of life for some people,
including, unfortunately, some
Christians.

The prohibition does not refer to standing up for our convictions, for what we believe is right, proper, and God-honoring, but rather to standing up merely for our own self-interest and preferences.¹⁵

3. By “not pilfering” (v.10)

“Pilfering” (nosphizomai) It means “to set apart for one’s self” (Rienecker) or “to abstract or retain for one’s self of a part of something entrusted to one’s

¹⁵John MacArthur, *Titus* (Chicago: Moody Press, 1996). 100.

care” (Wuest). This is “stealing by embezzlement” (MacArthur).

Because household stewards, or business managers, in New Testament times were frequently slaves, they had considerable opportunity to misappropriate money, food, jewelry, or other valuables entrusted to their care.

In modern times, many workers have access to company funds and property that is easily converted to personal use.¹⁶

A good example of this is Gehazi who took for himself gifts that Naaman originally offered to

¹⁶John MacArthur, *Titus* (Chicago: Moody Press, 1996). 100.

Elisha but refused to receive (2 Kings 5:15-27).

Another example is Ananias and Sapphira in Acts 5.

Adam Clarke says, “Neither giving away, privately selling, nor in any way wasting, the master's goods. The word signifies, not only stealing but embezzling another's property; keeping back a part of the price of any commodity sold on the master's account. In [Acts 5:2](#), we translate it, to keep back part of the price; the crime of which Ananias and Sapphira were guilty.”¹⁷

¹⁷ Adam Clarke, *A Commentary and Critical Notes*, (New York: Abingdon-Cokesbury Press, 1826), WORDsearch CROSS e-book, Under: "Titus 2".

B. They Are to Make the Word of God Attractive (v.10)

1. By showing “all good faith”

showing all good faith describes that most cherished virtue of loyalty.

Pistos can be translated **faith**, but in this context it seems preferable to render it as “faithfulness,” referring to faithfully doing whatever work a believer is supposed to do. It refers to trustworthiness and reliability, the quality of being utterly dependable, even when one is not being watched by the master or the employer.

Showing is from *endeiknumi*, which means “to show forth for the purpose of demonstrating or proving something.”

The Christian employee is not to leave his loyalty in doubt but is to give ample evidence of it.

Tragically, **good faith** loyalty to one’s employer, and to one’s fellow employees, is a common casualty of the modern “work ethic,” even that of some Christians.¹⁸

2. By a consistency in obedience

¹⁸John MacArthur, *Titus* (Chicago: Moody Press, 1996). 101.

“So that they will adorn the doctrine of God our Savior in every respect.”

The word “adorn” (kosmeo, pres.act.subj.) means “to put in order” (Rienecker), “to arrange, to ornament, decorate, garnish” (Wuest).

“In ancient times it was used of arranging jewels in a brooch, necklace, ring, or crown in a way that best displayed the beauty of the gems” (MacArthur).

Warren Wiersbe says, “Paul gave a good reason why Christian workers should be trustworthy (“showing all good fidelity”): This will “embellish with honor” the Word of God (WUEST).

When we serve faithfully, we
“beautify the Bible” and make
the Christian message attractive
to unbelievers.

When Paul addressed the slaves in Timothy’s church (1 Tim. 6:1), he used a negative motive: “that the name of God and His doctrine be not blasphemed.”

But the positive motive, to make
God’s message attractive, and the
negative motive, to keep God’s
teaching from being slandered,
ought to control our lives.”¹⁹

What makes the church attractive
and influential in the world for
the Lord is not its strategy or its

¹⁹Warren W. Wiersbe, *The Bible Exposition Commentary* (Wheaton, Ill.: Victor Books, 1996, c1989). Tit 2:9.

programs but the virtue and holiness of its people.

His people therefore are to **adorn the doctrine of God our Savior** by their submissiveness, by the excellence of their work, by their respectful attitude, by their honesty, and by their loyal service to their employer—whether he is a fellow Christian or a rank pagan, fair or unfair, pleasant or unpleasant, deserving or undeserving.

CONCLUSION

1. Paul wants all 5 groups to exhibit the kind of lifestyle that is consistent with the Gospel for the purpose of winning people to the Lord Jesus Christ.

2. Whether you are listed as being with the older men, older women, young women, young men, all of us are “slaves” of Jesus Christ and as such we are to exhibit godliness and holiness before others.
3. Are you living a holy life?
4. Have you been born again?
5. If you’re not holy, you need to question the genuineness of our salvation.
6. Examine yourself now as we pray.
7. Let’s pray.