

Titus 2
March 26, 2023

Open with Prayer

HOOK:

Q: What religious beliefs were you taught growing up and how was it taught? [Let people engage]

Transition: Just as parents have the task to “train up a child in the way they should go,” Titus is going to have the task of teaching men and women, young and old, and even the slaves on how to live a godly life. He doesn’t hold back! Let’s read the text and see what he says.

BOOK:

What Must Be Taught to Various Groups

2 You must teach what is in accord with sound doctrine. ² Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

³ Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. ⁴ Then they can train the younger women to love their husbands and children, ⁵ to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

⁶ Similarly, encourage the young men to be self-controlled. ⁷ In everything set them an example by doing what is good. In your teaching show integrity, seriousness ⁸ and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

⁹ Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, ¹⁰ and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

¹¹ For the grace of God that brings salvation has appeared to all men. ¹² It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, ¹³ while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, ¹⁴ who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

¹⁵ These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

Process Observations/Questions:

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn’t understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

LOOK:

Christians live “in this present age” (NIV), but they do not live *like* it or *for* it. Christ has redeemed us from this evil age (Gal. 1:4), and we must not be conformed to it (Rom. 12:1–2). Neither should we walk according to its standards (Eph. 2:2). We have tasted the powers of “the coming age” (Heb. 6:5, NIV), and we should not desire to cultivate the present age with its shallowness and godlessness.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). *The Bible Exposition Commentary (Vol. 2, pp. 264-267)*. Wheaton, IL: Victor Books.

In contrast to the false teachers, Titus was to “speak the things which belong to healthy doctrine” (Titus 2:1, literal translation). What germs are to a physical body, false teaching is to a spiritual body, the church. In the verses that make up this section, you will find a blending of doctrinal teaching and practical admonition, for the two must go together. Paul discussed several different areas of ministry in the local church.

The Older Saints (Titus 2:1–4a)

How easy it would be for a younger man like Titus to misunderstand or even neglect the older members of his congregation.

“I want a church of young people!” a pastor once said to me, forgetting that one day he would be old himself. A church needs both the old and the young, and they should minister to one another. The grace of God enables us to bridge the generation gap in the church. One way to do this is for all members, young and old, to live up the standards that God has set for our lives.

The older men were to be *sober*, which means “to be temperate in the use of wine.” Old men with time on their hands could linger too long over the cup.

Grave means “dignified,” but it does not suggest a solemn person who never laughs. There is a dignity to old age that produces respect, and this respect gives an older saint authority. How I thank God for the venerable saints who have assisted me in my own pastoral ministry! When they stood to speak, the whole church listened and took heed.

Temperate describes an attitude of mind that leads to prudence and self-control in life. It is the opposite of frivolity and carelessness that are based on ignorance. It is translated “sober” in Titus 1:8 and 2:4, 6, and 12, and “discreet” in 2:5. Seriousness of life and purpose are important in the Christian life, and especially to older saints who cannot afford to waste time, for their time is short.

Sound in faith, in love, in patience all go together. The older men should know what they believe, and their doctrinal convictions should accord with God’s Word. For a knowledge of Bible doctrine is no substitute for the other necessary virtues, such as love for the brethren and patience in the trials of life. In fact, a right faith in God’s Word should encourage a believer in love and endurance.

Possibly the word *likewise* in Titus 2:3 means that the older women were to have the same qualities as the older men, plus the additional ones listed. The deportment (behavior) of these older women must always reflect holiness. They must not be slanderers (“false accusers”—the Greek word is “devils,” which means “slanderers”), picking up gossip and spreading it. They must also be temperate in their use of wine.

When it comes to the older women, Paul’s emphasis is on *teaching*: “teachers of good things.” Experienced, godly women are usually excellent teachers. The word *teach* in Titus 2:4 is related to the word translated “temperate” in Titus 2:2, and probably should be translated, “that they may train by making sober-minded.” It is not only that the older women should show the younger mothers how to keep house, but that they put within their hearts and minds the right spiritual and mental attitudes.

One of the strongest forces for spiritual ministry in the local church lies with the older believers. Those who are retired have time for service. It is good to see that many local churches have organized and mobilized these important people. In my own ministry, I have been greatly helped by senior saints who knew how to pray, teach the Word, visit, troubleshoot, and help build the church.

The Younger Saints (Titus 2:4b–8)

The godly older women have the responsibility of teaching the younger women how to be successful wives, mothers, and housekeepers; and the younger women have the responsibility of listening and obeying. The Christian home was a totally new thing, and young women saved out of paganism would have to get accustomed to a whole new set of priorities and privileges. Those who had unsaved husbands would need special encouragement.

The greatest priority in a home should be love. If a wife loved her husband and her children, she was well on the way to making the marriage and the home a success. In our Western society, a man and a woman fall in love and then get married; but in the East, marriages were less romantic. Often the two got married and then had to learn to love each other. (Eph. 5:18–33 is probably the best Scripture for a husband and wife who really want to love each other in the will of God.)

Surely a mother loves her children! Yes, this is a natural instinct; but this instinct needs to be controlled. I once heard a “modern mother” say, “I love my child too much to spank her.” In reality, she had a selfish love for herself and did not really love the child. “He who spares the rod hates his son, but he who loves him is careful to discipline him” (Prov. 13:24, NIV). While it was usually the father who disciplined the children in Eastern homes, the mother could not escape being a part of the procedure, or else a child would run to its mother for protection.

“To be discreet” (Titus 2:5) is our familiar word *sober-minded* again (“temperate” in Titus 2:2). Outlook determines outcome; and if a person is not thinking rightly, he will not act properly. A woman needs a correct and disciplined outlook on her ministry in the home. “Self-controlled” is the idea contained in this word. If parents do not discipline themselves, they can never discipline their children.

“Chaste” means “pure of mind and heart.” A Christian wife is true to her husband in mind and heart as well as in action.

“Keepers at home” does not suggest that her home is a prison where she must be kept! “Caring for the home” is the idea. “Guide the house,” Paul wrote (1 Tim. 5:14). The wise husband allows his wife to manage the affairs of the household, for this is her ministry.

“Good” (Titus 2:5) can be translated “kind.” She does not rule her household with an iron hand, but practices “the law of kindness” (Prov. 31:26).

While the wife is “busy at home” (NIV), it is the husband who is the leader in the home; so the wife must be obedient. But where there is love (Titus 2:4) there is little problem with obedience. And where the desire is to glorify God, there is no difficulty that cannot be worked out.

“That the Word of God be not blasphemed” is a good motive for cooperation and obedience at home. It is sad to see the way family problems, and even divorces, among Christians cause unsaved people to sneer at the Bible.

Titus was to let older women minister to younger women, lest he get himself into a difficult situation. But he was to be an example to the younger men with whom he would easily identify.

Exhortation and example were to be his tools for building them up in the faith (Titus 2:6–7). He was to exhort them to be self-controlled, for there were many temptations to sin.

But Paul wrote more about Titus the *example* than he did about Titus the *exhorter*! A pastor preaches best by his life. He must constantly be a good example in all things. Whatever the pastor wants his church to be, he must first be himself. “For they say, and do not” was our Lord’s indictment against the Pharisees (Matt. 23:3). This is hypocrisy.

The Greek word *tupos* (“pattern,” Titus 2:7) gives us our English word *type*. The word originally meant “an impression made by a die.” Titus was to live so that his life would be like a “spiritual die” that would impress itself on others. This involved good works, sound doctrine, a seriousness of attitude, and sound speech that no one—not even the enemy—could condemn. Whether we like it or not, there are “contrary” people who are always looking for a fight. A pastor’s speech should be such that he stands without rebuke.

It is not easy to pastor a church. You do not punch a clock; yet you are always on duty. You must be careful to practice what you preach; you must be the same man in and out of the pulpit. Hypocrisy in speech or conduct will ruin a man’s ministry. No pastor is perfect, just as no church member is perfect; but he must strive to be the best example possible. A church will never rise any higher than its leadership.

Christian Slaves (Titus 2:9–15)

Paul usually had a word concerning the slaves (see Eph. 6:5–9; 1 Tim. 6:1–2). We are glad for this word to Titus because Paul backed it up with one of the greatest statements about salvation found in the New Testament. Paul always linked doctrine and duty.

Paul warned these Christian slaves about three common sins they must avoid (Titus 2:9–10). First, *disobedience*. They were to obey their masters and seek to please them, which meant going the extra mile. It is possible to obey, but not “from the heart” (Eph. 6:6). It is possible to do a job grudgingly. Some unsaved masters would not be thoughtful and would overwork their slaves.

The second sin was *talking back* (“answering again,” Titus 2:9). While a slave would not carry this too far (his master might severely discipline him), he could argue with his master since the master probably knew less about the job than the slave did. The slave could also “gripe” about his master to others on the job. This would certainly be a poor testimony for a Christian slave.

Christian slaves were also to avoid the sin of *stealing* (“purloining”). This was the sin Onesimus probably committed against Philemon (see Phile. 18). It would be easy for a slave to pilfer little items and sell them, and then report that they had been broken or lost.

There are no slaves in our society today, but there are employees. Christian workers must obey orders and not talk back. They must not steal from their employers. Millions of dollars are lost each year by employers whose workers steal from them, everything from paper clips and pencils to office machines and vehicles. “They owe it to me!” is no excuse. Neither is, “Well, I’ve earned it!”

Paul gave a good reason why Christian workers should be trustworthy (“showing all good fidelity”): This will “embellish with honor” the Word of God (WUEST). When we serve faithfully, we “beautify the Bible” and make the Christian message attractive to unbelievers. When Paul addressed the slaves in Timothy’s church (1 Tim. 6:1), he used a negative motive: “that the name of God and His doctrine be not blasphemed.” But the positive motive, to make God’s message attractive, and the negative motive, to keep God’s teaching from being slandered, ought to control our lives.

Here (Titus 2:11) Paul expanded the meaning of “Savior” (Titus 2:10) by explaining what was involved in this salvation that we have through Jesus Christ. The emphasis is on *grace*—God’s lavish favor on undeserving sinners. Paul pointed out three wonderful ministries of the grace of God (Titus 2:11–14).

Grace redeems us (vv. 11, 14a). People could not save themselves. God’s grace had to bring salvation to lost mankind. This salvation was not discovered by sinners; it appeared to them via the life, death, and resurrection of Jesus Christ. God in His grace sent His Son to redeem those in the bondage of sin. This salvation is for “all men” who receive it (see 1 Tim. 2:4–6). There is a universal need, and God provided a universal remedy for all who will believe.

Paul explained this salvation further (Titus 2:14). Christ “gave Himself for us,” which means that He became our substitute. “Who His own self bare our sins in His own body on the tree” (1 Peter 2:24). The word *redeem* means “to set free by paying a price.” We were all slaves of sin (Titus 3:3) and could not set ourselves free; but Jesus Christ gave Himself as the ransom for our sins. By His death, He met the just demands of God’s holy law, so that God in His grace could forgive and free those who believe on Christ.

We have been redeemed “from all iniquity,” which means that sin should no longer master our lives. (Remember that the context of this passage is Paul’s counsel to *slaves*. They knew the meaning of “redeem.”) “Iniquity” means “lawlessness.” In our unsaved condition, we were rebels against God’s law; but now all of that has been changed. This led Paul to the second ministry of the grace of God.

Grace reforms us (vv. 12, 14b). Salvation is not only a change in position (set free from the slavery of sin), but it is also a change in attitude, appetite, ambition, and action. The same grace that redeems us also reforms our lives and makes us godly. “Teaching” has the idea of “disciplining.” We are disciplined by God’s grace, trained to be the kind of people that glorify Him.

Godly living involves both the negative and the positive. We deny “ungodliness [whatever is unlike God] and worldly lusts” (see 1 John 2:15–17). The verb means that we do it once and for all. It is a settled matter. Then, we work on the positive. “Sober” is our familiar word for “self-control, prudence, restraint” (see Titus 2:2). This emphasizes the believer’s relationship to himself, while “righteously” deals with his relationships with other people. “Godly” speaks of the Christian’s relationship to the Lord, though the qualities must not be separated.

Christians live “in this present age” (NIV), but they do not live *like* it or *for* it. Christ has redeemed us from this evil age (Gal. 1:4), and we must not be conformed to it (Rom. 12:1–2). Neither should we walk according to its standards (Eph. 2:2). We have tasted the powers of “the coming age” (Heb. 6:5, NIV), and we should not desire to cultivate the present age with its shallowness and godlessness.

Grace reforms us because God purifies us and makes us His own special possession (Titus 2:14b). This process of purification is called “sanctification,” and its goal is to make the believer more like Jesus Christ (Rom. 8:29). Sanctification is not only separation from sin, but it is also devotion to God (2 Cor. 6:14–7:1). “Peculiar” does not mean “odd” or “strange.” It means “a special people for God’s own possession” (see Deut. 14:2; 26:18).

Grace rewards us (v. 13). We are looking for Jesus Christ to return; this is our only hope and glory. This verse boldly affirms that Jesus Christ is God, for there is only one article in the Greek: “the great God and our Savior.” Paul did not go into detail about the events surrounding the return of Christ. Believers should always be expecting His return and live like those who will see Him face-to-face.

Litfin, A. D. (1985). *Titus*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 763-766) Wheaton, IL: Victor Books

IV. Godly Behavior for Different Groups (2:1–10).

A. Older men (2:1–2).

2:1. Returning to his instructions to Titus, Paul established a strong contrast with the false teachers he had just discussed. **You** translates *sy de*, which should probably be rendered more strongly: “But as for you...” Titus was to teach in the congregation **what is in accord with sound doctrine**, or more literally, “healthy teaching.” The notion of healthy teaching is common in the Pastorals (cf. 1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Titus 1:9, 13; 2:2). So also is the idea that certain behavior befits sound doctrine, and other behavior does not (cf. 1 Tim. 1:10; 6:3). The victims of false teachers (cf. Titus 1:16) were out of harmony with sound doctrine; but now Paul would describe the right sorts of behavior.

2:2. Paul addressed several groups, the first being the **older men**. Titus was to teach them to manifest the characteristics of maturity. Older men are to be **temperate** (*nēphalious*; cf. 1 Tim. 3:2), **worthy of respect** (*semnous*, “serious-minded,” i.e., not clowns), and **self-controlled** (*sōphronas*, cf. 1 Tim. 3:2; Titus 1:8; 2:4). These marks of maturity should be complemented by marks of godliness, the three central Christian virtues of **faith ... love**, and **endurance** (*hypomonē*). This last one may seem to have replaced the familiar virtue “hope” in the trio, but the two are closely aligned (cf. Rom. 5:4; 15:4, 1 Thes. 1:3), especially for those who have lived long lives.

B. Older women (2:3).

2:3. Titus was likewise to teach the **older women** to behave reverently, in a way suitable to sound doctrine. They were **not to be slanderers** (cf. 1 Tim. 3:11) **or addicted to much wine** (cf. 1 Tim. 3:8). Both were real possibilities for women whose families were grown and who may have had too much idle time on their hands (cf. 1 Tim. 5:13–14). Titus was to encourage these older women to develop a ministry of teaching younger women **what is good**. Younger women with children were to keep their primary focus at home (see Titus 2:4–5), but the older women would do well to reach outside their homes and share what they had learned with those who would profit from it most.

C. Younger women (2:4–5).

2:4–5. Paul specified here what he meant by his general reference to “what is good” in verse 3. Older women could help the **younger women** in at least seven areas, a list that no doubt represents the apostle’s understanding of a young wife and mother’s proper priorities. This list emphasizes, in the original, first what young wives and mothers are to be, and then only secondarily what they are to do. They are to be (1) lovers of their **husbands**; (2) lovers of their **children**; (3) **self-controlled** (cf. 1:8; 2:2); (4) **pure**; (5) **busy at home**, that is “domestic” (*oikourgos*, lit., “working at home”); (6) **kind** (*agathas*, “good”); and (7) **subject to their husbands**. By manifesting these qualities, Paul wrote, young Christian wives and mothers would

earn the respect of outsiders and thereby prevent God's Word from being maligned. Today, though the opposite is often true, Christian wives and mothers can still be sure that the Lord will honor those who value what He values, and that He will ultimately vindicate both His Word and those who are faithful to it.

D. Younger men (2:6–8).

2:6. Titus was to **similarly** encourage the **young men** to exercise self-control, a virtue in which many young men are deficient. Paul used some form of the word here translated “self-control” with each of the four groups of people (vv. 2, 4, 5, 6). Various forms of the word are prominent in the Pastorals, indicating for all Christians the importance of moderation, sensibleness, and self-restraint.

2:7–8. Titus qualified as a young man too, and so received some direct advice from the apostle. He must strive to “show himself” **an example** (*typos*, “pattern”) to all (but esp. to the other young men) in every good work (cf. 1 Tim. 4:15–16). In his public ministry of teaching Titus must show an **integrity, seriousness, and soundness of speech that cannot be condemned**. Paul was always concerned lest **those who oppose** be provided ammunition for their attacks. Far better, said the apostle, that they **be ashamed because they have nothing bad to say about us**. They would not cease their attacks, of course, but they might at least be embarrassed by having to make up their own false accusations.

E. Slaves (2:9–10).

2:9–10. Slaves too, who made up a significant portion of first-century congregations, were responsible to honor God with their lives (see comments on 1 Tim. 6:1). Paul listed five qualities which were to characterize Christians who found themselves serving others. Titus was to teach them (1) **to be subject to their masters in everything**; (2) **to try to please them**; (3) **not to talk back to them**; (4) **not to steal from them**; (5) **to show that they can be fully trusted**. From the world's perspective a slave should not owe any of these things to his master, but from a Christian's perspective the situation looks different. A Christian slave is in fact serving, not his earthly master, but the Lord Christ who will vindicate him in the end (Col. 3:23–24). In the meantime, he must avoid giving offense, and must concentrate on following Christ's example in every way (cf. 1 Peter 2:18–25). In this way his life will prove to be an adornment to **the teaching about God our Savior**. Thus, Paul drove home again what had been the theme of this entire section (Titus 2:1–10): a believer's behavior is to be in accord with or befitting sound doctrine.

V. Role of Grace in Promoting Godly Behavior (2:11–2:15).

A. The educating power of grace (2:11–14).

2:11–12. Paul had been exploring the affirmation that godly living is demanded by God's truth. Now he changed his focus to explore that central aspect of God's truth which demands godly living: grace. The word **for** (*gar*) suggests that here is the theological foundation for what the apostle had just written.

When fully understood, it is the gospel of **the grace of God** which teaches Christians how to live. This grace has brought salvation to all men, i.e., it is universally *available*. The NIV,

however, states that God’s grace **that brings salvation has appeared to all men**, thus suggesting a universal *appearance*. The question is whether “to all men” goes with “appeared” (as in the NIV) or with the adjective *sōtērios* (“that brings salvation”). Grammatically “to all men” can be taken either way, but the latter makes better sense and correlates with the clear teaching of 1 Timothy 2:4, 6; 4:10. In each case the reference to God as Savior (cf. 1 Tim. 2:3; 4:10; Titus 2:10) prompted Paul to affirm the universal availability of salvation through Christ. To side with the NIV, on the other hand, introduces an idea foreign to the New Testament and to common sense, since the gospel itself has patently not “appeared” to all men (unless “all men” means all kinds of people and not every single person). The message of God’s grace, when its full implications are seen, leads Christians, negatively, **to say “No” to ungodliness and worldly passions** (cf. Heb. 11:24–26), and positively, **to live self-controlled, upright, and godly lives in this present Age**. All the specific instructions of Titus 2:1–10 can fit into these two negative and positive categories.

2:13–14. The gospel of grace affects one’s present behavior, on the one hand, by focusing on God’s unmerited favor in the past (see the Lord’s parable in Matt. 18:23–35 for the dynamics of how this should work). But the Gospel also promotes godly living by focusing on the future. Christians look forward to **the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ** (cf. 2 Tim. 4:8). It is crucial, moreover, to see that this One whom Christians look forward to meeting is the same One **who gave Himself for us to redeem** (*lytrōsētai*, “set free by payment of a price”; cf. Luke 24:21; 1 Peter 1:18) **us from all wickedness and to purify for Himself a people that are His very own, eager to do what is good**. A holy people was His purpose in paying such a fearful price. Therefore, knowing what all He has done and why He has done it, a Christian who truly loves Christ and looks forward to His return will pay any price to bring his life into conformity with his beloved Lord’s will, lest he disappoint Him at His return. This was the Apostle John’s thought when he wrote about the hope of Christ’s appearing: “Everyone who has this hope in him purifies himself, just as He is pure” (1 John 3:3). A full understanding of these things leads inexorably to godly living. Conversely, ungodly living in a Christian is a clear sign that either he does not fully understand these things or he does not actually believe them.

B. The gracious behavior that results from grace (2:15–3:2).

2:15. Turning again to Titus, Paul told him to teach **these ... things**, i.e., the specific aspects of godly behavior listed in verses 1–10 and referred to more cryptically in the last phrase of verse 14, “what is good.” Like Timothy (e.g., 1 Tim. 4:12; 2 Tim. 4:2), Titus was told to step out aggressively in his public ministry, encouraging those who were doing well, rebuking those who needed to be corrected, being intimidated by no one.

Dockery, D. S. (1998). The Pauline Letters. In D. S. Dockery (Ed.), Holman Concise Bible Commentary (p. 612). Nashville, TN: Broadman & Holman Publishers.

SOUND DOCTRINE (2:1–15)

Paul turned his attention to the various groups in the congregation. He gave instructions for the older men, the older women and younger women, young men, including Titus, and slaves. To all of these Paul stressed the importance of building up the spiritual life of believers as the best defense against error.

Verse one serves as the basis for Paul's instructions. Paul told Titus to "teach what is in accord with sound doctrine." Sound doctrine must lead to ethical conduct in the lives of all the people in the church.

God's grace provides the foundation for Paul's instructions and exhortations. God's grace has saved us, and it teaches us both by teaching us what to do and by providing enablement to live appropriately. God's grace flows from the work of Jesus Christ who "gave himself for us" in order "to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good." God's grace enables us to live rightly in the present while giving us a future perspective as well. We eagerly await for the appearing of Jesus Christ, who is our Savior and our great God. These are the truths Titus should teach to encourage the church and rebuke the heretics.

Fields, W. C. (1972). Titus. In H. F. Paschall & H. H. Hobbs (Eds.), The Teacher's Bible Commentary (p. 770). Nashville: Broadman and Holman Publishers.

Proper Conduct (Titus 2:1–15)

Sound doctrine requires worthy behavior. Proper thinking cannot be separated from proper acting. Saying the right thing and doing the right thing are bound up together. All groups in the churches must conduct themselves consistently and appropriately (v. 1).

The older men are to be under self-control (v. 2). The older women are likewise to show discipline (v. 3) and influence the younger women to demonstrate moral character personally and in their homes (vv. 4–5). Titus is instructed to be a good example for the young men in word and deed (vv. 6–8). The Christian way of life is also to make a difference in the response of Christian slaves to their surroundings (vv. 9–12).

God's grace requires all believers "to live self-controlled, upright and godly lives in this world" (vv. 11–12, TEV). This manner of life is to be lived in expectation of the appearing of Christ. Note that Paul here (v. 13) applies both terms, "the great God" and "Savior," to Jesus Christ. In view of this heritage Paul gives Titus some imperatives. Teach these things! Use your full authority! Encourage and rebuke! Give no one an excuse to look down on you! (v. 15).

The Holy Bible: New International Version. (Titus 2) (1984). Grand Rapids, MI: Zondervan.