

Titus 2

1. Titus
 - a. First mentioned in II Corinthians 2:13
 - b. Prior to his being left in Crete, he labored in Corinth (II Cor. 7:6, 13; 8:16, 23; 12:18)
 - c. After Crete, he labored in Dalmatia (II Timothy 4:10)
 - d. Titus was a Greek (uncircumcised) (Galatians 2:3)
2. Crete
 - a. Largest of the Greek islands
 - b. Jewish Cretes were present at the Day of Pentecost (Acts 2:11)
 - c. Paul & Titus visited after Paul's house arrest in Rome; Titus left there to continue work (1:5)
 - d. Titus was to set in order the things that are wanting; things were in chaos
 - e. He was to find and ordain elders (*presbuteroi*)
 - f. The qualifications of a bishop (*episkopos* or overseer) (I Timothy 3)
3. Problem in Crete
 - a. Titus had apostolic authority (1:5; 2:15); Paul lends his authority to Titus as a subordinate
 - b. The "unruly" (1:10) are insubordinate to authority; these are Jews (Judaizers) rejecting authority of Titus, a Gentile. (see Galatians 2:3 and Acts 15)
 - c. Reminder of subjection (3:1-2)
 - d. These were subverting (undermining) whole houses, i.e. widespread (1:11)
 - e. Their mouths must be stopped (1:11)
 - f. Cretes were not blameless
 - i. They needed rebuke (1:12-13) because they were listening to the deceivers (1:14)
 - ii. Paul quoted the Cretan poet Epimenides (1:12)
4. Common method for Paul was to address problems in letters (epistles)
 - a. I Corinthians 1:11
 - b. I Corinthians 11:17, 34; 12:1
5. Becoming (v.1) "*prepo*": suitable, proper, fit, right
6. Sound doctrine (v. 1) "*didaskalia*": doctrine, learning, teaching
7. Foundation for the topic is in vs. v.10 b-14
 - a. Adorning (v. 10) "*kosmeo*": to put in proper order, lit. system-ing
 - b. Teaching (v.12) "*paideuo*": to train up a child, i.e. educate
 - i. The appearing (incarnation) of Jesus Christ gave them the ability to conduct themselves.
 - ii. Matthew 16:24 "*aparneomai*": to deny utterly; usually denotes separation, departure, cessation, completion
 - iii. See Colossians 2:21-23
 - c. Teaching (v.4) "*sophronizo*": to make of sound mind; discipline or correct; teach to be sober; admonish
 - d. To end this we need to look at the foundation again and the summary of Paul's letter
 - i. It is founded on the teaching of God our Savior.
 - ii. The Grace of God has appeared (Epiphany), saving us, changing us and educating us (v. 11 & 10b)
 - iii. His saving grace and our constant education as disciples of Christ Jesus effects this in us (3:4&5)
 - iv. (v. 12) It is for this present eon or the age we now live in (Ephesians 2:4-10)

8. Aged men "*presbutes*": old man; to be "*einai*": to exist, to be, there is
 - a. sober: "*nephaleos*": circumspect, sober: "Not mad or insane; not wild, visionary or heated with passion; having the regular exercise of cool dispassionate reason." (Webster)
 - b. grave: "*semnos*": venerable, honorable, grave, honest
 - c. temperate: "*sophron*": sound in mind, self-control, discreet, sober
 - d. sound in faith: "*hugies*": sound, whole; "*pistis*": assurance, believe, belief, faith, fidelity
 - e. sound in charity "*agape*": affection or benevolence
 - f. sound in patience "*hupomone*": endurance
9. Aged women "*presbutis*": old woman; be in "*en*": fixed position
 - a. Aged women can be taught in these areas by Titus (gender-neutral)
 - b. behavior becoming holiness "*hieroprepos*": reverent, fitting for holiness
 - c. not false accusers "*diabolos*": slanderers
 - d. not given to much wine: "*oinos*": wine
 - e. teachers of good things
10. Young women: "*neos*": new, youthful, regenerate (to reproduce) Note: no likewise here
 - a. Young women are taught, not by Titus, but from the experiences of the aged women.
 - b. sober: "*sophronizo*": to make of sound mind; discipline or correct; teach to be sober
 - c. love their husbands: "*philandros*": be affectionate as a wife; love their husband
 - d. love their children: "*philoteknos*": maternal love for children
 - e. discreet: "*sophron*": sound in mind, self-control, discreet, sober
 - f. chaste: "*hagnos*": properly, clean, i.e. innocent, modest, perfect, pure, chaste
 - g. keepers at home: "*oikouros*": stay-er at home; domestically inclined
 - h. good: "*agathos*": good in any sense
 - i. obedient to their own husbands "*hupotasso*": subordinate, be under obedience, in subjection, submit oneself to
11. Young[er] men: "*neoteros*": youthful
 - a. Titus could teach young men because he was once a young man.
 - b. sober-minded: "*sophroneo*": sound in mind, self-control, discreet, sober
 - c. displaying a pattern of good works in all things
 - d. uncorrupt doctrine: "*adiaphthoria*": uncorrupt; "*didaskalia*": doctrine, learning, teaching
 - e. gravity: "*semnotes*": venerable, honorable, grave, honest
 - f. sincerity: "*aftharseeah*": incorrupt, genuine
 - g. sound speech: "*logos*": something said (see Ephesians 5:4)
12. Servants
 - a. obedient: "*hupotasso*": subordinate, be under obedience, in subjection, submit oneself to
 - b. pleasing masters in all things: "*euairetos*": fully agreeable
 - c. not answering again: "*antilego*": contradicting, denying, speaking against
 - d. not purloining: "*nosphizomai*": embezzle, keep back
 - e. show (passive sense as confidence that their masters have in them) good fidelity "*pistis*": assurance, believe, belief, faith, fidelity
13. Verses 5b and 10b are interjections that apply generally
14. Exhortation to continue (v. 15)
 - a. Maintain (3:8, 14) not "build"; "*proistemi*": to stand before, to preside in rank, maintain, be over, rule