

**Lesson 9 – Titus 2:3-4a**  
**Valley Bible Church Adult Sunday School**  
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Review

Paul was a perfect Hebrew (Phil 3:4-6) and a persecutor of the Church (Acts 7:54-8:3). He was dramatically converted (Acts 9:1-6; 9:19-22) then wholeheartedly served God. He was committed to 1) God’s mastery, 2) God’s mission, 3) God’s character, 4) God’s word, and 5) biblical ministry. After being released from prison in Rome, he traveled to visit churches where he had ministered. He left Titus on Crete where he exhorts Titus to “set in order what remains”. Titus was Paul’s true son in a common faith. He was a trustworthy, efficient, and valued co-worker. Titus’ first task was to appoint elders in every city. Those that would be appointed elders had to exhibit a level of maturity as exhibited in the character qualities found in Titus 1:6-9 and 1 Tim 3:1-7.

Paul first gave Titus the overarching character quality of elders of “being above reproach” which deals with the elder’s public reputation. “Above reproach” was expanded on by looking at an elder’s sexual purity and family life. The qualification of being “above approach” was again reiterated and specified by adding “as God’s steward”. Paul continued to expand on “above reproach” by describing five negative character qualities to avoid (not self-willed, not quick-tempered, not addicted to wine, not pugnacious, and not fond of sordid gain), then six positive character qualities to pursue (hospitable, loving what is good, sensible, just, devout, and self-controlled). Paul finished this list by showing that the elder must have an unwavering commitment to the word of God and be able to encourage believers and refute scoffers with it. He finished up chapter 1 by giving the description of those who contradict, the elder’s response to those that contradict, and a comparison between elders and those that contradict. Mature believers are prepared to reprove those who contradict in order to protect the body.

These are the character qualifications of elders, but are also character qualities that we all should be avoiding/pursuing as those who desire to glorify God by progressing in sanctification.

Paul begins chapter 2 by building a contrast between the false teachers who contradict and Titus who was to speak the things which are fitting for sound doctrine. The thoughts/ideas that we express should be those which are fitting for sound doctrine. Titus (and we) are to be a person of influence who live an exemplary life (speech, conduct, love, faith, and purity) which matches our profession. We are to have unwavering integrity which commands respect. Also, age is no excuse for sin - the years should bring maturity not cynicism.

Older Woman

NASB	ESV	NIV	Amplified
<sup>3</sup> Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, <sup>4</sup> so that they may encourage the young women to...	<sup>3</sup> Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, <sup>4</sup> and so train the young women to...	<sup>3</sup> 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. <sup>4</sup> Then they can urge the younger women to...	<sup>3</sup> Bid the older women similarly to be reverent and devout in their deportment as becomes those engaged in sacred service, not slanderers or slaves to drink. They are to give good counsel and be teachers of what is right and noble, <sup>4</sup> So that they will wisely train the young women to...

In chapter 2, Paul’s focus has turned to “the things which are fitting” and how this fitting doctrine is lived out in groups of people. He started with older men (2:2) and now will move to discuss older women (2:3-4a).

Likewise – the things which are fitting for sound doctrine apply to all people – older women as well as older men. Here Paul lists out those things that are of special importance related to the temptations and ministry of older women.

Older women [presbutis] means an aged woman. As we discussed with older men, this probably refers to a woman in her late 50s or older; past the normal age of child rearing.

Such godly older women are a rich spiritual resource in the church and they always deserve special esteem and consideration. ...

In New Testament times, older women served the church in numerous ways. As Paul mentions later in the present passage, a key function of older women was to teach and encourage younger women in the things of the Lord. They also ministered to each other and to women in the church of any age, single, married, or widowed. They visited the sick and those in prison. They provided hospitality to Christian travelers, especially those in some form of ministry.

In towns that were strongly pagan, Christian women would go through the streets and marketplaces searching for abandoned newborns who were unwanted and had been left to die by their parents. Since abortion was both dangerous and expensive and birth control devices did not exist, an unwanted baby was simply abandoned at birth. Some male babies were raised to be slaves or gladiators, and some girls were trained for prostitution. Christian women who rescued these infants would give them to church families for adoption. MacArthur NT Commentary – Titus

#### 1. reverent in their behavior

Reverent [hieroprepes] means venerable (calling forth respect through age, character, or attainments), pertaining to proper reverence, worthy of reverence. It carries the connotation of personal holiness – inside and out.

Behavior [katastema] means demeanour, deportment, bearing. How one presents oneself to others (the world and the church).

We know that the outside is a visible representation of what is happening on the inside.

<sup>17</sup>Do you not understand that everything that goes into the mouth passes into the stomach, and is eliminated? <sup>18</sup>**But the things that proceed out of the mouth come from the heart**, and those defile the man. <sup>19</sup>For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. Matt 15:17-19

It is the indwelling Holy Spirit that provides the power to wage the inner war with the flesh.

<sup>17</sup>For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for **these are in opposition to one another**, so that you may not do the things that you please. Gal 5:17

The key to living a life that is pleasing to God is to “walk by the Spirit.”

<sup>16</sup>But I say, **walk by the Spirit, and you will not carry out the desire of the flesh.** Gal 5:16

“Walking by the Spirit” is “being filled with the Spirit.” Being filled with the Spirit is equivalent to letting the word of Christ richly dwell within you (Col 3:16) and produces Christ-like words, worship, reactions, and relationships (Eph 5:18-6:9 and Col 3:16-22 cf Gal 5:22-23).

The filling of the Spirit is not some magical, super-spiritual experience. It occurs when we bring our entire life under submission to God as He has revealed to do so in His word. The filling of the Spirit is brought about by:

- a. Repent of any known sin – An attitude of the heart that is willing to always come under the Holy Spirit’s conviction of sin and genuinely repent (Eph 4:30).

<sup>29</sup>Let no unwholesome word proceed from your mouth, but only such *a word* as is good for edification according to the need *of the moment*, so that it will give grace to those who hear. <sup>30</sup>**Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.** <sup>31</sup>Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. <sup>32</sup>Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. Eph 4:29-32

- b. Yield to God in every area of life – An attitude of the heart that yields to God’s Word (1 Thess 5:19).

<sup>16</sup>Rejoice always; <sup>17</sup>pray without ceasing; <sup>18</sup>in everything give thanks; for this is God’s will for you in Christ Jesus. <sup>19</sup>**Do not quench the Spirit;** <sup>20</sup>**do not despise prophetic utterances.** <sup>21</sup>But examine everything *carefully*; hold fast to that which is good; <sup>22</sup>abstain from every form of evil. 1 Thess 5:16-21

- c. Immersion in the Word – Comparing Eph 5:18-21 and Col 3:16-4:1 – The Spirit of God uses the Word of God to produce the will of God in a believer’s life.

The Word in the heart and mind is the handle by which the Spirit turns the will. The two (being filled with the Spirit and letting the Word dwell richly in us) are the same spiritual reality viewed from two different sides. To be filled with the Spirit is to be controlled by His Word. To have the Word dwelling richly is to be controlled by the Spirit.

MacArthur NT Commentary: Colossians and Philemon

The outside will then match up with the inside. We will exhibit Christ-like character.

<sup>22</sup>But the fruit of the Spirit is **love, joy, peace, patience, kindness, goodness, faithfulness,** <sup>23</sup>**gentleness, self-control**; against such things there is no law. Gal 5:22-23

2. not malicious gossips

Malicious gossips [diabolos] is the same word used as a name for Satan and means slander or accuser. Satan is the father of lies, the false accuser. Diabolos comes from the roots to throw between and pictures what is done in relationships by throwing lies between.

This sin is a particular temptation to those who may have idle time on their hands.

<sup>9</sup>A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, <sup>10</sup>having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints’ feet, if she has assisted those in distress, *and* if she has devoted herself to every good work. <sup>11</sup>But refuse *to put* younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, <sup>12</sup>*thus* incurring condemnation, because they have set aside their previous pledge. <sup>13</sup>**At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention.** 1 Tim 5:9-13

Our speech is important. Like we just said with being reverent in all behavior, speech comes from the heart.

<sup>34b</sup>**For the mouth speaks out of that which fills the heart.** <sup>35</sup>The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil. <sup>36</sup>But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment. <sup>37</sup>For by your words you will be justified, and by your words you will be condemned. Matt 12:34b-37

### Some speech to avoid

1. Flattery (insincere praise to win favor)

<sup>16</sup>These are grumblers, finding fault, following after their own lusts; they speak arrogantly, **flattering people for the sake of gaining an advantage.** Jude 1:16

2. Lies

<sup>22</sup>**Lying lips are an abomination to the LORD,** But those who deal faithfully are His delight. Prov 12:22

3. Slander (lies that damage a person's character or reputation) and Gossip (repeating negative rumors about someone that is none of your business)

<sup>28</sup>And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, <sup>29</sup>being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are **gossips**, <sup>30</sup>**slanderers, haters of God**, insolent, arrogant, boastful, inventors of evil, disobedient to parents, <sup>31</sup>without understanding, untrustworthy, unloving, unmerciful; <sup>32</sup>and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. Rom 1:28-32

4. Hurtful talk

<sup>8</sup>But now you also, put them all aside: anger, wrath, malice, slander, and **abusive speech** from your mouth. Col 3:8

5. Quarreling (arguing)

<sup>19a</sup>**He who loves a quarrel loves sin;** Prov 17:19a (NIV)

6. Complaining

<sup>14</sup>**Do all things without grumbling or disputing;** <sup>15</sup>so that you will prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, Phil 2:14-15

#### Speech to strive for is wholesome, edifying words

<sup>24</sup>**Pleasant words** are a honeycomb, Sweet to the soul and healing to the bones. Prov 16:24

<sup>5</sup>Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. <sup>6</sup>**Let your speech always be with grace**, as though seasoned with salt, so that you will know how you should respond to each person. Col 4:5-6

<sup>7</sup>in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, <sup>8</sup>**sound in speech which is beyond reproach**, so that the opponent will be put to shame, having nothing bad to say about us. Tit 2:7-8

<sup>29</sup>Let no unwholesome word proceed from your mouth, but only such a word as is **good for edification** according to the **need** of the moment, so that it will give **grace** to those who hear. Eph 4:29

Foul language should never proceed from the mouth of a Christian, because it is totally out of character with his newness of life. Unwholesome language should be as repulsive to us as a rotten apple or a spoiled piece of meat. Off-color jokes, profanity, dirty stories, vulgarity, ... and every other form of corrupt talk should never cross our lips. ... Our speech should build up by being helpful, constructive, encouraging, instructive, and uplifting. MacArthur's NT Commentary: Ephesians

Older women refuse to listen to, much less propagate, slanderous and demeaning stories about others.

3. nor enslaved to much wine

Enslaved [douloō] means to make a slave and in the perfect tense emphasizes the completed state or permanent condition of being and in the passive voice is action exerted on them from without, in this case "wine" being their master. They are held and controlled by wine.

Older women are to not turn to drink to dull the pains and loneliness of old age, but instead to turn to the Lord (Eph 5:18)

4. teaching what is good <sup>4</sup>so that they may encourage the young women to ...

Teaching what is good is a single Greek compound word [kalodidaskalos] derived from:

[kalos] which refers to what is inherently excellent or intrinsically good and which provides special or superior benefit

[didaskalos] meaning to teach in such a way so as to shape the will of the one being taught by the content of what is taught and refers to an instructor, master or teacher.

So that [hina] is a conjunction which denotes purpose, aim, or goal and is often translated "in order that, so that, or that". This is the first of four "purpose clauses" in verses 4-10.

May encourage [sophronizo] means to be continually (present tense) causing someone to be of sound mind and to have self-control.

Older women who have built their families; raised their children in the nurture and admonition of the Lord; and been comforted by God through it all are to pass that on to those who are beginning their families. They are to be an impact on younger generations by example (word and deed) and instruction. They are to be a teacher of good, beautiful and beneficial things.

<sup>3</sup>Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

<sup>4</sup>**who comforts us in all our affliction so that we will be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.** 2 Cor 1:3-4

Older women are treasures in discipling young women in godly living.

### Summary

1. Older women are reverent in their behavior. The outside matches the inside and they exhibit Christ-like character.
2. Older women refuse to listen to, much less propagate, slanderous and demeaning stories about others.
3. Older women are to not turn to drink to dull the pains and loneliness of old age, but instead to turn to the Lord
4. Older women are treasures in discipling young women in godly living.