

**Lesson 10 – Titus 2:4b-5**  
**Valley Bible Church Adult Sunday School**  
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Review

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) was to be a person of influence who lives an exemplary life (speech, conduct, love, faith, and purity) which matches his profession. Likewise, we are to have unwavering integrity which commands respect. Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. Age is no excuse for sin—the years should bring maturity. Older women are to be reverent in their behavior—the outside matching the inside and exhibiting Christ-like character. They must refuse to listen to, much less propagate, slanderous and demeaning stories about others. They are to not turn to drink to dull the pains and loneliness of old age, but instead to turn to the Lord. They should be treasures in discipling young women in godly living.

Introduction – Gender Roles

The role of women in the church and home can be one of the most emotionally charged controversies in the church. Our belief on this issue is important in the life of individuals, the family, and the church.

Two Major Views

Among evangelicals there are two main positions concerning gender and roles in the church:

1) The complementarian view, also called the traditional view or hierarchical view (by opponents) is the non-feminist position.

The complementarian view teaches that God created men and women as equals with distinctive gender-defined roles. The term *complementarian* was chosen in order to emphasize both the equality of the sexes and the complementary differences between men and women. This view teaches that God created men and women equally in His image so that they are fully equal in personhood, dignity, and worth (Gen 1:26-28). Complementarians further believe that all Christians--whether male or female--are baptized, Spirit-gifted, believer-priests and are full members of the body of Christ. They should, therefore, use their spiritual gifts to their fullest potential in ministry to others and grow into full spiritual maturity.

They believe that God created men and women to be different and to fulfill distinct gender roles. God designed the man to be the husband, father, provider, protector, and leader. He is to be the loving head of the home and to provide godly leadership in the church. God designed the woman to be the wife, mother, nurturer, and helper. She is to submit to the man's leadership in church and home.

The correct view of the Bible's teaching on gender according to complementarians is one that holds both truths--equality and role differences. These truths are to be maintained in balanced tension as part of God's original intent prior to the fall into sin. Complementarians believe this view best represents the plain, straightforward teaching of Scripture on gender and that as such represents God's infallible truth and wise design for the good of His people and magnification of His glory. "The Role of Women in the Church" by Lorenzini at [frontlinemin.org/women.asp](http://frontlinemin.org/women.asp)

2) The egalitarian view is also called evangelical feminism, biblical feminism, or biblical equality.

Egalitarians believe that God created man and woman fully equal and that true equality demands equal ministry opportunities in the church and equal marital roles in the home. They believe that equal-yet-different, as taught by complementarians, is a contradiction in terms. Egalitarians believe that men and women share mutual submission and responsibility in both marriage and the church. Leadership and teaching in the church are to be determined by spiritual giftedness and not by gender.

Egalitarians emphasize the Bible's statements concerning the equality of men and women (Gen 1:26-28; Gal 3:28) and believe that the Bible's statements on headship and submission have been seriously misinterpreted. They believe that simplistic, literal, traditional interpretations of the Bible misrepresents what the Bible teaches on gender. They further believe that male domination of women is the result of the entrance of sin, as recorded in Genesis 3. "The Role of Women in the Church" by Lorenzini at [frontlinemin.org/women.asp](http://frontlinemin.org/women.asp)

## Gender Equality

The Scriptures declare that male and female are equal in nature, personhood, dignity, and worth.

<sup>26</sup>Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." <sup>27</sup>**God created man in His own image, in the image of God He created him; male and female He created them.** <sup>28</sup>God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth." Gen 1:26-28

In addition, the Scriptures are clear that men and women have equal access to salvation and in terms of their position in Christ are equal.

<sup>26</sup>For you are all sons of God through faith in Christ Jesus. <sup>27</sup>For all of you who were baptized into Christ have clothed yourselves with Christ. <sup>28</sup>There is neither Jew nor Greek, there is neither slave nor free man, **there is neither male nor female; for you are all one in Christ Jesus.** <sup>29</sup>And if you belong to Christ, then you are Abraham's descendants, heirs according to promise. Gal 3:26-29

Egalitarians use this passage as their proof text for gender role equality and "... assert that equality of soteriological *position* in Christ must receive an appropriate outworking in the *practice* of the church (and in society as well)." Stanley J. Grenz with Denise Muir Kjesbo, *Women in the Church: A Biblical Theology of Women in Ministry* (Downers Grove, Ill.: InterVarsity Press, 1995), 101.

Throughout the Bible women are equal in the nature of their ministry. Examples include Deborah, who was a judge of Israel (Judg 4:4), Huldah and Anna who were prophetesses (2 Chron 34:22; Luke 2:36), Priscilla who was active in evangelism (Acts 18:26), and Pheobe who was a deaconess (Rom 16:1). Indeed, women played a prominent role in the ministry of Jesus and ministry to Jesus (Matt 28:1-10; Luke 8:3; 23:49; John 11:1-46; 12:1-8). No spiritual gift is limited to men in the lists in the NT (1 Cor 12:27-31; Rom 12:3-8; 1 Pet 4:8-11) and women were commanded to edify the body of Christ, which included teaching (Titus 2:4) and prophecy (Acts 2:17-18; 21:9; 1 Cor 11:5).

## Gender Distinctives

Jesus (Matt 19:3-8) and Paul (1 Tim 2:11-15) both reference the creation account as the foundation for their teaching on gender roles. In order to understand the NT teaching of gender roles in the church, we must first visit the creation account since gender roles are a part of God's original design.

1. Adam was created first then Eve. (Gen 2:7, cf. 1 Tim 2:12-13)

<sup>7</sup>Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. Gen 2:7

<sup>13</sup>For it was Adam who was first created, and then Eve. 1 Tim 2:13

2. God created Adam directly from the dust, He formed the woman out of the man. (Gen 2:21-23, cf. 1 Cor 11:3-8)

<sup>21</sup>So the LORD God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place. <sup>22</sup>The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. <sup>23</sup>The man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." Gen 2:21-23

<sup>3</sup>But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ. <sup>4</sup>Every man who has *something* on his head while praying or prophesying disgraces his head. <sup>5</sup>But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved. <sup>6</sup>For if a woman does not cover her head, let her also have her hair cut off; but if it is disgraceful for a woman to have her hair cut off or her head shaved, let her cover her head. <sup>7</sup>For a man ought not to have his head covered, **since he is the image and glory of God; but the woman is the glory of man.** <sup>8</sup>**For man does not originate from woman, but woman from man;** <sup>9</sup>for indeed man was not created for the woman's sake, but woman for the man's sake. 1 Cor 11:3-9

3. God created the woman for the man (Gen 2:18, cf. 1 Cor 11:9).
 

<sup>18</sup>The LORD God said, "It is not good for the man to be alone; I will make him a helper suitable for him." Gen 2:18

<sup>9</sup>for indeed **man was not created for the woman's sake, but woman for the man's sake.** 1 Cor 11:9
  4. God gave commands to Adam not Eve (Gen 2:16-17).
 

<sup>16</sup>The **LORD God commanded the man**, saying, "From any tree of the garden you may eat freely; <sup>17</sup>but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die." Gen 2:16-17
  5. God named Adam and Adam exercised his God-given leadership in naming Eve (Gen 2:23; 3:20).
 

<sup>23</sup>The man said, "This is now bone of my bones, And flesh of my flesh; **She shall be called Woman**, Because she was taken out of Man." Gen 2:23

<sup>20</sup>Now the man called his wife's name Eve, because she was the mother of all the living. Gen 3:20
  6. The gender roles were reversed when Adam followed Eve into sin (Gen 3:1-6).
 

<sup>1</sup>Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?" <sup>2</sup>The woman said to the serpent, "From the fruit of the trees of the garden we may eat; <sup>3</sup>but from the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat from it or touch it, or you will die.' " <sup>4</sup>The serpent said to the woman, "You surely will not die! <sup>5</sup>"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." <sup>6</sup>When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, **she took from its fruit and ate; and she gave also to her husband with her, and he ate.** Gen 3:1-6
  7. After the fall God called out to Adam, not Eve (even though it was Eve who ate first) (Gen 3:8-9, cf. Rom 5:12).
 

<sup>8</sup>They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. <sup>9</sup>Then the LORD God called to the man, and said to him, "Where are you?" Gen 3:8-9

<sup>12</sup>Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- Rom 5:12
  8. The curse highlighted the new struggle with the original order that men and women would have – male oppression and female rebellion (Gen 3:16, cf. Gen 4:7).
 

<sup>16</sup>To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; **Yet your desire will be for your husband, And he will rule over you.**" Gen 3:16

<sup>6</sup>Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen? <sup>7</sup>"If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and **its desire is for you, but you must master it.**" Gen 4:6-7
- “... it is seen that the distinctions between men and women exist as part of God's original design from creation. The Fall has certainly complicated matters, but distinctions continue nonetheless.”  
 “The Role of Women in the Church” by Lorenzini at [frontlinemin.org/women.asp](http://frontlinemin.org/women.asp)

## Roles in the Home

The three main passages on the husband/wife relationship (1 Pet 3:1-7; Eph 5:21-33; Col 3:18-19) each affirm the leadership of the husband and submission (subordination) of the wife.

### 1. 1 Pet 3:1-7

Wives are to

- be submissive to their own husbands
- have chaste and respectful behavior
- have a gentle and quiet spirit
- be obedient

Husbands are to

- live with their wives in an understanding way (with knowledge)
- view her as valuable and precious
- show her honor

### 2. Eph 5:21-33

Wives are to

- be subject to their husbands
- respect their husbands

Husbands are to

- have sacrificial servant love for the wife
- lead in sanctification
- nourish and cherish the wife

### 3. Colossians 3:18-19

Wives are to

- be subject to their husbands

Husbands are to

- love their wives
- do not be embittered against their wives

## Young Woman

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) then moved onto older women (2:3-4a). Today we will look at younger women (2:4b-5).

NASB	ESV	NIV	Amplified
<sup>4</sup> so that they may encourage the young women to love their husbands, to love their children, <sup>5</sup> to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.	<sup>4</sup> and so train the young women to love their husbands and children, <sup>5</sup> to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.	<sup>4</sup> Then they can urge the younger women to love their husbands and children, <sup>5</sup> 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.	<sup>4</sup> So that they will wisely train the young women to be sane and sober of mind (temperate, disciplined) and to love their husbands and their children, <sup>5</sup> To be self-controlled, chaste, homemakers, good-natured (kindhearted), adapting and subordinating themselves to their husbands, that the word of God may not be exposed to reproach (blasphemed or discredited).

It is clear from the context that the younger women Paul is addressing are married and have or will have children (natural or adopted). Not all men and women need marry (1 Cor 7:7-9), but if they do, they are responsible for the God ordained roles within marriage.

**<sup>7</sup>Yet I wish that all men were even as I myself am. However, each man has his own gift from God, one in this manner, and another in that. <sup>8</sup>But I say to the unmarried and to widows that it is good for them if they remain even as I. <sup>9</sup>But if they do not have self-control, let them marry; for it is better to marry than to burn with passion.** 1 Cor 7:7-9

1. love their husbands

love their husbands [philandros] is an adjective meaning to be “fond of husband”. The verb is “to be” and is in the present tense and active voice. The young women were to continually be fond of their husbands. The active voice signifies that the young wife is to exhibit a willing determined love that is not based on a husband’s worthiness but on God’s instructions for order in the home.

Another way to say this is to be “devoted” to their husband. Their goal is their husband’s benefit, not their own. They are to put their husband’s welfare before their own.

<sup>10</sup>An excellent wife, who can find? For her worth is far above jewels. <sup>11</sup>The heart of her husband trusts in her, And he will have no lack of gain. <sup>12</sup>**She does him good and not evil All the days of her life.** Prov 31:10-12

2. to love their children

to love their children [philoteknous] is a command to be fond (devoted) of their children.

The Scriptures are clear that children are a gift from God and parents should view their children this way. All views that exalt the woman’s choice to love a life that is independent from their children is against what God declares here in Titus (and elsewhere).

<sup>3</sup>Behold, **children are a gift of the LORD**, The fruit of the womb is a reward. <sup>4</sup>Like arrows in the hand of a warrior, So are the children of one’s youth. <sup>5</sup>How blessed is the man whose quiver is full of them; They will not be ashamed When they speak with their enemies in the gate. Psa 127:3-5

Mothers are exhorted to put the needs of their children above their own.

3. to be sensible

ESV – self-controlled

NIV – self-controlled

AMP – sensible

Sensible [sophron] refers to curbing one’s desires and impulses and so describes the woman who is self-controlled, self restrained, and discreet. This means having a sense of what is appropriate and avoiding extremes. She is in command of her mind. She is self-disciplined in all of his freedoms; self-restrained in all of his passions and desires. This is also an elder qualification in Titus 1:8.

This describes a person who is in control of her mind, including what she thinks about and what she does. She is balanced in her opinions and actions. She follows sound reason, and is not under the control of passion, her desires and passions being well regulated. She has a sound, healthy mind and thus possesses the ability to curb desires and impulses so as to produce a measured and orderly life. This woman understands is in control because she is under the control of the Holy Spirit (Eph 5:18; Col 3:16; Gal 5:25).

4. pure

ESV – pure

NIV – pure

AMP – chaste

Pure [hagnos] refers primarily to moral purity, and, especially in this context, to sexual purity and marital faithfulness.

Marital unfaithfulness does not just include the physical act of adultery, but also mental and emotional adultery (Matt 5:28)

Men are more prone to lust, but women must also guard against romantic fantasies and emotional ties to someone who is not their spouse. As with elders, these young women are to be one-spouse spouses – devoted to and faithful to the one person God has given as her mate. She must be inwardly as well as outwardly sexually pure.

5. workers at home
  - ESV – working at home
  - NIV – to be busy at home
  - AMP – homemakers

Workers at home [oikourgós] means to be devoted to home duties, preoccupied with domestic affairs. The idea is that she is “caring for the home” and a producer of orderliness in the home. Managing the home with the resources provided. The wise husband allows his wife to manage the affairs of the household.

A similar command is given in 1 Timothy:

<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*. <sup>14</sup>**Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach;** <sup>15</sup>for some have already turned aside to follow Satan. 1 Tim 5:11-15

Unfortunately, many in evangelicalism are distorting the meaning here to fit their own stereotypes. They are using eisegesis instead of exegesis. The Scriptures are clear that a wife is to be a “worker at home” or to “keep house”. This does not mean that they cannot work outside the home. It simply means that their primary responsibility is to the family.

That is her domain. It is not that she is simply to be home, but that the home is her sphere. The woman in Proverbs 31 left home when she needed to buy a field, she left home to prepare that field, she left home and went afar to find things that would help the family. The woman did what she needed to do but the focus of everything was the home. And that's where she poured her life and she got up early and she went to bed late for the sake of the home. God's Plan for Younger Women, Part 2 by MacArthur

Look at Prov 31 and see how much work the wife/mother is doing in and outside the home.

- <sup>10</sup>An excellent wife, who can find? For her worth is far above jewels.
- <sup>11</sup>The heart of her husband trusts in her, And he will have no lack of gain.
- <sup>12</sup>She does him good and not evil All the days of her life.
- <sup>13</sup>**She looks for wool and flax And works with her hands in delight.**
- <sup>14</sup>**She is like merchant ships; She brings her food from afar.**
- <sup>15</sup>**She rises also while it is still night And gives food to her household** And portions to her maidens.
- <sup>16</sup>**She considers a field and buys it; From her earnings she plants a vineyard.**
- <sup>17</sup>She girds herself with strength And makes her arms strong.
- <sup>18</sup>She senses that her gain is good; Her lamp does not go out at night.
- <sup>19</sup>**She stretches out her hands to the distaff, And her hands grasp the spindle.**
- <sup>20</sup>She extends her hand to the poor, And she stretches out her hands to the needy.
- <sup>21</sup>She is not afraid of the snow for her household, For all her household are clothed with scarlet.
- <sup>22</sup>She makes coverings for herself; Her clothing is fine linen and purple.
- <sup>23</sup>Her husband is known in the gates, When he sits among the elders of the land.
- <sup>24</sup>**She makes linen garments and sells them, And supplies belts to the tradesmen.**
- <sup>25</sup>Strength and dignity are her clothing, And she smiles at the future.
- <sup>26</sup>She opens her mouth in wisdom, And the teaching of kindness is on her tongue.
- <sup>27</sup>**She looks well to the ways of her household, And does not eat the bread of idleness.**
- <sup>28</sup>Her children rise up and bless her; Her husband *also*, and he praises her, *saying*:
- <sup>29</sup>“Many daughters have done nobly, But you excel them all.”
- <sup>30</sup>Charm is deceitful and beauty is vain, *But* a woman who fears the LORD, she shall be praised.
- <sup>31</sup>Give her the product of her hands, And let her works praise her in the gates. Prov 31:10-31

6. kind

ESV – kind

NIV – kind

AMP – good-natured (kindhearted)

Kind [agathos] refers to that which is "good" in its character or constitution, beneficial in its effect. And so these young women are to be gentle, considerate, amiable, congenial, and sympathetic, even with those who are undeserving and unkind to them.

The temptation for a woman who works so long and hard is to not be kind in her dealings with her children and husband. She should add to her work a gentle, considerate, and sympathetic spirit.

7. being subject to their own husbands

ESV – submissive to their own husbands

NIV – be subject to their husbands

AMP – adapting and subordinating themselves to their husbands

Subject [hupotasso] does not mean obedient. It means literally to set something in place up under something else. Here it refers to two who are equal (as we have previously mentioned), but one places themselves in subjection to the other. The wife is to subject herself continually (present tense) to her "own husband". The wife makes a choice to place herself as an equal underneath another equal, her husband, in order that there can be order and function in the family. The purpose is obey God and function in the design that He has ordered.

The wife's submission to the husband is not based on the husband's worthiness, but on God's design (1 Pet 3:1-7; Eph 5:21-33; Col 3:18-19). Women are to devote themselves to their families as devotion to the Lord.

8. so that the word of God will not be dishonored

ESV – that the word of God may not be reviled

NIV – so that no one will malign the word of God

AMP – that the word of God may not be exposed to reproach (blasphemed or discredited)

So that – refers to the previous seven commands: 1) to love their husbands; 2) to love their children; 3) to be sensible; 4) pure; 5) workers at home; 6) kind; and 7) being subject to their own husbands. The primary reason for obedience to God's word is that it brings Him glory.

<sup>18</sup>Then Moses said, "I pray You, **show me Your glory!**" <sup>19</sup>And He said, "I Myself will make **all My goodness** pass before you, and will **proclaim the name of the LORD** before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." Ex 33:18-19

"Name" here refers to all that God is, the sum of His attributes. God's glory is essential to His being. It is the composite of His attributes and essence; the sum total of what He is. It is the beauty, power, wisdom, and splendor of His character. God is infinitely glorious in nature, so we cannot add anything to Him. So what is glorifying God? To glorify God is to show His character in your words and deeds. You glorify God when you live in a way that those around you can look at you and see what God's character is like. We glorify God by placing His attributes on display in our lives.

Dishonored [blasphemeo] means literally to speak to harm and in general therefore means to bring into ill repute and so to slander.

By living against the Scripture's commands the gospel message is dishonored (maligned, criticized, or discredited) by non-believers.