

Titus

Chapter 2:1-10

Titus 1:15-16 > ¹⁵ *To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.* ¹⁶ *They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.*

¹ ***But*** as for ***you***, ***proclaim*** the things which are ***fitting*** for ***sound doctrine***.

But > Precept Austin > always pause to ponder the *terms of contrast*. When you encounter a "BUT," always consider the "**5P's**" - **P**ause to **P**onder the **P**assage then **P**actice it in the **P**ower of the Spirit. You will quite often be pleasantly surprised by what the Spirit teaches you!

Swindoll > Paul separated this section of his letter from the previous with a strong contrast: "But as for you . .

Fee > Beginning with the emphatic personal pronoun and the Greek adversative *de* ("But you"), this section stands in clear contrast to 1:10–16. The same formula occurred in 1 Timothy 6:11, immediately following the final indictment of the false teachers (cf. 2 Tim. 3:10, 14). However, in contrast to its occurrences in 1 and 2 Timothy, where Timothy himself was urged to stand in opposition to the false teachers, here Titus is urged to teach what is in accord with sound doctrine, so that the people themselves will live differently from the false teachers.

You > Utley > The "you" is emphatic (front of the verse?)

Proclaim > Utley > This author gives us the Greek grammar which indicates it is a present active command. Wuest's translation clarifies it > *But as for you, be constantly speaking the things which are fitting to sound teaching*

Sound > HELPS > *hygiainō* (the root of the English term, "hygiene") – properly, in good working order – hence, "healthy," in *sound* condition

Sound doctrine > Utley > Notice that in this context the healthy teaching is not doctrinal, but practical lifestyle, people-centered Christlikeness. We must not separate justification from sanctification!

Stott > On the one hand, there is 'the sound doctrine', the definite article once again implying that an identifiable body of teaching is in mind. On the other hand, there are 'the things which fit it', namely the ethical duties which the sound doctrine demands

Barnes > On the phrase sound doctrine (look at) **2 Timothy 4:3-4**.³ *For the time will come when they will not tolerate **sound doctrine**; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires,⁴ and they will turn their ears away from the truth and will turn aside to myths.*

² **Older men** are to be **temperate, dignified, self-controlled, sound** in faith, in **love**, in perseverance.

Older men > Swindoll > Moses began the most productive forty years of his life at the age of eighty. As the Israelites prepared to conquer the Promised Land, Caleb chose and conquered the most rugged, best-defended territory at the ripe old age of eighty-five, saying, "Give me this hill country" (Josh. 14:12). Most of the Old Testament patriarchs and heroes accomplished the most good during their latter years.

Precept Austin > At the age of 83—after having traveled some 250,000 miles on horseback, preached more than 40,000 sermons, and produced some 200 books and pamphlets—John Wesley regretted that he was unable to read and write for more than 15 hours a day without his eyes becoming too tired to work. After his 86th birthday, he admitted to an increasing tendency to lie in bed until 5:30 in the morning!

Barnes > there is no reason to suppose that the apostle refers particularly to those who were in office, or who were technically elders, or Presbyters. If he had, he would have used the common word - πρεσβύτερος presbuteros - "presbyter"

Utley > This is the same word translated "elders" in Titus 1:5 and 1 Tim. 5:1,17, but this context demands a different translation. In this culture it would refer to men over 60.

Temperate > HELPS > *nēpháleos* (an adjective, derived from *nēphō*, "to be sober") – properly, not intoxicated, free from negative influences

Weirsbe > Temperate describes an attitude of mind that leads to prudence and self-control in life. It is the opposite of frivolity and carelessness that are based on ignorance. It is translated "sober" in Titus 1:8 and 2:4, 6, and 12, and "discreet" in 2:5.

Dignified > Strong's > reverend, venerable, serious

Guthrie > A seriousness of purpose particularly suits the dignity of seniors, yet gravity must never be confused with gloominess.

Self-controlled > Guthrie > The next quality (*sōphrōn*), translated as *self-controlled*, literally means 'with sound mind, hence soberly', or 'sensibly' (as RSV). The word has previously been applied to overseers (or bishops) in **1 Timothy 3:2** and Titus 1:8.

1 Timothy 3:2 > ² *An overseer, then, must be above reproach, the husband of one wife, temperate, self-controlled (sophron), respectable, hospitable, skillful in teaching,*

Sound > This word is frequently written in this chapter. Strong's > to be sound, health
Precept Austin > means uncorrupt, healthy and wholesome

Love > Strong's > *agape*

³ *Older women likewise are to be **reverent in their behavior**, not **malicious gossips** nor enslaved to much wine, **teaching what is good**,*

Reverent > HELPS > *hieroprepēs* > from *hieron*, "a sacred place, a temple," and *prépō*, "fitting"

Behavior > Strong's > *katastēma* > demeanor

Reverent in their behavior > Guthrie > The expression *reverent in the way they live* contains two words unique in the New Testament; *katastēma* (translated *the way they live*) means 'demeanor', describing a state of mind, while *hieroprepēs* means 'suited to a sacred character'. It has been suggested that there are parallels with this latter word being used to mean 'consecrated as priestesses', and that the meaning here is that they are to live in the manner of priestesses in a temple (cf. Dibelius, Lock)

Fee > In demeanor they are to be what would be fitting for temple service.

Malicious gossips > There is quite a background on this word. The Greek word is one you've seen before > *diabolos*. In the NAS it is translated *Malicious gossips* 3x and *devil* 34x. Strong's translates it as slanderous, accusing falsely. HELPS relays > from *diabállō*, "to slander, accuse, defame".

Teaching what is good > Strong's > *kalodidaskalos* > *kalos* > *beautiful, good* + *didaskalos* > *an instructor*

⁴ *so that they may **encourage** the **young women** to **love**⁽¹⁾ their husbands, to **love**⁽²⁾ 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**.*

Young women > Towner > The age range for the older men and women would have been about 40 and up in that culture, and that of the younger people would have been between about 20 and 40.

Encourage > Strong's > *sōphronizōsin* > to recall one to his senses, admonish

Fee > The verb translated *train* ("encourage" in the NASB), *sōphronizōsin* > is highly unusual, literally meaning to "bring someone to his or her senses," although there is some evidence for it to mean something like "advise," or "urge."

Robertson > to make sane, to restore to one's senses, to discipline, only here in N.T.

Love₍₁₎ > Strong's > *philandros* > loving men, (of a wife) loving her husband

HELPS > (from *philos*, "loving friend" and *anēr*, "husband, the male companion of a wife")

Precept Austin > The adjective is modified by the verb *einai* which is the present tense, active voice of "to be". Thus the young woman were to *continually be* (present tense) fond of their husbands

Barnes > This word occurs nowhere else in the New Testament.

Love₍₂₎ > Strong's > *philoteknos* > loving one's children

Precept Austin > (only used here) is an adjective derived from a combination of *philos* meaning *a friend* and *teknon* meaning *a child*.

Sensible > Strong's > From the base of *sozo* (*to save*) and that of *phren* (midriff, heart, mind, thought); safe (sound) in mind, i.e. Self-controlled (moderate as to opinion or passion) -- discreet, sober, temperate.

Workers at home > Precept Austin > (*oikourgós* from *oikos* = *home*, household + *ergo* = *to work*) one devoted to home duties, preoccupied with domestic affairs, or as we might say today "a homemaker"

Subject > Guthrie > That wives should be subject to their husbands is a sentiment expressed elsewhere by the apostle Paul (Eph. 5:22; Col. 3:18), and in all three instances he uses a verb (*hypotassō*) which properly means 'to be submissive to'

Utley > However, notice that Paul, in **Eph. 5:21**, links submission to being filled with the Spirit (cf. Eph. 5:18) and makes it a mutual responsibility of all Christians. (**Ephesians 5:21** > ²¹ *and subject yourselves to one another in the fear of Christ.*)

Dishonored > Precept Austin > likely (derived from *bláptō* = *to hurt, injure, harm* + *phēmē* from *phēmí* = *to speak*) means literally *to speak to harm* and in general therefore means to bring into ill repute and so to slander, to **defame** (to harm the reputation of by libel or slander), *speak evil of, to rail at* (revile or scold in harsh, insolent, or abusive language and rail stresses an unrestrained berating),

⁶ Likewise urge the young men to be sensible; ⁷ in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, ⁸ sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

Sensible > From the same source word as *sensible* above > Strong's > From the base of *sozo* (*to save*) and that of *phren* (midriff, heart, mind, thought); safe (sound) in mind, i.e. Self-controlled (moderate as to opinion or passion) -- discreet, sober, temperate.

Example > Weirsbe > The Greek word *tupos* ("pattern," Titus 2:7) gives us our English word *type*. The word originally meant "an impression made by a die." Titus was to live so that his life would be like a "spiritual die" that would impress itself on others.

Guthrie > Guthrie > The word *example* (*typos*), which is also applied to Timothy in **1 Timothy 4:12**

1 Timothy 4:12 > ¹² *Let no one look down on your youthfulness, but rather in speech, conduct, love, faith, and purity, show yourself an **example** (*tupos*) of those who believe.*

In all things show yourself to be an example > Fee > 2:7–8 > In the context of exhorting the younger men to sensible Christian behavior, Paul emphatically urges Titus to fulfill the apostolic role of "modeling" genuine Christian behavior (lit., "putting yourself forward as an example of good works").

Purity > Precept Austin > (The word used) refers to the absence of self-seeking and all perverse motives such as deceitfulness and guile.

Dignified > Guthrie > The second word (*semnotēs*) has already been met in its adjectival form in the description of the deacons and their wives (**1 Timothy 3:8, 11**) and here the same note of seriousness is introduced. If the words of the Christian teacher are to earn respect he must teach in a serious manner.

1 Timothy 3:8, 11 > ⁸ *Deacons likewise must be men of **dignity** (*semnos*), not insincere, not prone to drink much wine, not greedy for money ... ¹¹ *Women must likewise be **dignified** (*semnos*), not malicious gossips, but temperate, faithful in all things.**

Sound in speech > Precept Austin > (*hugies* which is the root of *hugiaino*) literally refers to being physically (and mentally) well or sound (emphasizes the absence of disease, weakness, or malfunction), healthy (implies full strength and vigor as well as freedom from signs of disease). *Hugies* describes that which balanced and ordered throughout.

Beyond reproach > Precept Austin > (*akatagnostos* from *a* = without + *kataginosko* = condemn in turn from *kata* = against + *ginosko* = to know) (only use is this verse) means unblamable or beyond condemnation, objection, open criticism or censure.

‘untaintedness’ in teaching as a direct contrast to the false teaching currently in vogue.

So that the opponent will be put to shame > Fee > Those who oppose you is actually singular, “the one who is in opposition.”

Robertson > "The one on the opposite side" (your opponent).

Fee > Thus a passage that began as an exhortation to the younger men turns out instead to be a word to Titus about his life and ministry. It does not thereby exclude the younger men, but includes them only indirectly.

⁹ (Urge) slaves to be **subject** to their own masters **in everything**, to be pleasing, not argumentative, ¹⁰ **not stealing**, but showing all good faith so that they will **adorn** the doctrine of God our Savior in every respect.

Subject > Strong’s > *hupotasso* > to place or rank under, to subject, mid. to obey

In everything > HELPS > *pas* > ("each, every") means "all" in the sense of "each (every) part that applies."

Not stealing > Strong’s > to abandon, to set apart

Vincent > The fundamental idea of the word is to put far away from another; to set apart for one's self; hence to purloin and appropriate to one's own use.

Hanson > Cicero complains that the Cretans do not consider it immoral to steal.

Adorn > Strong’s > to order, arrange

Guthrie > The Greek word (*kosmeō*) is used here of the arrangement of jewels in a manner to set off their full beauty (cf. Bernard), and that idea is emphasized here. By exemplary Christian behavior a slave has the power to enhance the doctrine and to make it appear beautiful in the eyes of all onlookers.