

**Introduction** (Titus 2:1)

Recently, I heard a pastor say that we should not be so concerned about sound doctrine. It bothered me to hear that statement. The pastor went on to say how few times the word is used in scripture. Well, Paul wrote about sound doctrine, and it was obviously important to him. One of the criteria that Titus had to look at when appointing elders was a man's ability to "exhort in sound doctrine and refute those who contradict." There were teachers on the island of Crete who were teaching things that they should not teach, had caused the churches to be in great disorder, and they had upset many families. Poor doctrine results in poor conduct. Sound doctrine will be evidenced by godliness.

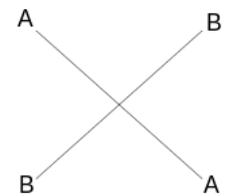
(Titus 1:9) "holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

Titus 2 is about individual order through sound doctrine. Paul left Titus on Crete to set things in order. First, he dealt with ordaining elders and establishing the government. Second, the elders needed to silence these men and reprove them severely. These were corporate issues. Now, Paul's attention turns toward individual lives. He gives Titus some instructions for older men, older women, younger women, younger men, and bondslaves. Finally, he ends with some instructions for all men, which includes everyone.

In Titus 2:1, Paul starts the section by saying, "*But as for you, speak the things which are fitting for sound doctrine.*" These instructions to older men, older women, younger women, younger men, and bondslaves are sound doctrine. The word Greek word that is translated as doctrine is didaskalia (Strong's G1319), which means teaching or instruction. The English word doctrine means a set of beliefs held by a group, creed, or teaching. So, the use of doctrine in our text is primarily speaking about teaching, not a systematic set of beliefs held by a group. Sound teaching is practical and leads us into godliness. This whole chapter is about living godly lives. Sound doctrine and godly living go hand in hand.

Our text today is given in what is called a chiasmic structure. This grammatical structure or pattern was commonly found in ancient literature such as the epic poetry of the Iliad and the Odyssey. It was used in Genesis in the flood narrative. It is used in the book of Daniel, also in Proverb 1:20-33. In a chiasmic structure, Point A is given, then followed by Point B, then another point about Point B, and finally it goes back to Point A. Paul talks about older men. He leaves the discussion on men and moves to older women. Then, he transitions to younger women. Finally, he goes back with his instructions to men and finishes with young men.

*"When read left to right, up to down, the first topic (A) is reiterated as the last, and the middle concept (B) appears twice in succession. (Also, the middle concept could appear just once.) The term chiasmic derives from the mid-17th century term chiasmus, which refers to a crosswise arrangement of concepts or words that are repeated in reverse order. Chiasmus derives from the Greek word khiasmos, a word that is khiazain, marked with the letter khi. From khi comes chi."*<sup>1</sup>



<sup>1</sup> Wikipedia, [https://en.wikipedia.org/wiki/Chiasmic\\_structure](https://en.wikipedia.org/wiki/Chiasmic_structure)

**Sound Doctrine In Our Lives – Part 1**

1. Older men (Tit 2:2)
2. Older Women and Younger Women (Tit 2:3-5)
3. Younger Men (Tit 2:6-8)
4. Bondslaves (Tit 2:9-10)
5. All Men (Everyone, Summary) (Tit 2:11-15)

**1. Older Men (Titus 2:2)**

(Titus 2:2) “Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.”

Paul gives Titus six character qualities for older men to possess. The first quality is temperate. The English word means to show moderation or self-restraint. The KJV says that they should be sober, and I believe this is an accurate translation. The ESV says to be sober-minded. The Greek word is *nephalios* (Strong’s G3524), and comes from *nepho*, which means to abstain from wine or be sober.

Why did Paul start out with a caution about being sober? Why did he also mention to the older women not to be enslaved to wine? Why did he specifically say that the elders in Crete were to be addicted to much wine? (That would apply universally to all elders.) Crete is the oldest wine-producing area in continuous use on the European continent. Crete boasts a wine tradition that is 4000 years old! Archaeological finds of the oldest vineyard in Europe, unearthed in the area of Kato Zakro, attest to the above. The oldest wine-press was discovered in nearby Archanes, aged over 3500 years. Crete is known for the great variety of grapes grown, and for the variety of wines, and for the quality of the wines. In Paul’s day, which was less than two thousand years ago, wine was a big thing. Culturally, the Cretans drank a lot of wine, but God’s standard is not based on what is culturally acceptable. God takes our sobriety very seriously. In Ephesians 5:18, He tells us not to be drunk with wine for that is dissipation, but to be filled with the Spirit. There are lots of warnings in Scripture about the drinking of wine or strong drink. Solomon devoted a number of verses in Proverbs 23 and Proverbs 31 to wine. We are not commanded to abstain, but we are commanded and warned about not drinking too much wine.

When I gave the qualifications of elders in Titus 1, I mentioned that elders are to exemplify or model these characteristics for everyone. They are the die or mold for others to use. They are the pattern for others to use. Those were not just character qualities for elders; they are qualities for all of us.

Notice in the chart that shows Elders, Older Men, Young Men, Older Women, and Young Women that the characteristics of elders are also found under many of the other categories. If we look at some of the instructions given to men and women in other places of Scripture, many of the cells in the other columns would get populated. For example, in Titus, Paul tells elders not to be rebellious or self-willed. He tells older women and younger women to be subject to their husbands. But, in Peter’s letter, he tells young men to be subject to the elders. Both Peter and Paul tell everyone to be subject to our authorities. So, all of the qualifications that we have already discussed under elders apply to everyone. Paul is just drawing attention to a few character qualities, but it is not an exhaustive list.

(1 Pet 5:5) “You younger men, likewise, be subject to *your* elders; and all of you, clothe yourselves with humility toward one another, for **GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.**”

(1 Pet 2:13-14) “Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, {14} or to governors as sent by him for the punishment of evildoers and the praise of those who do right.”

<b>Elders</b>	<b>Older Men</b>	<b>Young Men</b>	<b>Older Women</b>	<b>Young Women</b>
No dissipation				
No rebellion, Not self-willed			Subject to husbands	Subject to husbands
Not quick-tempered	Perseverance (patient)			
Not addicted to wine	Temperate (sober)		Not enslaved to much wine	
Not pugnacious				
Not fond of sordid gain				
Hospitable				
Loving what is good		Ex of good deeds	Good, kind	Good, kind
Sensible	Sensible	Sensible	Sensible	Sensible
Just, Devout	Dignified	Dignified	Reverent, pure	Pure
Self-controlled				
Holding fast the faithful word	Sound faith	Purity in doctrine	Word of God not dishonored	Word of God not dishonored
Husband of one wife	Sound in Love		... love their husbands	...love their husbands
Having children who believe			... love their children	... love their children
	Sound in speech		Not gossips	

Next, Paul tells older men to be dignified. The KJV says grave. The Greek word is *semnos* (Strong's G4856), which means dignified, venerable, or reverent.

Third, Paul says that older men need to be sensible. This is one characteristic that he mentions under every category. God wants us to be of sound mind and sensible. In 2 Timothy 1:7, Paul told Timothy that God has not given us a spirit of fear, but of power, love, and a sound mind. That sound mind does not happen automatically. We have to be transformed by the renewing of our mind. We have to spend time memorizing and meditating on Scripture. We have to look intently at the mirror of God's word and let it perform its work in us, the work of transformation by the renewing of our mind. A sound mind comes through a persistent pursuit in God's word.

(2 Tim 1:7 KJV) “For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

Fourth, older men are to be sound in faith. One of the problems in Crete was the false teachers were not sound in their faith. Paul told Titus to raise up elders who were sound in doctrine because sound doctrine produces a sound faith.

Older men were also to be sound in their love. Some people think that love is an emotion or feeling. Some think it is a physical attraction. Paul is talking to older men and they may not have those same passions as a young man. He may not have those same emotions as a young man. Sound love has more to do with character and commitment than feelings. Jesus had a sacrificial love. John said that there is no greater love than to lay your life down for your friends (John 15:13). In Ephesians 5:25, Paul tells husbands to love their wives like Christ loved the church, and He sacrificed His life for the church. Husbands can love their wives by laying their lives down for them. We have this notion that our wives are to serve us, but Christ did not come to be served, but to serve and give his life as a ransom for many (Mark 10:45). We should be serving our wives as an expression of love. On my way home from work, I will call Karen and see if there is anything that she needs me to pick up on my way home. When she is going somewhere or getting ready for something, I ask her if there is anything that I can do help her. I look for ways to serve her because that is part of laying my life down for her.

Paul said for husbands to love their wives as they love their own bodies, and to nourish and cherish them (Eph 5:28-29). Husbands, if someone asked your wife if they felt cherished by you, what would they say? If they were asked if you loved them like you love yourself, how would they respond? If we asked them if you served them and laid your life down for them, what would they say? Peter tells husbands to grant their wives honor as a joint heir (1 Peter 3:7). We should honor our wives with our words that we speak about them. We should honor them by using good manners, and by opening doors for them. If we asked your wife if you honor her, what would she say? What kind of love grade would she give you? Husbands, we are called to love our wives.

Sound love has to do with 1 Corinthians 13:4-7. Sound love is patient. Sound love is kind. Sound love does not take into account a wrong suffered. Sound love is not provoked. Sound love is gentle. Sound love hopes all things and bears all things. Older men are to model this kind of love to their families and community.

The last quality mentioned under older men is perseverance. The Greek word is *hupomone* (Strong's G5281), which means to remain or stay under, to have endurance, perseverance, or to be patient. In 2 Peter 1:6, Peter gives some qualities that will help us to be fruitful and useful. One of those qualities is perseverance. For the past five years, our business has not been good. I have tried to persevere. When things get tough, I remind myself that God is helping me to become more patient and persevering, and that the fruit of this perseverance will be fruitfulness and usefulness.

(2 Pet 1:5-8) “Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge, {6} and in *your* knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, {7} and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. {8} For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.”

## 2. Older Women and Younger Women (Titus 2:3-5)

Next we have older women and younger women. This is the second and third part of the chiasmic structure.

(Tit 2:3-5) “Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, {4} so that they may encourage the young women to love their husbands, to love their children, {5} *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.”

Paul first addresses the older women. Like older men, they are to be reverent in their behavior, and not enslaved to much wine. But, Paul adds some additional character qualities. He said that older women were not to be malicious gossips. Paul also gave the women a warning in 1 Timothy 5:13 about being idle gossips and busybodies. Apparently, there was a problem at that time with gossip. I have found that this pertains to men as well. I have seen tremendous harm done to the body of Christ by gossip. The Greek word is *diabolos* (Strong’s G1228), which means to slander or accuse falsely. The word is used forty times in the New Testament, and it is translated as the devil thirty-four of those times. The devil is the accuser of the brethren. He is the one that casts false accusations against people. He is the one that slanders and gossips.

Paul transitions to younger women by exhorting older women to teach the young women to love their husbands and their children. They are also to teach them to be subject to their husbands. Obviously, the older women must have loved their husbands and been submitted to them before they can teach the younger women to love and submit to their husbands. They must have loved their own children in order to teach the younger women to love their children. It is hard to teach someone how to do something that you don’t know how to do yourself.

At our drilling school, my father insisted that we had instructors with both knowledge and experience. Our instructors can go into details about how to do something, what happens if you do not do it correctly, how to correct things that are not going well, and can give case histories. Companies value the knowledge and experience that our instructors provide. This is why Paul is telling the older women to teach the younger women. They have knowledge and experience and they can pass it down to the younger, inexperienced women.

There is a connection between loving your husband and submitting to them. In Ephesians 5, Paul did not just give instructions to men on loving their wives, he gave instructions for women to love their husbands. He gave two practical ways that wives can love their husbands. First, they are to be subject or to submit to their husbands as to Christ. Remember, the word for subject or submit is *hupotasso*, which means to be under proper order and arrangement. Wives, your husband is the head of the house, and you are to submit to him as to Christ. A lack of submission to your husband is a lack of submission to the Lord. When you submit to God, you also submit to the authorities he has placed in your life. Paul summarized by saying that wives must respect their husbands (Eph 5:33). Just as a wife needs to feel cherished and special, a husband has a need to feel respected. Those are just practical ways of demonstrating our love to our spouses.

(Eph 5:22-24) “Wives, *be subject* to your own husbands, as to the Lord. {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. {24} But as the church is subject to Christ, so also the wives *ought to be*

to their husbands in everything...{33} Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must *see to it* that she respects her husband.”

Paul tells the younger women to be workers at home. Some teach that it is wrong for women to work outside the home. That is not what that verse says. It does not say they can't work outside the home. In their culture, women could not get jobs very easily. Rather than be busybodies who did nothing, Paul exhorts them to be workers in the home. There was a lot of work that could be done inside the home. In Acts 9, Peter raised Tabitha or Dorcas from the dead. Before he did that, the widows were weeping and showing Peter all the tunics and garments that Dorcas used to make while she was with them. She probably made these and sold them to other people. She was noted for her kindness and charity, so she probably gave a lot of them away. But, she worked in the home. In Acts 18, when Paul was traveling to Corinth, he stayed with Aquila and Priscilla, who were of the same trade. They were tent-makers. Priscilla worked and made tents and they sold them to make a living. She was a godly-woman, who was also in ministry. There is no hint of wrong-doing by helping to make tents or in planting churches with her husband. We find that some women in the Bible were shepherdesses, and that was also work. In our culture today, it is fairly easy for a woman to find work outside the home. I don't think the apostle Paul would have a problem with that. He was more concerned about women loving and respecting their husbands, and not gossiping about others.

(Acts 9:39) “So Peter arose and went with them. When he arrived, they brought him into the upper room; and all the widows stood beside him, weeping and showing all the tunics and garments that Dorcas used to make while she was with them.”

(Acts 18:1-3) “After these things he left Athens and went to Corinth. {2} And he found a Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them, {3} and because he was of the same trade, he stayed with them and they were working, for by trade they were tent-makers.”

I want to make another point here. The surveys show that between 33% and 40% of the pastors today have committed adultery with women in their church. Men should not be the ones that are counseling women. If they do, it should be with their wife, or with another person, but not alone. Men need to teach and counsel men, and older women need to counsel and teach younger women We will prevent a lot of problems if we will take precautions like this.

Paul ends the section by summarizing their lives. They are to love their husbands and submit to them, and to love their children, and to live godly lives SO that the word of God will not be dishonored. Paul told Titus to teach and speak things that are fitting for sound doctrine. Sound doctrine should be evidenced by our lives. In Philippians 1:27, Paul exhorted the church to conduct their lives in a manner worthy of the gospel of Christ.

(Phil 1:27) “Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel;”

Jesus said the same thing in the Sermon on the Mount. He said that we are the light of the world, and that we are to let our light shine before men in such a way that they see our good works and glorify our Father who is in heaven.

(Matt 5:14-16) “You are the light of the world. A city set on a hill cannot be hidden; {15} nor does *anyone* light a lamp and put it under a basket, but on the lampstand, and it gives light to all who are in the house. {16} Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

It has been said that the two main reasons that people do not respond to the gospel are: 1) they don't know a Christian, 2) they know a Christian. In regard to number two, they know Christians who are not living lives that are worthy of the gospel. The word of God is being dishonored by their lives. Paul wants our lives to be a shining light to those around us.

### 3. Younger Men (Titus 2:6-8)

In this chiastic order, Paul is finally getting back to the men, which is where he started. Just like he told the older men and women to be sensible, he tells the young men to be sensible.

(Titus 2:6-8) “Likewise urge the young men to be sensible; {7} in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, {8} sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.”

Next, he tells them to be an example of good deeds. Good deeds are a sub-theme of the book. In the introduction to Titus, I mentioned all the references to good deeds. Most good deeds are intentional; they just don't happen. We have to be aware of the needs of others and then meet those needs. One of the key things that prevents us from doing good deeds is selfishness. We get so preoccupied with our own lives that we are unaware of the needs of those around us. We have to do what Paul wrote the Phillipians and consider others more important, and to not only look out for our own interests, but also the interests of others.

(Phil 2:3-4) “Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; {4} do not *merely* look out for your own personal interests, but also for the interests of others.”

Paul also tells the young men to have purity of doctrine. Where are they to learn purity of doctrine? First, they should be mentored by the older men. But, we learn purity of doctrine by studying the Scriptures. In Hebrews 5, we are encouraged to grow up and become mature. Those who only partake of milk are infants. Part of maturity is learning to eat solid food. By eating solid food, God is referring to studying the Scriptures. When we study the Word of God, our regular practice of studying trains our senses to discern good and evil. Young men and young women, let me exhort you to study your Bibles. Have a daily quiet time and read your Bibles, but don't stop there. Begin to study your Bible. Jim Elliff came here and spent the weekend teaching us the inductive method of studying your Bible. That is an excellent method. There are other study methods. I use the inductive method, but I also use the subject-complement method. I like to find the main idea of a passage, and then what the passage says about the main idea. That is called expository preaching, and that is my favorite. Paul encourages the young men to have purity of doctrine, and that is going to come through the diligent study of the Scriptures and by applying the Scriptures to your lives.

(Heb 5:13-14) “For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. {14} But solid food is for the mature, who because of practice have their senses trained to discern good and evil.”

Paul also encourages the young men to be sound in speech which is beyond reproach. To be sound of speech, there are two things that I encourage people to do. First, Jesus said that the things that defile us come out of the heart (Matt 15:18-19). Our words that defile us come out of a heart that is defiled. We must have pure hearts. Pure hearts come from a renewed mind. We must fill our minds with the Scriptures. Scripture memory is an excellent way of renewing your mind. But, Scripture memory is not enough. We must meditate on God’s word day and night. We must look at how the Scripture applies to our lives. We must let the word of God richly dwell within us (Col 3:16). The first step is to get to the root of the problem, our hearts, and renew our minds. We have to be very careful about what we allow into our hearts. We must set our minds on things above, and not on things that are on the earth (Col 3:2). We must fill our minds with things that are true, honorable, right, pure, lovely, of good repute, excellent, and worthy of praise (Phil 4:8).

The second way to be sound in speech that is beyond reproach is to apply Psalm 39:1 and Ephesians 4:29 to our lives. In Psalm 39:1 David said he would guard his ways that he would not sin with his tongue. He would guard his mouth as with a muzzle. A muzzle keeps an animals’ mouth closed so that it cannot bite someone.

In Ephesians 4:29, Paul gives four ways to keep our mouths muzzled. First, if something is unwholesome or rotten, we need to keep the muzzle on our mouths and not let it proceed out of our mouths. Second, if it does not build up or edify the other person, we need to keep our mouth muzzled. Third, if it is not needed or necessary at that moment, the muzzle needs to stay on our mouths. Fourth, if it does not give grace to those who hear, keep the muzzle on your mouth. The first way is to deal with the heart. We need clean hearts. We must renew our minds. The second thing is to put a muzzle on our mouths so that our speech is beyond reproach, and the opponent will have nothing bad to say about us.

(Psa 39:1) “I said, “I will guard my ways That I may not sin with my tongue; I will guard my mouth as with a muzzle While the wicked are in my presence.”

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

## **Conclusion and Applications**

Paul began this chapter by saying, “But as for you, speak the things which are fitting for sound doctrine (Tit 2:1).” Sound doctrine or sound teaching is really about godly behavior. Our lives ought to adorn the gospel message. Our lives are to be a light set on a hill. The men who had been teaching in Crete had worthless deeds and had set terrible examples. Paul left Titus there to set the church in order. He was to ordain godly men who could exhort in sound doctrine and refute those who contradict. The leaders needed to live godly lives and teach things that promoted godly living. The instructions to older men, older women, young women, and young men are about living godly lives that honor God and His word.

As we come to a close this morning, what has the Holy Spirit been speaking to you about? Are there some changes that need to be made in your life? Are there some practical things that you need to begin to apply in your life, your marriage, or your family? Take just a couple minutes and write down what the Lord has been impressing upon you. Second, tell the Lord that you will work on these things, and ask Him for His help and grace to apply them in your lives. Then, share these things with your spouse or our parents later today. While you are doing that, we are going to sing Refiner's Fire.

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**Introduction** (Titus 2:1, 1:9, Pr 1:20-33)

1. **Older Men** (Titus 2:2, Eph 5:18, 1 Pet 5:5, 2:13-14, 2 Tim 1:7 KJV, John 15:13, Eph 5:25, Mark 10:45, Eph 5:28-29, 1 Pet 3:7, 1 Cor 13:4-7, 2 Pet 1:5-8)
  
2. **Older Women and Younger Women** (Titus 2:3-5, 1 Tim 5:13, Eph 5:22-24, 33, Acts 9:39, 18:1-3, Phil 1:27, Matt 5:14-16)
  
3. **Younger Men** (Titus 2:6-8, Phil 2:3-4, Heb 5:13-14, Matt 15:18-19, Col 3:16, 3:2, Phil 4:8, Ps 39:1, Eph 4:29)

**Conclusion and Applications** (Tit 2:1)

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