

Titus 2 - Guidelines for Christian Living; Specific Directions to Various Groups of Believers; "Blessed Hope"

(2) Specifically: elimination of moral and doctrinal deficiencies among believers (2:1—3:11)

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Titus 2

(2) Specifically: elimination of moral and doctrinal deficiencies among believers (2:1—3:11)

- (A) Certain groups (2:1-10)
 - (a) Titus' charge (2:1)
 - 1 But as *for* you, proclaim the things which are fitting for sound doctrine.
 - 1 But as for you, speak the things which are fitting for sound doctrine.
 - 1 But as for you, teach what is consistent with healthy doctrine.
 - 1 But speak thou the things which become sound doctrine:
 - (b) Groups enumerated (2:2-10)
 - (i) Older men (2:2)

- 2 Older men are to be temperate, dignified, self-controlled, sound in faith, in love, in perseverance.
- 2 Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.
- 2 Older men are to be sober, serious, sensible, and sound in faith, love, and endurance.
- 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

(ii) Older women (2:3)

- 3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good,
- 3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good,
- 3 Likewise, older women are to show their reverence for God by their behavior. They are not to be gossips or addicted to alcohol, but to be examples of goodness.
- 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;

(iii) Young women (2:4-5)

- 4 so that they may encourage the young women to love their husbands, to love their children,
- 4 so that they may encourage the young women to love their husbands, to love their children,
- 4 They should encourage the younger women to love their husbands, to love their children,
- 4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

5 *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

5 to be sensible and pure, to manage their households, to be kind, and to submit themselves to their husbands. Otherwise, the word of God may be discredited.

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

(iv) Young men (2:6)

- 6 Likewise urge the young men to be sensible;
- 6 Likewise urge the young men to be sensible;
- 6 Likewise, encourage the younger men to be sensible.
- 6 Young men likewise exhort to be sober minded.

(v) Titus (2:7-8)

7 in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified,

7 in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified,

7 Always set an example for others by doing good actions. Teach with integrity and dignity.

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

8 sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

8 sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

8 Use wholesome speech that cannot be condemned. Then any opponent will be ashamed because he cannot say anything bad about us.

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.

(vi) Servants (2:9-10)

9 Urge slaves to be subject to their own masters in everything, to be pleasing, not argumentative,

9 Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative,

9 Slaves are to submit to their masters in everything, aiming to please them and not argue with them

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

10 not stealing, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.

10 not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.

10 or steal from them. Instead, they are to show complete and perfect loyalty, so that in every way they may make the teaching about God our Savior more attractive.

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

(B) Role of grace in promoting proper behavior (2:11-15)

(a) Provided by God to all men (2:11)

11 For the grace of God has appeared, bringing salvation to **all people**,
11 For the grace of God has appeared, bringing salvation to all men,
11 For the grace of God has appeared, bringing salvation to all people.
11 For the grace of God that brings salvation has appeared to all men,
- "...all people" - doesn't mean all men are saved, just means that salvation has been brought (is available) to all men (Cf. John 1:9)

(b) Promotes godly living (2:12)

12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously, and in a godly manner in the present age,
12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,
12 It trains us to renounce ungodly living and worldly passions so that we might live sensible, honest, and godly lives in the present age
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

(c) Promises hope (2:13)

13 **looking for the blessed hope** and the appearing of **the** glory of our great God and Savior, Christ Jesus,
13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,
13 as we wait for **the blessed hope and glorious appearance** of our great God and Savior, Jesus the Messiah.
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
- "looking for" - *prosdechomai*, waiting eagerly, looking forward to
— The verb is in the present tense, meaning that this waiting should be our characteristic attitude
— Most newer English translations render this as "waiting for" or "while we wait"
— In the KJV (and older translations), the phrase describes the posture of the subject while waiting for the Lord; what we're "Looking for" is Christ and His return (the Rapture)
- "...blessed hope" - a reference to the Rapture of the Church
- "...the blessed hope and glorious appearance" [ISV] - in the Greek, a single article "the" introduces both "blessed hope" and "glorious appearing," suggesting that Paul was viewing one event as having two aspects

- Granville-Sharp rule (a law of Greek grammar): when two nouns joined by a conjunction (i.e. "and") and the definite article ("the") in front of the first noun means that the two nouns are equal.
- The "blessed hope" is the "glorious appearing" of our Savior at the Rapture! There are not two comings described here: the "blessed hope" and "appearing of the glory of our great God and Savior, Jesus Christ" describe the same event.
- "hope" - in the NT, does not indicate merely what is wished for, but what is assured
- The Rapture is the *next* event in the prophetic scenario! See [Doctrine of Imminency](#).
- The imminence of the Rapture should motivate believers to honor God by our behavior now
- "...the" - there is only one definite article in the Greek, for both "great God" and "Savior Jesus Christ"
- This is a second use of the Granville-Sharp rule in this verse! "our great God" and "Savior, Jesus Christ" are equal. A linguistic proof that Jesus is God!

Paul never instructs believers to look for the Tribulation, or the Antichrist, or for persecution and martyrdom, or for death, but for the return of Christ. If any of these events must precede the Rapture, then how can we help looking for them rather than the Lord's coming? Such a view of the coming of the Lord can at best only induce a very general interest in the "blessed hope."

(d) Provided by Christ (2:14)

14 who gave Himself for us to **redeem** us from **every** lawless deed, and to purify for Himself a people for His own possession, eager for good deeds.

14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

14 He gave himself for us to set us free from every wrong and to cleanse us so that we could be his special people who are enthusiastic about doing good deeds.

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" - to purchase from bondage; once you fulfill the single condition given to receive this, belief, then you receive this redemption from the bondage of sin and every single lawless deed you ever committed or ever will commit
- "...every" - every single one of our lawless deeds have been redeemed once we place our faith in Christ. But does this include someone who stops believing? Yes! (Cf. 2 Tim 2:13)

(e) Proclaimed by Titus (2:15)

15 These things speak and exhort, and rebuke with all authority. No one is to disregard you.

15 These things speak and exhort and reprove with all authority. Let no one disregard you.

15 These are the things you should teach. Encourage and refute with full authority. Do not let anyone look down on you.

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