

## Titus Chapter 2

### 1. But as for you, speak the things which are proper for sound doctrine:

A. **proper**- Gr. **prepo**- *to be becoming, seemly, fit*

B. **sound doctrine**- Gr. **hugiaino didaskalia**- *to be sound, to be well, to be in good health; figuratively to be uncorrupt (true in doctrine)*

1. Sound doctrine is the Word of God, Genesis to Revelation, that is rightly divided. To add or subtract from the Word of God would be unsound doctrine. Taking a verse out of context to support a doctrine is unsound doctrine.

2. Sound doctrine received regularly will produce a sound mind, which in turn will produce a sound lifestyle.

### 2. that the older men be sober, reverent, temperate, sound in faith, in love, in patience;

A. **that the older men be sober,**

1. **older men**- Gr. **presbutes**- *mature men- either spiritually or in age- here both.*

2. **sober**- Gr. **nephaleos**- Gr. *to be sober, to be calm and collected in spirit; to be temperate, dispassionate, circumspect*

B. **reverent**- Gr. **semnos**- Gr. *to be venerated for character, honorable*

C. **temperate**- Gr. **sophron**- *have saved thinking*

D. **sound in faith**- Gr. **hugiaino pistis**- *to have healthy faith*

1. In order to have sound faith you must first receive sound doctrine. Faith comes from the Word of God.

2. It is possible to have "toxic unhealthy faith". That is when you try to use your faith to get God to provide and do things for you. Biblical faith is based in grace and what God has already provided and done for you. When you have faith in grace you are sound in faith.

E. **in love**- **agape**- The love of God

F. **in patience**- Gr. **hupomone**- *to remain under the pressure until you see the promises of God fulfilled*

1. These characteristics are a sign of spiritual maturity.

### 3. the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—

**A. the older women likewise,**

1. **older women-** Gr. *presbutis- female mature ones- either in maturity or age- here both.*

**B. that they be reverent in behavior,**

1. **reverent in behavior-** Gr. *katestema hieroprepes- the state of those who are engaged in sacred service for God*

**C. not slanderers-** Gr. *diabolos- to throw accusations that divide.* This is the work of the DEVIL- **Diablo**

**D. not given to much wine-** Gr. *douloo polus oinos- to be enslaved to much wine*

**E. teachers of good things**

1. **teachers of good things-** Gr. *kalodidaskalos*

a. Women are noted to speak twice as many words then men.

Women should take care to use their words to build up others with good things and not tear down with gossip and slander.

**4. that they admonish the young women to love their husbands, to love their children,**

**A. admonish-** Gr. *sophronizo- restore one to their senses; to moderate, control, curb, discipline to hold one to their duty; to admonish, to exhort earnestly*

1. This is how the church is to function. The older men and women are to teach and train the next generation. It is sad that in many churches the older saints are being cast aside or at least ignored by the younger. That is why there is so much foolishness present in the church. We need the mentorship of the older to the younger. You should have two mentorship relationships going in your life- you should be mentored by someone older and you should mentor someone younger.

2. The younger are to learn submissively from the elders. [1 Peter 5:5](#)

**B. young women-** Gr. *neos- young in time or age*

**C. love their husbands-** Gr. *philandros- to be friends to their husbands*

1. One might think that the word love here would be agape- God's love, but it is **phileo- friendship**. Here we see the importance of young married women to understand they need to maintain a friendship with their husbands. Men are activity oriented. One of the best ways for a young married women to be their husband's friend is to find an activity that he likes and join him in it or at least watch him do it.

**D. love their children-** Gr. *philoteknos- to be a friend of your children*

1. I have heard it said that you should not be a friend to your children, that you should be their parent. I totally disagree and so does scripture. Here we see that a parent should be a friend to their kids. I think you should not abdicate your role as parent **while** you develop a friendship with your children. I believe so many teenagers rebel because they just see their parents as authority figures and not ones they have a friendly connection with. Find out what your kids are interested in and be involved in their world. You don't have to compromise your Christian standards to do this. You can bring godly standards to what they like and are interested in. You should allow your teenage kids to share what is on their heart without immediately jumping on what is wrong and preaching a sermon. You can pick and choose your moments to teach by the leadership of the Holy Spirit.

**5. to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.**

A. **to be discreet-** Gr. **sophron-** *saved mind*

B. **chaste-** Gr. **hagnos-** *clean, that is, (figuratively) innocent, modest*

C. **homemakers-** Gr. **oikouros-** from **oikos-** *house*; and **ouros-** *a guard- one who stays at and guards the home, a stayer at and worker in the home, that is, domestically inclined*

1. The main warfare for men is outside the home. For women it is to be inside the home. She must fight spiritually for the minds and hearts of her kids, and the welfare of her husband.

D. **good-** Gr. **agathos**

1. This is divine good that only comes from intimacy with God

E. **obedient to their own husbands**

1. **obedient-** Gr. **hupotasso-** to operate in proper rank

a. The translation of "obedient" here is not a good one. Children are to obey, but a wife is to submit herself to her husband. Obey means to hearken to the spoken word. That is what children are to do. Wives are to understand their role and choose of their own accord to operate in proper rank that God has ordained for the natural home to operate.

b. Authority and submission in marriage is only for natural domestic purposes. A husband is not the head spiritually over his wife. He is the natural head of the home. Spiritually speaking saved men and

women have equal standing in the Lord. In the Lord there is neither male nor female.

**F. that the Word of God may not be blasphemed**

**1. blasphemed-** Gr. **blasphemeo**

- a. In the culture of the day of Titus women were to obey their husbands in all things. Christianity brought freedom and dignity to women. However, if the Christian doctrine seemed to produce rebellious women, then the gospel would be blasphemed by unbelievers.

**6. Likewise, exhort the young men to be sober-minded,**

A. **exhort-** Gr. **parakaleo-** *to call to one's side to instill courage and to call to action*

B. **young men-** Gr. **neos-** *new in time or age*

C. **sober-minded-** Gr. **sophroneo-** *to exercise saved thinking*

- 1. I find it humorous that young women are given seven things to do and young men are only given one! Women are multi-taskers, but men are single focused. For young men they are to focus on one thing. They need only concentrate on renewing their mind to the Word of God. Our soul or mind gets saved by the engrafted Word. When you see a young man who does not have his mind renewed to the Word, you would think that he has lost his mind! Young men badly need discipleship in the Word of God.

**7. in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility,**

A. **in all things showing yourself to be a pattern of good works;**

1. **showing yourself-** Gr. **parecho-** *to show, afford, supply to offer, show or present one's self to exhibit or offer on one's own part*

- a. Paul moves from exhortations to young women and men to Titus himself.

2. **pattern-** Gr. **tupos-** *the mark of a stroke or blow, print a figure formed by a blow or impression; an example*

- a. Our lives should have such an impact on people's hearts and lives that it leaves a lasting impression for good!
- b. A pastor is not only to teach but leave an example in godly living. Paul also exhorted Timothy in a similar way to Titus to be an

example to those around him. [1Ti 4:12](#)

3. **good works**- Gr. **kalos ergon**

B. **in doctrine showing integrity,**

1. **doctrine**- Gr. **didaskalia**

2. **showing integrity**- Gr. **adiaphthoria**- *incorruptibility, soundness, integrity*

a. Sound doctrine will keep you from being corrupted by the flesh, world, and the devil.

b. It is possible to corrupt the Word of God. [2Co 2:17](#), [2Co 4:2](#) This is done by adding to or subtracting from it. It is also done by taking verses out of context to be used for your own private gain or purposes.

C. **reverence**- Gr. **semnotes**- *the characteristic of a thing or person which entitles to reverence and respect, dignity, majesty, sanctity*

a. Sound doctrine brings respect and dignity.

D. **incorruptibility**- Gr. **aphtharsia**- *purity, sincerity, incorrupt*

a. Again sound doctrine will protect against corruption.

8. **sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.**

A. **sound speech that cannot be condemned,**

1. **sound** - Gr. **hugies**- *to make well*

a. Titus was exhorted earlier to remain in sound doctrine. This leads to a sound mind and here sound speech.

2. **speech**- Gr. **logos**- *word*

a. We need have sound word so that opponents may be ashamed. False teaching is shameful but it will be hidden if not exposed by the light of sound doctrine or here "sound word".

3. **condemned**- Gr. **akatagnostos**- *not able to be censured or blamed, nothing known that could bring condemnation*

a. Unbelievers and carnal Christians are looking for reasons to condemn those who practice and preach the truth of the Word of God. We are to not give them any ammunition. [1Ti 5:14](#); [1Pe 2:12](#), [1Pe 2:15](#), [1Pe 3:16](#)

B. **that one who is an opponent may be ashamed,**

1. **opponent**- Gr. **anantios**- *over against, opposite of place, opposite, contrary opposed as an adversary, hostile, antagonistic in feeling or act*

a. This is not always unbelievers, but also many times carnal Christians are an opponent of the Word of God through their thoughts and deeds.

2. **ashamed**- Gr. **entrepo**- *to turn one on himself and so be ashamed (to blush)*

**C. having nothing evil to say of you.**

1. **evil**- Gr. **phaulos**- *foul, putrid*

a. It is sad that unbelievers have many foul, but true things to say concerning what they have seen and heard Christians do.

**9. Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back,**

**A. Exhort bondservants to be obedient to their own masters,**

1. **bondservants**- Gr. **doulos**- *involuntary slaves*

a. There were two types of slaves in the ancient world- involuntary and voluntary. If a slave was able to receive freedom they could choose to remain a slave to their owner if they wished. This is the type of relationship with have with God. He purchased our freedom but we have a choice to serve Him or not.

b. In this verse Paul is talking about involuntary slaves. He is exhorting this kind of slaves to become voluntary slaves in their hearts.

c. Notice, that Paul did not preach against the institution of slavery although it was evil. The power of Christianity is to produce the character and life of Jesus in any and every situation we might find ourselves. Slaves who were obedient with a good attitude were not normal. It would be a witness to both the masters and to fellow slaves.

d. In the day we live in today we do not have slavery. It would be appropriate to relate the verses about slaves and masters in the NT to employers and employees.

2. **obedient**- Gr. **hupotasso**- *to operate in proper rank*

a. Here Paul uses the word for submission in the Greek and not obedience. Obedience means to hearken to the voice. This is what children are to do with parents. Masters in the ancient world expected obedience, knowing that the slaves weren't serving them from a willing heart. However, it was out of the normal to

have a slave submit to the master from their heart.

- b. God wanted slaves to be submissive to their masters. Submission comes from the heart. Submission always starts with the Lordship of Jesus. When you choose to serve Jesus in all you do then you will find it easy to serve anyone anywhere. The joy in service is that you are doing everything as unto the Lord and not unto men, and knowing you will receive your reward from the Lord and not men. [Eph 6:5-8](#); [Col 3:22-25](#)

3. **masters-** Gr. **despotes-** from **deo-** *to bind and* **posis** (*a husband*); *an absolute ruler*

**B. to be well pleasing in all things,**

1. **well pleasing-** Gr. **euarestos**

- a. We are not to be men-pleasers- that is to serve only when others are looking and to make a good impression. [Eph. 6:6](#) We are however to be well pleasing to our employers, which means we seek to serve the Lord from the heart and try to do all we can to be a blessing to those over us. Ultimately, however, our value and significance comes from the Lord and not from men.

**C. not answering back**

1. **answering back-** Gr. **antilego-** *to talk back*

- a. We are not to talk back to our bosses. It is alright to ask questions, and if appropriate to give advice in a good attitude, but not talk back.

**10. not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.**

**A. not pilfering,**

1. **pilfering-** Gr. **nosphizomai-** *to purloin, embezzle, withdraw covertly and appropriate to one's own use; to take things of small value*

- a. We ought not take things from our employer even if it is of small value such as pens and office supplies.

**B. but showing all good fidelity,**

1. **good fidelity-** Gr. **agathos pistis-** *good faith*

**C. that they may adorn the doctrine of God our Savior in all things**

1. **adorn-** Gr. **kosmeo-** *to put in order, arrange, make ready, prepare to ornament, adore metaphorically to embellish with honor*

- a. Our godly lifestyle puts cosmetics on the face of the gospel and

make it attractive for all who are looking.

- b. Unbelievers are always watching Christians to see if our lifestyles back up what we stand for and preach. [Mat 5:16](#) [Phi 1:27](#)  
[Phi 2:15-16](#) [1Pe 2:12](#) [1Pe 3:16](#)

## 2. doctrine- Gr. **didaskalia**

### 11. For the grace of God that brings salvation has appeared to all men,

A. **grace**- Gr. **charis**- *unmerited favor; the ability and resources of God freely given on the basis of the finished work of Christ.*

B. **brings salvation**- Gr. **soterion**- *saving, bringing salvation- wholeness, deliverance, health, and prosperity*

C. **appeared**- Gr. **epiphaino**- *to show to or up; bring to light; to appear, become visible to become clearly known, to show one's self*

1. Some wonder what will happen to those who never heard the gospel or of God's grace. Here we see that the scripture teaches that God's grace has appeared to **ALL MEN**. [Luk 3:6](#), [John 1:9](#), [Rom 10:18](#), [Col 1:23](#)

a. God's grace can be seen in creation. [Psa 96:1-3](#), [Rom 1:20](#)

b. God's grace is seen in man having a conscience which convicts of wrong and God's gift of a free will which gives man the ability to turn to God for salvation. [Rom. 2:15](#)

c. Jesus is the personification of God's grace. [John 1:17](#) God's grace was seen in the coming of God's Son to the earth to die for our sins. [Titus 3:4](#)

d. God's grace is manifested in the gospel being proclaimed by the church world wide by media and personal contact. [Luk 3:6](#)  
[Mar 16:15](#), [Col 1:23](#)

#### D. all men

1. Notice it says grace has **appeared** to all men, not that all men have **received** grace and are saved. You must receive grace by faith to be saved. [John 1:12](#), [Eph. 2:8-9](#)

### 12. teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

#### A. teaching us that,

1. **teaching**- Gr. **paideuo**- *to child train, to cause children to learn*

a. Not all people are God's children and are born again. Once you are born again by grace, then grace will child train you to live godly

and to refrain from living in the flesh. The Father is holy and grace will child train us to live holy as well.

- b. Grace trains us through the teaching of the Word of God and through the Holy Spirit.
- c. Jesus was the grace of God personified. One of the main functions of the ministry of Jesus was to teach. He also commanded His disciples to make disciples of all nations teaching them all that he taught.
- d. Christians need to be continually taught the whole counsel of the Word of God to live righteously and godly.

**B. denying ungodliness and worldly lusts,**

- 1. **denying**- Gr. **arneomai**- *not to accept, to reject, to refuse something offered*
- 2. **ungodliness**- Gr. **asebeia**- *to lack reverence for God*
- 3. **worldly lusts**- Gr. **kosmiko epithumia**

**C. we should live soberly,**

- 1. **live soberly**- Gr. **zao sophronos**- *to live with saved thinking*

**D. righteously**- Gr. **dikaiois**

**E. and godly in the present age**

- 1. **godly**- Gr. **eusebos**- *with good piety*
- 2. **present age**- Gr. **nun aion**

- a. There is a present age and there is an age to come. [Mat 12:32](#), [Mar 10:30](#), [Luk 18:30](#), [Eph 1:21](#), [Heb 6:5](#) What we do now effects our standing in the next age.
- b. Because there is a coming age, we are to turn from sin and live godly. [2 Pet. 3:11](#)
- c. If someone says they are under grace and is living ungodly, they are deceived. [Romans 6:14](#) says so! [Romans 6:14](#) says For **SIN SHALL NOT HAVE DOMINION** over you for you are **UNDER GRACE**. So if sin is having dominion over you, then **YOU ARE NOT UNDER GRACE!** You are under the control of you flesh! Grace is the empowerment of God to live free from sin and honor God in your thoughts, actions, and deeds.

**13. looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,**

- A. **Looking**- Gr. **prosdechomai**- *to expect: the fulfilment of promises*

1. Christians are to eagerly expect the return of the Lord. I think many Christians will verbally say that Jesus is coming back, but I think many doubt it.
2. Unbelievers do not believe in the second coming of Christ. They make fun of it. We should expect it and not shy away from our belief and witness that Christ is coming again.

B. **blessed**- Gr. **makarios**- *happy, joyous*

C. **hope**- Gr. **elpis**- *confident expectation of good*

1. For Christians the appearance of Christ is a happy and joyous hope. For the world it is a fearful thing they want to avoid thinking about. It is interesting how many movies are coming out about the end of the world. These movies are being made by unbelievers. They try to make the end of the world as something to be joked about or to be a fantasy, but even unbelievers know there is an end coming.

D. **glorious**- Gr. **doxa**- *splendor*

E. **appearing**- Gr. **epiphaneia**- we get our English word **epiphany** from this.

F. **our Great God and Savior Jesus Christ**

1. Jesus is both our Savior and our God- [John 1:1, 14](#)

14. **who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.**

A. **who gave Himself for us**

1. **gave himself**-Gr. **didomi**

- a. Jesus gave Himself to redeem us. There is nothing more valuable that could be given! [Eph 5:2](#), [Eph 5:23-27](#); [1Ti 1:15](#), [1Ti 2:6](#)

B. **that He might redeem us from every lawless deed and purify for Himself His own special people,**

1. **might redeem**- Gr. **lutroo**- *to release on receipt of ransom; to redeem, liberate by payment of ransom; to liberate, to deliver: from evils of every kind, internal and external*

- a. Notice the word "might"- This is in the subjunctive mood in Greek, which is the mood of possibility, **not certainty**.
- b. Jesus died that he might redeem all mankind. However, man must first believe and receive Christ and what He has done for them to enjoy redemption. There are many that will spend eternity separated from God because they rejected the redemption that is in Christ Jesus. Redemption is only in Christ Jesus. We enter into

Christ by faith through grace.

c. Jesus gave Himself so that He would redeem us from this present evil world. [Gal 1:4](#)

**2. lawless deed-** Gr. **anomia-** *without law*

a. We are free from the law of Moses, but not from law. We are now to live by the law of love, law of faith, and the law of the Spirit of life that is in Christ Jesus.

b. When a Christian commits a sin they commit a lawless deed. That means the deed is done not in love, not in faith, and not trusting in the Spirit of life that is in Christ Jesus.

c. We do not have to sin. We can operate in the laws of God and overcome!

**3. purify-** Gr. **kathrizo-** *to cleanse*

a. Jesus did not die for us for us to live sloppy fleshly lives without any guilt. He redeemed us to purify us!

**4. special-** Gr. *that which is one's own, belonging to one's possessions*  
[1Pe 2:9](#)

**5. people-** Gr. **laos-** *God's covenant people*

a. God is good and He is pure. When we walk in the Word of God and the Spirit of God we will be seen as God's special people. People will recognize us as belonging to God when we live pure lives and do good works.

**C. zealous for good works**

**1. zealous-** Gr. *one burning with zeal, a zealot*

a. Today some grace teachers are disparaging of good works. They teach all we need to do is "rest in Jesus". However, grace produces good works. [1 Cor. 15:10](#), [Tit 2:7](#), [Tit 3:8](#) [Eph 2:10](#); [1Ti 2:10](#), [1Ti 6:18](#); [Heb 10:24](#)

b. Our rest in the grace of God in our vertical relationship with God is to be turned into dynamic work horizontally in the world for the gospel and to benefit people.

**2. good works-** Gr. *kalos ergon*

**15. Speak these things, exhort, and rebuke with all authority. Let no one despise you.**

**A. Speak these things,**

1. Ministers across the land are less and less speaking these things. These

things are sound doctrine. Calling people to live holy by the grace of God is sound doctrine. We need to speak these things!

**B. exhort-** Gr. **parakaleo-** *to call near to call to action*

1. As a pastor you are to call people to act on what they know.

**C. rebuke with all authority**

1. **rebuke-** Gr. *to convict, refute, confute by conviction to bring to the light, to exposé to find fault with, correct*

- a. It think it is not popular among grace circles to talk about conviction. It seems to be taught that God will not convict you of wrong. This is not scriptural. One of the purposes of the Word of God is to rebuke- convict. [2 Tim. 3:16](#) One of the duties of a pastor is to convict with the teaching of the Word of God. We are never called to condemn. Condemnation is a judgment on who a person is, conviction is a judgment on what someone does. People need to be convicted of wrong actions or they will not correct it. The Holy Spirit is one with the Word. The Spirit will never condemn, but the Spirit will convict His people of wrong and that they are not acting in accordance to their righteous nature in Christ. The conviction of the Word and Spirit always leads the saints to righteous living in accordance to their righteous nature in Christ.

- b. **all authority-** Gr. *pas epitage-an injunction or decree; by implication authoritativeness*

1. A pastor has all authority to minister the Word of God and rebuke wrong doing with the Word of God.

**D. Let no one despise you**

1. As our culture and standards keep eroding ministers will be despised for upholding the standards of the Word of God. You can't stop people from despise you, but you can keep it from effecting you or causing you to pull back from the Word.