

9/9/01

## Titus 2

The order for church life has been declared in chapter one as Paul left Titus in Crete to set things in order and to ordain elders in every city.

The second chapter of Titus gives to us the order for home life since every person excepting Jesus learns in the church how to live the Christian life beginning with the nucleus of society the home, comprised of husband, wife and children.

The third and final chapter will provide us with the order for social life which should be carry-over from the family, respecting and honoring the ruling authorities and doing all for the good of mankind.

Now Paul having identified the false teachers and their conduct in chapter one now gives the contrast and shows what sound doctrine produces. Tit.1:10-16

### 2:1-10 The instructions to live out Christian Character.

**2:1** The priority is Titus as the overseer.

- 1) The word “But” reveals a contrast to the false teachers who teach false doctrine. Tit. 1:10-16

- 2) Titus was to speak the things that were proper.
  - a) To speak in a controlled environment is one thing, to speak in the midst of opposition is another.
  - b) The word proper “prepo” meant originally to stand out, be conspicuous with a sense of being fitting and appropriate.
- 3) The responsibility of Titus was not merely to speak proper things but those that alien with sound “hugiaino” doctrine, health, we get our word hygiene from it. 1Tim. 1:10; 6:3; 2Tim. 1:13; 4:3; Tit. 1:9, 13; 2:1,2
  - a) Doctrine is what will get people in line with proper living and practice. Tit. 2:1, 7, 10
  - b) Take note that only through the Word of God can there be order in the church, home and society.
  - c) And they continued in the apostles' doctrine... Acts 2:42
  - d) Paul and Barnabas taught at Antioch for one year. Acts 11:26
  - e) Be diligent to present yourself approved to god, a worker who does not need to be ashamed, rightly dividing the word of truth. 2Tim. 2:15

**2:2-6** *The proper conduct of the men and women.*

**2:2** Titus is to teach the older men to be examples.

- 1) The internal character is to be the result of sound doctrine is mentioned first.
  - a) They, the “presbytas” men of age were to be sober “nephaleos” means literally to not be over indulgent in wine but in a figurative way it means is to be clear headed, this is the meaning.
  - b) They were to be reverent “semnos” which means serious minded, respectful, honorable in character.
  - c) They were temperate “sephron” means to be self-controlled, discrete as to one’s desires and impulses, not silly or frivolous.
    - \* This virtue and it’s cognate forms is required of all five groups of people.
- 2) The external conduct as evidence of the internal character is to follow.
  - \* All three have the definite article a subjective personal experience.
  - a) They were to be sound in faith referring to their own subjective personal confidence in the Lord as the

result of the objective truths of sound doctrine.

- b) They were to sound is love “agape” produced by the Holy Spirit that is shed abroad in their hearts. Rom. 5:5
- c) They were to be patience “hupomone” means to be steadfastness, constancy, bearing under with endurance.
  - \* In the New Testament is describes the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings.

**2:3-5** Titus is to teach the older women to be examples.

- 1) The internal character is once again mentioned first.
  - a) The phrase “likewise” infers that older women are to do all mentioned to the older men in godliness.
    - \* This was a new and shocking practice of teaching women the word of God!
  - b) Paul sums it all up by declaring they were to be reverent in behavior “kataktemati” refers to their fitting conduct by a outward demeanor of holiness and attitude towards others.
- 2) The external conduct follow like the elder men.

- a) The negative come first, they were not to be slanderers “diabolos” false accusers spreading rumors, literally she devils. Ja. 3
- b) They were not to be given to much wine, once who is in bondage to drinking, a drunkard.  
\* This would only increase the slander and hinder the gospel!
- c) The positive follows, they were to be teachers of good things “kalodidaskalos”, those things that by nature were excellent and would enhance life.  
\* This is something that is an asset to any ministry, core of mature godly men and women to disciple others.

**2:4-5** Titus is to teach the older women to instruct the young women.

**2:4** *In their family relations.*

- 1) They were to admonish “sophronizo” the young women, which means to teach them to be sober or restoring them to their senses.
  - a) This is the purpose and goal of verse three.
  - b) This is wisdom to allow older women to deal with younger single and

married women, it prevents trouble and suspicion to the ministry.

- c) This is lacking in our society today but more shocking often in the Christian home due to the working woman.
- 2) They were to teach them to love “philandros” their husbands, literally a man lover, her husband being affectionate and caring.
- 3) They were to teach them to love “philoteknos” their children, literally children lovers, their own.

**2:5** In their outward conduct.

- 1) They were to teach them to be discreet “sophro” serious, earnest and prudent.
- 2) They were to teach them to be chaste “hagnos” in other words sexually pure in body and mind faithful to their husbands.
- 3) They were to teach them to be home-makers “oikourgous” a domestic housewife, a keeper at home or stayers at home as used in the Classical. Greek.  
\* The false teachers were overturning household. Tit. 1:11
- 4) They were to teach them to be good “agathos” meaning kind and benevolent, with the idea of being useful or beneficial.
- 5) They were to teach them to be obedient “hupatasso” to own husbands, which

means to line up under, it is a military term. Eph. 5:22-24

- 6) The purpose for the elder women teaching all these things to the younger women is that the word of God be not reproached!

\* Nathan told David, he had caused the enemy to blaspheme God!

**2:6** Titus was to teach the young men.

- 1) He was to do “likewise” the young men are to be taught as the young women.
- 2) He was to teach and exhorted to be sober minded “sophroneo” to be under self-control, for young men tend to be unrestrained in their conduct.

**2:7-8** *The conduct of Titus was to be the visible example.*

**2:7** Titus was to be a model example.

- 1) In all things he was to be a pattern of good works.
  - a) The word pattern “tupos” means to strike a blow and leave an impression or figure of a die. 1Cor. 4:16; 11:1 imitators
  - b) Titus was to be a model of a Christian who brought forth good works, those things of excellent character.
- 2) The specifics are four.

- a) In doctrine showing integrity, what is taught is lived out.
- b) In reverence, serious honor.
- c) In incorruptibility, not being able to be compromised.

**2:8** Titus was to expose the false teachers by his example.

- 1) In sound speech that can not be condemned, well thought out and healthy.
 

\* All of this was lacking in the false teachers. Tit. 1:10-16

  - a) Paul says minister grace unto the hearer. Eph. 4:29
  - b) Peter says we are to have speech seasoned with salt, always with grace. Col. 4:
- 2) The purpose for such conduct is that an opponent may be ashamed, having nothing evil to say of you.
  - a) This is one way Titus would silence the false teachers. Tit. 1:11
  - b) Peter says the same thing. 1Pet. 3:15-16

**2:9-10** *Titus was to teach the servants to be an example of a believer, today employees.*

**2:9** The servants attitude toward their masters.

- 1) He was to exhort bondservants to be obedient to their masters.
  - \* The positive is first.
  - a) Once again the word obedient is “hupotasso” like that of young women to their husbands. Vs. 5
  - b) It means to line up under in military rank.
  - c) The reason is to be well pleasing in all things, to gratify, meet approval, in all things in their service to their masters. Col. 3:22-25; Eph. 6:5-8; 1Tim. 6:1-2; 1Pet. 2:18-25
  - d) He was to exhort bondservants not to answer back, contradicting their words of their faith.

**2:10** The servants actions towards their masters.

- 1) He was to exhort bondservants to insure that their conduct was in line with their doctrine.
  - \* The negative is second.
  - a) He was to exhort bondservants not pilfering, meaning to steal from the masters.
  - b) Instead they were to show good fidelity, trustworthiness and honesty.
- 2) The purpose of such instruction and obedience was that they might adorn the doctrine of God in all things.

- a) The word adorn means to bring things out of order into order, we get our word cosmetic from it.
- b) The doctrine is connected to a person, our God and Savior opposed to Ceasar worship.

**2:11-15** **The reason for our order and content according to the doctrine of God is grace.**

**2:11** The source that make godliness possible is grace.

- \* This is the theology as the foundation of “sound doctrine” the practical life of godliness. vs. 1-10
- 1) The grace that brings salvation.
  - a) Grace as we know is unmeritted favor. Eph. 2:8-9
  - b) It is void of any human effort to produce salvation but merely receives it.
- 2) This salvation has appeared to all.
  - a) The phrase has appeared “epephane” means to become visible and is in the aorist tense which points to one definite act.
    - \* Used of the birth of Christ and the visibility of the sun and stars. Lk. 1:79; Acts 27:20

- b) The act was fulfilled in the entire life of Jesus, His birth at the incarnation, His life, death and resurrection. Jn. 1:14; Phil. 2; Tit. 3:4; Heb. 1:1-2
- c) Salvation in the person of Christ does not automatically mean that all men will be saved.

**2:12** The message of godliness by Jesus through grace is clear.

- 1) The phrase “teaching us” refers to a pedagogue, to train a child and guide a young boy in the right way, including discipline.
  - a) Grace is personified as a person teaching the believer.
  - b) The Holy Spirit teaches us this by the Word in this present age of grace.
  - c) The Holy Spirit enables us to be doers of these things.
- 2) The particulars are from the negative to the positive.
  - a) Teaching us to deny ungodliness and worldly lust, tuning away from irreverence and our sinful passions of the old man.
  - b) That we should live soberly, righteously and godly in the present age, being clear-headed due to the self-control by the Holy Spirit and living right towards our fellowman

and pleasing God, not yielding to this fallen world system. 2Cor. 4:4; Gal. 1:4; Eph. 6:10-12

**2:13** The hope of the believer by God’s grace.

- 1) We live in such a manner because we are looking for the blessed hope, the promise of Jesus that He would return for His people. Jn. 14:1-3; Rom. 8:18-25; Phil. 3:20-21
- 2) We are looking for a literal appearing of Jesus first in the air, then as we return with Him to set up the Kingdom.
  - a) The word appearing “epiphaneian” means made visible.
  - b) The Greek connect both together, He will be the long awaited hope to see Him in glory, implying a present glory even now as we wait.
- 3) It is called the glorious appearing of our great God and Savior Jesus Christ.
  - a) The Greek grammar make has one definite article, ascribing deity to Jesus calling Him God.
    - \* There are those who take this to mean both Father, the Son, which still ascribes deity to Jesus.
  - b) No where in the scriptures does it say God the Father will appear, only Christ (our incentive. 1Jn. 3:3

**2:14** The sacrifice of Christ for us to receive grace.

- 1) Who gave himself for us as the substitute in our place on the cross. 2Cor. 5:21
- 2) That He might redeemed us from every lawless deed.
  - a) Literally to release on receipt of a ransom, from all iniquity.
  - b) The word redeem “lutrosetai” means to release us by a ransom. 1Tim. 2:6
    - 1)) By the precious blood of Jesus Christ. 1Pet. 1:19; 1Jn. 1:7
    - 2)) He purchased the church with his own blood. Acts 20:28
- 3) And purify for Himself His own special people.
  - a) A people of his possession, we are his people, the temple of God. etc.
  - b) The community of God’s redeemed.
- 4) Zealous of good works.
  - a) The affects of grace on a sinful life is to transform it to be an instrument of zeal and enthusiasm for good works. Tit. 3:8
  - b) Paul say we are God’s poem “poiema” to the world by these works. Eph. 2:10

**2:15** The grace of god is to be proclaimed.

- \* Paul tells Titus to do three imperative things based on what he has stated.

- 1) Speak, proclaim all I have said continuously being present imperative.  
\* Speak is the same word as in verse one.
- 2) Exhort, encourage the believer to conform to these virtues and godliness.
- 3) Rebuke, bringing to conviction those who disobey in these things.
- 4) The manner in which this is to be done is with all authority, it is a Divine command not merely suggestions
  - a) Jesus said, “All power is given to Me in heaven and earth....Matt. 28:18-20
  - b) All scripture inspired. 2Tim. 3:16-17
- 5) Let no man despise you! 1Tim. 4:12-13  
\* Solid teaching will produce order in the church life and order in the home that will benefit society, whether it recognizes it or not!