

Sound Doctrine

TIT 2:1 But as for you, speak the things which are fitting for sound doctrine.

- “sound teaching” (1 Tim. 1:10; 2 Tim. 4:3; Tit. 1:9; Tit. 2:1).
 - “sound speech” (Tit. 2:8; 1 Tim. 6:3; 2 Tim. 1:13).
1. “But as for you” - These words are directed to Titus, and all who teach or preach the word of God.
 2. “speak the things which are fitting for sound doctrine” - “fitting” is from “prepo” [**preh** poh] means “befit, proper, fitting.”
 - “Doctrine” is from “didaskalia” [dee dah skah **lee** ah] meaning “teaching, instruction.”
 - Doctrine is not something different from teaching.
 - a. NIV has “You must teach what is in accord with sound doctrine.” NRSV “But as for you, teach what is consistent with sound doctrine.” Amp. “teach what is fitting and becoming to sound (wholesome) doctrine.”
 - 1) “Sound teaching” is not necessarily “hard” preaching or teaching though it does not exclude it. (2 Tim. 4:1-3).
 - 2) It is preaching and teaching that produces Christians who love Christ and His commandments.
 - b He was to speak wholesome, healthy teaching that comes from God and draws one to God.
 - c. He was to impart to others God’s inspired word - nothing more or less.
 - d. Myths, human traditions, feelings and the commandments of men are not a part of “sound doctrine [teaching].”
 - e. They may seem acceptable to us, but this does not mean they are pleasing to God. (Prov. 14:12; Isa. 55:8, 9; Matt. 15:9).

PRO 14:12 There is a way which seems right to a man, But its end is the way of death.

ISA 55:8 "For My thoughts are not your thoughts, Neither are your ways My ways," declares the Lord.

ISA 55:9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

MAT 15:9 'But in vain do they worship Me, Teaching as doctrines the precepts of men.' "

Older Men

TIT 2:2 Older [aged, elderly] men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.

1. “Older men are to be temperate, dignified, sensible” - “Older men” were to have these qualities as well as elders.

- a. "Older" is not defined. It is best rendered "aged, elderly" coming from "presbutes" [pres boo tace].
 - b. "older" is a relative term, but was most likely written to those 40 or above.
 - 1) The term "youth" often was used of a person 40 and below.
 - 2) Some hold that "older" referred to those 60 or above, and the word "younger" to those below 60.
 - 3) This is certainly possible, and does not exclude instruction to those 40 to 60 years of age.
2. Here are qualities they are exhorted to have.
- a. "temperate" - same word used in 1 Tim. 3:2. McCord has "clear-headed."
 - 1) The word may refer to the consumption of wine.
 - 2) Wine drinking was to be very limited. It is dangerous and addictive.
 - b. "dignified" - "reverent, respectable"
 - c. "sensible" - Gr. "sophron" [soh frohn] - "sound in mind, self-controlled, temperate."
 - d. "sound in faith" - Lit "being healthy in the faith."
 - 1) Those who are "sound in faith" are not cold or lukewarm in their faith nor is their faith mixed with false teaching. (Tit. 1:14).
 - 2) Those "sound in faith" have great, unwavering faith in God and seek to please Him.
 - e. "in love" - They are to be models of love.
 - f. "in perseverance" - "endurance." This is a quality that is especially needed because serving Christ is a daily service to be rendered all of one's days.

Older Women

TIT 2:3 Older [elderly] women likewise are to be reverent in their behavior, not malicious gossips [slanderers], nor enslaved to much wine, teaching what is good,

- Paul reveals that "older" women have an important function in the church.
 - Some feel useless, but "older" women play an important part in the church.
 - In this day of marriages falling apart, older women are despairing needed as examples and instructors.
 - Older women can also play major roles in visiting, helping the needy, teaching and a host of other things.
 - It is obvious that God does not want older Christian ladies to be bystanders or gossips but teachers of "what is good." This teaching is done by word and example.
1. "Older women likewise are to be reverent in their behavior"

- a. “aged women” is from “presbutis” [pres **boo** tis] - “aged, old woman.”
- b. “aged women” are to be models of behavior. Younger women should become more Christlike by observing their behavior.
- c. They should be the best teachers of younger women in how to be better wives and mothers.

2. “not malicious gossips, nor enslaved to much wine”

- a. They are not to slander.
- b. They are not consume much wine. (1 Tim. 3:3, 8; 5:23; Eph. 5:18; Tit. 1:7).

1TI 3:3 not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money.

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

1TI 5:23 No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments.

EPH 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

TIT 1:7 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,

- 1) Wine was dangerous.
- 2) One had to be careful not to become addicted to it.

3. “teaching what is good” - McCord “teachers of things honorable.”

- a. This is “sound” doctrine.
- b. It might also include wisdom on how to be a better wife and mother and neighbor.

TIT 2:4 that they may encourage [counsel, train] the young women to love their husbands, to love their children,

1. “that they may encourage the young women” - Who could be more helpful to a young wife and mother than an older Christian lady who has matured in faith and endurance?

- a. Modern churches have depended too heavily on the ministers and elders for counseling women.
- b. The ones best qualified are mature Christian ladies.
- c. They are to “encourage” [counsel, train] “the young women.” The word “young” is from the Greek “neos” [neh ahs] meaning “new, fresh, young.” It is likely used as a comparative “younger.” See Tit. 2:6.

2. “to love their husbands” - Lit. “lovers of [their] husbands.

- a. Husbands are to love their own wives. (Eph. 5:25, 28).

EPH 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;

EPH 5:28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

- b. Wives are to respect [reverence] their husbands (Eph. 5:33), and they are also to love them. (Tit. 2:4).
3. “to love their children” - Christian women are also “to love their children.”
- a. Lit . loving one’s children - The Greek is “**philotektos**” [fee **lah** tehk tahs] meaning “loving children”
 - b. This is more than having a feeling for them, but it involves seeking their spiritual and physical welfare in all things.

2:5 to be sensible, pure, workers [busy] at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

- 1. “to be sensible, pure”
 - a. “sensible” - NIV & NRSV have “controlled.”
 - 1) See Tit. 2:2 where the word is used of “older men.”
 - 2) The word “**sophron**” “**sa^hf rohn**] means “thoughtful, moderate, self-controlled, decent, modest.”
 - b. “pure” - This purity begins in the heart and affects one speech, conduct, etc..
 - 1) They were to have purity of speech, thoughts and actions.
 - 2) They were to be faithful to their marriage vows and have eyes only for their husband.
 - 2. “workers at home, kind” - Lit. “home-workers’ - “**oikourgos**” [oi koor **gahs**].
 - a. “workers at home” means they were to be workers, not lazy and engaging in gossip.
 - 1) The KJV “keepers at home” does not mean the woman is limited in her work to home..
 - 2) Paul had taught that the woman is to “keep house” (1 Tim. 5:14). NIV “manage their homes” NEB “busy at home.”
- 1TI 5:14 Therefore, I want younger widows to get married, bear children, **keep house**, and give the enemy no occasion for reproach;
- 3) The words “keep house” are from “**oikodespoteo**” [oi kah deh spah **teh** oh] meaning “to manage a household.”
 - 4) This does mean a woman cannot work outside the home or that she must do all the work at home.
 - 5) The home is the place she controls.
 - 6) It would be good for every woman to study the “worthy woman” described in Proverbs 31.
- b. “kind” - “to be kind or good”
 - 1) They were to be kindhearted - not harsh and bitter.

2) See Eph. 4:32.

3. “being subject to their own husbands” - See Eph. 5:22, 23; Col. 3:18.

EPH 5:22 Wives, be subject to your own husbands, as to the Lord.

EPH 5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

COL 3:18 Wives, be subject to your husbands, as is fitting in the Lord.

4. “that the word of God may not be dishonored” - One reason for this conduct is given here, that is, the word of God “be not blasphemed” or “maligned”

a. The world pays attention to what Christians do in and out of the home.

b. Non-Christian husbands would blasphemy Christianity if the wife was rebellious against her husband.

c. Christians can be “light” or a “stumbling-block” (Matt. 5:14-16; Phil. 2:15).

d. Jesus gave this grave warning. (Lk. 17:1).

LUK 17:1 And He said to His disciples, "It is inevitable that stumbling blocks should come, but woe to him through whom they come!

e. Paul also warned against being a stumbling block. (1 Cor. 10:32, 33).

1CO 10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

1CO 10:32 Give no offense either to Jews or to Greeks or to the church of God;

“Young Men”

TIT 2:6 Likewise urge the young [younger] men to be sensible;

1. “Likewise urge the young men” - This would likely reference those 40 years old and younger.

a. It is also possible that it denotes those under 60.

b. “young” is from “neoteros” [neh **oh** teh rahs] that is a comparative word meaning “younger.”

1) Paul used “neotes” [neh **ah** tace] meaning “youth” in 1 Timothy 4:12.

2) Here in Titus 2:6 the comparative word “younger” is used.

2. “to be sensible” - to use good judgment, self-restrained.

a. They were to exercise the same virtue demanded of elders and older men. (Tit. 1:8; 1 Tim. 3:2; Tit. 2:2).

b. All Christians are to exercise this quality, and take the Christian life seriously.

Instructions To Titus

TIT 2:7 in all things show yourself to be an example [model, pattern] of good deeds, with purity [soundness,

unadulterated] **in doctrine, dignified,**

1. “in all things show yourself to be an example of good deeds” - He was not only to teach, but was to be a model of good deeds. “Tupos” [too pahs] - “ma rk, image, form, pattern, type, model, example.”
2. “with purity in doctrine” is another way of describing “healthy doctrine.”
3. “dignified” - “semnotes” [sem nah tace] - “reverence, dignity, holiness, seriousness.”

TIT 2:8 sound [wholesome, healthy] in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

1. “sound in speech which is beyond reproach”
 - a. His teaching was to be pure, that is, be God’s word.
 - b. He and all others should always have “wholesome” speech. (Matt. 12:36, 37; Col. 4:6).

MAT 12:36 "And I say to you, that every careless word that men shall speak, they shall render account for it in the day of judgment.

MAT 12:37 "For by your words you shall be justified, and by your words you shall be condemned."

COL 4:6 Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person.

2. “in order that the opponent may be put to shame having nothing bad to say about us”
 - a. Men of the world desire to speak evil of Christians because they hate the light.
 - b. Good conduct silences some of them
 - c. They are put to shame when their accusations prove untrue.

Instructions For “Bondslaves”

TIT 2:9 Urge bondslaves to be subject to their own [believing or unbelieving] masters in everything, to be well-pleasing, not argumentative,

- The verb “urge” is supplied by the translator. NIV has “Teach.”
- The word “urge” or “teach” give the meaning of what Paul was saying, but literally the original text says, “Bond-servants to be subject to [their] own masters.”

1. “Urge bondslaves to be subject to their own masters in everything” - See Eph. 6:5-9; Col. 3:22-4:1.

EPH 6:5 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;

EPH 6:6 not by way of eyeservice, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.

EPH 6:7 With good will render service, as to the Lord, and not to men,

EPH 6:8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.

EPH 6:9 And, masters, do the same things to them, and give up threatening, knowing that both their Master and yours is

in heaven, and there is no partiality with Him.

COL 3:22 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.

COL 3:23 Whatever you do, do your work heartily, as for the Lord rather than for men;

COL 3:24 knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.

COL 3:25 For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

COL 4:1 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

- a. There were millions of slaves in the 1st century. They came from all classes. Some were cultured and well-educated. Many were not. Much of that depended on the master and what he would encourage and permit or mandate.
- b. Slavery is not condemned by the scriptures, but neither is it encouraged.
- c. Rebellion of slaves would lead to their annihilation. Rebellion of Christian slaves would lead to annihilation and reproach on the cause of Christ.
- d. The New Testament does regulate the conduct of both Christian masters and slaves.
- e. Wherever the gospel is preached and accepted slavery disappears.
- f. Here are some things that make slavery disappear.

All men are made in “the image and likeness of God.” (Gen, 1:26, 27).	Christ died for all. (Heb. 2:9).	Believers are all a part of one body - the body of Christ. (1 Cor. 12:13).
All men have an immortal soul or spirit. (Eccles. 12:7; Matt. 10:28; Jas. 1:21).	We are to love all men even our enemies. (Matt. 5:43-45).	We are to treat others as we want to be treated. (Matt. 7:12).
The gospel is to be preached to all. (Mk. 16:15; Matt. 28:19-20).	God is “no respecter of persons.” (Acts 10:34, 35).	Those in heaven will be from all nations. (Rev. 7:9).

2. “to be well-pleasing” - They were to do what they were told without protesting or arguing about it.

- a. The exception would be if they were required to disobey God.
- b. It appears many [believing and unbelieving] masters permitted their slaves to be Christians and serve Christ as long as it did not lead to disobedience.

3. “not argumentative” - “not to talk back to them” - NIV — “not to talk back or contradict” Amp.

TIT 2:10 not pilfering, but showing all good faith that they may adorn the doctrine of God our Savior in every respect.

1. “not pilfering” is from “nosphizo” [nahs fee zoh] means “to pilfer or steal, misappropriate money or goods.”
 - a. Some slaves would steal from their owners, especially things they did not think would be missed.

- b. They may have tried to justify it, but Paul affirms it was sinful.
2. “but showing all good faith” - They are to show they can be completely trusted.
3. “that they [the slaves] may adorn the doctrine of God”
 - a. “adorn” is the word from which we got our word “cosmetics.”
 - b. It means to decorate or put in a good light.
 - c. It comes from the word “kosmeo” [kahs **meh** oh] meaning “to adorn, decorate, embellish.”
 - 1) It is used to mean “put in order, arrange, adorn in Matthew. (Matt. 12:44; 23:29).
 - 2) It means “to trim” in Matthew 25:7.
 - d. NIV has “attractive.”
 - e. Christianity becomes attractive when Christians are “the salt of the earth” and “the light of the world.”
 - f. Christians are “light” (Eph. 5:8; Matt. 5:16; Phil. 2:15), and some in darkness will be drawn to the light.
4. “our Savior in every respect” - “God” can refer to the Father of the Son. It seems to refer to the Father who saves men through Jesus. See 1 Tim. 1:1; 2:3; 1 Tim. 4:10; Tit. 1:3; 3:4; 2 Pet. 1:1; Jude 1:25).

"Scripture taken from the NEW AMERICAN STANDARD BIBLE®,
© Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation
Used by permission." (www.Lockman.org)