

Titus

Chapter 2

Teach Sound Doctrine

But as for you, teach what accords with sound doctrine. 2 Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. 3 Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, 4 and so train the young women to love their husbands and children, 5 to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. 6 Likewise, urge the younger men to be self-controlled. 7 Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, 8 and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. 9 Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, 10 not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior. 11 For the grace of God has appeared, bringing salvation for all people, 12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. 15 Declare these things; exhort and rebuke with all authority. Let no one disregard you.

Titus with that of the false teachers just denounced (1:10–16). (CSB)

sound. Gk *hugiaino*, “whole, healthy.” In contrast to the impure and fractured doctrines of the circumcision party and other false teachers, Titus must teach Cretans the whole trustworthy Word (cf 1:9) in accord with the teaching of Christ and His apostles. This is not the same as moralism, where we set ourselves up as judges, nor is it moral relativism, which denies the reality of God’s unchanging truth. (TLSB)

2:2–10 Sound doctrine demands right conduct of all believers, regardless of age, sex or position. (CSB)

Here, Paul builds upon a divine foundation to explain special emphases for teaching different groups within the churches. These exhortations are not as complete as the requirements for elder and overseer in ch 1, but both aim to encourage growth in areas of personal behavior that are important to individuals and their role in the Christian community. Paul urges older men and women to be dignified and reverent; these virtues are important as positive models for the younger men and women. Many of the qualities asked of the younger men and women focus on a godly life. These exhortations have both Law and Gospel applications in that they represent God’s expectations and urge behaviors that God will enable, use, and bless through the Gospel. (TLSB)

2:2 Older men, as leaders, were to be moral and spiritual examples. (CSB)

By virtue of age and experience, they serve as natural role models for younger men. People who reached age 80 were regarded as remarkable. The median age of death, according to inscriptions left on tombs of

the upper classes, was 46½ yrs for men. So, elders were men in their 30s or 40s, though most would not have an exact reckoning of their age. (TLSB)

sober-minded. Instead of being “lazy gluttons,” as were Cretans in general (1:12), these older believers were to be responsible and sensible. (CSB)

sound. Cf v 1. Older men should set a solid example of spiritual vitality and maturity. (TLSB)

2:3 *Older women.* No specific age is given, but since v 4 addresses younger women who have children, perhaps the older women are those past childbearing age. The median age of death for women was 34 years. (TLSB)

Likewise. The same moral standards applied to women as to men. (CSB)

not slanderers. Slandering talk apparently was a common vice among Cretan women. (CSB)

much wine. People drank wine at meals and parties (Jn 2:9–10) and for medicinal purposes (1Tm 5:23), but drinking too much would violate the spirit of self-control urged throughout Titus. (TLSB)

teach what is good. Older women serve as natural role models for younger women, so they should train them in behavior befitting a godly wife and mother. (TLSB)

2:4 Old enough to marry and young enough to have children still at home. The earliest age for marriage in Roman law was 12. (TLSB)

love their husbands. Just as husbands are exhorted (Eph 5:25) to love their wives (though different Greek words for “love” are used in the two passages). (CSB)

Training someone to love is best done by setting a good example and reinforcing loving behavior. (TLSB)

2:5 *working at home.* Women are not prohibited from working outside their home but should be industrious at home in the family context. Cf Pr 31:10–31 for an example to follow, and 1Tm 5:13–14 for an example to avoid. (CSB)

submissive. The same term is used in v 9 and 3:1, showing that the application of this teaching is based on the calling involved. (TLSB)

that the word of God may not be reviled. Indicating Paul’s deep spiritual concern behind these ethical instructions. See also vv. 8, 10, dealing with his concern that Christian living should help rather than hinder the spread of the gospel. (CSB)

Paul is concerned not only with encouraging godly behavior, but with avoiding ungodly behavior that might discredit the Gospel message. (TLSB)

2:6 *younger men.* Old enough to have reached adulthood and young enough to need encouragement in self-control. Paul seems to switch the focus to Titus in the next verse, implying that Titus might be part of this age group. (TLSB)

2:7–8 Perhaps Titus was still a young man and was not yet well respected by the Cretan churches. The demands on a leader are all-inclusive, involving not only his word but also his life-style (Jas 3:1). (CSB)

These expectations reflect Titus's role as pastor or head elder as he leads young men into mature Christian discipleship and service. (TLSB)

2:7 *good*. Titus needs to set an example for the young men as he teaches the newly appointed elders/pastors and the churches on Crete. (TLSB)

2:8 Paul is concerned with avoiding behavior that might undercut Titus's credibility or fuel the arguments of opponents, such as the false teachers, who would be at odds with Titus and a sound understanding of the Gospel. (TLSB)

2:9–10 Instructions for a distinct group in the churches. Slavery was a basic element of Roman society, and the impact of Christianity upon slaves was a vital concern. Guidance for the conduct of Christian slaves was essential. (CSB)

2:9 *bondservant*. Slavery was common across the Roman Empire, but its practice varied widely from one area to another. Christian slaves or bond servants must obey their masters as a compelling witness of Christian submission to God. (TLSB)

masters. The Greek for this word, from which our English term "despot" is derived, indicates the owner's absolute authority over his slave. Roman slaves had no legal rights, their fates being entirely in their masters' hands. (CSB)

Any Christian or pagan who owned or managed a Christian slave or bond servant. (TLSB)

in everything. Slaves were often part of an extended household, and all aspects of their life could be seen by other members of the household. Therefore, submission to their master must be consistent. (TLSB)

2:10 *all good faith*. Attitudes and intent matter as much as actions or service. (TLSB)

they may adorn the doctrine of God our Savior. Christian slaves could give a unique and powerful testimony to the gospel by their willing faithfulness and obedience to their masters. (CSB)

Behavior must reflect positively on the Gospel rather than discrediting Christian witness. (TLSB)

2:11–14 Briefly describes the effect grace should have on believers. It encourages rejection of ungodliness and leads to holier living—in keeping with Paul's repeated insistence that profession of Christ be accompanied by godly living (vv. 1–2, 4–5, 10; 3:8). (CSB)

2:11 Jesus Christ is the living manifestation of God's grace. God stepped into this world to create the crucial turning point of salvation for all of humanity. (TLSB)

For. Introduces the doctrinal basis for the ethical demands just stressed. Right conduct must be founded on right doctrine. (CSB)

God's plan of salvation is available for all people, regardless of age, gender, social status, or nationality (Gal 3:28; Col 3:11). (TLSB)

grace of God. The undeserved love God showed us in Christ while we were still sinners and his enemies (Ro 5:6–10) and by which we are saved apart from any moral achievements or religious acts on

our part (see 3:5; Eph 2:8–9). But this same grace instructs us that our salvation should produce good works. (CSB)

2:12 *trains us.* The word translated “teaches” refers to more than instruction; it includes the whole process of training a child—instruction, encouragement, correction and discipline. (CSB)

renounce. This strong verb stresses the visible break we need to make with our old, fallen nature. God’s grace enables us to renounce sin; we cannot renounce sin and then embrace God by our own strength or initiative. Renouncing the devil became a part of the baptismal liturgy (see *LSB*, p 270). (TLSB)

this present age. From now until the coming of Christ (v 13). (TLSB)

2:13 *the blessed hope, the appearing of the glory.* The second coming. (CSB)

The second coming of Christ that He predicted in Mt 16:27. (TLSB)

“Deliver Your servants by Your glorious return!” (SA Preface 15). (TLSB)

our great God and Savior, Jesus Christ. Some attempt to translate this phrase “the great God and our Saviour, Jesus Christ” (KJV), but the NIV rendering better represents the Greek construction, which has only one definite article (cf. Ac 1:8, where one article implies that “Judea and Samaria” together form one section of Acts, and Eph 4:11, where one article with “pastors and teachers” determines that one office is meant). It is an explicit testimony to the deity of Christ. (CSB)

Jesus Christ. Clearly states the deity of Jesus Christ. (TLSB)

2:14 Salvation involves the double work of redeeming us from guilt and judgment and of producing moral purity and helpful service to others (see Introduction: Distinctive Characteristics). (CSB)

purify. By saving us from our sin, Jesus purifies us and makes us fit to be part of His family. (TLSB)

His own possession. God already has right of ownership over us because He created us. However, He loves us so much that He wants to adopt each of us as His children. Collectively, the congregation of Christians forms the Church, the Bride of Christ, which reflects just how amazingly special we are to Him. (TLSB)

2:15 A summary of Titus’s responsibility and authority. (CSB)

things. The content of the whole chapter.

Includes the admonitions of vv 2–10 as well as the foundational doctrines summarized in vv 11–14. (TLSB)

exhort and rebuke. Titus is charged to encourage and correct or reprimand his audience with clear, direct teaching of Law and Gospel. This is a responsibility of all pastors, even in the face of apathy or opposition. (TLSB)

all authority. Titus (and pastors today) must exhort and rebuke from Scripture, reflecting authority assigned by Jesus Christ through His apostles (Mt 28:18–20). (TLSB)

Ch 2 Self-controlled, godly living is beneficial regardless of our age or status in life, and it is important to our family relationships as well as to our witness as a Christian. Our lifestyle, relationships, and behavior must not discredit the Gospel. This sets a very high bar, indeed, and one that we cannot reach without a lot of help. However, God trains us for the present time and gives us hope for the future. He redeems and purifies us to make us His children. • Jesus, adorn my life with works and confession worthy of the Gospel. Amen. (TLSB)