

An Exegesis of Titus Chapter Two

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According to the 1991 statistical report, congregations in the Metro North conference gained 227 new converts to Christianity. During the same time 315 souls were “removed” for a variety of reasons. Synod wide the totals reflected the same-pattern with 3,705 adult confirmands and 5,080 souls removed from our membership rolls. Coincidentally, a recent Summer Quarter course entitled, “Working with the Inactive—Love in Action,” was filled three weeks after the mailing went out, and there was a waiting list if someone dropped out. Last April some 500 people gathered together at the Waukesha Expo center for a day-long seminar on member assimilation and retention.

At Zebaoth I have performed many infant baptisms. Sadly, I can count on one hand the number of children whose father and mother were married—and two of those were my own. We all agonize over the number of failed marriages in our midst. We wrestle with the apathy, bickering, materialism and a host of other spiritual maladies infecting our congregations. Despite our best efforts, our members keep getting picked off by Satan’s flaming arrows.

We all recognize the serious problems. In the privacy of our offices, and in gatherings such as this, we’ve asked the question “why?”. Why is there such a lack of sanctified living in our congregations? How can someone who has known the sweet taste of the Gospel turn away? We’ve even asked those who have fallen away to tell us why. And while many reasons are offered, none seems to satisfy. Some older members have hinted that people are simply not as “good” or “faithful” or “committed” as they used to be. I imagine any pastor with a few years of experience could refute that pharasaical insight.

The problem is not that people aren’t as “good” as they used to be. Rather, sinners are still doing what comes naturally, they (we) are sinning. Children of Light are being conformed to the pattern of this world, instead of being transformed by the renewing of their minds. The problem is that many infant Christians (and some life-long Christians) never grow beyond spiritual infancy. The writer to the Hebrews was speaking to our time when he said, “Though by this time you ought to be teachers, you need someone to teach you the elementary truths of God’s word all over again. You need milk, not solid food” (Hebrews 5:12). This problem has been around longer than any of us.

The key to spiritual growth, of course, is to expose and condemn sin. The key is to comfort with the Gospel. The key is reading and obedience to God’s Word. Our new members need to be grounded in the “elementary truths.” They need to be led into the solid food of God’s Word. But given the sinful nature still residing in every Christian, given the powerful, corrupting distractions of a godless society, how do we get the Word into the lives of our people?

Over the past three years I have heard my brothers in this conference express frustration with “crisis-management” ministry. After juggling family responsibilities, meetings, paperwork, and the inevitable emergencies, how do we find the time necessary to train and educate our members so that all may grow in faith and resist temptation? The majority of our members are exposed to the world and its influences for all but an hour or two each week. At best, half our members are present on any given Sunday. How do we get the Word into the lives of God’s people in sufficient measure to nurture their faith, identify Satan’s lies and temptations, and prepare them for works of service? I believe Titus offers the solution.

Paul was obviously aware of the problems and challenges that Titus faced on Crete. In view of the specific sins and temptations facing these infant Christians, Paul reminded Titus of the appropriate Word of God to share with the people. And just as important, he outlined a method which would allow Titus to get that Word from God into the lives of the people. It was a model for ministry very different from our own. The point is not that his method is best or God ordained, but rather to see what we can learn from his methodology.

As we learned in our study of the first chapter, Titus was to appoint “elders” in each town. These were not men coerced into serving on a Board of Elders for three years. These were local men of proven character, men recognized by the congregation as spiritual leaders, men whose life gave evidence of their faith, men who had been proven under fire. They were home grown men who eagerly sought to serve their Lord in this important capacity. They knew their neighbors and relatives. They could relate to their situation the temptations they faced. What they lacked was a full understanding of the message.

Titus had a full understanding of the message, but there was no way he could personally teach, rebuke, correct and train each individual Christian on Crete. His job was to teach these elders sound doctrine, so they in turn could teach others, and thus refute the false doctrine and error which were prevalent on Crete (Cf. Titus 1:9).

Chapter two carries this idea one step further. Titus was to see to it that this sound doctrine was taught to various groups within the congregations. This instruction in the Word would strengthen their faith individually, enabling them to believe, recognize and refute false teaching, and live in obedience to God’s will. It would also equip them to instruct and encourage their brothers and sisters with their words and with the example of their lives. It would allow them to hold each other accountable.

I spent most of my childhood living in a “Leave It to Beaver” middle class home in northern Wisconsin, surrounded by other middle class families. Working in Alaska for several years broadened my horizons a bit. I met some interesting people, including some small time hoods and drug dealers. But nothing in my life prepared me for the shock of seeing the raw, ugly, destructive power of sin in Milwaukee’s central city. Never have I seen a more urgent, desperate need for God’s Word in the lives of people. And even with a congregational family of only 170, just dealing with “problem” cases seems to consume all free time. It is as if we’re steaming along on an ocean liner, simply tossing life rings to people drowning all around. And as people drift away and fade out of sight into darkness, we have no time to turn the ship.

It strikes me that in Titus, we can learn a great deal not only from the message, but also from the manner in which Titus was to get the Word into the lives of the people. We have a clear understanding of the Word; perhaps Titus can teach us something about getting the Word to our people.

Titus Chapter Two

Verse 1: Σὺ δὲ λάλει ᾧ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

Translation: You must teach what is in accord with sound doctrine.

λάλει: (Pres Imv) speak, say...present stresses ongoing action.

πρέπει: (Pres Act Ind) is fitting, in keeping with.

τῇ ὑγιαίνουσῃ: (Pres Act Ptc) healthy, whole, not corrupt, sound.

The NIV does not translate the adversative δὲ. It is important, however, to include it. Paul was drawing a contrast between Titus and the “mere talkers and deceivers” whose message was leading whole households from the truth. Paul was drawing a contrast between empty talk and the truth of the gospel.

Titus’ job was to teach the truth of God’s Word. In order for people to grow and mature as Christians, they need to hear all of what God has to say to them, not just what they want to hear. That means spending the time to know our members well enough to apply the portion of God’s Word that condemns a particular sin, heals their particular hurts, and restores them to spiritual health. No part of God’s Word is unimportant.

Titus was to teach this sound, healthy doctrine to the elders so they could in turn teach various groups within the congregations. Verses 2-10 detail the content of the message to be taught to each group.

Verse 2: πρεσβύτας νηφαλίους εἶναι, σεμνοὺς σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ

Translation: Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

πρεσβύτεας:	one who is older, old man. Not the “elder” of chapter 1.
νηφαλίους:	lit. sober, self-controlled, showing general restraint in indulging desires.
σεμνούς:	refers to majesty of the gods in their bearing, inner majesty and thus “dignity.”
σώφρονας:	rational, prudent, one who is able to keep things in perspective and establish right priorities.
ὕγιαίνοντας:	(Pres Act Ptc) whole, healthy, not sick or corrupted; here “sound” or “well grounded.”
τῇ πίστει:	in faith, in their attitude toward God, relying on Him .
τῇ ἀγάπῃ:	in love, in their attitude toward their neighbor.
τῇ ὑπομονῇ:	in patience, in their attitude toward bitter trials.

A verb must be supplied to complete the thought in this verse. Some commentators suggest bringing παρακάλει forward from verse six as the basis for all directives in this section. Titus has been instructed to “speak” sound doctrine, so the context here would indicate something like “encourage” or “teach,” as the NIV translates.

This section could be titled, “What God’s Truth Looks Like in the Lives of God’s People.” The sound doctrine was not just for Titus and the elders to put under lock and key to safeguard. Sound doctrine is not some arcane subject to be discussed only in the rarified air of pastor’s conferences like lawyers discussing an obscure point of law. Sound doctrine is to be put into practice in the lives of God’s people. God’s will as expressed in sound doctrine is to be applied to the lives of all Christians, regardless of age, sex, race, social status, etc. Paul begins with older men.

The 4th Commandment directs us treat our elders with respect. The message here is that these older men are to live lives worthy of that respect. These men were not to be “lazy gluttons” (1:12); instead they were to practice self-control. They were to show their maturity and not run breathlessly after every new teaching. They were to listen to every teacher with a healthy dose of skepticism, and reject the empty talk of the false prophets. They were not to use their old age, their poor health, or even a difficult situation in life as an excuse to be gruff or mean spirited.

Rather, these older men were to be sound in faith, demonstrating an attitude of complete reliance on God. They were to be sound in love, demonstrating Christ-like love in their relationships with other members. They were to be sound in patience, trusting in God’s providence through difficult times.

A congregation with such older men is truly blessed. A young (30’s) black man made that very clear to me. He said, “It’s some of our older members that make Zebaoth strong. When I was little, Mr. So & So used to always be around. He always used to talk to me and do things with me. That’s one of our problems, our older members are dying and moving away. There’s nobody to show the younger people how to do it anymore.” My preaching did not speak as loudly as the example of this elderly God fearing gentleman.

This young man recognized the important contribution made by this older man. This older man made a regular habit of spending time with the young men of the congregation. He would take them to visit prospects in the neighborhood. He bought them breakfast and talked about life as a child of God. Although he died 7 years ago, many of the young men in our congregation still point to his caring example as the reason they are involved at Zebaoth today.

Somehow, we must communicate to our older men the importance of their role as examples to the younger generation. We must teach our mature men how to serve as mentors. We can do this by giving them training, encouragement, and a visible role—a platform—from which to visit and encourage other members.

Verse 3: πρεσβύτειδας ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἴνω πολλῷ
δεδουλωμένας, καλοδιδασκάλους,

Translation: Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good.

ὡσαύτως: like this, likewise, so also—same standards apply.

πρεσβύτιδας: older women.

ἐν καταστάματι: in the sphere of deportment, demeanor, outward behavior, can include attitude and state of mind.

ιεροπρεπεῖς: (positive) fitting for one who serves in the temple, therefore—holiness, reverence, carrying into their lives the behavior of one engaged in temple service.

μὴ διαβόλους: (negative) not a slanderer, not a gossip.

μὴ δεδουλωμένας: (negative) (Pf Pass Ptc) not given, not enslaved. Perhaps the two negative thoughts are related. Wine loosens the tongue and causes great problems (cf. James).

καλοδιδασκάλους: (positive) teacher in good. Contrasting malicious gossip, saying good, beneficial things. Being a positive example.

Again we need to supply the thought, “speak what is fitting” or “teach” older women. In our congregation, 70% are women; many are older widows. Members of this group are often among the most faithful and influential in a congregation. Within the congregation, they can be a great force for good, or a great source of trouble, as Paul’s remarks suggest.

In many Baptist churches, elderly women are referred to as “Mother...” A newer member related how she made the mistake of wearing pants to a worship service, instead of her finest Sunday dress. “Mother Jones sat up front and glared at me from up during the whole service. They didn’t have to ask me not to come back.” That same look has crossed racial and cultural barriers and is often directed with great skill at any parent unfortunate enough to have noisy children. If elderly women with time on their hands use their time to gossip and slander, those destructive ripples can quickly spread through a congregation.

When these women are reverent in their demeanor, when they spend their time teaching good, giving good advice and private encouragement, the whole congregation benefits. Thank God daily for such faithful servants.

Verses 4-5: ἵνα σωφρονίζωσιν τὰς νέας φαλάνδρους εἶναι, φιλοτέκνους. 5 σώφρονας ἀγνάς οἰκουροὺς αγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

Translation: Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

σωφρονίζωσιν: (Pres Act Subj) ἵνα + subj = purpose clause: to teach or train someone to be self-controlled.

νέας: fem. adj. someone younger, “young women.”

φαλάνδρους: lit. husband-loving.

φιλοτέκνους: lit. child-loving.

σώφρονας: rational, prudent, one who is able to keep things in perspective and establish right priorities (cf. old men).

ἀγνάς: Root meaning is “what awakens awe.” In the NT it comes to mean moral purity, innocence, chastity.

οἰκουροὺς αγαθὰς: “a good worker of the house” (Cf. Prov 31).

ὑποτασσομένας: (Pres Mid Ptc) submitting oneself.

τοῖς ἰδίοις ἀνδράσιν: to her own husband. Interesting that Paul includes “her own.” That would seem to be self-evident.

ἵνα μὴ βλασφημῆται: (Pres Mid Subj) purpose clause: to blaspheme

It is interesting that Titus is not directed to teach the young women himself. Rather the older women are directed to serve as role models and busy themselves with the task of teaching younger women how to be God fearing wives and mothers. Hendriksen makes the point that no one, not even Titus, is better equipped to train a young woman than an experienced, older Christian woman. Amen.

There is a woman in our congregation who has been a member since her baptism 50+ years ago. She was active as a youth. As an adult, she is in her Bible every day. She has taught Sunday School and VBS for years. Many of the young women in our congregation sat at her feet to learn their Bible stories. Many of those same women look to her example and seek her out for advice. Yet, amazingly, she told me she doesn't "know enough" to counsel these young women. She would rather have them seek the "expert" advice of the pastor. That's flattering, but it is hardly what Paul had in mind. That attitude keeps the pastor running around and neatly side-steps the issue of members accepting responsibility for strengthening and holding each other accountable to God. If this lifelong Christian truly feels this way, I wonder how serious we have been about training members for ministry. Do we give them opportunities to use all their God given gifts and talents? Do we challenge them to move outside their "comfort zone?" Do we show them how they can play an active role in strengthening their brothers and sisters?

The last purpose clause points to a concern Paul returns to frequently. Obedience to God is a loving response to the gift of salvation made possible by the Holy Spirit's power. But as Paul points out negatively, disobedience blasphemes God's Word and holds God and His teachings up to the ridicule of the world. Obedience (cf. v10), makes sound doctrine look attractive, and brings praise to God. Older men and women who live in obedience to God's words here in Titus, give glory and honor to God with their lives. They also have an opportunity to teach others how to do the same by their example; we need to give them such opportunities.

Verse 6-7a: τὸς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν ἢ περὶ πάντα,
Translation: Similarly, encourage the young men to be self controlled (in everything).

τὸς νεωτέρους: younger men.

παρακάλει: (Pres Act Impv) to call alongside, to encourage, urge.

σωφρονεῖν: (Pres Act Inf) to be sound minded, to have proper priorities, to have one's total life under the control of the mind, rather than being ruled by passions of youth.

περὶ πάντα: concerning all things.

The major grammatical note in this verse has to do with *περὶ πάντα*. If the phrase goes with v6, then the emphasis is on encouraging young men to be sound minded "in all things." If the phrase is part of v7, then the emphasis is on Titus being an example "in all things."

Lenski says the phrase is redundant and unnecessary to the thought of v6. He reasons that someone who is sound-minded would by definition be sound-minded in all areas of life. Hendriksen argues that the shortness of the verse, as well as the sense of the verse shows that the phrase should be attached to v6. Neither argument is compelling; however, Lenski's logic seems somewhat flawed. Many sober, prudent individuals are foolish in certain areas of life.

I favor including the phrase in v6, thus encouraging young men to have proper priorities and be sound minded *in all things*. Young men of all ages need to heed Paul's advice to young Timothy, "Watch your life and doctrine closely" (I Tim 4:16). Whether in business, in recreation, in matters of faith, or in matters of the heart, young men need to be sound minded. David, who wrote, "Remember not the sins of my youth and my rebellious ways," perhaps attests to the special difficulty young men have in this regard.

It is also interesting to note that Paul waits until this verse to use the verb *παρακάλει*. The verb has the picture of calling someone alongside, putting an arm around his shoulder, and personally instructing and encouraging the individual. As mentioned earlier, certainly the older men are to serve as examples for, and are to instruct the young men in this manner. The "elders" are to encourage the young men of the congregation in the same way. There was no way Titus would be able to give this kind of individual attention to all the young men, much less all the other people mentioned. The key to retaining and training the young men of our congregations is to get more people involved in the process. While Titus couldn't personally train all the young

men, as the next verse indicates, he could serve as role model for all. He was to be the example for all people at all times, while the elders worked one on one.

Verses 7-8: σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα, ὁ λόγον ὑμῶν ἀκατάγνωστον ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

Translation: Set them an example by doing what is good (lit. Show yourself to be an example of good works). In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

παρεχόμενος: (Pres Mid Ptc) show oneself to be something.

σεαυτὸν: yourself, very emphatic with reflexive verb.

τύπον: type, example, model.

καλῶν ἔργων: in the pastorals, good as in right, orderly, excellent as defined by their relation to Christ and the gospel.

ἐν τῇ διδασκαλίᾳ: in the sphere of Titus' teaching, he was to be an example of integrity and dignity (cf. below).

ἀφθορίαν: n. fem. integrity, sincerity, purity of motives. Just the opposite of the false motives of the deceivers.

σεμνότητα: n. fem. dignity, inner majesty.

λόγον ὑμῶν: sound, healthy, uncorrupt words.

ἀκατάγνωστον: adj without accusation, that which cannot be condemned.

ἵνα ἐντραπῆ: (Aor Pass Subj) result clause: to turn one on himself and so be ashamed (e.g., looking in the mirror).

ὁ: rel prn. "those."

ἐξ ἐναντίας: opposite, against, contrary (i.e., the enemy).

φαῦλον: bad, worthless, evil, wrong.

Titus here is encouraged to walk his talk. In order to be a credible witness to the truth both inside and outside the church, his life and doctrine needed to match. As role model for the young men on Crete, his life was to serve as an example. They needed to be able to look to his good works. They needed to see what sound doctrine looked like by looking at Titus' life of integrity and sincerity.

Again we see Paul's underlying concern for correct living based on sound doctrine. God would be glorified if the enemies who spoke against Paul, Titus and all Christians were put to shame because they could find no basis for their evil talk. Peter agrees. He said, "Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us" (I Pt 2:12).

It is unfortunate that so many Christians provide so much ammunition for unbelievers to use against God and Christianity (e.g., Swaggert, Bakker, et al). For the same reasons, I would also humbly submit that angry and sarcastic tones that occasionally arise in our midst during discussions do not serve as good examples of "soundness of speech," nor does it serve to glorify our God.

I remember traveling to a remote lake outside of Anchorage in December to cut Christmas trees for the church. The congregation owned some property there and cut trees every year. But this year the only other resident on the lake took exception. She stormed across the frozen lake and began hurling curses and insults as soon as she caught her breath. We listened for several minutes while she questioned our intelligence, our manhood, and our ancestry in an awesome display of profanity, all because we were "stealing her trees."

My most vivid memory though, was the pastor's reaction to this colorful tongue lashing. He was obviously very angry and more than ready to lash out. But I watched in amazement as he paused...and bit back his angry response. Instead, very calmly, he sincerely apologized for any misunderstanding. He explained who we were, what the trees were for, and that we had indeed taken them from the church's property. When he finished, she not only apologized, but helped us cut a beautiful tree from her property, and dragged it out for us with her snow machine. I hope I never forget the lesson I learned that day. "A gentle answer turns away wrath,

but a harsh word stirs up anger.” (Prov. 15:1) May our integrity and soundness of speech be always accompanied by Christ-like love and humility.

Verses 9-10: δούλους ἰδίους δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

Translation: Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

ὑποτάσσεσθαι: (Pres Inf) to submit; Robertson says this is a legal infinitive, and therefore translated as an imperative (cf. R944).

εὐαρέστους: adj. pleasing, acceptable. Most commonly used in relation to God. Of slaves—give satisfaction.

μὴ ἀντιλέγοντας: (Pres Act Ptc) not one who talks back, argumentative.

μὴ νοσφιζομένους: (Pres Mid Ptc) not one who sets apart for one self, not one who embezzles, steals from his master.

ἀλλὰ: strong contrast follows.

ἐνδεικνυμένους: (Pres Mid Ptc) one who demonstrates, who shows.

πᾶσαν πίστιν ἀγαθὴν: all good faithfulness, every trustworthiness.

ἵνα κοσμῶσιν: (Pres Act Subj) purpose clause: to put in order, to adorn. Pictures arranging jewels so as to set off their full beauty.

Lenski suggests that τοῦ θεοῦ in the final phrase is an objective genitive, and σωτῆρος ἡμῶν is inserted attributively. The same construction is used in 1:3. The objective genitive would emphasize the contents of the teaching, namely that God our savior saves us. If the genitive were possessive or source, the emphasis would be that the teaching belongs to or comes from God in contrast to the false teachers who were the source of the empty talk in chapter one. The context here would seem to indicate an objective genitive, emphasizing the teaching and making sound doctrine look good.

Several years ago Paul Kelm wrote a paper dealing with this subject. He makes a good point in his paper. The gospel doesn't "look good" to an unbeliever until someone explains it. The gospel is foolishness until the Holy Spirit grants understanding. The message about our Savior doesn't "look good" when those who claim to bear the name of Christ live as children of darkness. Obviously Paul was not encouraging Titus or slaves to tell people what their itching ears wanted to hear. Rather, Paul was echoing one of his favorite themes, watch your life and your doctrine. In our congregations, we can do things that show visitors that sound doctrine and the gospel are not just so many words, but are the very basis for our lives. When we do that, we make the message of God our savior sound and look beautiful.

The final group to receive Paul's instructions were slaves. It is important to note here that Paul is not speaking for or against the institution of slavery. Elsewhere he had encouraged slaves to obtain freedom if possible (I Cor 7:21). Instead, these remarks were directed toward Christian slaves in a society which viewed slavery as a normal and accepted part of life. Even in their lowly state, slaves could serve God.

How many people have thought or said, "I could really serve God if only I was wealthy, single, married, younger, older, male, female, a pastor, could vote in church, etc." We can all point to situations in our life that make it difficult to serve God, as if that somehow relieves us of responsibility. Slaves, more than anyone, had good reason to complain about their poor lot in life. We could certainly understand feelings of animosity towards a slavemaster. And who could fault a slave for stealing a little here and there to make his miserable life more bearable? God could, because that kind of behavior would not make the "teaching about God our Savior attractive."

Slaves were instructed to "willingly submit," ὑποτάσσεσθαι. Lenski makes the astute observation that slaves hardly needed to be told to be subject to their masters—that was an integral part of being a slave. The

emphasis here is that Christian slaves were to willingly submit in every respect. By being a willing, trustworthy slave, he would be a powerful witness for Christ. God was his master. He worked to give glory to his Savior. No man could oppress him when Jesus had declared him free, a son of the most high God and heir of eternal wealth and glory. The slave who did not become bitter despite the oppression of slavery would have quite an impact on his fellow slaves, and on the people of Crete.

That kind of humility, that kind of willingness to “in humility consider others better than yourselves,” is a beautiful fruit of the Spirit. It is also a powerful witness to the love of Christ in a congregation. It certainly makes the teaching about God our Savior attractive.

Verse 11: Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις
Translation: For the grace of God that brings salvation has appeared to all men.

γὰρ: explains why and how the various groups were to do their thing.
ἡ χάρις: grace, God’s undeserved love, Hebrew **חֶסֶד**.
σωτήριος: adj. bringing salvation.
Ἐπεφάνη: (Aor Pass Ind) make manifest, appear suddenly.

Paul was directing various groups of people on Crete to make some serious changes in their lifestyle. They were to make sound doctrine look good by living their faith. They were to take responsibility for, and hold accountable, their Christian brothers and sisters. To anyone familiar with the pagan culture and false teachers on Crete, Paul must have seemed hopelessly naïve to make such unrealistic requests. Yet, Paul was confident. Why? “For the bringing-salvation-to-all-men grace has appeared.”

God’s grace, epitomized and given its fullest expression in the sacrifice of Jesus, has made salvation possible for all people. Sinners who know that grace, sinners who “now have peace with God through our Lord Jesus Christ,” have the God-given strength and motivation to live the life, and do the things described in this chapter. This verse is key to the proper understanding of chapter two.

This verse clearly points to the universality of God’s grace. Yet, true to his Reformed outlook, Hendriksen avoids that conclusion. Instead, to him, this verse only proves, “that the grace of God has appeared bringing salvation to men of *all* [emphasis his] these various groups and classes.”

Verse 12: παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,
Translation: It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age,

παιδεύουσα: (Pres Act Ptc) to train a child, to train by discipline.
ἵνα ἀρνησάμενοι: (Aor Act Subj) so that we may live, result of the constant education of saving grace.
σωφρόνως: adv. soundly, showing self-control.
δικαίως: adv. justly, uprightly.
εὐσεβῶς: adv. in a godly manner.
ἀρνησάμενοι: (Aor Mid Ptc) denying, saying no to.
τὴν ἀσέβειαν: ungodliness, irreverence.
κοσμικὰς ἐπιθυμίας: worldly desires, earthly lusts.
ἐν τῷ νῦν αἰῶνι: in the sphere of the now age, in this world now.

The Law was a harsh teacher, demanding perfection and punishing disobedience. Grace, by contrast, is a gentle teacher. It calls forth and gives us power to live godly lives in response to this undeserved love. The word παιδεύουσα includes all the ideas present in II Timothy 3:15-16: making wise for salvation, teaching, rebuking, correcting, and training in righteousness. This education is an ongoing process as indicated by the present

participle. And the result of this education is stated both positively and negatively. One positive result is that we are able to show self-control in our lives. This desire for self-control was repeated for each group mentioned in v2-10. At the same time grace trains and empowers us for godly upright living, it teaches and enables us to say no to ungodliness and earthly lusts.

This verse illustrates in beautiful fashion the power and importance of this message of grace. Only God working through this message of grace can bring about the fruits of faith desired in our congregations and so urgently needed in society. It also emphasizes the importance of getting every member involved in this discipling process (II Tim 3:16). Not too long ago, I figured out that by working 14 hours a day, seven days a week, and totally neglecting everything else, I could spend two hours a month with each adult member of Zebaoth. How many of you would be satisfied that you were doing an adequate job as a father if you could only spend two hours a month with your child. I doubt seriously that anyone here would make that claim. As I daily confess to God my inadequacy as a father, and as a pastor, I also pray that he would use me to train and equip members of Zebaoth for ministry along the guidelines and restrictions outlined by Paul to Titus.

Verse 13-14: προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρῃ ἑαυτῶν λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

Translation: while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager, to do what is good.

προσδεχόμενοι: (Pres Mid Ptc) to await, to eagerly look forward to, attendant circumstance.

τὴν μακαρίαν ἐλπίδα: shared article, the blessed hope (cf Heb 11:1).

ἐπιφάνειαν: appearance, coming, appearing.

ἔδωκεν: (Aor Act Ind) gave.

ἵνα λυτρώσῃται: (Aor Mid Subj) to obtain release by the payment of a price, to redeem; purpose clause.

(ἵνα) καθάρῃ: (Aor Act Subj) to cleanse, make ceremonially clean, to purify; purpose clause.

περιούσιον: special, belonging only to oneself, strongly emphatic.

ζηλωτὴν: zealous, denotes passionate commitment.

The grace of God manifested itself in the person of Christ. That grace teaches and motivates us to live godly lives. As recipients of that grace, we gladly take up the work God has given us to do in this present age. But all the while, we labor with one eye looking to the future. In fact, we eagerly look forward to the blessed hope.

Hope is followed by an exegetical καὶ. Thus the phrase καὶ ἐπιφάνειαν τῆς δόξης modifies ἐλπίδα. Hendriksen, AV, NIV, and KJV translate τῆς δόξης as adjectival, “the glorious appearing.” Lenski argues for an objective genitive, “the appearance of the glory,” since glory is definite. The emphasis of this section, and our hope, is based on the appearance of Jesus Christ. I’ll stick with the NIV.

Commentators also spill a great deal of ink trying to decide if one or two persons of the Trinity are referred to in v13. Some raise objections based on their own peculiar theological bent, others introduce dogmatic reasons for one reading or another. I will quote Hendriksen’s quotation of the Granville Sharp rule, and consider the matter settled. “When the first of two nouns of the same case and connected by the conjunction ‘and’ is preceded by the article, which is not repeated before the second noun, these two nouns refer to the same person.” The blessed hope of every Christian, is that he will see the glorious appearance of our great God and Savior—Jesus Christ.

Verse 14 is a beautiful expression of the substitutionary work of our Savior. He gave nothing less than “himself” for us. Jesus did this purely out of love for us. But he did have some goals for us in mind as well. Paul says, he saved us *from* something, and *for* something. He died to free us from lawlessness, which leads to damnation (cf. v12, teaches us to say no to ungodliness). He gave himself to cleanse for himself a special people

who are zealous for good works. This is reflected in the explanation to the 2nd Article, “All this he did that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness.”

I grew up hearing in church that I had been saved from something particularly nasty, and I was thankful for that. But I don’t recall hearing that I had been saved for anything in particular—so I didn’t do much of anything in particular. Jesus was specific, Paul was specific, we can be specific in telling people what Jesus saved them *for*. Paul outlines some of the specific good works he wants older men, women, and elders to be doing. We are saved to be his people, people who have a passionate commitment to doing good works.

Verse 15: Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγγε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

Translation: These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

Ταῦτα: these things, all the wholesome sound doctrine in chapter two that Titus was to teach; emphatic position.

λάλει: (Pres Act Imv) speak, cf. v1.

παρακάλει: (Pres Act Imv) encourage.

ἔλεγγε: (Pres Act Imv) Originally to shame, blame, expose. In the NT, to show someone their sin and thus lead them to repentance.

ἐπιταγῆς: command, order, here referring to the nature and authority of the pastoral word, “with all impressiveness.”

μηδεὶς περιφρονεῖτω: (Pres Act Imv) to think around, ignore, overlook or disregard someone.

With this verse, Paul puts a bookend on chapter two. He started by telling Titus to speak sound, healthy, wholesome doctrine to groups within the congregations. After spelling out the message, he now says about “these things”—speak, encourage and rebuke if necessary. Paul is describing the normal process of spiritual growth. First we teach Christ, and then Christian living. Then we encourage each other to live as we have been taught. And if there is disobedience, we expose the sin and call them to repentance. These are the essential elements for growth in our congregations.

Paul ends with an admonition to Titus—don’t let anyone disregard you, and by extension, your message. Many in our midst will not want to hear sound doctrine. Many will not want their sins exposed, or to be called to repentance. But as I heard often at the Seminary, we are not called to be popular, we are called to be pastors. We dare not be afraid to tell people what they need to hear. Better that they hear a loving rebuke from us now, than from the Righteous Judge on Judgment Day.

In this second chapter of Titus, Paul is challenging us. He is challenging us to read and study our Bibles, not just professionally, but personally. We also need to be able to say no to worldly passions and to live self-controlled, upright and godly lives to be effective witnesses, and examples. He challenges us to teach sound doctrine and refute false doctrine in its many forms.

At the same time, he challenges us to be specific with our message to the groups within our congregation. He challenges us to raise the expectations of men and women within our congregations, so they begin to see themselves as partners in our gospel ministry. He challenges us to see their service as an important, vital and integral part of our ministry. Those are big challenges, but then, isn’t that what Jesus saved us *for*?

Recently I talked with several women of the congregation. They expressed concern and dissatisfaction. They were concerned about the inactivity of many members, and the overall spiritual health of our family. They felt frustrated as women since they could not be directly involved in the decision making process which might help the situation. I challenged them to minister to their weaker sisters in a very direct way. After some discussion, they decided to hold twice monthly Bible study/support group meetings for women, by women. They regularly call on women of the congregation to encourage attendance at these meetings.

The results have been positive. The leaders have grown in their faith. They have found an important and satisfying niche within the present structure of the congregation. Many “fringe” members have been drawn into regular Bible study. This in turn has encouraged three new women to volunteer to work with the evangelism committee.

Throughout the city, our people and our congregations face difficult challenges. As pastors we are confronted with more thorny issues than ever before. I always take great comfort from the older pastors who mutter, “I’m sure glad I’m not starting my ministry today.” As always, the answer is found in God’s Word. But the answer is also found in Paul’s willingness to use more people to teach and bear witness to that Word. May we use that same flexibility to the benefit of our people, and for the glory of God.

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