

TRAINING ON OLD MAN / NEW MAN

The chapter 2 of Titus opens with a command to “communicating sound doctrine” within the local church – “But as for you, speak (**laleo / p.a.impv**) the things which are fitting for sound doctrine.” (2:1)

Chapter 2 closes with four commands. The first command is the same as 2:1 – “These things speak (**laleo/ p.a.impv**) and exhort (parakaleo / p.a.impv) and reprove (elegcho / p.a.impv) with all authority. Let no one disregard (periphroneo / p.a.impv) you.” (2:15; 2 Tim.3: 16)

After communicating sound doctrine fitting to five specific groups in the local church (2:2-10), Paul encouraged Titus to communicate sound doctrine fitting for EVERYONE in the local church (2:11-14).

Titus 2:11-14 will be divided into two sections of sound doctrines.

- 2:11-12 gives sound doctrines associated with the First Coming of Jesus Christ.
- 2:12-14 gives sound doctrines associated with the Second Coming of Jesus Christ.

Last week we studied one of the sound doctrines associated with the First Coming – “unlimited atonement” (2:11).

This week we will study another sound doctrine associated with the First Coming – “Training of OM/ NM.” “Instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age.” (2:12).

Today’s lesson will study FOUR aspects of the TRAINING ON OLD MAN / NEW MAN
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1. The Greek word for instructing is (paideuo / p.a.ptc nsf). Paideuo refers primarily to training children by the discipline of schooling.

The word discipline used in Heb.12:5-11 is paideuo. It is in every verse of this passage.

Amplified Bible – “It has trained us to reject and renounce all ungodliness (irreligious) and worldly (passionate) desires, to live discreet (temperate, self-controlled), upright, devout (spiritually whole) lives in this present world.” (2:12)

Note that the subject of instructional training is found in 2:11 and not in 2:12.

- The action of paideuo (p.a.ptc nsf/ training) occurs in conjunction with the main verb (appeared / epiphaino / a.p.ind / First Coming).
- Write the subject on the blank line_____.

“All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.” (2 Tim.3:16)

Write on the blank line the source for instructional training of sound doctrine_____.

2. There are two parts of sound doctrine necessary for the training on OM / NM. The first part deals with saying no (denying OM) and the other part deals with saying yes (living NM) 2:12).

Saying no comes from the Greek word (arneomai / deny / a.m.ptc nplm / to reject, renounce, deny) – “Instructing us to deny ungodliness and worldly desires.”

- There is a definite Greek article with ungodliness (**ten asebeia**). Asebeia refers to being without a reverent need for God (Jude 4). WE ARE TOLD TO REJECT or PUT OFF THIS BELIEF.

“And did not spare the ancient world, but preserve Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly.” (2 Pet.2: 5) (Jude 14-15, 18-19)

“For while we were still helpless, at the right time Christ died for the ungodly.” (Rom.5:6)

“But avoid worldly and empty chatter, for it will lead to further ungodliness.” (2 Tim.2:16)

“Holding to a form of godliness, although they have denied its power; and avoid such men as these.” (2 Tim.3:5)

- There is also a definite article with worldly desire (**tas kosmikos epithumia**). Worldly desires refer to old sin-nature (epithumia) lusts attached to old man cosmos diabolicus (kosmikos) thinking.

WE ARE TOLD TO REJECT or PUT OFF THIS BELIEF.

“See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.” (Col.2:8) (1 John 4:1-6; 5:19)

3. **The other part of training OM/NM involving saying yes – (“to live /zao / a.a.subj.1pl / sensibly, righteously, and godly in the present age (nun aion / church age dispensation).”**

On the one hand, the spiritually advancing believer must **learn to say no, to deny, and put off** ungodliness and worldly desires (Eph.4: 22).

Yet on the other hand, he must **learn to say yes, to live, and put on** new man divine viewpoint (NMDV) sensibly, righteously, and godly (Eph.4: 23-24).

Sensibly (sophronos) refers to a sound mind of self-control and temperance based on cycling the word of God by faith (Rom.12:3; Titus 2:5, 6/ younger women and men; 1 Pet.4:7/ sound judgment).

Righteously (dikaios) refers to making right decisions based on CBD (categorical bible doctrine) (Eph.6:1; Phil.1:7; 1 Thess.2:9-12; 1 Pet.2:23-24; 2 Pet.1:13).

Godly (eusebes) refers being devout, pious and living to please God (1 Tim.4:6-7; 6:11; 2 Tim.3:12; 2 Pet.2:7-9).

4. **Paul’s instruction to Titus was to train the local church to deny the old man and to live the new man (2:12).**

Once the believer reaches spiritual maturity, he must engage in putting off OMCD beliefs (Eph.4:22) by renewing the spirit of his mind (4:23) and putting on NMDV beliefs (4:24).

- The OMCD beliefs that must be put off in the Cretan church were ungodliness and worldly desires.
- The NMDV beliefs that must be put on were sober-mindedness, righteousness, and godliness.

“Until we reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.” (Eph.4: 13)