

A Study of Titus 2

I. Outline.

1. Qualities of a Sound Church (Titus 2.1-10).
 2. Trained by Saving Grace (Titus 2.11-15).
- Headings of the NKJV

II. Summary.

“The care of the congregation in its eldership and faith, was the subject of chapter one. The care of individual members of the church, is the subject of chapter two. Paul is concerned about the family. If the family is holy, the whole church will be holy. There are five members of the Christian family before the mind of the apostle. Perhaps we should say there are five classes: aged men, aged women, young married women, young men, and slaves” [Don DeWelt, *Paul’s Letters to Timothy and Titus*, Bible Study Textbook Series, College Press, 1961, An e-Sword Module].

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Titus 2:1 **BUT SPEAK THOU THE THINGS WHICH BECOME SOUND DOCTRINE**—“Paul begins to show Titus HOW he was to set in order the things that were missing (Titus 1.5), thus to correct the problems in the congregations on Crete. The problems could be solved by teaching. Chapter one closed with a description of the ungodly conduct of false teachers; chapter two begins with an admonition for Titus to speak the things which become sound doctrine. In contrast to the false doctrine and lies which would emanate from the Cretans, Titus is to proclaim SOUND doctrine. ... Sound doctrine is healthy, wholesome teaching” [Bob Winton, *Titus*, PDF, p. 39].
 ||||| Louw Nida defines the word SOUND as: “to be correct in one’s views, with the implication of such a state being positively valued—to be correct, to be sound, to be accurate. ... ‘rebuke them sharply that they might be correct in their faith’ (Titus 1.13).”

Titus 2:2 **THAT THE AGED MEN BE SOBER, GRAVE, TEMPERATE, SOUND IN FAITH, IN CHARITY, IN PATIENCE**—
“The aged men... ‘This is not the elders in an official sense, but simply the old men.’ **Temperate** ... means not given to excess in anything. While common enough as far as information about it is concerned, this virtue is often absent in believers. A life undistorted by any excessive indulgences of any kind is the thing required. **Grave...** ‘Gravity must never be confused with gloominess.’ A calm, sensible and decorous attitude, or demeanor, in all places and at all times is enjoined. ‘Monkey business’ and ‘clowning around’ are forbidden by this. **Sober-minded** ... While mentioned here in the instructions to older men, this virtue ‘is demanded of three of the groups which follow, and of all in Titus 2:12.’ **Sound in faith...** ‘Faith here is objective,’ meaning that older men should cling to the fundamental doctrines of Christianity. This is another appearance of Paul’s famed triads (1 Corinthians 13:13; 1 Thessalonians 1:3,

etc.). Here 'love and patience' are bracketed with faith.' 'In these three lies the sum of Christian perfections.' Spence has these beautiful lines: 'It is with "faith" that we worship God; no prayer, no work of piety can be severed from faith. "Love" spreads its wings over all our duties to our neighbor; and "patience" must ever go hand in hand with "faith" and "love."' Let it be noted that Christian doctrine is by no means slighted in this chapter of practical admonitions. The Christian life is not merely commendable behavior, but such conduct as it relates to the great principles of the truth of God. As Zerr said, 'Sound in the faith means to be true to the word of God which is the basis of faith (Romans 10:17).' In this lies the great principle that all ethical behavior, if it is to have any meaning at all, must be anchored in authority that is external to man. Without the guiding restraint of that external authority, morality is progressively downgraded until it disappears altogether" [Burton Coffman, Online Commentary, <https://www.studylight.org/commentaries/bcc/titus-2.html> , Visited 161216].

Titus 2:3 THE AGED WOMEN LIKEWISE, THAT THEY BE IN BEHAVIOUR AS BECOMETH HOLINESS, NOT FALSE ACCUSERS, NOT GIVEN TO MUCH WINE, TEACHERS OF GOOD THINGS—“As becometh holiness This phrase is one word in Greek, *hieroprepes* (only here in NT). It means 'suited to a sacred character.' Every Christian is set apart to God, and so is sacred. We should suit our daily lives to that exalted and exalting concept" [Ralph Earle, *Word Meanings in the New Testament*, Baker Book House, 1986, p. 414].

Titus 2:4 THAT THEY MAY TEACH THE YOUNG WOMEN TO BE SOBER, TO LOVE THEIR HUSBANDS, TO LOVE THEIR CHILDREN—" Significantly, the elders were not entrusted with the training of young married women, a function that pertained to the godly older women in the congregation. There are seven qualities to be instilled in the younger women, two mentioned in this verse, five in the next. They are: (1) husband-lovers, (2) children-lovers, (3) sober-minded, (4) chaste, (5) workers at home, (6) kind, and (7) in subjection to their own husbands. At first glance it seems hardly necessary to speak of training one to love spouse or children; but as Ward noted: 'Love does not always flow out of a person, even a wife and mother, as from a mountain spring. Love in the family requires thoughtfulness, and the mother has to work at it. Paul recognized this, and the older could inspire the younger'" [Burton Coffman].

Titus 2:5 TO BE DISCREET, CHASTE, KEEPERS AT HOME, GOOD, OBEDIENT TO THEIR OWN HUSBANDS, THAT THE WORD OF GOD BE NOT BLASPHEMED—"The significance of this goes back to Titus 1.11. The false teachers are upsetting whole families. If she is not a worker at home, then who is going to protect and maintain the interests of the home? The women have a most important work to do. There is nothing outside the home that could possibly be more important (especially in view of the assault on the home today!). If children do not have that security and loving environment that is so vital at home, then they will allow others (often peers) to be the main influence in their lives. This passage is not very popular in the church today. There are many latch-key kids whose lives are conducted by baby-sitters, or just the teachers at school. Would it be wrong for a woman to work at all outside the home? No, this does not exclude other work (cf., Proverbs 31). The woman at home cooks, cleans, trains the kids, and helps her husband. She definitely has **work** to do at home as Paul mentions. Her job may be judged by society (i.e., 'women's lib') as being inferior. But no Bible-studying woman has ever come to that conclusion. She sees clearly in God's Word that she pleases her Maker when she willingly and cheerfully takes on these various responsibilities in the home. She will be rewarded for her sacrificial labor of love" [Denny Petrillo, *Commentary on 1, 2 Timothy & Titus*, Quality Publications, 1998, pp.177-178].

|||| Some preachers wander off into opinions here and the result is that their teaching on this verse makes certain women who are KEEPERS AT HOME and also are employed outside of the home feel guilty. Surely that is not the intention of these teachers, but I know it has happened. It is possible for both to be done and done well. In this case, the husband is not beyond helping the wife to accomplish the things in the home that need doing. The wife would know how best the husband could help and there ought to be a cooperative effort in such endeavor! ||||

OBEDIENT TO THEIR OWN HUSBANDS—“The young women were to be trained to be ‘in subjection’ (from *hupotasso*, but with a present, middle format) to their husbands. The word literally means to ‘arrange under,’ and the present tense indicates a way of life, while the middle voice underscores the initiative the godly wife must exercise in conforming to this divine echelon of domestic authority. The admonition is no license for dictator husbands, bullies, or such like. It does, however, reveal the sweet disposition that the Christian woman must have, namely the recognition that her husband is the head of their home (Eph 5.22ff; also see notes on 1 Tim 5.14b). It is perhaps a commentary on our time that many brides now are requesting that the term OBEY be removed from their wedding-ceremony vows” [Wayne Jackson, *Before I Die: Paul’s Letters to Timothy and Titus*, 2007, Christian Courier Publications, p. 339].

Titus 2:6 **YOUNG MEN LIKEWISE EXHORT TO BE SOBER MINDED**—“They, too, need to know some things: specifically, they are to be sensible or sober-minded (SOPHRONEO). This is the word that Paul has used a number of times already. All on the island of Crete need some encouragement in this area. The people are just not thinking straight” [Denny Petrillo, p. 178].

Titus 2:7 **IN ALL THINGS SHEWING THYSELF A PATTERN OF GOOD WORKS: IN DOCTRINE SHEWING UNCORRUPTNESS, GRAVITY, SINCERITY**—“The word PATTERN is from τυπος. The word is used also in these verses: Hebrews 8.5; Acts 7.44; Rom 5.14; 1 Cor 10.6; 1 Th 1.7; 2 Th 3.9; 1 Tim 4.12; 1 Pt 5.3. Titus was show uncorruptness (αφθορῖα) in doctrine. To be uncorrupt is to be free from taint; pure; uncorrupted. This statement requires all who would preach or teach the gospel to present the gospel message in its pure state, without any admixture of human philosophy or false teaching” [Bob Winton, p. 256]. |||| **GRAVITY**—“σεμνότης, ἥτις ἔστι behavior which is befitting, implying a measure of dignity leading to respect—‘propriety, befitting behavior.’ διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι ‘that we may live in entire godliness and propriety’ 1 Tm 2:2. In some languages ‘propriety’ is best expressed as ‘to act in the right way’ or ‘to act as one ought” [Louw Nida]. |||| **SINCERITY**—Several versions translate this word as: DIGNITY.

Titus 2:8 **SOUND SPEECH, THAT CANNOT BE CONDEMNED; THAT HE THAT IS OF THE CONTRARY PART MAY BE ASHAMED, HAVING NO EVIL THING TO SAY OF YOU**—“Uncondemned speech may have reference to public proclamation, but is likely a more generic term referring to his whole manner of speech. In exhibiting this pattern of conduct in his speech, the adversaries would be put to shame as they tried to find fault. Pure lives of believers will put to shame opposition to the Lord” [H.D. Simmons, in *Studies in 1-2 Timothy and Titus*, 2001 Annual Denton Lectures, Edited by Dub McClish, p. 356].

Titus 2:9-10 **EXHORT SERVANTS TO BE OBEDIENT UNTO THEIR OWN MASTERS, AND TO PLEASE THEM WELL IN ALL THINGS; NOT ANSWERING AGAIN, NOT PURLOINING, BUT SHEWING ALL GOOD FIDELITY; THAT THEY MAY ADORN THE DOCTRINE OF GOD OUR SAVIOUR IN ALL THINGS**—“Well-pleasing in all things ... ‘It is probable here that Paul was thinking of Christian slaves with Christian masters.’ As Lipscomb said, ‘It is obvious that “all things” is here limited to things not contrary to God’s law.’ **Gainsaying** ... means ‘talking back,’ with a view to thwarting, or criticizing, the master’s will.

Purloining... 'The particular form of theft implied is the abstraction or retention for one's self of a part of something entrusted to one's care.' Luke used the same word with reference to Ananias and Sapphira in Acts 5:2-3. **That they may adorn the doctrine of God...** The lot of a Christian slave was as nearly intolerable as possible. Without anything except the bare necessities for existence, slaves toiled continually without pay, without vacation, often even without any appreciation on the part of their masters. They had no legal, or natural rights of any kind. When they became ill they were allowed to die, unless the master thought it profitable to have them cured. Cruel and unjust punishments were often endured by them. Yet, even in such a condition, Paul speaks of their 'adorning' the doctrine of God. The service of a slave was elevated to a higher plane. All that he did, he did it 'as unto the Lord,' and he would in no wise lose his reward" [Burton Coffman].

Titus 2:11 FOR THE GRACE OF GOD THAT BRINGETH SALVATION HATH APPEARED TO ALL MEN—"...the grace of God has appeared—God's favor, although it was unmerited, is now present. God's grace has not appeared because of man's works for man's works do not bring about God's grace (Titus 3.5: Eph 2.8ff: Rom 11.6). God's grace is here only because of His tremendous love for mankind. When one rejects God's offer of salvation, and does not want to conform to the image of His son (Rom 8.29ff), and refuses to present his body as an instrument of righteousness (Rom 6.12-13) he has forfeited his right to God's grace (Heb 12.15). The Christian's conduct forms itself in accordance with the doctrine of God, and as a result, God's grace has appeared. **...appeared** in the Greek is the aorist tense of EPIPHAINO. By using the aorist, Paul probably has reference to the incarnation of Christ. Jesus came and brought grace to man. When He came, grace also came (John 1.14, 16-17). **...bringing salvation to all men** God's grace has made an offer to all men—an offer for salvation. It has not been qualified. God's grace was intended for all who would accept the gift. This shows that a person does not have to be without God's grace. One cannot say, like the Calvinist, that some are totally depraved. If some are totally depraved, then God's grace cannot reach all men. In addition, it is taught by some today that God requires nothing more than an open-armed acceptance of His grace. Man, having received that grace, need not worry about the direction his life takes, because he has received grace, and once grace has been received one cannot lose it. Notice, however, that grace has appeared and that it is instructing us. The Greek word here is PAIDEUOUSAI. This has the idea of a parent working with, teaching, and disciplining a child so that he will do what is right. So if we do not act the way grace teaches us, then we cannot claim grace as our teacher, and we cannot claim it as our source of salvation" [Denny Petrillo, p. 181].

Titus 2:12 TEACHING US THAT, DENYING UNGODLINESS AND WORLDLY LUSTS, WE SHOULD LIVE SOBERLY, RIGHTEOUSLY, AND GODLY, IN THIS PRESENT WORLD—" It is the grace of God (through the gospel) which instructs men regarding those conditions which must be fulfilled by men in order to partake of that grace; and rejection of the instructions is equivalent to the rejection of the grace. Both positively and negatively the conditions are plainly laid out. **Denying ungodliness...** This refers to the denial in one's life of irreligion. Salvation is promised to the religious persons who seek and find the true way of the Lord. The person who boasts that "I am not religious" has already forfeited the grace of God as it pertains to him. Such persons have "fallen short of it" (Hebrews 12:15). **And worldly lusts ...** The sins of the flesh must be renounced. Even an apostle "buffeted his body" to bring it under subjection to the will of Christ. This is "where the rubber meets the road." All of the evils that perplex humanity in very large

part are due to the unbridled seeking on the part of unregenerated men to fulfill the lustful appetites of their bodies. The true doctrine of Christ confronts the problems squarely, enabling the Christian, with divine help, to overcome. There can never be any hope for any such thing as peace and tranquility upon this earth as long as human lusts are unsubdued. **Soberly... righteously..., godly...** As Barackman said, 'Guthrie suggested that "soberly, righteously, and godly" might be taken to mean the right kind of action toward ourselves, toward our neighbors, and toward God'" [Burton Coffman].

Titus 2:13 LOOKING FOR THAT BLESSED HOPE, AND THE GLORIOUS APPEARING OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST—"GLORIOUS contains the idea of brightness, radiance, the natural splendor of God. The terms GOD and SAVIOR are significant because of their singular reference to Jesus. The grammar of the verse (only one article before both terms) illuminates this fact. This verse is one of the many in the Bible that ascribes Deity to Jesus. He partakes of the very nature of God. The differences in the three persons of the Godhead are not in the degree to which they are Divine. Most commentators, ancient and modern, explain that both epithets refer to Jesus. In the common usage of the day, the compound meant one Deity, not two" [H.D. Simmons, p. 366].

Titus 2:14 WHO GAVE HIMSELF FOR US, THAT HE MIGHT REDEEM US FROM ALL INIQUITY, AND PURIFY UNTO HIMSELF A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS—"Peculiar There is perhaps no word in the KJV that is more misleading today than the term 'peculiar.' That English term now means 'odd' or 'eccentric.' The Greek word has nothing to do with such a caricature of Christianity. The word *periousios* simply means 'one's own, of one's own possession' (A-S). Cremer notes that the term signifies 'more than a mere possession;' it is rather 'a treasure.' 'Accordingly *periousios* is what constitutes a costly possession, a specially chosen good, that which is a costly possession' (p. 242). Arndt and Gingrich suggest that the real meaning is 'chosen.' They note that a married man is called *periousios*, 'the chosen one.' Preisker writes: 'By Jesus' work of redemption God has created for Himself a people which is for Him a costly possession' (TDNT, 6:58). He also quotes Debrunner as saying that *periousios* is 'the people which constitutes the crown jewel of God' (p. 57). ... The best advertising of holiness of life is not done by those who dress, act, or talk in a 'peculiar' way. It is done by those who are Christ-like in their attitudes and who are 'zealous of good works.' One can be so absorbed—if not actually obsessed—with being 'peculiar' that he fails to emphasize as he should the last phrase of this verse. If he were as zealous about doing kind deeds to others as he was about trying to prove that he was 'different' from them, he might win many more people to the Lord" [Ralph Earle, p. 414].

Titus 2:15 THESE THINGS SPEAK, AND EXHORT, AND REBUKE WITH ALL AUTHORITY. LET NO MAN DESPISE THEE—"Speak... exhort..., reprove... 'These verbs are in the present imperative, meaning 'keep on doing it.' They also have the meaning that Paul considered Titus to be already doing the things commanded. **All authority ...** 'This word, found only in the Pauline epistles, has always the sense of a divine commandment? It is because of the heavenly origin of his message that Titus was admonished to "let no man despise thee.'" The gospel preacher does not need to feel inferior to any man, because his message is from God" [Burton Coffman].

V. Lessons & Applications.

Titus 2:3-6 THE AGED WOMEN LIKEWISE, THAT THEY BE IN BEHAVIOUR AS BECOMETH HOLINESS, NOT FALSE ACCUSERS, NOT GIVEN TO MUCH WINE, TEACHERS OF GOOD THINGS; (4) THAT THEY MAY TEACH THE YOUNG

WOMEN TO BE SOBER, TO LOVE THEIR HUSBANDS, TO LOVE THEIR CHILDREN, (5) TO BE DISCREET, CHASTE, KEEPERS AT HOME, GOOD, OBEDIENT TO THEIR OWN HUSBANDS, THAT THE WORD OF GOD BE NOT BLASPHEMED. (6) YOUNG MEN LIKEWISE EXHORT TO BE SOBER MINDED. “It will be noted that this passage, with reference to the activities of aged women, sets forth: (1) their qualifications, (a) reverent in demeanor; (b) not slanderers; (c) not enslaved to wine; (d) teachers of that which is good. (2) Their obligations, (a) train young women; (b) see to it that the word of God is not blasphemed. This passage, beyond all doubt, provides for class teaching, in that it (1) designates those who are to do the teaching; (2) points out the subject matter to be taught; (3) and names those who are to be taught. It is impossible to set forth the procedure to follow in obeying the injunctions of this passage without describing a ladies’ Bible class in so doing! Here is a fruitful field for activity on the part of aged and experienced women in the church” [Guy N. Woods, *Teacher’s Annual Lesson Commentary*, 1946, pp. 346-47].

Titus 2:11 FOR THE GRACE OF GOD THAT BRINGETH SALVATION HATH APPEARED TO ALL MEN. “All informed Bible students are agreed that salvation is ours by the grace of God. Paul says in Ephesians 2:8-9 **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (9) Not of works, lest any man should boast.** The practical meaning of grace is FAVOR—unmerited favor, or a benefit bestowed upon one who does not deserve it. There is nothing which the receiver can do to merit the blessing; he can only appropriate it (Rom 4.4-5). The statement that the grace of God **HATH APPEARED**, implies that it had a previous existence; and since it is the grace of God, no violence is done the Scriptures when we say that it dwelt in the heart of God from the beginning. The same original word which is here translated **APPEARED** is rendered **SHONE** in Acts 27.20. The grace of God which brings salvation appeared with the coming of Christ. Grace, as used in this text, is a comprehensive word and includes all that the divine side did to bring about our salvation. The word **SALVATION** implies a lost condition—a danger or disease; and since it is brought to **ALL MEN**, the implication is that all men are in need of it. Paul told the Galatians that ‘**the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe**’ (Gal 3.22; Rom 3.9). All men therefore are afflicted and stand in imminent and deadly peril. Salvation is offered to all (Heb 2.9; 2 Pet 3.9), but all will not accept it (John 5.40; Mt 7.13-14). Salvation must be accepted if it is to benefit the lost. It is available to all who will take it. A corked bottle of medicine will not do a sick man any good” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1958, p. 136].

Titus 2.15 ... LET NO MAN DESPISE THEE—“The idea is that the preacher is to conduct himself in such a way as to command the respect of the congregation. He is armed with the authority of God’s word, and that will make him invulnerable, provided his character and conduct are as they should be. The preacher must ‘**take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee**’ (1 Tim 4.16). The preacher, however, is not the only one who has responsibility in this respect; those who are taught are also under great obligation. If it is his duty to teach, it is their duty to hear and consider that which is said. The original word for **DESPISE** literally means to THINK AROUND, OR ABOVE; and that is exactly what some people do when they are not sincerely seeking the will of God, so that they can please him. But when the preacher is what he should be, and when he obeys the injunction, ‘**These things speak and exhort and reprove with all authority,**’ he will have the respect of those who want to please God. And, conversely, when people are sincerely seeking to know and do the will

of God, they will have the proper attitude toward those who are trying to teach his word”
[Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1958, p. 131].

VI. Questions.

True or False

- 01. ____ If men are saved by GRACE ONLY, then verse 11 teaches universal salvation.
- 02. ____ Titus, given authority to REBUKE by an apostle, should not be despised.
- 03. ____ Titus was charged to speak a certain kind of doctrine.
- 04. ____ Paul listed more specific instruction applicable to young men than to young women.
- 05. ____ Servants are to be warned not to answer again.

I Found it in Verse(s)

- 06. ____ It is possible for Christians to make attractive the doctrine of Christ.
- 07. ____ Two verses that mention GOOD WORKS.
- 08. ____ A word describing HOPE.
- 09. ____ Aged men need patience.
- 10. ____ Keepers at home.

Short Answer

- 11. How should we live in this present world:

- 12. The favorable result of redemption is this kind of people:

- 13. Older should teach younger women this kind of thing:

- 14. The number of things listed to be taught to young women is:

- 15. It is good if this kind of thing cannot be said of you.

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Titus 1 Questions... **01**—True (15); **02**—False (1); **03**—True (4); **04**—True (9); **05**—True (11); **06**—16; **07**—2; **08**—7; **09**—8; **10**—12; **11**—Jewish fables and commandments of men (14); **12**—Through preaching (3); **13**—To set in order things that are wanting and ordain elders in every city (5); **14**—Unruly and vain talkers and deceivers (10); **15**—That they may be sound in the faith (13).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

M L M L B E C O M E F T A Y
 E S O M U C H U S B A N D S
 W G O O D F A L S E I H R I
 O I S O B E R L A H T B F X
 R V S H E W I N G A H E A P
 K E X H O R T V E V I C C A
 S N U Y D A Y V D I N O C T
 O W R O O P D L S O G M U I
 U O L U C P X P P U U E S E
 N M O N T E M P E R A T E N
 D E V G R A V E A C D H R C
 Y N E S I R L I K E W I S E
 H O L I N E S S A V I O U R
 O O O B E D I E N T E A C H
 S B V K U N T M W O R L D B

ACCUSERS	AGED	APPEARED	BECOME	BECOMETH
BEHAVIOUR	CHARITY	DOCTRINE	EXHORT	FAITH
FALSE	GIVEN	GOOD	GRAVE	HOLINESS
HUSBANDS	LIKELIKE	LOVE	MUCH	OBEDIENT
PATIENCE	SAVIOUR	SHEWING	SOBER	SOUND
SPEAK	TEACH	TEMPERATE	THING	WOMEN
WORKS	WORLD	YOUNG		

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...