

Titus Series - Part 2

Exploring Additional Themes from Titus 2

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STUDY

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themes from Titus 2

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Titus 2:1-10

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.

3 The aged women ”
likewise, that they be
in behaviour as
becometh holiness,
not false accusers,
not given to much
wine, teachers of
good things..

TITUS 2:3

What is Holy?

The passage from Titus 2:3-5 provides specific guidance on how older women are to conduct themselves to embody this holiness. Paul's instruction that they should "be in behaviour as becometh holiness" challenges us to consider what holiness means in our everyday lives.

The earliest mention of the word "holy" occurs in Exodus 3:4-6, when Moses encounters God in the burning bush.

Exodus 3:4-6 **Exodus: 3:4-6** When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." 5 Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." 6 And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

In this passage, God tells Moses to remove his sandals because he is standing on "holy ground." The holiness of the ground is not the point but rather, it is God's presence, indicating that holiness is tied to His presence. This event introduces that there is a sense of wonder, a specialness, and a sacredness to holiness.

In the Psalms, holiness is connected to locations and attributes: the "holy hill," the "holy temple," the "holy heaven," and more. These references highlight that holiness can be attributed to places and spaces where God is. However, it's important to note that while many scriptures mention holy places, only a few refer directly to someone being holy, such as the "Holy One of Israel" in Psalm 71:22. This points to the idea that holiness, in its essence, is a divine attribute held by God Himself.

Proverbs 9:10 reinforces this by stating, “**The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding.**” This suggests that to understand holiness is to know God, and to acknowledge His divine nature. Holiness is not just an abstract concept but a concrete reality tied to His very presence.

Returning to Titus 2:3, Paul’s advice to older women to live in a manner “as becometh holiness” implies that their behavior should be fitting for someone who reflects God.

The term “becometh” is an old-fashioned way of saying that something should be suitable or appropriate for a particular purpose. So, Paul is urging the older women to live in a manner that aligns with the holiness that they are called to reflect.

Living out this holiness involves several practical actions:

Avoiding Harmful Behaviors: The passage advises against slander and excessive drinking. Slander involves making false accusations that harm others, while excessive drinking can lead to poor judgment and bad behavior. By avoiding these behaviors, older women can maintain a standard of integrity and respect, aligning their actions with the principles of holiness.

Teaching What is Good: Paul encourages older women to set an example of good living. This means demonstrating virtues such as kindness, patience, and love. By embodying these qualities, older women can influence others positively, guiding them toward a life that reflects goodness and holiness.

Guidance and Mentoring: The role of older women includes guiding younger women in specific aspects of life. This guidance encompasses loving their husbands and children, being discreet, chaste, and effective homemakers, and being obedient to their husbands. These instructions are not merely about following rules but about creating a nurturing environment that mirrors the divine attributes of holiness.

To fully embrace these principles, let's clarify some key terms:

- **Discreet:** Being discreet means making wise and cautious decisions, avoiding actions that could lead to harm or errors. It involves careful consideration and discernment in all areas of life.
- **Chaste:** In the context of marriage, chaste means don't cheat on your husband, and in the way we use speech, it refers to being free from obscenity and offensive language. Being chaste includes avoiding Lewdness-unlearned, or ignorant (to not speak on things that you have not learned or understood.) Filthiness- foul, or rotten (*it's hard to listen and learn from someone who has a mouth that spews awful things*) Offensive- purposely causing anger, rude, disgusting (*again it is hard to learn from someone who is provoking on purpose, the listener to anger, with rudeness, and unpleasant speech*)
- **Homemakers:** one who runs the home with efficiency and peace.
- **Good:** taking action that is well suited to the situation at hand.
- **Obedient to their husbands:** many will balk at this term, but perhaps, we can look at it this way - When your husband asks of you, you follow through.

When we encounter women like this, like my friend Karmen Furrow, it certainly brings out a sense of wonder, a specialness, and a sacredness to being a woman who behaves holy because this kind of woman acts like Jesus, The Holy One.

in all things showing
yourself to be a pattern of
good works; in doctrine
showing integrity,
reverence, incorruptibility,
& sound speech that
cannot be condemned, that
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nothing evil to say of you.

”

TITUS 2:7-8

What habits lead to a pattern of good works?

To cultivate a life marked by good works, we must first understand what it means to be a "pattern of good works" as described in Titus 2:7-8. This scriptural guidance emphasizes that our actions should mirror the integrity, reverence, and incorruptibility found in the doctrine of Christ and how we speak. We covered those two topics in study called Titus Series - part 1 A Study on Sound Doctrine. By living out this pattern, we align ourselves with the purpose for which we were created.

Let's explore three key habits that help us walk in this pattern and ensure that our works are both visible and genuine.

1. Identity in Christ

Ephesians 2: 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.

The first habit is our identity as described in Ephesians 2:10. We are God's workmanship, created in Christ Jesus for good works. To be a pattern of good works, we must understand that our actions are an outgrowth of our identity in Christ.

Workmanship: simply put is something made.

We were made by God created IN Christ Jesus. He is the pattern that we were made to be like, doing good works that God prepared beforehand that we should walk in. That means you and I were made and created for a purpose. That is awesome!

2. Practice Self-Awareness and Integrity

1 Tim 5:24 Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later. **25** Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.

Self-awareness and integrity are crucial for ensuring that our actions are rooted in truth and authenticity. In 1 Timothy 5:24-25, Paul highlights that both good and bad works are evident and cannot be hidden. By practicing self-awareness, we become conscious of our actions and motivations, ensuring they align with our values and the pattern of Christ. This means we will have to practice regular self-examination and accountability to others. Integrity requires that our public and private actions match, reinforcing that our good works are not just for show but are a true expression of our character.

A question to ponder: *How often do we see what people are doing, and lie to ourselves that what they are doing is for good, when it is obviously not? How about our own actions?*

3. Cultivate Generosity and Service


1 Tim 6:17 Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. **18** Let them do good, that they be rich in good works, ready to give, willing to share, **19** storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

Generosity and service are fundamental habits for those who are rich in resources or blessings. According to 1 Timothy 6:17-19, those who are rich are called to be "rich in

good works" by being ready to give and willing to share. Cultivating a habit of generosity means actively seeking opportunities to serve others, whether through financial resources, time, or skills. This habit builds a foundation for eternal life, shifting our focus from temporary wealth to eternal values. By prioritizing service and generosity, we align ourselves with God's purpose and demonstrate a commitment to living out the pattern of good works.

Becoming a pattern of good works involves embracing our identity in Christ, practicing self-awareness and integrity, cultivating generosity and service. These habits not only ensure that our works are visible and genuine but also align us with the purpose for which we were created. As we consistently practice these habits, we lay a strong foundation for both our present lives and our eternal future.

Titus 2:11-14



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.

This Present World

In Titus 2:11-12, the Apostle Paul presents a profound reflection on the nature of grace and its role in the life of a believer. The passage reads:

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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,

TITUS 2:11-12

This segment of scripture captures a critical aspect of grace that many might overlook: not only is grace a free gift from God offering salvation, but it also serves as a teacher.

Paul's epistle points out that grace imparts lessons that go beyond salvation. Throughout this chapter, there are numerous hints suggesting that believers are to "speak these things," "admonish," "exhort," and "teach" the principles contained within it. When Paul states that "the grace of God... teaches us," he is underscoring that our teaching should reflect the instruction we receive from grace itself.

Grace instructs us with particular things:

1. Deny ungodliness
2. Deny worldly lusts
3. Live soberly
4. Live righteously
5. Live godly

The term "present world" refers to our current, immediate context, pointing to the fact that these lessons are meant for the here and now. Paul calls us to embrace them in our daily lives.

A pointed contrast is drawn between the actions of denial and living. To "deny" means to reject or refuse access to something. This involves declaring something untrue and actively refusing to participate in it. On the other hand, to "live" implies an ongoing engagement or continuation in certain behaviors or attitudes.

Paul instructs us to deny two specific things:

1. **Ungodliness:** This represents a disregard for God and His commands, manifesting as wickedness and disobedience.
2. **Worldly lusts:** These are intense desires for the pleasures and possessions of the world, which can distract us from spiritual priorities.

On the other hand, "living" involves more than just avoiding; it means to be actively engaged in certain behaviors. The term "soberly" is particularly instructive. It is constructed from three negatives and a positive: to be without wild passions, without making everything a jest, and without lack of restraint, while also living with seriousness. This suggests a balanced, disciplined approach to life that refrains from excess and maintains a sense of purpose.

To “live righteously” means to act with justice, adhering to facts and truth, and exhibiting honesty, fairness, and acting in a proper way. “Living godly” involves obedience to God’s commands and aligning oneself with His character.

Understanding why obedience to these teachings is crucial can be illuminated by considering two key reasons:

Obedience Declares Our Choice: By choosing to follow God's ways instead of our own, we show our commitment to His principles. It's a clear sign of our faith and loyalty to His commands, showing that we trust His wisdom more than our own desires.

Obedience Shows Grace at Work: Following these teachings shows that grace is more than just a gift; it actively changes our lives. It highlights how grace helps us live in line with God's will.

So, God's grace not only saves us but also teaches us how to live in the world today. By rejecting wrongdoing and worldly desires, and by aiming to live wisely, justly, and faithfully, we show how grace changes us. Our obedience shows that we choose God's ways, and that grace is actively working in our lives.

Looking to that Day

Titus 2:13 tells us that we are "waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ."

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13 waiting for our
blessed hope, the
appearing of the glory of
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Savior Jesus Christ

TITUS 1:13

Paul continues to share with us the aspects of this grace that teaches us. Here we find that grace teaches us to wait for our blessed hope and the nature of that hope is not that it is a far away concept or distant thing but rather a person who is close and near, Jesus himself. We are awaiting that fullness.

In other versions of this verse it says that we are to look for our blessed hope. We are looking to that day when we shall see him face to face. We shall see him as he is.

1 John 3:2 states, "Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure."

Notice the blessing that comes from looking for and waiting for our blessed hope—it has a purifying effect, so that everyone who places their hope in Jesus purifies himself as he is pure.

Pure means free from mixture, without spot, genuine

So, this seems to indicate that spiritually as we look for His coming and we long to gaze upon and see His face, something is happening. As we physically put our hope in him by fixing our eyes on him and looking for that day- this action purifies us. It decontaminates us from this world. Therefore, grace teaches us to anticipate the day when we shall see him, and this blessed hope offers us the grace of purity.

Can you see the Beatitude Connection? This conclusion brings to mind Jesus' sermon on the mount, where He began to teach what we now call the Beatitudes.

Matthew 5:8 says, "Blessed are the pure in heart, for they shall see God."

Pure of heart indicates straightness, honesty and clarity.

This is an inner purity that is displayed outward by the actions of one who walks with an undivided heart. As we look to that day, that glorious day when He will come again, that hope purifies us and as that day approaches we see Him more and more and live out His heart of purity - for we shall be like Him as He is.

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14 who gave
himself for us to
redeem us from
all lawlessness

TITUS 2: 14A

Redemption

One of the major themes in the final part of this chapter is redemption. Redemption, at its core, means being bought back at a price. As I looked into the text, it felt like Paul was pointing out the significance of really getting these truths, and redemption stands out among them.

In **Titus 2:14a**, we read, **“who gave himself for us to redeem us from all lawlessness...”** Here, we see Jesus giving himself willingly. This act was not a matter of compulsion but was part of God's divine plan from the beginning. Jesus' sacrifice was an intentional, voluntary act of redemption.

Mark 10:45 gives more clarity to this concept: **“For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.”** Jesus came to offer his life as a substitute for ours, again pointing out the idea of redemption as an act of sacrifice. He took our place and that is echoed in **Isaiah 53:4-6**: **“Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.”**

This passage from Isaiah reveals that Jesus took upon himself the weight of our sins. In another version, it states that **“He bore our sins,”** meaning that He literally took them upon Himself. Whatever payment we owed to God for our transgressions and rebellion, Jesus settled it entirely. He paid it all. It is important to recognize that this payment was not just for our forgiveness or justification; it also served a

broader purpose: our sanctification and deliverance from sin.

Sanctification is defined as the act of making holy, involves setting us apart for a divine purpose.

Jesus achieved this sanctification by redeeming us from all lawlessness. Lawlessness represents a state of no restraint and disorder. Sin had so completely entangled us that we lacked the ability to free ourselves; we were engulfed in chaos and far from the image of what God intended us to be. Jesus came to buy us back from this state of disorder and set things right.

So, redemption is not just about the removal of guilt but about restoring us to our intended state. It involves transforming us into beings that can be set apart for a higher purpose, fulfilling the divine plan that was set in motion from the beginning.

Zealous

How blessed are we that Jesus would give Himself, to redeem us and to also purify us for Himself. Some of these biblical terms can be difficult to understand and to put into

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himself a people for
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good works.

TITUS 2:14B

words that will help us get the full picture of what Jesus did. In the last section, dealing with redemption, that word is primarily a slavery term. To be redeemed was to be bought back. So, the picture that is being presented is of a Savior who came to take us back from our captor named SIN and then to purify and cleanse us to restore us to Himself. It says, *“for his own possession.”* This saying in other versions of this verse says, *“his own special people.”* The word special is indicating reservation, or to be set aside for something or someone. We belong to someone who died for us, in our

place, because He wanted us back! That is humbling.

This verse tells us that Jesus did this so that we would, *“be a people who are zealous for good works.”* Here, zeal is not just an abstract concept but a defining characteristic of our response to Christ's sacrifice. There are two key points about zeal that we must consider in this context.

First, zeal represents a passionate pursuit. In **Philippians 3:5-7**, Paul recounts his previous life before Christ: **“circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. But whatever gain I had, I counted as loss for the sake of Christ.”** Paul illustrates a kind of zeal driven by personal conviction and fervor, but initially misdirected toward persecuting the church. His passionate pursuit of the law and persecuting the church was so intense that it required significant trust-building from other believers once he converted. This highlights how zeal, when misaligned, can be destructive, yet when redirected, it becomes a powerful tool for positive change and service.

Second, zeal needs to be grounded in understanding and purpose. **Romans 10:2** warns, **“For I bear them witness that they have a zeal for God, but not according to knowledge.”** This verse reflects the Jewish people's passionate adherence to the Law, yet they lacked the understanding that Jesus was the Messiah, leading them to reject Him. Zeal without understanding can be misguided and ineffective. In contrast, Paul instructs Titus and the Christian community that zeal should be directed towards *“good works,”* as stated in **Titus 2:14**. This is further reinforced in **Romans 12:11**, **“Do not be slothful in zeal, be fervent in spirit, serve the Lord.”**

The goal of our zeal is not self-glorification but to reflect God's glory. As Jesus says in **Matthew 5:16**, **"In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."**

Our zeal, therefore, should not be for personal acclaim or to be seen as morally superior, but rather as a means to honor God. It is through our passionate pursuit of good works that others may recognize and glorify our Father in Heaven. We can see then, the true essence of zeal lies in its alignment with a purposeful, understanding pursuit that reflects divine glory rather than personal gain.

Titus 2:15

15 Declare these things; exhort and rebuke with all authority. Let no one disregard you.

AUTHOR'S NOTES

Thank you for reading and studying along with me.

- Starla

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*Thanks for Listening..
Starla*