

Titus 2:1-2 Commentary

PREVIOUS NEXT

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ADORNING THE DOCTRINE OF GOD

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Charts from [Jensen's Survey of the NT](#) - used by permission

See [Summary Chart by Charles Swindoll](#)

Chart below from [Michael J. Penfold](#)

Focus	Appoint Elders		Set Things in Order	
Divisions	Ordain Qualified Elders Titus 1:1-9+	Rebuke False Teachers Titus 1:10-16+	Speak Sound Doctrine Titus 2:1-15+	Maintain Good Works Titus 3:1-15+
Topics	Protection of Sound Doctrine		Practice of Sound Doctrine	
Topics	Organization	Offenders	Operation	Obedience
Place	Probably Written from either Corinth or Nicopolis (cf. Titus 3:12).			
Time	Circa 63 AD			
Modified from Talk Thru the Bible				

Titus 2:1 But as for you, **speak** (2PPAM) the things **which** are **fitting** (3SPAI) for **sound** (PAPFSD) **doctrine**. (NASB: [Lockman](#))

Greek: [Su de lalei](#) (2PPAM) [a prepei](#) (3SPAI) [te hugiainouse](#) (PAPFSD) [didaskalia](#)

Amplified: BUT [as for] you, teach what is fitting and becoming to sound (wholesome) doctrine [the character and right living that identify true Christians]. ([Amplified Bible - Lockman](#))

KJV: But speak thou the things which become sound doctrine:

NLT: But as for you, promote the kind of living that reflects right teaching. ([NLT - Tyndale House](#))

Phillips: Now you must tell them the sort of character which should spring from sound teaching. ([Phillips](#)):

[Touchstone](#))

Young's Literal: And thou -- be speaking what doth become the sound teaching

BUT AS FOR YOU SPEAK THE THINGS WHICH ARE FITTING FOR SOUND DOCTRINE: su lalei (2PPAM) de a prepei (3SPAI) te hugiainouse (PAPFSD) didaskalia :

- Titus 2:11, Titus 2:12, Titus 2:14; Titus 1:9; Titus 3:8; 1Ti 1:10; 6:3; 2Ti 1:13
- Titus 2 Resources - Multiple Sermons and Commentaries
- [Titus 2:1-5 Developing a Beautiful Body - Part 1](#) - Steven Cole
- [Titus 2:1 Sound Doctrine Backed by Sound Living](#) - John MacArthur
- [Titus 2:2-3: God's Plan for Older Men and Older Women](#) - John MacArthur

Now you must tell them the sort of character which should spring from sound teaching" (Phillips)

BUT [as for] you, teach what is fitting and becoming to sound (wholesome) doctrine [the character and right living that identify true Christians].", (Wuest)

But you must teach what agrees with sound doctrine" (TEV)

It is for you, then, to preach the behaviour which goes with healthy doctrine" (NJB)

But let your words be in agreement with true and right teaching" (BBE),

But as for you, you must speak in a manner that befits wholesome teaching" (Weymouth)

You must speak things that make the true teaching attractive" (ICB)

SPEAKING SOUND DOCTRINE

But (de) - always pause to ponder the **terms of contrast**. When you encounter a "BUT," always consider the **'5P's'** - **Pause** to **Ponder** the **Passage** then **Practice** it in the **Power** of the Spirit. You will quite often be pleasantly surprised by what the Spirit teaches you! This spiritual discipline will almost always force you to reread the preceding context and repetition is always good, for it re-enforces remembrance of the Words of God you have just read. In this case Paul has just described the antithesis of "sound speech" by those who give (in a sense) "[spurious](#) speech" for "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+) The upshot is that one should not just speak "sound doctrine" but live sound lives in congruity with the doctrine one professes. To do otherwise is (1) at best to play the hypocrite and (2) even worse to play the fool who deceives himself thinking he is safe on the rock, when in fact his foundation is on the sand, and his end is eternal destruction! (cf Jesus' words of warning in Mt 7:24-27-note)

As for you, speak the things which are fitting for sound doctrine

You (su) is a pronoun used intensively in this verse. But **YOU** in contradistinction to those just mentioned. Titus, and the elders he appointed (1:5), were commanded to speak about right living as well as right doctrine. They were not to deviate, capitulate, or be intimidated. Speak with your life as as the following verses explain.

Speak (2980) (laleo) is the Greek verb meaning to make a sound and then to utter words. **Laleo** originally meant just sounds like the chatter of birds or the the prattling of children..As a result it has a broad range of meaning and import (e.g., "to say, to chatter [especially of animals], to babble, to sound [a musical instrument]" or "to chirp" [of locusts]) In classical Greek the meanings "to babble" (as an infant) and "to croon" (as a nurse) (cf. English lullaby) or "to whisper" were common. Laleo later became significant in philosophical discussions. Most authorities agree that laleō points to the external sound more than to the content of what is said. The Gospels and Acts are responsible for about two-thirds of the occurrences in the New Testament. The emphasis of laleō upon the physical nature of speech is apparent in some texts (e.g., Matthew 15:31; Luke 1:20; 7:15; Acts 2:6,11; cf. above), but the message of what was spoken is more important (e.g., Luke 24:25; Acts 3:24; 9:6). **Vincent** contrasts laleo with the other Greek word for speak (lego) explaining that laleo "contemplates the fact rather than the substance of speech. Hence it is used of God (Heb 1:1), the point being, not what God said, but the fact that he spoke to men. On the contrary, **lego** refers to the matter ("content") of speech. The verb **lego** originally meant to pick out, and hence to use words selected as appropriate expressions of thought, and to put such words together in orderly discourse." Mark 7:37 illustrates the contrast between laleo and lego - "They were utterly astonished, **saying (lego)**, "He (Jesus on healing a mute man) has done all things well; He makes even the deaf to hear and the mute to **speak (laleo)**." Laleo emphasized the fact that he was able to express himself articulately, but were not interested as much in the content of what he said.

See the [New International Dictionary of New Testament Theology](#) for a 30+ page discussion of WORD
- **logos**, word, utterance, meaning; **lego**, collect, count, say; **logikos**, intellectual, rational, reasonable, spiritual;
logion, saying; **logios**, eloquent; cultured; **alogos**, irrational, without speech; **laleo**, to talk, chat, speak.

Robertson says that **laleo** contrasts with the other NT word for speak (**lego**) in that **laleo** is "rather an onomatopoeic word (laleo > la-la) with some emphasis on the sound and manner of speaking. The word is common in the vernacular papyri

examples of social intercourse." (Word Pictures in the New Testament)

In a similarly instructive use of **laleo** Luke records that after the Holy Spirit had come upon the believers at Pentecost "they were all filled with the Holy Spirit and began to **speak** (laleo) with other tongues, as the Spirit was giving them utterance." (Acts 2:4)

Trench commenting on the use of **laleo** in this verse writes that "it is not what those in an ecstatic condition utter, but the fact of this new utterance itself, and quite irrespective of the matter of it, to which the sacred narrators would call our attention."

Trench goes on to explain that if **laleo** refers to "the fact of uttering articulated speech (as) the prominent notion, **inlego** it is the words uttered, and that these correspond to reasonable thoughts within the breast of the utterer. Thus while the parrot or talking automaton (referring to the image of the antichrist "And there was given to him to give breath to the image of the beast, that the image of the beast might even **speak** (laleo) and cause as many as do not worship the image of the beast to be killed." Rev 13:15) may be said, though even they not without a certain impropriety, **laleo**, seeing they produce sounds imitative of human speech and in poetry, though by a still stronger figure, **laleo** may be ascribed to grasshoppers (Theocritus, Idyl. v. 34) and to pipes and flutes (Idyl. xx. 28, 29); yet inasmuch as there is nothing behind these sounds, they could never be (described as **lego**) for in **lego** lies the (idea of) *ennoia*, (relates to thought, especially to development of a perspective that provides insight and shapes attitude and actions) or thought of the mind (*ennoia* is used in Heb. 4:12), as the correlative to the words on the lips, and as the necessary condition of them."

Paul uses **laleo** in the **present imperative** charging Timothy to continually speak truth that is fitting and becoming to sound doctrine.

Sound doctrine or Truth requires certain behaviors that reflect and are appropriate to it. 1Ti 2:10; Eph 5:3 It is important to note that the apostle is not here focusing on the teaching and preaching of sound doctrine itself, as he does in Titus 1:9 (note). He is rather focusing on practical instruction about the things which are fitting for, that is, based on and appropriate to, the sound doctrine that already has been taught.

Fitting (4241) (**prepo**) has the basic meaning of being prominent or conspicuous and came to be used of a distinguishing characteristic. Thus the "distinguishing characteristic" of Titus (and all believers) should be a lifestyle that is consistent with sound doctrine. The **present tense** = their speech was to continually be fitting. This association between truth and behavior was emphasized by Paul in the opening verse where he wrote that it is "the knowledge of the truth that leads to godliness" (NIV, see **note** Titus 1:1)

In the last section of the first chapter Paul had just described those whose lives were not in keeping with their "profession".

Sound (5198) (**hugiaino** [word study] from **hugiés** = sound, healthy and root of English hygiene = making sick folk whole) means that which is wholesome and so that which gives health. In context refers "sound doctrine" refers to that teaching which gives spiritual health to the inner man and it implies that false doctrine produces spiritual disease and debilitation and ultimately death eternally!

The contrast is "**persuasive arguments**" and "**empty deception**" in (see **notes** on Colossians 2:4, Colossians 2:8) -- the result is that Colossian believers were "deluded" & "taken captive" and ceased as a functioning body in Colossae!

Sound translates the (present tense) participle form of verb **hugiaino** = "continually being well and healthy".

Paul uses a form of this word 9 times in the pastoral epistles, 5 times in Titus, and always in relation to personal righteousness and spiritual well-being, repeatedly emphasizing that **sound doctrine** (1Ti 1:10; 2Ti 4:3-note, Titus 1:9-note) is the foundation for and gives rise to **sound** faith and **sound** speaking (1Ti 6:3; 2Ti 1:13-note; Titus 2:2-note; Titus 2:8-note). The only weapon against Satan's lies is God's truth. "Thus saith the Lord!" is the end of every argument.

What "**things**" are "**fitting for sound doctrine**" in context? Right living! "**Sound doctrine**" is teaching that promotes spiritual health, and requires conduct consistent with the teaching professed.

A morally disordered life is diseased and stands in need of treatment by "sound doctrine". A life based on the teaching of "sound doctrine" is wholesome, clean and healthy. Correct doctrine should produce correct behavior. This verse could be translated literally:

"The things which belong to healthy doctrine". "**Sound doctrine**" has no "additives", like "the **pure** (unadulterated, without deceit) **milk** of the word" that produces growth "in respect to salvation". (1Pe 2:2-note)

We are dealing with a "body" (the body of Christ) and just as viruses and bacteria when allowed to incubate and germinate can produce devastating results on the physical body, seeds of false doctrine that germinate can wreak havoc on the spiritual health of the body of Christ, individually and corporately.

Calvin comments that Paul "deals more in exhortations, because those intent on useless questions needed chiefly to be recalled to the study of a holy, moral life; for nothing so effectually allays men's wandering curiosity, as the being brought to recognize those duties in which they ought to exercise themselves."

Doctrine (1319) (**didaskalia** from **didasko** from **dáo** = to know or teach) is either the act of teaching or the thing taught and

in this use denotes doctrine or what is taught.

Doctrine is from Latin doctrina in turn from doceo = to teach.

Didaskalia - 21x in 21v -

Matt 15:9; Mark 7:7; Rom 12:7; 15:4; Eph 4:14; Col 2:22; 1 Tim 1:10; 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Tim 3:10, 16; 4:3; Titus 1:9; 2:1, 7, 10

The term **doctrine** in Scripture "is broader than a simple reference to information passed on from one person to another or from one generation to the next. Christianity is a religion founded on a message of good news rooted in the significance of the life of Jesus Christ. In Scripture, then, **doctrine** refers to the entire body of essential theological truths that define and describe that message (1Ti 1:10; 4:16; 6:3; Titus 1:9). The message includes historical facts, such as those regarding the events of the life of Jesus Christ (1Cor 11:23). But it is deeper than biographical facts alone. As J. Gresham Machen pointed out years ago, Jesus' death is an integral historical fact but it is not doctrine. Jesus' death for sins (1Cor 15:3) is doctrine. (Sound) **Doctrine**, then, is scriptural teaching on theological truths." (parenthesis added) [Elwell, W. A., & Elwell, W. A. The Evangelical Dictionary of Biblical Theology](#) - online - an excellent resource)

As discussed more below, the character and quality of the **didaskalia** or doctrine is absolutely critical as it can cause one to be tossed and carried about if false (Eph 4:14), some such false doctrines being actually demonically inspired! (1Ti 4:1). Sound doctrine is necessary to nourish our souls as taught by Paul in (1Ti 4:6) where the Greek word for "nourish" is *entrepho* (used only there in the Bible) and which figuratively means to be nourished in the faith. Literally it means to "nourish in" anything where the word nourish means to furnish or sustain with nutriment (nutriment promotes growth and repairs the natural wastage of organic life). In 1 Ti 4:16 Timothy (and every pastor/preacher) is to pay close attention to their teaching (didaskalia - their doctrine) and to persevere in this genre of sound teaching "for as you do this you will insure salvation both for yourself and for those who hear you," but it will entail hard work (1Ti 5:17). Dear preacher or teacher, if you are not laboring over the Scriptures in preparing your message, then you are falling woefully short of the Biblical standard and the sheep will surely be malnourished and vulnerable to the "wolves!" (not to mention that you will be held accountable at the **Bema** seat for your stewardship of this gift from God, cp 1 Cor 4:1, 2, 9:17, Eph 3:2, Col 1:25).

RELATED RESOURCES:

- Baker Evangelical Dictionary [Doctrine](#)
- Charles Buck Dictionary [Doctrine](#)
- Holman Bible Dictionary [Doctrine](#)
- Hastings' Dictionary of the Bible [Doctrine](#)
- Hastings' Dictionary of the NT [Doctrine](#)
- International Standard Bible Encyclopedia [Doctrine](#)
- [What is false doctrine?](#)
- [What is doctrine?](#)
- [Why is sound doctrine so important?](#)
- [Why is Christian doctrine so divisive?](#)
- [What is orthopraxy/orthopraxis?](#)

Not all doctrine is good for Jesus addressing the hypocritical Pharisees and teachers quoted Isaiah's prophecy (Isa 29:13) in which God said to Israel that

"THIS PEOPLE HONORS ME WITH THEIR LIPS, BUT THEIR HEART IS FAR AWAY FROM ME. BUT IN VAIN (uselessly) DO THEY WORSHIP ME, TEACHING (didache) AS **DOCTRINES** (didaskalia) THE PRECEPTS OF MEN." (Mt 15:8,9)

Paul gave a similar warning to the church at Colossae noting that commands like

"Do not handle, do not taste, do not touch!" (which all refer to things destined to perish with the using)-- in accordance with the commandments and teachings of men? (Col 2:21, 22-note)

The hypocrisy (say one thing but do another) of ancient and contemporary Israel consisted of making a show of commitment to God while at the same time giving human tradition precedence over the Word of God.

Doctrine is critically important for here we see that Jesus condemned their entire worship of God which was founded on unsound, unhealthy **doctrine**. Jesus' message gives a powerful warning to every church in every generation.

Doctrine is important! When the precepts of men are taught as if they were the doctrines of God, man's wisdom is elevated above God's-which is the very root of all sin. It was Satan's inducing Eve to trust her own wisdom above God's that led to the Fall and to every subsequent sin and evil in the world. It follows that every believer must "examine everything carefully; hold fast to that which is good (and) abstain from every form of evil" (1Th 5 :21, 22-note), paying careful heed to all that is taught in their local church. Are the praise choruses doctrinally sound or do they simply sound good and make us "feel good"?

Warren Wiersbe observes that "Far too many songs not only teach no doctrine, but many even teach false doctrines. A singer has no more right to sing a lie than a teacher has to teach a lie. ([Wiersbe, W: Bible Exposition Commentary. 1989.](#)

[Victor\)](#)

Are the pulpit messages from the heart of God or are they geared to tickle the ears? Do the video series the church uses in Sunday School actually use Scripture as the foundational doctrine or do they only give token acquiescence to the Word of Truth? Is their emphasis on God's psychology and His Words of Life or is the emphasis on humanistic psychology?

Don't be judgmental but at least be willing to examine what is being sung, preached and taught in your church against the plumbline of Biblically **sound doctrine**. The vitality and integrity of the church of Jesus Christ depends on a continual "intravenous infusion" of sound doctrine.

Paul emphasizes the danger of **false doctrine** to the Ephesian church writing that as the result of sound teaching and equipping of the saints they would be built up, attaining unity, knowledge of Christ and spiritual maturity and would "no longer to be children, tossed here and there by waves, and carried about by every wind of **doctrine (didaskalia)**, by the trickery of men, by craftiness in deceitful scheming." (Eph 4:12-note)

You can mark it down -- If you are not anchored in sound doctrine based solely on the Word of Truth, you will be vulnerable to counterfeit truth. Spiritual leaders of the church must uncompromisingly minister the Word of Truth, sound doctrine, to the saints in the church so the saints can minister this life giving Word in a world dead it trespasses and sins. Does this description accurately describe your church?

Vance Havner had a timely word for the modern church when he remarked that "Every Christian is commissioned, for every Christian is a missionary. It has been said that the Gospel is not merely something to come to church to hear but something to go from the church to tell—and we are all appointed to tell it. It has also been said, 'Christianity began as a company of lay witnesses; it has become a professional pulpitism, financed by lay spectators!' Nowadays we hire a church staff to do 'full-time Christian work,' and we sit in church on Sunday to watch them do it. Every Christian is meant to be in full-time Christian service ... There is indeed a special ministry of pastors, teachers and evangelists—but for what? ... For the perfecting of the saints for their ministry." **This is sound doctrine!**

Paul warns that "the Spirit explicitly (distinctly and expressly) says that in later times (began at the Christ first coming and continues to His glorious return, cf He 1:2-note; 1Peter 1:20-note) some will fall away from (aphistemi stand away from source of the Greek noun apostasia - defection) the faith, paying attention (not just listening but continually paying close attention to, assenting to and finally clinging) to deceitful (deluding, seducing) spirits and doctrines (**didaskalia**) of demons (not doctrines about demons but inspired by them)." (1Ti 4:1+)

False doctrine is not simply aberrant human teaching. Deceiving spirits, serving Satan, the deceiver and father of lies, are the invisible forces behind the latter-day departure from the faith. To sit under the teaching of doctrine that is not sound but which contradicts the truth of Scripture is to be taught by demons, and to put one's very mind and soul in both temporal and eternal jeopardy. The ultimate aim of the demonic doctrine is to bring men and women to follow Satan, by devious, rather than open, means, using false teaching promulgated by means of the hypocrisy of liars.

Paul explains to Timothy that in warning the saints about errors that were to come (context = 1Ti 4:1, 2, 3, 4, 5) he would "**be a good servant of Christ Jesus, constantly nourished** (continually being reared on, trained) **on the words of the faith and of the sound doctrine** (didaskalia) **which** (he had) **been following**." (1Ti 4:6+)

Paul like a good coach in sports continually emphasized the "basics", here reminding us that continual feeding on the **doctrine** of Scripture is essential to the spiritual health of all Christians but especially of spiritual leaders. Only by reading the Word, studying it, memorizing it, meditating on it, and mastering its contents in real life can a pastor fulfill his mandate.

John MacArthur comments on the "nourishing" effect of **sound doctrine** writing that ""This quality is basic to excellence in ministry, but is sadly lacking in the church today. Much contemporary preaching is weak and produces weak churches because it reflects a lack of biblical knowledge, and a minimal commitment to the study of Scripture. For many pastors, study is an unwelcome intrusion into their schedule. It interrupts the routine of administrative tasks and meetings with which they occupy themselves. They study only enough to make a sermon, not to feed their own hearts and think deeply and carefully on divine truth. The result is impotent sermons that fall on hard hearts and have little impact." ([MacArthur, John: 1 Timothy Moody Press](#))

In the same chapter of first Timothy, Paul again exhorted his young disciple Timothy writing that

"Until I come, (continually, as your habitual practice) give (careful, close) attention (constantly absorbed in, continually devoted) to the public reading of Scripture, to exhortation and teaching (didaskalia)" (1Ti 4:13+)

Ministering the Word was not something Timothy was to do after he had done other things but was to be the most important thing he did. Timothy was to make sure the churches church leaders read the Scriptures in the meetings of the church, that exhortation including explanation and application (cf, expository preaching), should continue to accompany the reading of the Word and that there be systematic instruction in the doctrines of the faith.

"This is the basis of Christian belief. "Experience" is quick and easily gotten, but **doctrine** takes time and a great deal of effort. Yet doctrinally weak believers are immature believers and the pastor who does not give attention to doctrine does not exhibit a love for his people." ([Dobson, E G, Charles Feinberg, E Hindson, Woodrow Kroll, H L. Wilmington: KJV Bible Commentary: Nelson](#))

For the fourth time in chapter four Paul wraps up his charge to Timothy commanding him to

Pay close attention (epecho in the present imperative -continually keep paying attention - the only way to obey this command is by continual surrendering to and dependence upon the Holy Spirit! Try to do it in your own strength and you will fall into the subtle trap of legalism not to mention the loss of spiritual power) to yourself (note the order) and to your **teaching** (didaskalia); (make it your habit to continually stay by the side of, "stick to them and see them through" King adds that "Stickability is an essential quality for effective leadership.") persevere in these things (those things noted in the preceding paragraph directly above); for as you do this you will insure salvation both for yourself and for those who hear you. (1Ti 4:16+)

Paul's emphasis here is on the This emphasizes the importance of the personal life in any servant of Christ. If his life is wrong, he might be orthodox in **doctrine**, but it is of no avail.

Ralph Earle comments that "No matter how straight a person may be in his **doctrine** or how effective he may be in his teaching, if there is a flaw in his inner or outer life, it will ruin him. This is where many ministers have failed tragically. While he is watching over others, the pastor must keep an eye on himself."

A. W. Pink has well said that "Service becomes a snare and an evil if it be allowed to crowd out worship and the cultivation of one's own spiritual life.

The "**salvation**" Paul refers to is not a reference to justification by works but to sanctification (see discussion of Three Tenses of Salvation), the Christian's daily walk of faith. Timothy proved faithful to practice what he Paul had called him to do, Paul noting that he had "followed my **teaching** (didaskalia)." (2Ti 3:10-note)

One of the best known uses of **didaskalia** is found in 2 Timothy Paul declaring that

"All Scripture is inspired by God and profitable (beneficial, yielding good return) for teaching, (didaskalia) for reproof, for correction, for training in righteousness." (2Ti 3:16-note)

Wiersbe's succinct summarizes this verse as "profitable for doctrine (**what is right**), for reproof (what is not right), for correction (how to get right), and for instruction in righteousness (how to stay right). A Christian who studies the Bible and applies what he learns will grow in holiness and avoid many pitfalls in this world. ([Wiersbe, W: Bible Exposition Commentary. 1989. Victor](#))

Doctrine is indispensable to Christianity. Christianity does not exist without it. Paul warns Timothy to focus on preaching the Word for

"the time will come when they will not endure (hold themselves firm against) sound doctrine (didaskalia); but wanting to have their ears tickled (by pleasing and comfortable "doctrine"), they will accumulate (in piles) for themselves teachers in accordance to their own desires (who will tell them what they want to hear)." (2Ti 4:3-note)

Paul warned that the day would come when men would make themselves the measure of who and what doctrine would be acceptable.

In Titus Paul gives as one of the key requirements for any man who would be an overseer of the church as a man who is

holding fast (continually strongly clinging or adhering to, depending on and enabled by the Holy Spirit! The verb pictures holding face toward - so face to face with the word - great picture!) the faithful (trustworthy, reliable) word which is in accordance with the **teaching** (**didaskalia**) that he may be able both to exhort in sound doctrine and to refute those who contradict. (Titus 1:9 - note)

The word used to exhort and refute must be based on doctrine which is not diluted, deleted or distorted. The **teaching**" in this context refers to the the spiritually healthful doctrines taught by the Lord Jesus and the apostles and which have been preserved for us in the Scriptures.

Paul tells Timothy to

Let the elders who rule well be considered worthy of double honor, especially those who work hard at preaching and **teaching**. (didaskalia) (1Ti 5:17)

Work here refers "to work to the point of fatigue or exhaustion. It does not stress the amount of work, but rather the effort. A man's reward from God is proportional to the excellence of his ministry and the effort he puts into it. Excellence combined with diligence mark a man worthy of the highest honor." ([MacArthur, John: 1 Timothy Moody Press](#))

Paul writes to the Roman church reminding them that "whatever was written in earlier times was written for our instruction (didaskalia), that through perseverance and the encouragement of the Scriptures we might have hope. (Ro 15:4-note)

Referring to the Old Testament, Paul emphasizes its importance as "**didaskalia**" for it contains invaluable doctrine for all ages. And so as we encounter temptations, tribulations, troubles, etc, the Old Testament teaches us to be steadfast, and imparts comfort to our soul. Then instead of sinking under the waves, we are sustained by the hope that the Lord will see us

through. The Old Testament truths provide motivation for us to "hang in there" and be encouraged in the midst of the storm as we seek to remain faithful to do God's will. The Old Testament Scriptures give us hope because in them we see God's approval of those Old Testament saints who persevered faithfully in spite of opposition and frustration.

As **J Vernon McGee** so aptly puts it "You won't find any hope in the daily newspaper. You won't find any hope in modern literature. Look at any field and see if you can find any hope. There is none whatsoever. It is dark and dismal when you look out at this world today. My friend, the only place you can find real hope is in the Word of God." ([McGee, J V: Thru the Bible Commentary: Thomas Nelson](#))

Here in Titus 2:1 as well as in his first epistle to Timothy, Paul clearly associates proper belief (sound doctrine) with right behavior, writing to bond slaves: "Let all who are under the yoke as slaves regard their own masters as worthy of all honor so that the name of God and our **doctrine** (didaskalia) may not be spoken against." (1Ti 6:1).

The respected Lutheran commentator, **R. C. H. Lenski** writes "If a Christian slave dishonored his master in any way by disobedience, by acting disrespectfully, by speaking shamefully of his master, the worst consequence would not be the beating he would receive but the curses he would cause his master to hurl at this miserable slave's God, his religion, and the teaching he had embraced: "So that is what this new religion teaches its converts!" Instead of bringing honor to the true God and the gospel of his high and holy Name, as every Christian should be anxious to do, this slave would bring about the very opposite, to the devil's delight." (The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon: Augsburg, 1964, p694-95)

The history of the early church reveals that Christian slaves generally commanded a higher price on the slave market than unbelievers. If a master knew that a certain slave on the auction block was a Christian, he would generally be willing to pay more for that slave, since he knew that the slave would serve him faithfully and well. This is high tribute to the Christian faith and the soundness of the doctrine that is according to the glorious gospel! If you were put on the "slave market" so to speak would you "command a higher price?"

Are my actions before my family, in school and at the workplace giving clear testimony to the reality of Christ in me the hope of glory and His power to live as more than a conqueror?

Paul shows the clear connection between sound doctrine and one conduct writing that "If anyone advocates a different doctrine (heterodidaskaleo), and does not agree with sound (health giving) words, those of our Lord Jesus Christ, and with the doctrine (didaskalia) conforming to (and leading to) godliness." (1Ti 6:3)

I like the NLT paraphrase which explains that "the sound, wholesome teachings of the Lord Jesus Christ... are the foundation for a godly life."

Note that what you believe does influence how you behave! Be sure you are "eating" healthy spiritual food, the pure milk of God's Word if you desire to be spiritually healthy and vigorous. **Doctrine** not based on Scripture will always result in an unholy life. Instead of godliness, false teachers will be marked by sin.

Steven Cole - 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 with taking reasonable measures to make yourself attractive, we need to keep in mind that physical beauty quickly fades. Many years ago, I worked as a bellman at the swanky Drake Hotel in Chicago. There was a wealthy elderly woman who lived in the hotel. Every day she would cake on about 10 pounds of makeup, come downstairs and strut through the lobby. She thought that she was showing off her great beauty, but all of the hotel staff would snicker at her delusion. She was well past her prime and she needed to face reality!

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. As His bride, He is committed to presenting us (Eph. 5:27), "having no spot or wrinkle or any such thing; but that she would be holy and blameless." 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 in Titus 2:5, "so that the word of God will not be dishonored." It is mentioned again in Titus 2:8, where Paul tells Titus that his speech must be beyond reproach, "so that the opponent will be put to shame, having nothing bad to say about us." He mentions it again in Titus 2:10, where he is concerned that slaves "adorn the doctrine of God our Savior in every respect." In other words, their lives should beautify the gospel and point people to their Savior.

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 Titus 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: older men (Titus 2:2); older women (Titus 2:3); younger women (Titus 2:4-5); younger men, with special application to Titus (Titus 2:6-8); and, slaves (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.

*There are legitimate age and gender distinctions in the church. Paul has different counsel for different ages of men and women, and he does not lump everyone into the same category. 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. Men are to be the loving leaders in both spheres. Women are to be subject to their own husbands (Titus 2:5; also, Eph. 5:22-23; Col. 3:18; 1 Pet. 3:1-6).

It should not need to be said, but if God created you as a male, you should not seek a sex-change operation to become a female (or vice versa). Men should be masculine and women should be feminine. 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."

*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.

This is one reason why I refuse to have a "traditional" service for those who want to sing hymns to organ 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.

About three years into the pastorate, I had several families in the church that were new in the faith. Many had gone through divorces before they were saved, so they needed to know how to live as Christian families. I began a Sunday morning series on the Christian home. But a few weeks into the series, all of the older people in the church stopped coming. They complained that the series did not relate to their needs.

The elders pressured me to cut the series short so that the older people would come back. But I refused to cater to what I viewed as selfishness. I said, "They should be having the younger families over after church, developing relationships and reinforcing the things that I am teaching. If they can't get their focus off of themselves and onto the needs of these young families, let them go." Most of them never came back. 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.

*There are different opportunities and different weaknesses and temptations at different stages in life. 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 was often unavailable for church ministry in the evenings because I was at home playing with and reading to my children. I can't recover those few precious years. 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. It encourages me to see retired people resisting the temptation to live for themselves by going on mission trips and serving in ways that they could not when they had to work full time. 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.

1. Sound doctrine is the foundation for godly living (Titus 2:1).

"But as for you" contrasts Titus with the false teachers that Paul has just described (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 (Titus 1:10-11).

They were teaching Jewish myths and the commandments of men, rather than the truth of God's Word (Titus 1:14). Such speculative, unbiblical teaching does not lead to godliness and good deeds (see Titus 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 (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 Titus 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. 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. ([Lesson 6- Developing a Beautiful Body – Part 1 Titus 2:1-5 - Bible.org](#))

Titus 2:2 Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance (NASB: Lockman)

Greek: presbutas nephaliouis einai, (PAN) semnous, sophronas, hugiainontas (PAPMPA) te pistei, te agape, te hupomone

Amplified: 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]. ([Amplified Bible - Lockman](#))

KJV: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

NLT: Teach the older men to exercise self-control, to be worthy of respect, and to live wisely. They must have strong faith and be filled with love and patience. ([NLT - Tyndale House](#))

Phillips: The old men should be temperate, serious, wise - spiritually healthy through their faith and love and patience. ([Phillips: Touchstone](#))

Young's Literal: aged men to be temperate, grave, sober, sound in the faith, in the love, in the endurance;

- Lev 19:32; Job 12:12; Ps 92:14; Pr 16:31; Isa 65:20
- 1Cor 15:34; 1Th 5:6,8; 1Ti 3:2,11; 1Pet 1:13; 4:7; 5:8
- Titus 2 Resources - Multiple Sermons and Commentaries
- [Titus 2:1-5 Developing a Beautiful Body - Part 1](#) - Steven Cole
- [Titus 2:1 Sound Doctrine Backed by Sound Living](#) - John MacArthur
- [Titus 2:2-3: God's Plan for Older Men and Older Women](#) - John MacArthur

Older men are to be temperate (in use of wine). - "the elder men be watchful" (Geneva), Tell older men to be sober (GWT), Older men should be reserved (NJB), Urge the older men to be temperate, venerable (serious), sensible (Amp)

Older men (4246) (**presbutes** related to the comparative **presbuteros** = an older person) means an aged man and in Greek literature sometimes was used of men as young as 50. **Presbutes** here in Titus 2 is not to be understood as holding an ecclesiastical position but as a man older in years.

Presbutes - 3x in NT - Usage: aged(1), old man(1), older men(1).

- Luke 1:18 Zacharias said to the angel, "How will I know this for certain? For I am a **roid man** and my wife is advanced in years."
- Titus 2:2 **Older men** are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.
- Philemon 1:9 yet for love's sake I rather appeal to you-- since I am such a person as Paul, **thaged**, and now also a prisoner of Christ Jesus--

Presbutes - 29v in the **Septuagint** - Gen 25:8; Num 10:31; Deut 28:50; 32:25; Josh 6:21; Judg 19:16f, 20, 22; 1 Sam 2:22, 32; 3:21; 4:18; 1 Kgs 1:15; 13:11, 25; 2 Kgs 4:14; 1 Chr 23:1; Job 15:10; 29:8; Ps 148:12; Isa 3:5; 9:15; 20:4; 65:20; Jer 31:13; Lam 2:21; 4:16; 5:14

Here are some uses of **presbutes** in the **Septuagint** - Would it be true of all of us that this could be written - "And Abraham breathed his last and died in a ripe old age, an **old man (presbutes)** and satisfied with life; and he was gathered to his people." (Ge 25:8) And we look forward to the glorious (**millennial**) day when this prophecy is fulfilled - "No longer will there be in it an infant who lives but a few days, Or an **old man (presbutes)** who does not live out his days; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Shall be thought accursed." (Isa 65:20)

A church is blessed when it has believers who can say with Paul, "I have fought the good fight, I have finished the course, I have kept the faith" (2Ti 4:7-note) and who can pray, "O God, Thou hast taught me from my youth; and I still declare Thy wondrous deeds" (Ps 71:17). ([See Spurgeon's Comment](#))

Moses was 80 years old when God called him to lead Israel out of bondage in Egypt and to the land of promise and his

advanced age did not excuse him from the Lord's work. At the age of 83—after having traveled some 250,000 miles on horseback, preached more than 40,000 sermons, and produced some 200 books and pamphlets—John Wesley regretted that he was unable to read and write for more than 15 hours a day without his eyes becoming too tired to work. After his 86th birthday, he admitted to an increasing tendency to lie in bed until 5:30 in the morning!

Temperate (3524) (**nephalios** from **nepho** = to be sober, free of intoxicants, wineless and thus sober in judgment) strictly speaking means "holding no wine" (without wine). Figuratively nephalios speaks of complete clarity of mind and resulting good judgment. It describes one who is watchful to remain free from the intoxicating effects of the **world**, the **flesh** and the **devil** and therefore they seek to continually remain circumspect, sober, and vigilant.

A temperate attitude is to be the older man's lifestyle. Old men should have learned what are and what are not godly (God pleasing) pleasures. They should have learned by now that the passing pleasures of sin (He 11:25-note) and of self-indulgence cost far more than they are worth. The "dividends" of vice are not worth the "investment"

Ralph Earle writes that **nephalios** "was first used literally to describe drink which was "unmixed with wine." The ancient Greeks used to give to the Muses offerings of water, milk, and honey. It was forbidden to mix wine with these. The prohibitions went a step further: the wood burned with the sacrifices must not include the twigs of grapevines. There must not be the slightest contact with that which caused drunkenness. (Word Meanings in the New Testament)

A **temperate** person avoids excess, extravagance and over-indulgence of appetites and passions.

Someone has well said that we should never expect to govern others until we have learned to govern ourselves!

Convicted? I am!

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.

In this area of "self mastery" or self control, there is always the subtle danger of falling into the trap of legalism. Along that line I think **D G Kehl's** advice is spot on...

The beginning of self-mastery is to be mastered by Christ, to yield to His Lordship. True spiritual self-discipline holds believers in bounds but never in bonds; its effect is to enlarge, expand and liberate.

Comment: Saying "Yes" to Jesus (and His Spirit) each morning makes it much easier to say "No" to the variegated fiery missiles of temptation which fly into our eyes, ears, heart and mind each day. In fact, if we would guarding our hearts well, we must begin with assiduously guarding our eyes and ears.

Dr. Martyn Lloyd-Jones once said that "The great need in the Christian life is for self-discipline. This is not something that happens to you in a meeting; you have got to do it!" And I would add that you do it ("work out your salvation in fear and trembling" - Php 2:12-note) because the indwelling Spirit of God gives you the desire and the power to do it! (Php 2:13-note) Don't try to become self-disciplined by your SELF, but in dependence on the Spirit! Yes, you are **100% responsible** to develop self-discipline but you are **100% dependent** on the Spirit's enabling power! Mysterious? Yes! But it is sound doctrine which will nourish your soul and grow you in Christi-likeness!

W E Vine says "**nephalios** primarily has to do with abstinence from strong drink; it acquired, however, the more general sense of soberness in disposition... It conveys partly the idea of watchfulness, but the meaning is that of freedom from excitability as well as from credulity. ([Collected writings of W. E. Vine. Nashville: Thomas Nelson](#))

John MacArthur notes that "While it is true that wine "makes man's heart glad" (Ps. 104:15), it also has the potential for great harm. That is why it was commonly diluted with water in biblical times. Even so, it retained its potential for harm to those who drank it unmixed or to excess. Proverbs 20:1 warns, "Wine is a mocker, strong drink a brawler, and whoever is intoxicated by it is not wise." Proverbs 23:29, 30, 31, 32, 33, 34, 35 graphically describes one snared by wine. Noah (Ge 9:20–27) and Amnon (2Sa 13:28, 29) are examples of those affected by wine. Leviticus 10:9 forbids priests from drinking wine when performing their priestly duties. Those taking a Nazarite vow also could not drink wine (Num. 6:3). Kings and other rulers were to abstain from drinking (Pr. 31:4), because it could dull their senses and affect their judgment. In a metaphorical sense, **nephalios** means "alert," "watchful," "vigilant," or "clearheaded." That may be its primary sense in this passage. A leader must be one who thinks clearly. He must possess the inner strength to refrain from any excess that would dull his alertness. William Hendriksen writes, "His pleasures are not primarily those of the senses ... but those of the soul" (New Testament Commentary: The Pastoral Epistles [Grand Rapids: Baker, 1981], 122). Temperate men are desperately needed in today's church. They will be to her what the sons of Issachar in 1 Chronicles 12:32 were to Israel, "men who understood the times, with knowledge of what Israel should do." ([MacArthur, John: 1 Timothy Moody Press](#))

Augustine who had entered into the Spirit given victory over sexual lusts (see note) said "*Conquer yourself and you have conquered the world.*" **Editorial comment** - Yes, but... **"BE CAREFUL"** - As Jesus warned Peter "The spirit is willing but the flesh is weak" (Mt 26:41-note) and Peter in fact fell into the temptation and denied Jesus three times. In the same way, every time we try to control our flesh when tempted and fail, we in a sense **"deny Christ!"** We certainly deny His victory of the power of sin (cf Ro 6:10-note, Ro 6:11-note, Ro 6:14-note). So the best way to **conquer self (flesh)** is to first jettison **self** reliance and **self** confidence and throw yourself into the hands of the Spirit and put to death (you still have to make a decision or choice to control your old nasty flesh) the deeds of the body by the Spirit (Ro 8:13-note). Paul says when you do that "then you will live!" Hallelujah! Thank You Jesus for the power of the Cross! Amen

Webster's definition of **temperate** - Not excessive. Moderate in the indulgence of the appetites and passions; as temperate in eating and drinking; temperate in pleasures; temperate in speech. Cool; calm; not marked with passion; not violent; as a temperate discourse or address; temperate language. Free from ardent passion.

The point that the Pastorals make here is that the Christian must allow himself no indulgence which would lessen his Christian vigilance or soil his Christian conduct.

Bauernfeind - The reference is to the clarity and self-control necessary for sacred ministry in God's work (TDNT, 4:941).

Bernard - Primarily having reference to sobriety in the case of wine, it has here the more extended sense of temperate.

Spurgeon - Among the heathen, old men often gave themselves up to drunkenness and gluttony; so now, this is the teaching that is to be given to aged Christian men. They need faith, love, and patience, as well as the virtues of sobriety, gravity, and temperance. The infirmities of old age often create petulance, so the grace of God is to make the venerable Christian to be full of faith, love, and patience.

Nephalios - 3x in 3v - 1Ti 3:2, 11; Titus 2:2

1 Timothy 3:2 An overseer, then, must be above reproach, the husband of one wife, **temperate**, prudent, respectable, hospitable, able to teach,

1 Timothy 3:11 Women must likewise be dignified, not malicious gossips, but **temperate**, faithful in all things.

RELATED RESOURCES:

- Self Control = egkrateia/enkrateia
- Holy Spirit "home grown" fruit of Self Control

DIGNIFIED: **semnos** :

- Titus 2:7; 1Ti 3:4,8,11; Php 4:8
- Titus 2 Resources - Multiple Sermons and Commentaries
- [Titus 2:1-5 Developing a Beautiful Body - Part 1](#) - Steven Cole
- [Titus 2:1 Sound Doctrine Backed by Sound Living](#) - John MacArthur
- [Titus 2:2-3: God's Plan for Older Men and Older Women](#) - John MacArthur

Dignified (worthy of respect - NIV) (4586) (**semnos**) (see also word study on related word **semnotes**) means honorable, august (marked by majestic dignity or grandeur), venerable (stresses the impressiveness and dignity of great age), reverent or behaving with reverent propriety. It refers to the character that evokes special respect.

Semnos is used 4 times in the NT and is translated dignified(2), honorable(1), men of dignity(1)...

Philippians 4:8 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. (note)

1 Timothy 3:8 Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,

1 Timothy 3:11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things.

The behavior of these older men is **serious** in the right way. It does not describe the demeanor of a person who is a gloomy killjoy, but the conduct of the man who knows that he lives in the light of eternity, and that before very long he will leave the fallen race of men for the glorious presence of God. The dignified person is never frivolous, trivial, or superficial. He does not laugh at immorality, vulgarity, or anything else that is sinful and ungodly. Nor does he laugh at that which is tragic or at the expense of others. These older men have learned the value of time and opportunity. They are better than younger men at accepting and comprehending their own mortality, the imperfections of this present world, and the inability of material things to bring true joy and lasting, deep satisfaction. They have seen utopian ideas fail and have learned how short-lived and disappointing euphoric emotional experiences can be.

Matthew Henry writes that "levity is unbecoming in any, but especially in the aged; they should be composed and stayed, grave in habit, speech, and behaviour; gaudiness in dress, levity and vanity in the behaviour, how unbecoming in their years!"

SENSIBLE: **sophronas** :

- Titus 1:8; Acts 24:25; 1Cor 9:25; Gal 5:23; 2 Pe 1:6; Mk 5:15; Lk 8:35; Ro 12:3; 2Cor 5:13; 1Pet 4:7
- Titus 2 Resources - Multiple Sermons and Commentaries
- [Titus 2:1-5 Developing a Beautiful Body - Part 1](#) - Steven Cole
- [Titus 2:1 Sound Doctrine Backed by Sound Living](#) - John MacArthur
- [Titus 2:2-3: God's Plan for Older Men and Older Women](#) - John MacArthur

Sensible (4998) (**sophron** which Vine says derives from a combination of **sozo** = save + **phren** = mind and see note in next paragraph) (**Click** word study on **sophron**) means acting like one with a "saved mind" 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 (of the Holy Spirit).

Sophron - 4x in 4v - 1 Ti 3:2; Titus 1:8; 2:2, 5

Over the years the senior men must have acquired that cleansing, saving strength of mind which has learned to govern every instinct and passion until each has its proper place and no more. They would have the discernment, discretion, and judgment that comes from walking with God for many years.

Sophron also describes an elder (see note Titus 1:9) as who is self-disciplined in all of his freedoms, self-restrained in all of his passions and desires. The last part of **sophron (phren)** means "brakes" in modern Greece and so the word conveys the idea that this man knows how to stop, when to quit and when to say "no". A lot of people know when to start but not when to stop!

As **Henry** says this man "governs well his passions and affections, so as not to be hurried away by them to any thing that is evil or indecent."

Sophron taken back to its root means a "saved mindset" coming right out of a person's salvation, so that his thinking has been flipped over from the "AM" band of the World to the "FM" band of the Spirit and he now has the ability to think the way God wants him to think and can act the way God wants him to act. He controls his physical passions, rejects worldly standards and resists worldly attractions because like Paul, by God's grace he has learned to "think so as to have sound judgment" (Ro 12:3-note)

He has come to learn that to be "**in control**" he has to be "**under control**" of the Holy Spirit (cf Gal 5:23, Eph 5:18note).

SOUND IN FAITH: hugiainontas te pistei:

- Titus 1:13-note
- Titus 2 Resources - Multiple Sermons and Commentaries
- [Titus 2:1-5 Developing a Beautiful Body - Part 1](#) - Steven Cole
- [Titus 2:1 Sound Doctrine Backed by Sound Living](#) - John MacArthur
- [Titus 2:2-3: God's Plan for Older Men and Older Women](#) - John MacArthur

"robust in their faith" (Weymouth)

"to be well-grounded in faith" (GWT)

"to be robust in their faith" (Weymouth)

Sound (5198) (hugiaino) as discussed in the two prior uses (see Titus 1:9note, Titus 1:13- note) means uncorrupt, healthy and wholesome and so is that which protects and preserves life and gives good health (in this case spiritual health). Though they may be unhealthy in body and decrepit because of age, they should still remain sound in mind.

Hugiaino - 12x in 12v - Luke 5:31; 7:10; 15:27; 1 Tim 1:10; 6:3; 2 Tim 1:13; 4:3; Titus 1:9, 13; 2:1, 2; 3 John 1:2

Literally "sound in the faith". "Healthy faith." Would you say you have a vibrant, healthy, flourishing faith? If not run to the Word for faith comes by hearing and hearing by the Word of Christ (Ro 10:17+).

Faith (4102) (pistis) has the definite article, here, not "faith" as exercised, but "**the Faith**," (click discussion of "the faith") the body of Christian doctrine. Logically, if one is grounded in **the faith** (sound doctrine), they will grow in **their faith**! The "cause and effect" so to speak are inseparable. Older men have learned that the doctrine of God can be trusted in every way. 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](#))

Henry adds that **sound in the faith** means he is "sincere and steadfast, constantly adhering to the truth of the gospel, not fond of novelties, nor ready to run into corrupt opinions or parties, nor to be taken with Jewish fables or traditions, or the dotages of their rabbis. Those who are full of years should be full of grace and goodness, the inner man renewing more and more as the outer decays."

Faith (pistis) is derived from **peitho** which means to be so persuaded by what we say we believe that we bow and act accordingly. So FAITH has an ACTION associated with it and is not just something you tell people you have but is something you show people you possess by the way you live. If this man is "healthy in the faith" it means he is always found trusting God, always willing to obey. Does your life back up what you say?

IN LOVE: te agape :

- 1Cor 13:4, 5, 6, 7, -see notes 1Cor 13:4; 13:5 ; 13:6 ; 13:7
- Titus 2 Resources - Multiple Sermons and Commentaries
- [Titus 2:1-5 Developing a Beautiful Body - Part 1](#) - Steven Cole
- [Titus 2:1 Sound Doctrine Backed by Sound Living](#) - John MacArthur
- [Titus 2:2-3: God's Plan for Older Men and Older Women](#) - John MacArthur

Love (26) (agape) (word study on agape) is unconditional, sacrificial love and a love that God is (1Jn 4:8, 1 Jn 4:16+), that God shows (Jn 3:16, 1 Jn 4:9+) and that God. Therefore it is not surprising that Greek literature throws little light on agape's distinctive NT meaning, for the world's love is "me, mine, more!" **Agape** speaks of a love called out of one's heart by the preciousness of the object loved. **Agape** may involve emotion, but it **must** always involve **action**. **Agape** is unconditional and independent of whether the object of the love deserves the love or not (e.g., see Jn 3:16).

The definite article ("**te**"), referring to the love produced in the heart of the yielded saint by the Holy Spirit **Agape** love is a choice and not based on whether one feels like showing it or not! He has learned to love when his love is not deserved and to continue loving when it is rejected, even when he suffers because of it. He lovingly forgives and lovingly serves.

Barnes adds that this older man "should have overcome, at his time of life, all the fiery, impetuous, envious, wrathful passions of his early years, and his mind should be subdued into sweet benevolence to all mankind."

IN PERSEVERANCE: te hupomone :

- Titus 2 Resources - Multiple Sermons and Commentaries
- [Titus 2:1-5 Developing a Beautiful Body - Part 1](#) - Steven Cole
- [Titus 2:1 Sound Doctrine Backed by Sound Living](#) - John MacArthur
- [Titus 2:2-3: God's Plan for Older Men and Older Women](#) - John MacArthur

Perseverance (5281) (hupomone from **hupo** = under + **meno** = abide) (Click word study of hupomone) which literally means "remaining under" trials and afflictions in a way that honors God. The root idea of **hupomone** is that of remaining under some discipline, subjecting one's self to something which demands the acquiescence of the will to something against which one naturally would rebel. It 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, constancy and endurance.

The first use of **hupomone** would describe these individuals (notice their "heart condition"), of which Jesus says "the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with **perseverance**." (Luke 8:15-note) Beloved, it's too soon to quit. Hold on and the Spirit in you will bear fruit through you!

In the context of the end times Jesus says "By your endurance you will gain your lives." (Lk 21:19-note) Don't misinterpret what Jesus is saying here -- He is not saying you will "earn" or "merit" gaining your lives, but that your **perseverance** is in fact proof that you are the "real deal," that you are genuine believers, those who have His indwelling Spirit, Who Alone can give one the supernatural power necessary to endure to the end (cf the truth that it is "God who gives **perseverance**" Ro 15:5-note)

Hupomone - 32x in 31v -

Luke 8:15; 21:19; Rom 2:7; 5:3f; 8:25; Ro 15:4-5; 2 Cor 1:6; 6:4; 12:12; Col 1:11; 1 Thess 1:3; 2 Thess 1:4; 3:5; 1 Tim 6:11; 2 Tim 3:10; Titus 2:2; Heb 10:36; 12:1; Jas 1:3f; 5:11; 2 Pet 1:6; Rev 1:9; 2:2f, 19; 3:10; 13:10; 14:12

Related Resources on Perseverance:

- **Perseverance - Baker's Evangelical Dictionary of Biblical Theology**
- Bridgeway Bible Dictionary [Perseverance](#)
- Baker Evangelical Dictionary [Perseverance](#)
- Easton's Bible Dictionary [Perseverance of the Saints](#)
- Holman Bible Dictionary [Perseverance](#)
- Hastings' Dictionary of the NT [Perseverance](#)
- International Standard Bible Encyclopedia [Perseverance](#)
- McClintock and Strong's Bible Encyclopedia [Perseverance](#)

Hupomone is patience in the sense of meekness. **Hupomone** is the ability to endure when circumstances are difficult - not a passive sitting down and bearing things but a triumphant facing of them so that even out of evil there can come good, a bearing up in a way that honors and glorifies our heavenly Father.

The difficulties in our lives,
The obstacles we face,
Give God the opportunity
To show His power and grace.

Trench has defined hupomone as "that temper of spirit in which we accept God's dealings with us as good, and therefore

without disputing or resisting.”

Older men are to exhibit the ability to endure hardship, to accept disappointment and failure, to be satisfied despite thwarted personal desires and plans. The older man is one who has learned to graciously live with such difficulties as physical weakness, loneliness, and being misunderstood and unappreciated. He does not lose heart when things do not turn out the way he had hoped and expected, but has the perfect confidence “that God causes all things to work together for good to those who love God, to those who are called according to His purpose” (Ro 8:28-note).

Steven Cole - Older men are to be godly so as to attract others to the Savior (Titus 2:2).

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.

(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 Titus 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.

(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. ([Lesson 6- Developing a Beautiful Body – Part 1 Titus 2:1-5 - Bible.org](#))