

Titus Chapter 2

“Verses 1-5

The aged men are elderly men, not necessarily those who hold the office of elder.

They are to be sober (sensible), grave (dignified), temperate (prudent and thoughtful), sound (healthy), in faith (literally “the faith”), in charity (that is, love), in patience (or perseverance).

Thus the aged men are to be examples of godliness to the younger men.

The aged women, older women, are to be in behavior (demeanor), as becometh holiness.

They must thus be teachers of good things by teaching the young women to be sober, to love their husbands, and to love their children.

The older women are to teach the younger by their example.

“Discreet” means modest and decent.

“Chaste” is sexually pure.

“Keepers at home” means workers at home, not idle.

“Obedient to their own husbands” means being submissive to their own husbands.

Sound doctrine for older men (verse 2), older women (verse 3), younger women (verses 4-5), young men (verses 6-8), and bondslaves (verses 9-10), these reflects the duty of everyone that is in the church.

Titus 2:1 "But speak thou the things which become sound doctrine:"

“Sound”:

Meaning healthy.

Paul uses this word 9 times in the pastoral epistles (5 times in Titus), always in the sense that the truth produces spiritual well-being.

“Things”

Paul mentions (in verses 2-10), pertain to truths, attitudes and actions that correspond to and are based on biblical truth.

In order, not only to please God, but also to have an effective witness to unbelievers, God’s people must know the truth that leads to spiritual health.

It is easy to see from this, that Paul is writing this letter to Titus to help him in deciding how to establish a doctrine for the churches he is starting.

Speak, here, means Titus is to speak to the people as if he were Paul and establish the church on the doctrine Paul has written to him.

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

“Aged men”:

Paul uses this term for himself (Philemon 9), when he was over 60.

It refers to those of advanced age, using a different term for the one translated “elders” in (1:5).

“Grave”:

This requirement is not limited to reverence for God, which is assumed, but it also refers to their being honorable.

They are to be sensible and spiritually healthy.

This has jumped from the leaders of the church to the conduct of the members.

It is very similar to that of the leaders.

Faith, hope, and charity are mentioned many times as being a part of the Christian's character and attitude.

This is not a passive mention of this in this verse.

The verb "be" shows that the person who is to be these things have a choice in this matter.

Older Christian men should have all of these characteristics.

Titus 2:3 "The aged women likewise, that [they be] in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things;"

“Aged women”:

Those who no longer had child-rearing responsibilities, typically around age 60 (1 Tim. 5:3-10).

“Not false accusers”:

A term used 34 times in the New Testament to describe Satan, the arch-slanderer.

“Good things”:

Those things that please God (1:16), particularly the lessons (in verses 4-5).

We see in this, that the older women are to be an example of holiness in the church, at home and in the community.

The teachers of good things can mean not only the Word of God, but could also teach by the type of holy upright life that they live before others.

They should not be heavy drinkers.

There is something special about the relationship the mother, or grandmother, has with within her family.

The standards she sets in her own life usually become the standards of the whole family.

This is the reason it is so important for her to live a holy life.

Many prominent men in God's work were taught by their mothers.

Timothy is a good Biblical example.

Titus 2:4 "That they may teach the young women to be sober, to love their husbands, to love their children,"

Man, builds a house, and woman makes the home.

Man, is the head of the house, but the mother is the heart.

Someone said once that she was the neck that turns the head.

I would not say that, but the woman seems to set the atmosphere for a happy, or a troubled home.

Generally speaking, it's the mother who insists on prayers at meals and regular attendance in church for the family.

If you did not love your husband, you would be not loving yourself, since you two are one.

Women and men have their own special roles in the family.

We would be much happier, if we would make Jesus Christ the center of our marriage, and then let Him direct us to our own special role in the family.

It is a natural thing for a woman to love her husband and her children.

Teach all of your family how to love by loving them first.

Titus 2:5 "[To be] discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

“Keepers at home”:

See 1 Timothy 5:14.

Keeping a godly home with excellence for one's husband and children is the Christian woman's non-negotiable responsibility.

“Obedient to”:

The ideas of radical feminism were an integral part of ancient Babylonian and Assyrian mythology as well as of Greek Gnosticism, which flourished throughout the Roman Empire during New Testament times and posed a constant danger to the early church.

Modern feminism is neither new nor progressive; it is age-old and regressive.

“Be not blasphemed”:

This is the purpose of godly conduct, to eliminate any reproach on Scripture.

For a person to be convinced God can save from sin, one only needs to see someone who lives a holy life.

When Christians claim to believe God's Word, but do not obey it, the Word is dishonored.

Many have mocked God and His truth because of the sinful behavior of those who claim to be Christians (Matt. 5:16; 1 Peter 2:9).

Whatever lifestyle we have, if we are Christians, we must be discreet; (self-controlled).

Jesus is coming back for a chaste virgin to be His bride.

This is speaking of the church of the Lord Jesus Christ (both male and female).

A woman is the one who makes the home from the house the husband has provided.

(Proverbs 31:10 on), describes the woman who is the wife, more precious than rubies.

It speaks of women working outside of the home when it is necessary to help her husband.

A woman and a man who are married must decide what the needs of their own family are and how to best attain that goal.

We are one, so the decision to work out or not to work out should be of mutual agreement.

Women should have great respect for their own husbands, and do whatever she can to please him, if it is morally right to do what he wishes.

She is to be his helpmeet in the truest sense of the word.

Any Christian, male or female, who does not live the things they have been taught of God, in a sense, blasphemes God, because it is as if he is saying God's Word is untrue.

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

“Young men”:

Males, 12 and older.

Titus 2:7 "In all things shewing thyself a pattern of good works: in doctrine [showing] uncorruptness, gravity, sincerity,"

“In all things”:

This rightly goes at the end of verse 6, which is qualifying your men and emphasizing the comprehensiveness of this admonition.

“Pattern”:

Titus had a special obligation to exemplify the moral and spiritual qualities about which he was to admonish others (1 Co. 4:16; 11:1; Phil. 3:17; 2 Thess. 3:8-9; 1 Tim. 4:12; Heb. 13:7).

Temptations, or lusts of the flesh, are greater for young men than for old men.

This is probably why Paul separated them out for instructions.

Paul is stressing to Titus, the importance of a strong belief in the teachings of God which will guide them into living a life that is a pattern for others to live by.

The energy of the young man is great at this point, but his work must reveal his belief in God.

His walk must match up with the faith he professes.

Good works show the world that you are living for God.

The young man must stay faithful to God to not be influenced with the sin of the world.

Paul says for Titus to get the young men involved in the work.

Let their works match their doctrines, keep them busy doing good things.

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."

“Sound speech”:

Daily conversation (Eph. 4:31; Col. 3:16-17; 4:6).

“Having no evil thing to say”:

Again (as in verse 5), the purpose of godly living is to silence the opponents of Christianity and the gospel and make the power of Christ believable.

The speech of the man reveals what is in his heart.

Pure words come from a pure heart, and there is no condemnation for that.

The doctrine of him must be sound, and his speech must reveal the doctrine.

Those who use bad language are ashamed around those who use clean wholesome language.

“Verses 9-10”

“Servants” (Greek *doulos*, “slaves”), are to be obedient unto their own masters.

The servant who does this will adorn the doctrine of God our Savior in all things.

This passage is not meant to condone slavery but to show how godliness can overcome tyranny.

The slave who did his job well was a testimony to the grace of God and the power of the gospel.

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

“Servants”:

The term applies generally to all of the employees, but direct reference is to the slave, men, women and children who, in the Roman Empire and in much of the ancient world, they were owned by their masters.

They had few, if any, civil rights and often were accorded little more dignity or care than domestic animals.

The New Testament nowhere condones or condemns the practice of slavery, but it everywhere teaches that freedom from the bondage of sin is infinitely more important than freedom from any human bondage a person may have to endure (see Rom. 6:22).

“Obedient unto ... masters ... please them well”:

Paul clearly teaches that, even in the most servile of circumstances, believers are “to be subject”, and seek to please those for whom they work.

Whether their “masters” are believers or unbelievers, fair or unfair, kind or cruel.

How much more obligated are believers to then respect and obey the employers for whom they work voluntarily!

As with wives’ obedience to their husbands (verse 5), the only exception would involve a believer’s being required to disobey God’s Word (Ephesians 6:5-9; Colossians 3:22 – 4:1; and 1 Timothy 6:1-2).

In our modern times, we would be speaking of those laborers who are working for the boss.

Even the fact that you do your job well without complaining, is a witness to the Christ that lives in you.

When you work for anyone, you should do it as unto the Lord, and then it will be done right with no complaining.

The fact that you don't complain will witness to your boss.

Who knows, you might be the servant that wins the boss to the Lord.

Titus 2:10 "Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things."

"Purloining":

This has to do with embezzling or holding back.

This is speaking of someone who is not honest with his boss.

This would be like taking the tools that belong to the boss home and just not bringing them back.

That would be a very bad witness.

You can even embezzle from your boss without taking anything material.

The fact that you do not work a full 8 hours for an 8-hour work day, is stealing from him.

That is his time.

He bought it when he hired you.

Give a full day's work for a full day's pay, and you will be witnessing for Christ in the doing.

"Adorn":

This means to put on.

If you are a good employee, you may cause your boss to put on the doctrine of God our Savior.

You may be the reason he is saved.

Paul stresses that the supreme purpose of a virtuous life is to make attractive the teaching that God saves sinners.

Verses 11-15

The salvation that appeared to all men is based on God's grace that has provided salvation universally for all mankind through the unlimited atonement of Christ.

That blessed hope and glorious appearing of the great God and our Savior Jesus Christ refers to His second coming.

The use of the definite article "the" with the first noun "God" and the connecting "and", indicates that the first and second "Savior" (nouns), are one and the same person.

Our "great God and our Savior Jesus Christ", is thus one and the same person, clearly proving the deity of Christ.

Verses 11-13

This is the heart of the letter, emphasizing that God's sovereign purpose in calling out elders. (see 1:5).

And in commanding His people to live righteously (verses 1-10), is to provide the witness that brings God's plan and purpose of salvation to fulfillment.

Paul condensed the saving plan of God into 3 realities:

- (1) Salvation from the penalty (verse 11);
- (2) The power (verse 12); and
- (3) The presence (verse 13), of sin.

Titus 2:11 "For the grace of God that bringeth salvation hath appeared to all men,"

"Grace of God":

Not simply the divine attribute of grace, but Jesus Christ Himself, grace incarnate.

God's supremely gracious gift to fallen mankind (John 1:14).

By grace are ye saved.

We do not work to get salvation.

We may however, work because we have it.

Salvation by grace is offered to all mankind.

It comes before us sometime in our life. We accept it, or reject it.

"All men":

This does not teach universal salvation.

“Mankind” (3:4), refers to humanity in general, as a category, not to every individual (2 Cor. 5:19; 2 Peter 3:9).

Jesus Christ made a sufficient sacrifice to cover every sin of every one who believes (John 3:16-18; 2 Tim. 2:5-6; 4:10; 1 John 2:2).

Paul makes clear in the opening words of this letter to Titus that salvation becomes effective only through “the faith of those chosen of God” (1:1).

Out of all humanity, only those who believe will be saved (John 1:12; 3:16; 5:24, 38, 40; 6:40; 10:9; Rom. 10:9-17).

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

“Denying ... live”:

Salvation is transforming (2 Cor. 5:17; Eph. 2:8-10), and transformation (new birth), produces a new life in which the power of sin has been broken (Rom. 6:4-14; Phil. 3:8-9; Col. 3:9-10).

The leader of the church must teach the congregation the proper way to conduct holy lives.

It is the decision of everyone to live the good life.

The teacher can tell us what is right, but it is up to us to act upon that teaching.

I have said this over and over, but to remain a Christian in the truest sense, we must crucify the flesh and the lust of the flesh, and allow the spirit to rule.

The flesh of man is the enemy of his spirit.

There is a battle taking place continually.

The spirit must win the will of man for him to be a true Christian.

It is spoken of as death of the flesh and life in the spirit.

Galatians 5:16 "[This] I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Titus 2:13 "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;"

“Blessed hope”:

A general reference to the second coming of Jesus Christ, including the resurrection (Rom. 8:22-23; 1 Cor. 15:51-58; Phil. 3:20-21; 1 Thess. 4:13-18; 1 John 3:2-3), and the reign of the saints with Christ in glory (2 Tim. 2:10).

“Glorious appearing”:

See 2 Timothy 1:10.

This will be our salvation from the presence of sin.

“God and our Savior”:

A clear reference to the deity of Jesus (2 Peter 1:1).

The blessed hope is of the resurrection to eternal life.

This could be also, speaking of the looking forward to the coming of Christ.

He is coming for those who are looking for Him.

The "appearing of the Lord Jesus", will be when He comes to take His children home.

You can read a great deal about this (in 1 Thessalonians chapter 4).

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."

“Redeem ... purify”:

Another expression (see verse 12), summarizes the dual effect of salvation (both regeneration and sanctification).

To “redeem” is to release someone held captive, on the payment of a ransom.

The price was Christ’s blood paid to satisfy God’s justice (Acts 20:28; Gal. 1:4; 2:20; 1 Peter 1:18; Mark 10:45).

“A peculiar people”:

People who are special by virtue of God’s decree and confirmed by the grace of salvation which they have embraced (see notes on 1:14; 1 Cor. 6:19-20; 1 Peter 2:9).

Sin, or iniquity, died on the cross.

Jesus took our sin upon His body, and sin died on the cross.

He purified us with His precious blood.

He clothed us with His righteousness.

The peculiar people, Christians, became the property of the Lord Jesus.

He bought us with His blood.

He paid the price for us to be adopted into the family of God.

The signs that follow God's people are good works.

We are fruit bearers.

We produce other members for God's family through our testimony and our good works.

It is not an obligation to do good works, but a privilege.

Titus 2:15 "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

“Speak ... exhort ... rebuke”:

These 3 verbs identify the need for proclamation, application, and correction by the Word.

“Authority”:

“Authority” to command people in the spiritual realm comes only from God’s Word (see Matthew 7:28-29).

“Let no man despise thee”: See 3:9-11.

Rebellion against the truth must be dealt with (Matthew 18:15-20; 1 Corinthians 5:9-13; 2 Thessalonians 3:14-15).

Paul is expressing to Titus the warning to not let anyone discourage him, by the questioning of his authority.

Paul in a sense is saying, preach the gospel in all Truth, and they will have to respect you.

Titus must live what he preaches to win the respect of the hearers.

Titus Chapter 2 Questions

1. Speak thou the things which become _____.
2. The aged men be _____, _____, _____ in _____, in _____, and in _____.
3. Is this speaking of the leaders of the church, or whom?
4. What 3 things are spoken of many times as being The Christian's character and attitude?
5. What are the aged women to be like?
6. What two ways could she teach?

7. Who usually set the standards for the family?
8. What 3 things are the older women to teach the younger women?
9. Man builds a _____, and woman makes the _____.
10. Man is the head, but woman is the _____.
11. What is the best way to teach your family how to love?
12. What chapter of Proverbs describes a wife who is more precious than rubies?
13. Who must decide what each family should do?
14. Who really blasphemes God?
15. Describe what the young men should be like.
16. Paul tells Titus to get the young men involved in _____.
17. What does the speech of a man reveal?
18. Those who use bad language are _____ around those who do not.
19. Verse 9 is speaking of servants, who could we relate that to in our society?
20. What is "purloining"?
21. What would it mean to "adorn" the doctrine of God?
22. What brings salvation to mankind?
23. Whose decision is it to live holy?
24. To remain a Christian in the truest sense, we must do what?
25. What is the blessed hope?
26. When is the glorious "appearing of the great God and our Savior Jesus Christ"?
27. What does "redeem" mean?
28. What was the ransom that was paid?
29. He gave Himself (became our _____).
30. He clothed us with His _____.
31. What is Paul expressing to Titus in verse 15?