

Study Notes: Titus 2:1-5
May 12, 2024: “Live This Way”
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You, however, must teach what is appropriate to sound doctrine.

- The “you” in this verse refers to Titus. Titus was serving as an overseer of several churches on the island of Crete. The book of Titus is a letter written by Paul, who led Titus to faith, and now was mentoring him as a leader. Paul was instructing Titus on how he should lead and shepherd the churches on the island of Crete.
- At the end of Chapter 1, Paul discussed false teachers and their errors. This chapter serves to show Titus how to differentiate himself from those teachers and remain in the truth. Titus, in contrast to others, was to teach sound doctrine.
 - The Greek word translated as “sound” means healthy or free from error.
- Titus was to give instructions on how different groups of people were called to live. In this chapter, men (old and young), women (old and young), and slaves were specifically addressed. Each group was instructed on how to live and what it meant to live lives worthy of their callings.
 - In Ancient Greek understanding, “older” people refers to those over the age of 50, while “younger” people refers to those in their 20s and 30s.

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

- Older men are called to be an example of faith for others. They are to model faith within the body of Christ and do nothing that would cause them to lose respect with those outside the church.
- They are to be of sober mind, meaning they are not to engage in drunkenness or overuse of alcohol (or other things) that would take control of them. In essence, they are not to be addicted to anything, but controlled by the Spirit instead.
- Older men are to be disciplined or self-controlled. The word used is *sophron*, which comes from a combination of the word meaning “saved” and the word meaning “mind.” Nothing should keep them from being sensible, or from having a faith that is full of vitality and health.
 - The New American Commentary explains that the quality of being self-controlled applies to all Christians, “Because Paul directed that self-controlled, sensible behavior be evident in every believer, he definitely indicated that it is *needed* and *attainable* by all Christians. It should be a distinguishing feature of Christian character consistently practiced within the home, the church, and among nonbelievers.”
- Furthermore, these men should demonstrate God’s patient love in their actions. They are called to *agape*, or love that serves and to be patient in all that they do.

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.

- Much like older men, older women are called to be an example for younger women. They are to be reverent in their lives, not allowing slander or alcohol to corrupt their witness. They are called to be teachers of younger women, instructing them on how to live.
 - The New American Commentary explains, “Paul suggested in this passage that older women should possess personal godliness, be worthy of respect, and play an essential role in the lives of the young women in the church. The concept of spiritual mentoring is evident in this passage.”
 - The word translated as “slanderers” is the Greek word *diabolos*, which is also used to refer to the devil, the Father of lies. The Faithlife Study Bible notes, “The Greek word

used here, *diabolos*, describes a person who uses speech that damages the reputation of another, usually through false accusations. Paul instructs the believers about proper conduct so that the word of God will have a good reputation among outsiders.”

Then they can urge 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.

- Older women are to instruct younger women (women in their 20s-30s) to show love to their husbands and children, and to also be in control of their lives (this comes from the same root *sophron* as used above). Discipline and self-control is needed for godly living.
- Younger women are called to be pure, which can refer to modesty in all things. Women are set apart by God and must live up to this calling. They are to live lives that display the holiness and love of God in all they do.
- The most misunderstood and abused list of traits for younger women are the ideas of being busy at home and being subject to their husbands.
 - Paul was not suggesting that women can't work outside of the home and must be housewives, which would be a direct contradiction to other teaching in Scripture (see Proverbs 31). Paul was writing to encourage women not to get involved in things that don't concern them. In essence, young women are not to be busy-bodies or gossips, being concerned with so many things outside the home, that they forget their responsibility to their family. Neither women or men should forget about their own families for the pursuit of other things!
 - Paul reminded Titus of his earlier words (written in Ephesians 5). Submission should not be seen as a negative, as some may construe it to be, but as an act of respect that is done out of love for the husband and out of love for Christ. It does not mean to be subservient, or that the wife is not the husband's partner; it simply reveals the man as the head of the household by God's design. To submit to a husband who "loves his wife as Christ loved the church" is and should be viewed as an act of worship.
- The whole purpose of Paul's teaching is that people will look at Christians and see Jesus. Christians and their actions should not cause people to malign God and His Word.
 - The New American Commentary adds, "H. Währisch's comments are appropriate for Christian behavior at any time, in any place. He states: 'Christians for their part must take care that they do not, by their own conduct, give cause for blasphemy against God or against His word (1 Tim 6:1; Titus 2:5). Indeed, the behavior of Christ's disciples (even towards each other) should contribute to the glory of the Father (Matt 5:16).'"