

## Titus Chapter 2

### Pastor Mike Wells Study Notes

**Titus Chapter 2 Overview:** Paul urges Titus to teach both older men and women to be an example to the younger generation. The chapter ends with a strong emphasis on Bible doctrine.

#### **Titus 2 : 1 - *But thou speak thou the things which become sound doctrine.***

- Paul commands Titus to only speak and preach sound doctrine.
- It must have been already a problem in the early church for man to speak his opinion or his believe or his feelings.
- Paul reminds Titus that a true Preacher preaches Sound Doctrine from the bible and not opinions or manmade beliefs.

#### **Titus 2 : 2 - *That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.***

- Paul tells Titus six virtues godly, mature men should possess.
- The word translated as **aged men** (*presbutes*) simply is '*senior men.*'
- Maturity carries with it the responsibility of being a good example for the next generation.
- The first virtue was to be **sober**.
- Though the English word '**sober**' is used to translate a number of Greek words, here the word translated (*nephaleos*) actually means '*abstinence of alcohol.*'
- The second virtue for senior men were to be **grave**.
- The word translated as such (*semnos*) has the simple thought of being honorable in all dealings. The word also is translated as '*honest.*'
- The third virtue is that aged men are to be **temperate**.
- The word translated as such (*sophron*) has the sense of a '*disciplined mind.*'
- The forth virtue for aged men is to be **sound in faith**.
- The thought is of being strong in faith, trusting God for your needs.
- The fifth virtue is Christian men are to be sound in **charity**.
- The word so translated of course is (*agape*), which is love.
- Finally, the sixth virtue for Christian men are to be sound in **patience**.
- The word translated (*hupomone*) means '*endurance*' or '*perseverance.*'
- The thought is to just keep on keeping on for Christ.

#### **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. The Apostle then addressed aged women.***

- The word **aged women** translated (*presbutis*) is the feminine of that noted in verse 2 (*presbutes*).
- This refers to Christian women who by age are mature
- The word for holiness used here is (*hieroprepes*) which means '*godliness.*'
- Mature Christian women ought to exemplify godliness in their day-to- day living.
- They are not to be **false accusers**.

- The word translated as false accusers (*diabolos*) is the common word for the devil.
- It has the basic sense of ‘slander’ or ‘gossip’
- Christian women are also to be **not given to much wine**.
- The phrase translated as such (*dedoulômenas*) has the idea of avoiding alcohol altogether.
- Next, they are to be **teachers of good things**.
- The mature, Christian woman ought not only set a good example, but in fact teach what is good.

**Titus 2 : 4-5 - *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.***

- Mature Christian women ought to teach young women to be **sober**.
- The word used here (*sophronizo*) has the sense of a ‘*disciplined mind and life.*’
- Young women are to be taught **to love their husbands**.
- The word used (*philandros*) is based from (*phileo*) which means a ‘*close friendship.*’
- Young Christian women are also to be taught **to love their children**.
- Again, the word used (*philoteknos*) is based upon *phileo* which conveys the idea of being a friend to her children.
- Younger Christian women are also to be taught to be **discreet**.
- Once again, the word used (*sophon*) has the idea of being ‘*disciplined.*’
- Paul then mentions how younger Christian women are to be taught to be **chaste**.
- The word thus translated (*hagnos*) has the sense of ‘*moral purity and modesty.*’
- Next on the list is **keepers at home**.
- The word used (*oikouros*) refers to the Christian woman’s primary responsibility for oversight of the home.
- Finally, the younger women ought to be “*obedient to their own husbands.*”
- The word translated as **obedient** (*hupotasso*) has the basic idea of being ‘*submissive.*’
- A submissive wife will in fact be obedient to her husband.
- This is all so “*that the word of God be not blasphemed.*”
- Christian women who will not live their lives according to God’s commands run the risk of causing their testimony of Christ to be slandered.

**Titus 2 : 6 - *Young men likewise exhort to be sober minded.***

- Paul now turns his attention to the young men.
- They are also to be **sober minded**.
- Again the word translated (*sophroneo*) means disciplined of mind and life.

**Titus 2 : 7 - *In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.***

- Paul now returns his comments directly to Titus.
- He tells him to in all things show thyself “*a pattern of good works.*”
- The thought is that his entire life ought to be an example of what a Christian should be.
- In his ministry, this specifically should be by “*doctrine shewing uncorruptness.*”

- The word translated as **uncorruptness** (*adiaphthoria*) also has the sense of ‘**soundness**’ or ‘**integrity**.’
- We are ordered of God to have soundness of teaching directly from God’s Word.
- The teaching of the Word of God also is to be with **gravity**.
- The word **gravity** translated (*semnotes*) implies reverence, respect, dignity, majesty, and sanctity.
- The teaching of God’s Word also needs to be done with **sincerity**.
- In other words, honest and upright.

**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.***

- Biblical teaching ought to be with ***Sound speech that cannot be condemned***
- The word translated as **sound** (*hugies*) has the sense of teaching which does not deviate from the truth.
- In the previous verse, Paul dealt with the *manner* of teaching.
- Here, he touches upon the *content* of teaching.
- Such carefulness is crucial in order ***that he that is of the contrary part may be ashamed, having no evil thing to say of you.***
- Paul told Titus to be so careful so the adversaries of the gospel will not have ammunition to use against God’s work.

**Titus 2 : 9 - *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again.***

- Paul now turns to the servant/master relationship.
- Servants are also urged to be obedient and pleasing to their masters.
- In more contemporary terms, Christians are urged to be a good testimony to their employers by being obedient with a good attitude.
- The phrase “***not answering again***” has the thought of not talking back or criticizing.

**Titus 2 : 10 - *Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.***

- Servants are also warned to be not **purloining**.
- The word translated (*nosphizomai*) has the idea of not ‘**embezzling**,’ in this case from an employer.
- Instead, servants (employees) are told to show “***all good fidelity.***”
- The thought is to be trustworthy and loyal.
- This is in order “***that they may adorn the doctrine of God our Saviour in all things.***”
- Proper behavior becomes a good testimony of our Saviour.
- Notice again that the Saviour is spoken of as Deity (Jesus is God).

**Titus 2 : 11 - *For the grace of God that bringeth salvation hath appeared to all men.***

- Paul shifts to a major doctrinal truth.
- The word translated **hath appeared** (*epiphaino*) means to ‘**become clearly known**.’
- The thought is, ‘For the grace of God that bringeth salvation *has been made clearly known* to **all** men.’

- God's grace that leads to salvation is not restricted to just a select few or chosen few.
- It is universal. All means All!!!
- Therefore it cannot be 'irresistible' for many do not respond thereto. (See 2 Peter 3:9)

**Titus 2 : 12 - *Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.***

- Notice that the grace of God is *teaching us*.
- The word translated as **teaching** (*paideuo*) means 'training' or 'chastising,' as in spanking a child.
- I am so glad that God takes me to the woodshed when I do wrong!!
- He chastens every child He loves!!
- When I get Chastened by God it just proves that I am saved and I am a child of the King!!
- Grace does not mean 'I can do anything I wish.'
- Grace is not a standard less, do-your-own-thing philosophy.
- Grace has indeed freed us from the bondage of the law, but it has not turned us loose to ungodliness and unrighteousness.
- In fact Paul says that the grace of God teaches us to deny "*ungodliness and worldly lusts*."
- God's grace is the teaches us that "*we should live soberly, righteously, and godly, in this present world*."
- God's grace also teaches us to live a disciplined, righteous, godly life full of self discipline (**sober**).

**Titus 2 : 13 - *Looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ.***

- In addition it is the grace of God that brings salvation!.
- It also teaches us (trains us) to be looking for the blessed hope and glorious appearing of Jesus Christ!!
- The return of Jesus is our blessed hope.
- It surely will be glorious when it happens.
- Notice again that our Savior, Jesus Christ, clearly is "*the great God*."
- Again, the Deity of Christ is unquestionably presented.

**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.***

- Referring to our Lord and Savior, Paul notes, "*Who gave Himself for us*"
- Notice the clear love of Jesus Christ in that He "*gave himself for us*."
- So that "*he might redeem us from all iniquity*."
- The word translated as **iniquity** (*anomia*) literally means 'lawlessness' or rebellion.
- In other words, we have been redeemed from SIN.
- We have been redeemed from the bondage of sin, so that we might no longer live in sin.
- Our Lord gave Himself for us in order that He might "*purify unto himself a peculiar people*."
- The word translated as **peculiar** (*periousios*) has the essential sense of 'unique.'
- We are peculiar - unique.

- Since we have been made a special unique people of God we should be “*zealous of good works.*”
- **We have been saved to serve.**
- The word translated as **zealous** (*zelotes*) has the sense of ‘**burning with zeal,**’ like a pot boiling over.
- We as saved, born again Christians should be burning with zeal, boiling over with good works.
- Jesus Christ gave Himself for us, so that we would do great works for Him.
- We are not saved by good works, but we have been created unto good works which God hath before ordained that we should walk in them (Ephesians 2:10).

**Titus 2 : 15 - *These things speak, and exhort and rebuke with all authority let no man despise thee.***

- In conclusion, Paul gives Titus a four-fold command.
- ***Speak, Exhort*** (urge), ***Rebuke*** (correct) ***With all Authority*** (commandment).
- The thought parallels Paul’s instruction to Timothy to preach the word, reprove, rebuke, exhort etc. (II Timothy 4:2).
- He ends the chapter by directing Titus to **let no man despise** (criticize or condemn) **thee**.
- As a pastor, Titus carried the authority of God.
- He should preach the Word whether is was in season or out, whether the people liked it or lumped it, He was a preacher called by God and needed to preach with the Authority of Thus Sayeth the Lord from the Word of God.
- Lord knows we need more Preachers today!!