

**Introduction: Generational Conflict**

- While there have always been elements of conflict between the young and old, towards the end of the 1960's there was a substantial movement of revolt among the youth in the U.S. that sought to move away from duty in order to pursue authenticity.
- Generational conflict in this country has become more pronounced in the last 20 years because of the overlap in the church and workplace of the Baby boomers, Gen X, and the Millennials.

**Key Point:** Because conflict between and older and younger men is common, the church has always had a chance to stand out from the culture by having older men model faithfulness by passing on \_\_\_\_\_ to younger men while also providing \_\_\_\_\_ for them to both serve and lead.

**Sound Doctrine & Godly Living - Titus 2:1-15****The Patriarchs of the Churches: The Older Men (2:2)**

Titus 2:2—Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.

**The Matriarchs of the Churches: The Older Women (2:3-4a)**

Titus 2:3-4a—<sup>3</sup> Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, <sup>4</sup> and so train the young women...

**The Younger Women (2:4b-5)**

Titus 2:4b-5—...to love their husbands and children, <sup>5</sup> to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

⇒ By embracing the biblical priorities of life, the young women of the churches can live faithfully as Jesus' witnesses with their lives reflecting the \_\_\_\_\_ and \_\_\_\_\_ of God's Word.

**The Younger Men (2:6-8)**

Titus 2:6-8—<sup>6</sup> Likewise, urge the younger men to be self-controlled. <sup>7</sup> Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, <sup>8</sup> and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.

- **The importance of Titus' instructions to the younger men is specifically *emphasized*.**

"urge"—*παρακαλέω (parakaleō)*— To urge strongly, appeal to, urge, exhort, encourage.

⇒ This verb is in the imperative tense, demonstrating how significant this exhortation is for the younger men.

- **The younger men *are to be* men of certain character.**

"self-controlled"—*σώφρων (sōphrōn)*—Sensible or prudent. Possessing the ability to control one's desires or impulses.

⇒ This term is used to describe the overall nature of how a young man should \_\_\_\_\_ himself.

\* Generally, the term carries the idea of being sensible and not directed by one's \_\_\_\_\_.

\* Given use of the term in relation to the older men (2:2), it probably carries the idea of controlling one's \_\_\_\_\_.

\* Given its use in relation to the younger women, it specifically carries the idea of avoiding \_\_\_\_\_.

1 Thess. 4:3-5—<sup>3</sup> For this is the will of God, your sanctification: that you abstain from sexual immorality; <sup>4</sup> that each one of you know how to control his own body in holiness and honor, <sup>5</sup> not in the passion of lust like the Gentiles who do not know God;

**Key Point:** In their character, the young men of the churches are to faithfully \_\_\_\_\_ to the truth of the Gospel message which has brought salvation to them.

**Specific Instructions to Titus:**

- **Titus is to *show* himself to be an example of a faithful younger man.**

"show"—*παρέχω (parechō)* —To exhibit or offer on one's own part. To render or afford from one's own resources or by one's own power.

“a model of good works”

⇒ The exhortation for Titus to be a living example of faithfulness follows Paul’s own ministry model.

1 Cor. 3:11—Be imitators of me, as I am of Christ.

Phil. 3:17—Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us.

2 Thess. 3:9—It was not because we do not have that right, but to give you in ourselves an example to imitate.

⇒ Specifically, Titus is to be a model of “good works” (doing what is good). Good works are the \_\_\_\_\_ dimension of the Christian life that \_\_\_\_\_ produces.

• **In his own *character* and in the *content* of his teaching, Titus must show himself faithful.**

“*integrity*”—ἀδιαφθορία (*adiaphthoria*)—“integrity” incorrupt, incorruptible; soundness (of doctrine).

⇒ Probably a reference to his motives for teaching in order that he might contrast himself with the Jewish false teachers.

“*dignity*”—σεμνότης (*semnotēs*)—The characteristics that entitle a person or thing to reverence, respect, or dignity.

⇒ This was a character requirement of the older men of the church (2:2). It is used here of the manner of Titus’ teaching which is to be worthy of respect in contrast to the rambling of the opponents.

“*sound speech*”—*logos* →

*hygiēs* →

⇒ What Titus speaks or teaches must be “healthy.” It must be in accord with the \_\_\_\_\_ of the Lord that was entrusted to Paul (1:3,9) which is rooted in the Scriptures.

“*cannot be condemned*”

⇒ Used in reference to the content of Titus’ teaching. He is to proclaim the true \_\_\_\_\_ in contrast to the false teaching of the opponents which is worthy of condemnation.

• **The result of Titus’ faithfulness will be that the opponents of the truth will be put to *shame*.**

“*put to shame*”—ἐντρέπω (*entrepō*)—To cause to turn (in shame), to shame.

⇒ The hypothetical opponent envisioned here could be one either inside ( a \_\_\_\_\_ ) or outside of the church ( a \_\_\_\_\_ ).

**Why is the opponent put to shame?**

1. If Titus is teaching sound doctrine, the opponent will be shamed for rejecting \_\_\_\_\_.

2. If Titus is a man of godly character, the opponent will be shamed because of his \_\_\_\_\_ of a good man.

**Key Point:** As Titus follows in Paul’s own pattern of faithfulness in terms of both his character and teaching, he will serve as a living example of the power of cross-generational \_\_\_\_\_.

## Concluding Thoughts

1. **Cross-generational discipleship is difficult because it involves \_\_\_\_\_ on the part of all involved.**

Acts 16:3—Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek.

2. **Younger men must be willing to receive the \_\_\_\_\_ of the older men and walk faithfully after their example.**

2 Tim. 2:22—So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.

2 Tim. 4:1-2—<sup>1</sup> I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: <sup>2</sup> preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching.

2 Tim. 3:10-11a—<sup>10</sup> You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, <sup>11</sup> my persecutions and sufferings...

### Questions for Reflection:

1. Which aspect of self-control do I struggle with the most? (Controlling my passions/emotions or my physical desires/impulses)
2. How am I taking part in cross-generational discipleship? Who is impacting me and who am I seeking to impact?