

Notes on the Greek New Testament Day 300 – October 27th – Titus 2:1-15

Works frequently referenced in these notes on Titus

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Titus 2:1-10

Verses 1-10 are reminiscent of 1 Tim 5:1-2, addressing groups by age and sex.

Verse 1

Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

λαλεω speak, talk

πρέπει impers verb it is fitting, it is proper
 ὑγιαίνουσα Verb, pres act ptc, f dat s ὑγιαίνω
 see 1:13

A key word in these exhortations, cf. vv 2,8, also 1:9.

διδασκαλία, ας f teaching, doctrine

Christian teaching or doctrine is not simply a set of ideas, it encompasses also a pattern of life which reflects the character of Christ and adorns the gospel we profess.

Verse 2

πρεσβύτας νηφαλίους εἶναι, σεμνοῦς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

πρεσβυτης, ου old man, elderly man
 νηφαλιος, α, ον temperate, sober

Cf. 1 Tim 3:2.

εἶναι Verb, pres infin εἶμι
 σεμνος, η, ον serious; of good character, dignified
 σωφρων, ον gen ονος sensible, self-controlled; chaste, modest (of women)

Able to act wisely and in a restrained manner.

ὑγιαίνω see 1:13 for this phrase

ὑπομονη, ης f patience, endurance

The definite article included with each of the three virtues mentioned implies that it is not just any old faith, love and patience that Paul has in mind: he is speaking of the *Christian* faith, *Christian* love, flowing from a knowledge of the character of God's love to us in Christ, and *Christian* patience, rooted in the certain hope of glory. The same trilogy occurs in 1 Tim 6:11; 2 Tim 3:10 and 1 Thess 1:3.

Verse 3

Πρεσβύτιδας ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους μηδὲ οἶνω πολλῷ δεδουλωμένας, καλοδιδασκάλους,

πρεσβυτις, ιδος f old or elderly woman

A church should consist of people of all types and ages, reflecting the diversity of the people of God. 'Youth churches' are contradictions in terms. The teaching in the church is to reflect that diversity, including instruction for all ages and needs.

ὡσαντως adv in the same way, likewise
 καταστημα, τος n behaviour, way of life
 ἱεροπρεπης, ες reverent

Here alone in the NT. It refers to conduct appropriate for a temple. "The simple meaning is that we must take seriously the fact that we belong to God." TDNT

διαβολος, ον given to malicious gossip

Cf. 1 Tim 3:11. Those given to malicious gossip are doing the devil's work.

οἶνος, ου m wine

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

δεδουλωμένας Verb, perf pass ptc, f acc pl
 δουλωω enslave

καλοδιδασκαλος, ον teaching what is good

The word occurs only here in Greek literature and may have been coined by Paul. The meaning is elaborated in the following verses. It refers to informal instruction of the younger women.

Verse 4

ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους,

σωφρονίζω train, teach, advise, encourage

νεος, α, ον new, fresh, young

φιλανδρος loving one's husband

"Especially appropriate in a culture where husbands were not chosen by the wife."
 Mounce

εἶναι Verb, pres infin εἶμι

φιλοτεκνος, ον loving one's children

Verse 5

σώφρονας, ἀγνάς, οἰκουργούς, ἀγαθὰς,
ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ
λόγος τοῦ θεοῦ βλασφημῆται.

σώφρων, ον gen ονος see v.2
ἀγνος, η, ον pure, holy, innocent, chaste
οἰκουργος, ον devoted to home duties

"Contrasts with the conduct of the younger
Ephesian widows who were lazy and ran from
house to house (1 Tim 5:13)." Mounce.

ἀγαθος, η, ον good, useful, fitting
ὑποτασσομένας Verb, pres pass ptc, f acc pl
ὑποτασσω subordinate; pass. be
subject, submit to, obey

"By specifying ἰδίοις, 'one's own,' Paul
emphasises that the submission is not of one
gender to another but of the wife to her
husband." Mounce

βλασφημῆται Verb, pres pass subj, 3 s
βλασφημεω speak against, slander,
insult

Cf. the similar reason given for the conduct
sought of younger men (v 8) and slaves (v 10).

Verse 6

Τοὺς νεωτέρους ὡσαύτως παρακάλει
σωφρονεῖν·

νεωτερος, α, ον younger, young
ὡσαύτως see v.3
παρακαλεω exhort, encourage, urge
σωφρονεω be in one's right mind

Sober minded, not taken up with youthful
passions (cf. 2 Tim 2:22).

Verse 7

περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν
ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν,
σεμνότητα,

There is some discussion as to whether the
περὶ πάντα belongs at the end of verse 6 or the
beginning of verse 7. Mounce, and the NIV,
think that these are the concluding words of
v.6 – a parallel construction to v 9a and the end
of v 10. Mounce says that this places σεαυτον
in emphatic position, "which is appropriate for
what it is saying."

σεαυτου, ης reflexive pronoun yourself
παρεχω act & midd cause, bring about,
offer

The participle, 'showing yourself,' carries the
force of an imperative.

τυπος, ου m pattern, example, type
διδασκαλια, ας f see v.11
ἀφθορια, ας f integrity, honesty

Here only in the NT. The meaning is
'soundness, incorruptness, singlemindedness.'

σεμνοτης, ητος f seriousness, proper
conduct, respectability

"Paul tells Titus that as he teaches, he must
maintain purity of motive (contra the
opponents [Titus 1:7]) and a dignity in his
behaviour: although διδασκαλια, 'teaching,'
can refer to what is taught, here it refers
primarily to the action of teaching since the
qualities that follow apply more naturally to the
action than to the content (cf. 1 Tim 1:10). The
content of what is taught is picked up in the
next verse in the phrase 'healthy instruction.'"
Mounce

Verse 8

λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας
ἐντραπῆ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

ὑγιης, ες sound, healthy, well, cured
ἀκαταγνωστος, ον above criticism

An awkward construction, continuing to build
on παρεχομενος.

The meaning is 'not open to *just* criticism,' for,
as Mounce points out, "it can be argued that if
the gospel is not condemned by sinners then it
is not the apostolic gospel."

ἐναντιος, α, ον against, opposed to; ὁ ἐξ ἐ.
enemy, opponent

ἐντραπῆ Verb, aor pass subj, 3 s ἐντρεπω
make ashamed; pass be ashamed
μηδεις, μηδεμα, μηδεν no one, nothing

The plural ἡμῶν includes Paul, maybe all those
who minister the gospel, or even Christians
generally.

φαυλος, η, ον evil, wrong, bad

Paul's primary motivation is "not a desire to
get along with society. His desire is to stop the
behaviour that is wrong and leads to slander."
Mounce.

Verse 9

Δούλους ἰδίοις δεσπότηται ὑποτάσσεσθαι ἐν
πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

Continues to build on the imperative
παρακαλει of v 6.

δουλος, ου m slave, servant
ἰδιος, α, ον one's own
δεσποτης, ου m slave owner, master
ὑποτασσω see v.5
εὐαρεστος, ον acceptable, pleasing

Everywhere else in the NT this adjective is
used of what is pleasing to God. This may
therefore partly be the sense here – in serving
their masters well they act in a way which is
pleasing to God, cf. Eph 6:6-7; Col 3:22.

εἶναι Verb, pres infin εἶμι
ἀντιλεγω object to, oppose

'talk back'

Verse 10

μη νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

νοσφιζομαι keep back for oneself, pilfer

The Christian is to be an honest worker, not purloining, even when it is general practice – viewed by many as one of the perks of the job. The term is used also of more serious withholding of money in Acts 5:2-3.

ἐνδεικνυμαι show, give indication of
ἀγαθος, η, ον good, useful, fitting
διδασκαλία, ας f see v.1
σωτηρ, ηρος m saviour
κοσμεω adorn, decorate, put in order

Cf. 1 Tim 2:9. "The slaves' motivation is to make the gospel as attractive as possible to those around them." Mounce.

Verse 11

Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις

ἐπεφάνη Verb, aor pass indic, 3 s ἐπιφαينو appear; pass. be revealed

The aorist refers to a particular past event, Christ's coming into the world and his redemptive work.

σωτηριος, ον bringing salvation

The anarthrous σωτηριος followed by the dative is a classical construction meaning 'to bring deliverance.' "σωτηριος is a predicate nominative functioning adverbially, describing the effects of the appearing." Mounce.

In the context of what has gone before the 'all men' probably refers to all kinds and conditions, young and old, male and female, bond and free, cf. 1 Tim 2:4.

Verse 12

παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

παιδευω instruct, train, teach

The task of grace is spelled out in negative and in positive terms.

ἀρνεομαι deny, disown, renounce

Chrysostom comments, "See here the foundation of all virtue. He has not said 'avoiding,' but 'denying.' Denying implies the greatest difference, the greatest hatred and aversion."

ἀσεβεια, ας f godlessness, wickedness
κοσμικος, η, ον worldly
ἐπιθυμία, ας f desire, longing, lust,
passion

σωφρονως according to good sense,
showing self-control

δικαίως adv righteously, justly

εὐσεβως in a godly manner

The opposite of the ἀσεβεια in the preceding phrase.

ζωω live, be alive

αἰων, αἰωνος m age, world order, eternity

Verse 13

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

Paul moves from the past appearance of Christ to the believer's present obligations and now on to the hope of Christ's future appearance. The Christian life is lived out in the between times of this present age but is to be an anticipation of the age to come.

προσδεχομαι wait for, expect
μακαριος, α, ον blessed, happy

ἐλπις, ιδος f hope

ἐπιφανεια, ας f appearing, appearance,
coming

δοξα, ης f glory

"God's grace appeared at the incarnation; God's glory will appear with the coming of Jesus." Mounce.

μεγας, μεγαλη, μεγα large, great

ὁ θεος ὁ μεγας is a common name for God in the LXX (Deut 10:17; Ezra 5:8; Neh 8:6; Is 26:4 etc.).

σωτηρ, ηρος m saviour

There is considerable discussion over whether Paul is here speaking of two persons, 'our great God' and 'our Saviour Jesus Christ' or of one. The construction, with its single definite article, would more naturally refer to a single person: in this case it is a clear affirmation of Jesus deity.

Paul is deliberately using language that challenges Greek claims such as those concerning the great god Diana of the Ephesians or the application of the title 'god and saviour' to human beings.

Verse 14

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

ἔδωκεν Verb, aor act indic, 3 s διδομι
ἑαυτος, εαυτη, εαυτον him/her/itself

Cf. 1 Tim 2:6; Eph 5:25b-26.

λυτρωσεται Verb, aor midd subj, 3 s
 λυτροομαι redeem, set free, liberate
 άνομια, ας f lawlessness, sin
 καθαρίση Verb, aor act subj, 3 s καθαριζω
 cleanse, make clean, purify
 λαος, ου m people, a people
 περιουσιος, ον special, belonging only to
 oneself

λαός περιούσιος 'special people,' is an expression used of the nation of Israel in the OT. "Because God chose Israel to be his special people, they must avoid idolatry (Deut 14:2) and keep his laws (Exod 19:5; 23:22 [LXX]; Deut 7:6; 14:2; 26:18). By using this expression of the church, Paul implies the biblical theme of the church being the new Israel (cf. Rom 2:25-29; Gal 6:16...; Phil 3:3; cf. 1 Pet 2:9-10)." Mounce.

ζηλωτης, ου m one who is zealous

The purpose of Christ in salvation is not simply to save a people for himself but also to make them holy – indeed, the two cannot be separated. "Any teaching that removes obedience from the scope of salvation comes under the same condemnation as did the Cretan and Ephesian opponents." Mounce.

Verse 15

Ταῦτα λάλει καὶ παρακάλει καὶ ἐλεγχε μετὰ
 πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

λαλεω speak, talk
 παρακαλεω exhort, encourage, urge
 ἐλεγχω show (someone his) fault, rebuke,
 convict

Both encouragement and rebuke are necessary parts of Gospel ministry, neither is adequate without the other. Mounce comments, "As is usual in the PE, Titus' words to the church in general are to be gentle; he is to teach and παρακαλει, 'encourage' (cf. 1 Tim 1:3; 4:13; 2 Tim 4:2), them to follow his instructions. But in addressing his opponents his language must be much stronger; Titus must ἐλεγχε, 'rebuke' (cf. 1 Tim 5:20; Titus 1:13; 2 Tim 4:2), with all authority. ἐπιταγη, 'authority,' denotes kingly or divine authority (cf. 1 Tim 1:1)."

ἐπιταγη, ης f command, authority

The authority is derived from the word ministered.

μηδεις, μηδεμια, μηδεν no one, nothing
 περιφρονεω lightly esteem, disregard

Cf. 1 Tim 4:12.