

## Titus, the Example (Titus 2:7-8)

We see again specific commands directed toward Titus (we saw this in v.1). Paul is not going to zoom in on different age groups as he did previously (v.2-6), but instead is going to address Titus alone.

Paul wants Titus to “show himself as a model or pattern.” In the Greek, to “show” means to hold forth, to hold in front of in a personal way, or to present oneself.

Titus is to present himself as a “model.” It really means literally “stamp.” The root word means “a model that is forged by repetition.” First century Jews and Greeks would have been aware of how a blacksmith forges iron and the manner in which clay or wax is pressed so that it may take the exact shape of the mold.

Titus must present himself to everyone he comes into contact with as a man who has been forged and shaped by the Holy Spirit and the Word of God; Titus must be a spiritual pattern and even, by God’s grace, have an “impression” on others.

Paul wants Titus to model:

### **1. An Integrity in Conduct (v.7)**

- Integrity in the Greek means “without decay or corruption.” It can also mean “pure, unmixed, unable to breakdown, undivided, morally honest or whole.”
- Paul is not just concerned with Titus being “intellectually honest” when he teaches. It’s more than that; Titus must be who he is. It must be evident to all that he is marked by Christ.
- Titus must do more than just be faithful to the Word of God in his teaching (he has no right to add or to subtract from the Word of God). He must be a man of integrity.
- A man of integrity does what he says and weaves the moral framework of God’s commandments into his whole being. A man of integrity does right because he knows God is ever before him. A man of integrity cannot and will not be corrupted.
- Aristotle defined this quality as being the virtue that lies between the extremes of arrogance and attempting to please everyone on the other hand; it stands between caring to please nobody and endeavoring at all costs to please everybody.

## 2. A Seriousness of Life (v.7)

- This word “dignity” in the Greek means “serious.” It can also mean “reverence or worthy or respect.” Dignity invites reverence from others who like-wise exalt what is noble. Titus’ life must be serious because of eternity.
- Titus must be serious about the things of God, and it must be evident in his daily conduct.

## 3. Healthy Life-Giving Words (Sound Speech) (v.8)

- This word “sound” also means “healthy.” It is the same Greek word that is used in 1:9 and 2:1. Instead of doctrine, Paul is focused on the words of Titus.
- This is not necessarily in regard to his teaching, but his regular conversations day to day. His words must not have any “defect.” Sound speech will always offend the sinner because the sinner is in a state of disease (1 Cor. 1:18); only the gospel and the Word of God is able to purge the sin from the sinner.
- The issue at hand is speech that can be legitimately criticized; speech that Christ would never utter.
- Sound speech will never bring reproach on oneself, let alone reproach on Christ.

### What is the result of a life that is molded after Christ with the help of the Holy Spirit?

- Opponents will seek to find fault. We do not know who the opponent is. He/she may be an unregenerate sinner or even a member/non-member of the church. The opponent is not focused on discovering truth; he is obsessed with finding error.
  - Every time this word “evil” is used in the NT, it refers to actions or works. The Greek word often times refers to things that are “unimportant, trivial, or belonging to the low order of things.” If someone chooses to call you evil, it must not be a result of sinful behavior on your part.
- There will be unfounded and illegitimate claims against your character which will be “snuffed out” by the community who knows you. If the community/culture hates Christ, the only witness which matters is the standard of the Word of God.
- Those making the false claims will lose credibility and will suffer “embarrassment and shame.”
- The “shame” that the opponents experience may lead to regeneration, sanctification or heightened hatred.