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By Dan Maines

Titus 2

Titus 2:1

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

† Titus was charged to speak only what was sound, in contrast to the false teachers of chapter 1. Sound doctrine produces godly living, while myths and lies corrupt.

† Clement of Rome (1 Clement 21) likewise exhorted the church to keep to "the rule of sound instruction" so that no

division would grow among them.

Titus 2:2

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

† Godly leadership begins with older men. Their role was to be examples of sobriety, faith, love, and endurance. Their lives were to guide the younger.

† Philo of Alexandria (On the Special Laws 2.41) emphasized the dignity and moderation required of elders, showing how this was recognized as a cultural virtue even outside the church.

Titus 2:3

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

† Older women were to live reverently, avoiding gossip and indulgence. Their role was to teach what is good, becoming mentors for the younger women.

† Plutarch (Advice to Bride and Groom) highlighted the importance of older women training the younger in household virtue, confirming the cultural setting of Paul's instructions.

Titus 2:4-5

So that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

† The faith of young women was to be shown in love, purity, and devotion to their families. Their obedience brought honor to God's Word in a culture that watched closely.

† Xenophon (Oeconomicus) described how a wife's orderliness in the home reflected honor upon her husband in Greek culture. Paul elevates this principle by linking it to the honor of God's

Word.

Titus 2:6

Likewise urge the young men to be sensible.

† Young men were called to self-control, the virtue needed most in youth. A disciplined mind and life brought strength to the community.

† Aristotle (Nicomachean Ethics 3.12) warned of rashness and lack of self-control among youth, showing how Paul's charge lined up with well-known moral instruction.

Titus 2:7-8

In all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

† Titus himself was to lead by example, showing integrity in doctrine and behavior. When leaders lived above reproach, opponents of the faith were silenced.

† Josephus (Against Apion 2.190) recorded how critics mocked the Jews for hypocrisy when their lives didn't match their teaching. Paul wanted Titus to prevent such slander against the faith.

Titus 2:9-10

Slaves are to be subject to their own masters in everything, to be pleasing, not argumentative, not stealing, but showing all good faith, so that they will adorn the doctrine of God our Savior in every respect.

† Even slaves were called to faithfulness, showing obedience and honesty so the gospel would be honored. The focus was not on overthrowing the system but on living faithfully within it.

† Pliny the Younger (Letters 8.16) commended slaves who showed loyalty and honesty, noting how rare and valuable such

faithfulness was. Paul applies this as a testimony to the gospel.

Titus 2:11

For the grace of God has appeared, bringing salvation to all people.

† God's grace had been revealed in Christ, bringing salvation for Jew and Gentile alike. The scope of His work was universal, fulfilling the promises of the prophets.

† Justin Martyr (Dialogue with Trypho 119) later echoed this, saying that God's salvation extended to all nations through Christ, not to Israel alone.

Titus 2:12

Instructing us to deny ungodliness and worldly desires and to live sensibly, righteously, and in a godly manner in the present age.

† Grace is not freedom to sin but instruction to live righteously. The present age was the Old Covenant world that was passing away. In that context, believers were to live godly lives in the midst of corruption.

† The Dead Sea Scrolls (Community Rule 1QS 3.7-9) also instructed the faithful to separate from ungodliness and walk in holiness during "this age," showing how Jews of the time viewed the tension between two ages.

Titus 2:13

Looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus.

† The blessed hope was the appearing of Christ in judgment and vindication, not in some far-off future, but in their generation (Matthew 16:27-28). Believers were awaiting His appearing, which would bring relief and fulfillment.

† Eusebius (Church History 3.5) affirms that the destruction of Jerusalem vindicated the words of Christ and brought peace to

the churches, showing this blessed hope was fulfilled.

Titus 2:14

Who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, eager for good deeds.

† Christ's death redeemed His people and purified them. The goal was a holy people, eager to live in good works. Redemption was both deliverance from sin and transformation into godliness.

† Irenaeus (Against Heresies 3.18.7) highlighted that Christ came to redeem His people and make them His own possession, echoing Paul's exact language here.

Titus 2:15

These things speak and exhort, and rebuke with all authority. No one is to disregard you.

† Titus was to teach and exhort with full authority, not timidly. God's truth carried divine authority, and no one was to dismiss the message.

† Chrysostom (Homilies on Titus 2) commented that Paul gave Titus this charge so that the message would stand firm against cultural ridicule and opposition.

Application For Us Today

† Titus 2 reminds us that sound doctrine is not just about belief, but about living. The gospel shapes men, women, young and old, in every stage of life. Each group has a role to play in showing the reality of Christ's kingdom.

† Just as in the first century, the world watches our conduct. When we live faithfully, the Word of God is honored. When we compromise, the gospel is dishonored.

† Paul's words about the "present age" remind us that we live in the age to come, the kingdom of Christ. The Old Covenant has passed, and we live under the New Covenant, redeemed and purified.

† The blessed hope, the appearing of Christ, has already come in judgment on the Old Covenant system. For us today, the hope is realized, and we live in the reality of Christ's eternal reign.

† The instructions for households also apply now: when families live in order and love, the church is strengthened and the gospel is adorned. False teaching still upsets households today, but godly conduct guards against it.

† This chapter calls us to holiness, self-control, and integrity in every part of life. Sound doctrine must always be matched by sound living.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Matthew 16:27-28 - Christ's appearing in that generation

† 1 Corinthians 15:54-57 - Christ's victory over death

† Acts 20:28-30 - warning about false teachers entering the church

† Josephus, Antiquities 20.2.4 - Jewish leaders misleading households

† Josephus, Wars of the Jews 6.5.2 - false prophets during the siege

† Suetonius, Lives of the Caesars, Claudius 25 - disputes among Jews in Rome

† Epimenides (quoted by Paul) - Cretans as liars and gluttons

† Polybius, Histories 6.46 - Cretans' greed and dishonesty

† Philo, On the Special Laws 2.41 - dignity and moderation of elders

- † Plutarch, Advice to Bride and Groom - older women mentoring the younger
- † Xenophon, Oeconomicus - household honor and family order
- † Aristotle, Nicomachean Ethics 3.12 - youth lacking self-control
- † Josephus, Against Apion 2.190 - critics mocking hypocrisy
- † Pliny the Younger, Letters 8.16 - faithful slaves commended
- † Justin Martyr, Dialogue with Trypho 119 - salvation for all nations
- † Dead Sea Scrolls, Community Rule 1QS 3.7-9 - living faithfully in this age
- † Eusebius, Church History 3.5 - vindication of Christ's words in Jerusalem's fall
- † Irenaeus, Against Heresies 3.18.7 - Christ purifying a people for Himself
- † Clement of Rome, 1 Clement 21 - rule of sound instruction
- † Chrysostom, Homilies on Titus 2 - exhorting with authority

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