

**Thursday, October 5, 2023 • Read Titus 2:6–8**

*Questions from the Scripture text: To whom does the apostle now direct Titus's attention in v6? What characteristic of older men (cf. v2) and elders (cf. 1:8) appears as a verb (in the original) in v6? Who is to be a model for them (v7)? In how many things? Of what? With what sort of doctrine/teaching? And what sort of behavior? Impossible to have what happen to him? What characteristic will mark his speaking (v8—and especially the speaking of the things in v1–10)? What can't accusers succeed in doing to this speech? What happens to opponents instead? What don't they actually have?*

**What do young Christian men need?** Titus 2:6–8 looks forward to the second serial reading of in morning public worship on the coming Lord's Day. In these three verses of Holy Scripture, the Holy Spirit teaches us that **young Christian men need to persist in sober-minded living, after the pattern of exemplary ministers.**

**Young men pursuing sober-mindedness, v6.** The root is the same as “temperate” from v2's description of the older men and “sober-minded” from 1:8's description of the elder/bishop. Here, it is in the form of a verb. The difference is that, whereas in the case of the elders and the elderly being sober-minded has become a condition of settled character, for the young men it is an activity, a pursuit.

A young man is designed to be a man of activity and initiative. In personal or cultural moral decline, these are channeled after something other than mature and manly godliness, or perhaps exchanged for passivity and self-indulgence. But here the apostle urges Titus to set before all of the young men a singular pursuit: *conduct yourself sober-mindedly*. Channel the vigor of youth into developing a manner of life that is reasoned, sensible, serious, noble. He should aim that by grace he will conquer the silly, useless, worldly mindset of the flesh. This is always a concern, but in the season of youth, there is more energy and ability at stake, and it mustn't be wasted. And it is through diligence and discipline in this season that he goes from actively pursuing sober-mindedness as a young man to being characterized by a trained sober-mindedness as an older man.

**The elder's example, v7.** It is not as explicit about Titus, as it was about Timothy, that he too is a younger man. But, it does seem to be implied by the connection of Titus's character to that of the rest of the young men. It seems to be the case that God calls as preachers young men in the season of energy and passion, and that this necessitates that they be such men as are matured beyond their years.

The teaching elder must aim at being a pattern of all good works. The Word that he preaches and teaches is sufficient to equip a man for every good work (cf. 2Tim 3:17); let him seek by the Lord's grace to be an example of the Lord's work of grace through that Word. And this good work—of pursuing sober-mindedness as a young man—is the one immediately in view here in v7.

How, then, does the Lord bring us to sober-mindedness? (1) *doctrinal integrity*. Doctrinal incorruption—the negative that corresponds to the positive of soundness. There is ever the fleshly temptation to be innovative or creative or unique in our doctrine. A young man, forging his own identity, is especially susceptible to this. But the elder must hold fast the faithful word “as he has been taught” (1:9a), resulting in “sound doctrine” (1:9b). (2) *reverence*. Dignity. Seriousness. Behavior that corresponds to the majesty of the business that he is about. If a young preacher does not pursue the ministry of the Word in shepherding and teaching in an honest, honorable (weighty), holy manner, how can he then expect the young men to pursue their callings from the Lord in an analogous sober-mindedness? (3) *incorruptibility*. As our spiritual fathers used to say, in paraphrase of James 1:21–27, “the Bible is a doing book.” Yes, it is first and foremost about God—what God has done, what God is doing, what God will have done. But for us, it is not only a believing book but also a doing book. What man is to believe concerning God, AND what duty God requires of man. So “doctrinal incorruption” must be matched up with personal incorruption. The minister must live with a moral character that does not belong to the decaying, dying world, but to the enduring, everlasting kingdom to which believers rightly belong, and as an ambassador of which the minister preaches.

**The elder's speech, v8.** Finally, that which the apostle urges Titus to demonstrate his life, Titus must display especially in his speaking. There will be accusations and opponents to be sure. But the speaking must be so careful, so true, so obviously scriptural that upon fair consideration, it holds up against criticism. And his conduct as a preacher should be such that those who oppose him end up just bringing shame upon themselves. In this, the reputation of good doctrine as a whole is on the line (v8, “nothing evil to say of us” in the majority text)—for if he matches shameful living to good preaching, he will give opponents the opportunity to say evil things of others who preach the same good doctrine.

Young men in the church serve a great King. Preachers are ambassadors of that great King. Let them so live and so speak as is appropriate to the greatness of the King!

In what circumstances are you tempted to live unseriously or self-indulgently? What habits of life will help to frame your days and your weeks such as to remind you of your high calling? What habits of thought and speech will help you bring that seriousness from worship times into working times?

*Sample prayer: Lord, we thank You for giving us such a high calling as to be subjects and royal servants of King Jesus. Forgive us for how often we live in a way that does not embrace the greatness of our calling. And conform us to Christ, our King, we ask through His Name, AMEN!*

Suggested songs: ARP45A “My Heart Is Stirred” or TPH523 “O God, My Faithful God”

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Titus chapter 2 verses 6 or 8. These are god's words. Likewise, exhort the young men to be so reminded In all things showing yourself to be a pattern of good works. Indoctine showing integrity. Reverence. In corruptibility. Sound speech that cannot be condemned. That one who is an opponent may be ashamed.

Having nothing evil to say. Of us. So far, the reading of gods inspired. And then Aaron toward, Excuse me. So, he saves the young men for Well, for almost last, he's going to address. Uh, those who are in in particularly the place. Of bond servants. In verse 9 and 10.

A place that will hear by god's help. Lord willingness week. Um, when you were in a place of low position, when you are in a place that is ordinarily, one of suffering, you have a unique Opportunity to show the difference that grace makes in your life. Um, but for now, in verses 6 through 8 dealing in these Uh, age group categories as he has been.

Uh, since verse 2, He deals with the young men last and he gives them just one thing. To pursue. Well, he gives Titus just one thing to exhort the young men unto And that is sober mindedness. That they be. Sensible that they be reasonable that. Uh, that they live with a sound mind.

That they'd be serious that they be noble. And this is something that we are not surprised to see him say for the young men because we saw back in chapter 1 verse 8, that a, an elder who's also called a bishop Is to be sober-minded. In chapter 1 verse 8.

And we saw earlier that the elderly, the older men in verse 2, the word that is Translated temperate is the same. So reminded the difference here in chapter 2 and verse 6 is this language B, so reminded is actually translating. Not a noun that was used adjectively in one verse 8 and 2.

Verse 2, but here it is a verb. And that's because we don't just Uh, being so reminded of character being so reminded of nature. Uh, is not something that automatically happens in someone. And it's not something that you can just decide to have like putting on a shirt. Uh you got your cyber-mindedness, certain you put

it on and well.

Now I'm so reminded no, it actually takes diligent pursuit. To live, seriously, to be intentional about life, in a way that takes into genuine account, that God, made this world, and that we are before his face. And that we were sinners, who deserved his wrath and he showed us grace by becoming a man in order to save us, united us to himself, and gave us a purpose.

So that whatever else our secondary callings are our primary calling is to live in union with Christ showing forth, his grace offering God, our life as worship and service. And so we've got this highly dignified way to live. But the flesh does not live that way. The flesh lives for silly things.

The flesh lives to please itself, not to serve the Lord. The flesh is very irrational. And self-destructive. And youth, especially young men. Are as a season in which they have energy. And they have. Ordinarily, or they ought to have initiative, which can be twisted in the wrong direction.

And this gives them something to pursue. That they were that they would live for something higher and better. Than the flesh lives for, and that the world lives for. A young man should be someone who is taking initiative and working hard as eager and diligent, and vigorous. Yes, it's one thing to watch out for that.

He do that and pursuit of his own reputation or his own wealth. Or to make a name for himself exert, his will upon other. Upon other things, not as someone submitting to and demonstrating the will of God, but putting himself in a central place. Wanting to. To make himself his own man.

So to speak, there are all those ways but passivity, And not living for anything. Just self-indulgence wanting to be comfortable wanting to enjoy. It oneself is is also a corruption of that, but Here, the apostle tells Titus. Exhort these young men. To pursue sober-mindedness. To. To engage in several-mindedness as the pursuit of their life.

In addition and through whatever else they're, they're other pursuits are. And so young men. Uh, pursuing. Pursuing sober mindedness before it can be an adjective of an elder in chapter 1, verse 8 or an elderly believer, elderly. Man. In chapter 2 verse 2, it needs to be a verb in the life of a young man.

Here by the following, the exhortation of his minister, and his elders and his father day by day, decides to pursue over-mindedness Because it is not been ingrained yet by the mortification of his flesh and by the vivification of the life of Christ in him, I am going to live today with seriousness of purpose to someone who's united to Christ and you make that decision every day in multiple times every day.

Until as God, blesses it to you, and sustains. You in that bite his grace. It becomes a characteristic. A personal characteristic, not just a personal pursuit. And so, Uh, young men are to pursue so remindedness and of this the minister, the elder in this case Titus, in particular, is to be an example.

And we have that in verse 7, And particularly in. His speech, he is not only To speak to them these things. But the speech itself, Should model these things. So, in verse 7, in all things showing yourself to be a pattern of good works. And so one way, the first way that he's a pattern of good works is by himself being so reminded Timothy.

We know quite explicitly from the scripture was a younger man. And Titus seems also to have been one since it's in the context of the young men specifically that he finishes the thought by saying showing yourself to be. A pattern of good works. We can conclude that God does.

Uh, call men in the season of youth and the season. Of energy and activity and strength. And passion. To the Uh, to the calling of being, a minister of the word to the calling of being A preacher of the gospel, a shepherd teacher. And yet. Precisely because he often calls them, it is all the more incumbent upon those young men, whom he calls to be preachers.

That they be an example. Of this good work, cyber-mindedness. Which we will see in. The rest of verse. But not just of this good work of all good. Works in all things. Showing yourself to be. A pattern. Of good works. A man who, is called to this ministry and does not preach and does not model.

Uh, the godliness. That the scripture. Uh, commands. He is a. Uh, shamed to himself. But not just to shame to himself as we'll see in verse 8. A shame. To the ministry in general and other faithful ministers, even though they themselves were faithful, But here in verse 7, the elder's example and all things showing yourself to be a pattern of good works.

Indoctrinate showing integrity. Or perhaps. More literally translated soundness. Um, There's something about a young man who wants to make his own way. Establish himself, come into his own. As we say, But this is not something that should be done with doctrine. Remember back in chapter 1. And verse 9 where he said holding fast the faithful word as he has been taught.

That he may be able by sound doctrine. Now that phrase sound doctrine is Um, is the positive? The corollary positive partner of Uh, this This word integrity, which actually means Not unsound or not corrupted, or not changed or not. Altered. The. The warning is important for young ministers, that they not try to be innovative or creative.

Or find a new way to say this thing that no one has ever said it. That is the road of course, to doctrinal error to unsoundness. You know, they are as it were giving their theology mutations. Uh, you don't want theology with mutations. You want to hold fast to the faithful word as you have been taught so that you're teaching others, may be sound or as it is uncorrupted or to use the the word that we have in our English version here.

Um, indoctrinate integrity. So we should teach people. As it were to be confessional. By which, we mean biblical in the same way that the faithful that have gone, before them were also biblical in their theology. Uh, you remember when he was talking to or writing to Timothy, Paul reminded Timothy that Timothy had received a pattern of sound words.

That's the same idea here. Um, Young men. Often, some of you have experienced this sitting at a table with Um, Younger men. Theologizing. Young men often are trying to make their own way. But, The minister. The preacher especially when he is fairly young himself. Ought to be an example to them of sticking to the old paths.

Sticking to the faithful word as he has been taught. So doctrinal integrity. That's really the first way to serious living. If your doctrine itself isn't stable, how are you going to live steadily? And purposefully in light of your doctrine, every time your doctrine changes, the way you live, is going to change.

But if you have a solid foundation and a solid guide theologically that is shaping how you live, then you are able on that foundation to much more steadily and you're not shaken and tossed to and fro. This was, of course, a major part of or central to the ministers, calling also in Ephesians 4, when they were given to the church.

For the sake of stabilizing, the doctrine of the church. So that people may speak the truth and love so that each Member of the body may supply something. And, Supply strength to that joint and do its share. So, doctrinal integrity is the first The first thing that he is to be an example of reverence, Because the second thing, That he is to be an example of This is the right and proper use of the word reverent.

That. The man who is a preacher of the word of god should be dignified and everything that he does. He is the The herald to the official ambassadorial arm. Um, Of a great king of a great kingdom. He should not be silly or light. In in how he lives or how he speaks.

And he's silliness or lightness on his part. Uh, will take away from the majesty. Of the one whom he represents he is an ambassador, not only of a great king. He is the ambassador of god as it were pleading in behalf. Of of christ that people would be reconciled to god.

And so, this is An appropriate, seriousness and weightiness, like he was talking to the young men about themselves generally, but now specifically applied to the duty of speaking on behalf of the lord of shepherding on behalf. Of the lord. It is not appropriate. Uh, for a minister to be the hawaiian shirt.

Flip flop guy. Uh, who is? Uh, who has just Always. Light. In what he says, this does not mean that he should always be sad. Now, on the contrary, He has great news and he should be a man of joy. But it should be a joy that has weight.

It should be a joy that has substance and should be calling. It should contribute. Two and be appropriate too has calling people away from their creation pleasures like we saw in the world city in isaiah 24 and in entire in isaiah 23 and calling them to create our pleasures.

So that as they enjoy the creation, it is the creator himself. That they are enjoying. And there is a depth of delight. Even in their enjoyment. That is not available. To the unbeliever. And so reverent noble dignified. And then the incorruptibility at the end of verse 7 is very similar.

Uh, to the integrity. That we saw in the middle, but here having more to do with his behavior. Than his teaching that his behavior would match his teaching. That he would not. Just as you don't want a minister or any believer but especially a preacher that departs from the faith.

As he has been taught has morality must not depart. From the godly living the obeying, the law of liberty obeying, the royal law, the law, as given in the hand of christ, who is already counted our righteousness, at counted as our righteousness and who is making us to be righteous, like he is, how can we preach?

That that's what jesus is for us and that that's what jesus is doing to us. If we're always making these moral departures of our own And so, the man himself should be incorruptible blameless as it were Not sinless. But quick and repentance and maintaining. By grace that walk with the lord, not backsliding lest he should fall into scandalous scent.

And so there is the elders example, and all young men. Uh, should be imitating this The lord has not yet called them to a place. In in which, for the sake of the church, for the sake, of the ministry, for the sake of generations. It is as crucial. Uh, the for them.

But it's going to be crucial for them for their household and for the generations that come from their families and it is crucial for the church. Uh, although they be not the preacher. Yet even as we heard. And if you, when we were referring to ephesians chapter 4, every joint, every member supply something That your spiritual life has never yours by yourself.

You weaken the whole body. If? You are weak. And so, where are they to see that sort of mindset? Uh, they are to see it and their elders. They are to see it children should see it and their father, but the whole congregation should especially see it in the one who is preaching to them.

The word that is in his mouth. Uh, publicly over and over again. Before. Before men before god in the public worship. Must be respected by the way. That The way that he lives. So not just the elders example then but the elders speech. Sound speech that cannot be condemned.

He's implying here. Something that is a reality in the life of a faithful preacher. There will be accusations and there will be opponents. And so, he should speak in a way that when the accusation comes. Upon consideration, the accusation falls to the ground. And his speech is vindicated, it cannot be condemned.

And he should live and speak in such a way. That when someone, Tries to. Oppose him. The opponents that one who is an opponent may be ashamed. So, the opponent does not have opportunity. You you make it, you speak in such a way and you live in such a way by god's grace sustaining sustaining you That when someone opposes you, it ends up being to their shame, not yours.

And this not only. For the sake of the word on your mouth. And for the sake of the ministry that you conduct, But because there are other people if you are, if you are holding to doctrinal soundness and you're saying the same things as other men, They're going to be other men who are preaching the same doctrine.

And if one minister, who preaches that doctrine falls, it scandalizes the rest of them. Uh, there's a textual discrepancy here. This is one of those places where Harasmus's greek testament. Um, agrees with the western text rather than The text preserved pure and entire Uh, like we confess in Westminster chapter 1 and it actually says that the end not having nothing evil to say of you.

But rather having nothing evil to say, Of us. He's reminding, titus. That he himself the apostle paul and others. Who preach the same doctrine that if titus? Has a theological lapse or especially if Titus has a moral lapse. If he speaks in a wrong way. And live or lives in a way that is inconsistent with his speech.

That, that will bring. Shame that will give opportunity for the opponents to speak evenly of all. Faithful ministers. And of the gospel itself and of the bible. Itself. And so, there's much. There is much at stake. And not just for ministers. Everyone of us even who have been baptized, even if you have not been converted, When you have the name, father, son and holy spirit, put upon you and you have church membership identified with you.

So that christ and his gospel are associated with you. There is the need for you to be converted because now the honor of the of god, the the honor of the gospel, the honor of the church and christ in the church. Is invested in part. In you. So let us seek from god grace.

Grace to believe rightly grace to live rightly. And to see how much as invested in my life. That are not feel like. I can do whatever i want with myself. Or that what i do is not important. That i would live with seriousness and dignity and purpose. Unto god.

That we should all be sober-minded. And then, let's pray. How gracious god and our heavenly father. We thank you that. These are the things that you produce. By your spirit that you have appointed. The ministry of your word. To to bear in our lives. Through christ, through union with him through faith.

And being conformed more and more to his image. And we pray, that your spirit, would continue doing that word, that work. Oh, lord, give us We pray to be serious. And so reminded and dignified. As we live a life of purpose and joy and service unto you. In all of the things that you give us to do day by day.

Please help us lord, you know how easily we slouch. To the flesh. Grant or got. That by your spirit, we would put to death. The deeds of the body and live, we ask in jesus name. Amen.