

## The Pastoral Epistles

Titus 2:1-10 – “But as for you, teach what accords with sound doctrine. <sup>2</sup>Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. <sup>3</sup>Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, <sup>4</sup>and so train the young women to love their husbands and children, <sup>5</sup>to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. <sup>6</sup>Likewise, urge the younger men to be self-controlled. <sup>7</sup>Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, <sup>8</sup>and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. <sup>9</sup>Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, <sup>10</sup>not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.”

This text could be outlined as:

- I. What to teach – “what accords with sound doctrine”
  1. Older men have to be taught
  2. Older women have to be taught
  3. Younger women have to be taught
  4. Younger men have to be taught
  5. Slaves have to be taught
- II. How to teach – “show yourself”
  1. Model godliness
  2. Have attributes of godliness

If Titus is responsible for teaching “what accords with sound doctrine,” we would do well to understand what that even means. Literally, we could simply say that God would have him consistently give healthy teaching. That healthy instruction is consistent with, full of, and based in Truth. Titus’ teaching didn’t have to be exposition of already published Scripture since the Bible was still being written, but it had to be in line with God’s truth.

Several things to be taught specifically in the church(s) had to do with responsibilities in your genders and ages. He focusses first on older men. Titus was to teach that the older men would be:

1. “sober-minded” – circumspect, self-controlled
2. “dignified” – serious minded (not that he doesn’t have fun, or isn’t funny, but rather that he is a thinker)

3. “self-controlled” – discreet, modest, chaste (he knows who he is before God, and he seeks to live that the world sees him in the same light)
4. “sound in faith” – his faith is healthy
5. “sound in love” – his love is healthy (he’s not a dirty old man, a grumpy old man, nor a bitter old man)
6. “sound in steadfastness” – his patient endurance is healthy

Titus was to teach that the older women would be:

1. “reverent in behavior”- conduct exhibited in accordance with holiness (this is the behavior of someone in a sacred location)
2. “not slanderers” – not one who accuses or speaks to demean another
3. not “slaves to much wine” – not a drunk or alcoholic
4. teaching “what is good, and so train...” – instruct in that which is beneficial so that it would indeed benefit another.

If the older women were sound in their faith, then they would be able to feed into the lives of the generations behind them and teach the younger women:

1. “to love their husbands and children” – *self explanatory*
2. “to be self-controlled” – *mentioned above*
3. “to be pure” – chaste; innocent; without an outstanding moral blemish
4. “to be working at home” – preoccupied with domestic affairs (taking care of the families home needs [EG cooking, mending, educating, disciplining, home repair, etc.]
5. “to be kind” – good; upright; virtuous
6. “to be submissive to their own husbands” – *self-explanatory*

The result of younger women learning these valuable lessons is that no one would be able to speak evil of God’s Word.

Paul then turns his attention to the younger men and instructs Titus to invite them to be “self-controlled.” This is the same word that has been used twice already. Just as we teach our young ladies modesty in spirit and dress, so we teach our young men modesty in ego and self image.

Finally, Paul intends that Titus address the slaves in the church in Crete. They are to be:

1. “submissive” – place yourself under the authority or leadership of another
2. “well-pleasing” – serving with gratitude and diligence
3. “not argumentative” – *self explanatory*

4. “not pilfering” – not stealing, even a crumb
5. “showing all good faith” – exhibiting steady and wholesome conduct

The instruction goes out to the slaves with the purpose of bringing adornment to the doctrine of Christ. The thought seems clear, if slaves operate in a godly fashion, then Biblical truth will be accentuated in beautiful action.

Finally then, Paul gives instruction on how this teaching is to happen. Titus himself is to be a “model of good works.” In essence, he is to practice what he preaches. As a man who is younger than others in his congregation, Titus was to exemplify self-control. If other young men watched Titus for long, they would see him deny the desires of the flesh, wrestle with the lust of the eyes, and war against the pride of life. To the men younger than himself he would be an example of the six things listed above. His life was a living lesson. This wasn’t his goal, but a natural and helpful byproduct of pursuing godliness.

In connection with being a living example, Titus was to teach with character that demonstrated:

1. “integrity” – purity; unable to decay or diminish
2. “dignity” – a majestic solemnity
3. “sound speech” – healthy teaching

The result of the sound speech was that it was true to the extent that none could condemn it, and that its enemies would be ashamed, not being able to speak against it.