

Titus Chapter Two (vv.6-15)

The Practice of Good Works – In the Home [vv.1-10]

Young Men [v.6]

v.6. The exhortation to **young men** is brief, probably because Titus himself was a young man and they are therefore indirectly addressed through him in vv.7-8. Titus himself was a pattern upon which they were to model their behaviour. The word **likewise** again underlines that sound doctrine has practical implications for *their* behaviour as well as that of the preceding groups. Titus was to **exhort** the young men. “Exhort” [*parakaleō*] literally means ‘to call to one’s side’ and thus pictures Titus personally urging every individual. It can range in meaning from encourage on the softer side, to exhort on the sterner side. The present tense indicates that the action should be undertaken repeatedly or habitually. Training young men to be godly takes more than a one-time training seminar! If the young men should learn just one thing, it is that they should be **sober minded** [*sōphroneō*] or ‘sensible’. Literally to have a ‘safe mind’ (guided by the word of God) leading to a controlled and disciplined life in contrast to the undisciplined laxity of Cretan culture. Young men are inclined to be impetuous and unrestrained, but they must be the opposite. The present tense underscores that this is to become a continuous habit of life.

Titus [vv.7-8]

v.7. The exhortation to the younger men develops into a direct word to Titus about his life and ministry. In **all things** or ‘in every way’ Titus was to show himself to be a **pattern** (example) of **good works** – to all, not just the young men. The word “pattern” [*tupos*] originally referred to the mark left by a blow or an impression made under pressure (cf. John 20.25). It described a ‘copy’ or an ‘image’ and came to refer to a pattern or model. Adam Thrope writes, “As a believer walks in full dependence upon the Lord in all aspects of life, God leaves the impression of Christ on him, making him a pattern for others to follow.” Titus must be a living model of his teaching if it was to be effective. He must be a mould of **good works** – a major theme of the epistle (cf. 1.16; 2.14; 3.1, 8, 14). These are deeds of moral excellence, right and honourable in the sight of God. As to his doctrine, **in** [the] **doctrine** can either refer to the *activity* of teaching or *what* is taught. Given what follows, it appears that Paul is describing the manner and content of his teaching. In summary, his teaching must be expressed with a pure *motive* (uncorruptness), in a dignified *manner* (gravity) and healthy in *matter* (sound speech, v.8). His motives must be pure, with **uncorruptness** (integrity) – the word describes that which is unalloyed, undiluted or unmixed with any impurity. Thus, his public preaching must not become an occasion for the enhancement of personal pride or popularity, covetousness or seeking approval from men. As to his manner, he must teach with **gravity** (majesty), recognising the solemn dignity of handling the revered word of God.

v.8. If the latter part of v.7 has described the *character* of the teacher, this verse describes the *content* of the teaching. It must be **sound** (wholesome) **speech**, discourse which conforms to the word of God in contrast to the unhealthy Jewish fables (myths) and commandments of men of the circumcision. It is the responsibility of the preacher to teach the word of God, not his own ideas or philosophies. William Barclay says, “As soon as he becomes a propagandist either for his own ideas or for the interest of a particular group, he ceases to be an effective preacher or teacher of the word of God.” The word “sound” [*hygiēs*] is different to v.1, and indicates what is whole, free from disease and contamination. This kind of speech **cannot be condemned** – it is irreproachable, not deserving of rebuke or criticism, for it is the wholesome meat of the word of God. The word suggests the picture of a courtroom where the judge can find no basis for the accusation. The preacher must therefore avoid personal opinion and fanciful interpretation, so any opponent (critic) will be at a loss to justify any criticism. **He that is of the contrary part** is singular and could refer to a single opponent – a kind of leader of the opposition. More likely, Paul is viewing the opposition as a collective entity leaving room for any and every kind of critic. The opponent is left **ashamed** because when the objections are examined, they are found to be groundless – he has no case. This is for two reasons. First, the teaching cannot be condemned because it is founded on the word of God rather than human opinion or fable. Second, the testimony of the life of Titus conforms to sound doctrine, and is blameless – **having no evil thing to say** “about us” [NET]. The word “evil” is *phaulos*, a comparatively rare word in the NT meaning ‘immoral’ – not adhering to ethical or moral principles. Such things could not be said of Titus because, unlike the false teachers (1.16), his lip and life *were* in sync! The opponent continually finds himself at a loss in trying to defame God’s servant. John Kitchen says, “The negation ‘nothing’ is absolute, having the sense of ‘not one single thing’. No ground, even the tiniest toe hold or titbit of truth, is given the enemy for his use against us.” The pronoun “us” [NET] reminds us that any indiscretion on the part of Titus would have brought reproach on all the believers, including Paul, not just Titus.

Servants [vv.9-10]

v.9. These two verses address **servants** or 'slaves' [*doulos*] – a word which refers to those who were legally owned by a master, being in servitude and submission to the will of another. Paul has already described himself as a bondsman of God (1.1). Slaves were an essential part of the society and economy of the Roman Empire (of which Crete formed a part). John MacArthur says, "Many, if not most, slaves were abused and often brutalised. For even minor infractions, or simply for displeasing their owners in some way, they could be severely beaten or killed. Many of them, however, were given great responsibility and authority in running a household and sometimes a family farm or other business. Some of them – frequently those who were captured in war – were highly educated and cultured, in many cases having superior education to that of their owners. Slaves were allowed to marry and raise their own families, their children becoming slaves like their parents. A slave sometimes was given a small parcel of land on which to grow crops to feed his family and perhaps earn a small income."

Interestingly, neither Scripture nor the Apostle Paul call for the abolition of slavery. William MacDonald says, "The Bible acknowledges the existence of institutions of which it does not necessarily approve. For instance, the OT records the polygamous lives of many of the patriarchs, yet polygamy was never God's will for His people. God has never approved of the injustices and cruelties of slavery; He will hold the masters responsible in a coming day. At the same time the NT does not advocate the overthrow of slavery by forcible revolution. Rather, it condemns and removes the abuses of slavery by the power of the gospel." Society and the heart of man cannot be changed but by a radical, spiritual transformation on the inside through the preaching of the gospel. Thus, Christians are not socialists and do not campaign to improve society or get involved in politics. But wherever the gospel is preached and prospers, society is automatically greatly improved. Thus, Christianity introduced an atmosphere where the institution of slavery could wilt and die.

Servants were to be **obedient** [*hypotassō*] **unto their own masters** [*despotēs*]. The same word of submission [*hypotassō*] describes the relationship of wives to husbands (2.5) and all believers to governing authorities (3.1). It is a military word describing the ordering and ranking of soldiers under the leadership of their commanding officer. Christian slaves were to willingly and continually subject themselves (middle voice) to the directions of their masters. By application, all Christian employees should respect and obey their supervisors. Again, MacArthur rightly says, "a Christian worker who is first of all concerned about his personal rights and who participates in noncompliance efforts and work stoppages against his employer dishonours God." The modifying clause **in all things** likely connects to the imperative to be obedient, and therefore refers to full and unqualified obedience, not just in important matters, but also the daily and mundane. The LEB translates, "Slaves must be subject to their own masters in everything." The only exception is an immoral command in direct contravention of the word of God. Then, a Christian slave could disobey but must be willing to patiently suffer the consequences of their actions (Daniel 3.16-18). Slaves must also **please them well**, seeking to complete duties to the full satisfaction of their masters. The word suggests a positive 'can-do' attitude on the part of the slave, rather than a reluctant, sullen disposition.

Paul elaborates with a string of three participles (running into v.10) that describe more fully *how* a slave can be pleasing to both God and their masters. **First**, by **not answering again** [*antilegō*] which involves being argumentative, contentious, contradicting and having an attitude of non-compliance. This is not a conscientious slave standing up for their spiritual convictions, but a spirit of self-interest and preference to undermine the authority of a superior. **v.10. Second, not purloining** which literally means 'to withhold' as Ananias and Sapphira (cf. Acts 5.2-3). This could involve stealing or petty theft of property from the household, or more significant embezzlement of funds from the family business. As "purloining" means to 'keep back what belongs to others', it also implies holding back one's full dedication and devotion to the service of the master. **Third**, and more positively, they are to **show all good fidelity**, or "show themselves to be entirely trustworthy and good" [NLT]. The word "fidelity" refers to reliability and trustworthiness, the quality of being dependable. Slaves should be faithful and loyal to their masters in everything "good" [*agathē*]. Towner says, "*agathē* perhaps intends to set moral limits to the wide scope of the instruction, so that the slave will not feel compelled by the duty of loyalty to carry out evil commands given by the master, 'showing complete faithfulness in [with respect to] what is good'."

This standard of behaviour is to **adorn** [*kosmeō*] **the doctrine of God our Saviour**. The root idea of the term *kosmeō* is that of "arranging something in proper order to give it symmetry, comeliness, and beauty. In ancient times it was used of arranging jewels in a brooch, necklace, ring, or crown in a way that best displayed the beauty of the gems," (MacArthur), cf. Revelation 21.19. A Christian slave, then, was to make the message of salvation he believed beautiful and attractive in the eyes of his master. Chrysostom says, "Greeks form their estimate of doctrines, not from the doctrine itself but from the actions and life that result from believing such doctrines". And this was to be done **in all things**, or 'in every way' – standing emphatically at the end of the sentence. This conduct must extend to *every* aspect of their lives – the whole life. No matter where someone may intersect our lives, they should see the Gospel being set forth in its beauty.

The Power of the Gospel – The Training of Grace [vv.11-15]

The general structure of the epistle is such that Paul *first* describes the kind of behaviour expected of those who belong to Christ (2.1-10; 3.1-2), *then* he explains the power of the gospel to effect such a radical change (2.11-15; 3.3-8). Is such behaviour possible? Yes, because of the **grace of God**. Fee says, “In the Greek text, all of vv.11-14 form a single sentence, of which the grace of God stands as the grammatical subject.” Grace not only *saves* me, but it *stimulates* me to live in a godly way. Thus, vv.1-10 describe Christian character as *taught* by the word of God; vv.11-14 describe Christian character as *trained* by the grace of God.

The Appearing of Grace [v.11]

v.11. For closely ties the single sentence of vv.11-14 to the preceding verses (vv.2-10). Paul is explaining that it is the manifestation of grace that enables believers to live in a way which is spiritually beautiful (v.10) and does not malign the word of God (v.5). In Greek, the emphatic opening word of the verse is **appeared** [*epiphainō*]. The word means to ‘become visible’ and was used by Greeks to describe the appearing and shining of heavenly bodies (Acts 27.20). All of this conveys the manifestation of grace as a historical reality, no doubt referring to the first advent of Christ. Grace has had a glorious and personal manifestation (outshining) in the Person of Jesus Christ (cp. Titus 3.4). Grace suddenly broke in on the world’s moral darkness, like the rising sun. MacArthur says the Lord Jesus “brought God’s saving purpose out of the shadows, as it were, into full light”. It is the **grace of God** that has appeared. Men could never have formed an adequate conception of that grace apart from its personal manifestation in Christ. Grace existed in the OT, but in Christ grace was manifested like never before – being literally embodied in Him. As a result, the predominant feature of this era is a divine throne of grace from which there is *available* grace for all (cf. Hebrews 4.16). The manifestation of God’s grace in Christ is the basis for the offer of **salvation to (for) all men** (cf. 1 Timothy 2.4). Salvation is graciously and universally available for all.

The Application of Grace [v.12]

v.12. The grace that *saves* us is the same grace that *shapes* us. The word **teaching** [*paideuō*] means to instruct and shape (a child) through teaching, discipline, correction and admonition. This is transformative instruction that begins by training the mind resulting in sensible choices and right living. Albert Leckie says, “The grace of God that has saved me submits me to discipline in my daily life that I might learn how I must live for God.” The present continuous tense suggests there is no graduation from this particular school! Grace should *always* be shaping our behaviour. Notice that grace does not teach all men, but **us**, i.e. those who are saved.

The conjunction **that** sets out the purpose of the training – it is both *negative* (to deny) and *positive* (to live). Negatively, grace teaches us to **deny ungodliness** and worldly lusts. **Ungodliness** describes the kind of unrighteous behaviour that flows from the life of a person who lives without God, and in opposition to His law. The word **deny** (*aorist* tense) indicates a definite, voluntary action of the will at a point in time, possibly referring to conversion. Thus, believers have consciously refused (renounced) and turned away from ungodliness (the root problem) and its numerous manifestations (worldly lusts). Such an act of renunciation must be maintained in daily self-denial. MacArthur says, “It includes the commitment a believer makes when he first acknowledges his sin and receives Christ as Savior and Lord as well as the countless other decisions he makes to deny and forsake the ungodliness and worldly desires that continue to find their way back into his life.” **Worldly lusts** describe the lusts that are characteristic of the world – the lust of the flesh, the lust of the eyes and the pride of life (1 John 2.16). These are earthbound desires – for wealth, power, pleasure or fame. The tendency to live for self rather than God. The proud display of personal possessions, abilities and achievements. In short, things that we cannot show God. Chrysostom said, “worldly things are things which do not pass over with us into heaven but are dissolved together with this present world”.

Grace trains us, not merely to *shun* ungodliness, but to *embrace* godliness. The Christian life is a positive life. Therefore, believers are to **live soberly** (inward), **righteously** (manward) and **godly** (Godward) in this present age. The word **live** describes the entire course of life consistently characterised by these three qualities. To live **soberly** [*sōphronōs*] has already been enjoined on elders (1.8), older men (2.2), younger women (2.4) and young men (2.6). This is again the exhortation to have a ‘safe (healthy) mind’ guided by the word of God leading to a controlled and disciplined life. MacArthur lucidly explains, “The Christian who lives *sensibly* (soberly) has control over the issues of life. The sensible believer does not allow circumstances or the irresponsible influence of others to distract him or affect his own judgment. He not only is careful not to become involved in things that are immoral or unspiritual but also avoids things that are simply trivial and unproductive.”

Those trained by grace also live **righteously** – lives that are straight up and down in their dealings with fellow men. The word means to live in accordance with a right (straight) standard. Paul uses it to describe the uprightness of his own actions among the Thessalonians (2.10). Finally, grace trains us to live **godly**. The godly person lives life in the conscious enjoyment of a close personal relationship with God. This is not just a life that does what is right, but a life that shrinks at

evil, or anything that is inconsistent with the holiness of God (Albert Leckie). The sphere of our living is the **present world** [*aiōn*] which is evil (Galatians 1.4). Demas loved it so much he was willing to forsake the Apostle Paul and the work of God (2 Timothy 4.10). But such is the grace of God, it can not only preserve us *through* the evil age, but transform us *in* an evil age – living lives that are godly amongst much ungodliness. The ‘present’ age is suggestive of an age to come – see v.13! This age is but temporal, passing by like a flamboyant parade (1 John 2.17).

The Anticipation of Grace [v.13]

v.13. Grace also trains us to eagerly anticipate the future – this present world is the place of our pilgrimage and not our final home. We are waiting for the same Lord Jesus, who has already come as the manifestation of God’s grace (v.11), to come again as the manifestation of God’s glory (v.13). **Looking for** is a compound word made up of ‘to’ and ‘receive’. The root idea is that of receiving to oneself. The meaning of the word developed to include the watchful, glad and eager anticipation of some expected event or person. Thus, believers live lives full of hope and expectation in anticipation of the Lord’s return, which is as much a duty as the denial of ungodliness and worldly lusts (v.12). The same word [*prosdechomai*] is used of Simeon, Anna and Joseph of Arimathea who were all likewise waiting for the coming Prophet, Priest and King (Luke 2.25, 38; Mark 15.43).

Specifically, we eagerly await **that blessed hope and the glorious appearing** of Christ. The Greek connects ‘the blessed hope and glorious appearing’ under one article, suggesting that the reference is to one great event viewed from two perspectives. As v.11 referred to the first advent, this verse refers to the second advent without particularly differentiating between the rapture and manifestation. From *our* perspective, His coming is a blessed hope; from *His* perspective, His coming is the display of glory. The **blessed hope** probably means ‘the hope that brings blessing’. The hope itself is a source of joy, strength, motivation and assurance for every believer as we await its fulfilment. The conjunction **and** is used exegetically to expand the blessed hope of believers, namely the appearing of divine glory.

The word **appearing** [*epiphaneia*] occurs six times in the NT, once referring to the incarnation (2 Timothy 1.10) and five times to the manifestation. Second Thessalonians refers to the destruction of the Man of Sin by the “brightness” of His coming. The word *epiphaneia* refers to the visible, full and final outshining of God’s glory in all its splendour – the blazing Shekinah. The definite article is present to mark this as the distinctive and unique glory that belongs to God alone (cf. Isaiah 42.8; 66.18). In this light, it is best to view the genitive as *objective* – “the appearing of the glory” [ESV]. Whose glory will be revealed? It is the glory of **the great God and our Saviour Jesus Christ**, which reading might suggest two persons. But a better reading is not “the great God and our Saviour” [KJV] but “our great God and Saviour, Jesus Christ” [cf. NET, JND, ESV] since both nouns are connected by one article as referring to one person. Note also that the following clause in v.14 refers to Christ alone. In addition, nowhere else is God the Father understood to be joining the Son at the Second Coming. This verse is therefore a direct statement of the deity of Christ, and the only place in the Bible where He is called the great God. There are eight clear verses where Christ is referred to as God – John 1.1, 18; 20.28; Romans 9.5; Titus 2.13; Hebrews 1.8; 2 Peter 1.1 and 1 John 5.20. The name **Jesus Christ** stands in apposition to ‘the glory of God’. Thus, what will be finally and fully manifested is God’s Shekinah glory, namely, Jesus Christ.

The Atonement of Grace [v.14]

v.14. This verse declares the moral power of the cross of Christ in a believer’s life. Christ gave Himself for us – as persons – that we might be redeemed from all iniquity. We now belong to Him. None of us should ever again live to please ourselves (Albert Leckie). It is Jesus Christ (our great God and Saviour) who **gave Himself for** [*hyper*] **us**. The phrase “gave himself” occurs five times in the NT. He gave Himself for *our sins* (Galatians 1.4), *for me* (Galatians 2.20), *for the church* (Ephesians 5.25) and as “a ransom for all” (1 Timothy 2.6). Notice that the truth here is that Christ gave Himself for *us*, not for our sins. The emphasis here is therefore not the removal of guilt (my sins), but the removal of me, the sinner. The purpose of His sacrifice was to **redeem** [*lytroō*] **us from all iniquity**. The verb only occurs on two other occasions in the NT (Luke 24.21; 1 Peter 1.18) and means ‘to liberate from oppression’ or ‘to liberate, conceived of as redeeming a captured person by paying the price demanded for his return’. The two on the road to Emmaus were looking for political liberation from the Roman yoke (Luke 24.21). Believers enjoy spiritual liberation from the bondage of sin, indeed, **from all iniquity** [*anomia*] meaning ‘lawlessness’, i.e. disobedience, self-will and self-pleasing. It refers to the twisted nature of my character which refuses to be subject to the will of God. It is active rebellion and defiance of God. We used to live to do our own will and please ourselves. But we have now been redeemed from all self-will and self-pleasing.

Not only have believers been removed from the *dominion* of sin (redemption), the moral *defilement* of sin has also been removed for they are **purified** [*katharizō*]. The word simply means to ‘make clean’ or ‘cleanse’ whether physical (Matthew 8.3) or spiritual (Acts 15.9; Hebrews 9.14). The purpose of such amazing sacrifice is that Christ might have a **peculiar people** for Himself – for his own exclusive possession. The word “peculiar” [*periousios*] means to be ‘reserved for’ and was used for that part of the spoils of a battle or a campaign which the king who had conquered set apart especially for

himself. This is a people set apart for Himself, and for His own exclusive possession. The same thought is used of Israel in Exodus 19.5 (peculiar treasure) and Deuteronomy 7.6 (a special people). The Greek word is a compound from two words meaning 'round' (as a circle) and 'to be', therefore, 'to be encircled'. We are the personal, and exclusive possession of Christ who has encircled us in His arms – suggestive of protection, privilege, separation and security.

Rather than living in self-will without regard for the will of God, we should now be **zealous of good works**, or "eager to do good" [NET]. The word 'eager' [zēlōtēs] means 'a zealot' or 'enthusiast' which word Paul uses in Galatians 1.14 of his own former eagerness to maintain the traditions of his ancestors. Thus, our voluntary response to God's grace is enthusiasm and fervency in doing what is good. Good works should be a natural, integral part of a Christian's daily living. These good works have already been delineated (2.1-10) and will be expanded again (3.1-2).

v.15. The phrase **these things speak** stands as a reminder to Titus to continue to teach these practical instructions to the saints in Crete. The chapter began with the same imperative (v.1) and thus forms an inclusion, gathering up all the material in the intervening verses (vv.2-14). Where necessary, Titus must **exhort** (which has the semantic range of gentle encouragement, to the stronger 'urge' or 'implore') and **rebuke**, meaning to strongly admonish. Paul has already used this word in relation to the gainsayers (1.9) and the believers who were listening to their teaching (1.13). They were both to be rebuked in such a way that their error was exposed by the word of God. Titus must speak **with all authority** because of his relationship to the Apostle Paul. He was speaking apostolic truth and the divine message of the gospel, none of which can be presented as an optional opinion to be accepted or rejected as its hearers may please. The teacher's authority rests in the nature of the word he preaches – it is God's authoritative word. Titus was not to allow anyone to belittle his message and authority – let **no man despise** (look down on) **thee**. The word "despise" literally means 'to think around' and therefore 'to overlook' or 'disregard'. Perhaps this was a potential concern because of his age (cf. 1 Timothy 4.12) or the difficult character of the Cretans. Nevertheless, Titus must not permit the message and work to be slighted or disdainfully rejected. MacArthur says, "God's truth is to be proclaimed with authority, and obedience to it demanded in the church. No disobedience can be tolerated or overlooked."