

# Growing Together

May 29th, 2026

## Titus 2: Overview

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### God's Design for Christian Relationships in the Body of Christ

#### - Context for the book of Titus

- The book of Titus is one of Paul's (3) pastoral epistles (letters) and is named after its recipient, Titus, who was one of Paul's sons in the faith.
- Titus was written between 62-64 AD during Paul's ministry work to the churches in Macedonia between his first and second imprisonments, while Titus ministered to the church in Crete after having been brought to faith by Paul and having worked closely with him before Paul's departure to Macedonia.
- Titus is considered a "pastoral epistle" because it provides encouragement and instruction from Paul for Titus' pastoral work in Crete, wherein he faced challenges from false teachers outside the church and unfaithful men within the church.
- Titus' main themes are:
  - Evangelism
  - Rebuking false teachers
  - Instruction for church leaders
  - Holy living
  - Sound doctrine.

#### - General overview of Titus 2

- Titus 2 can be broken up into the following general outline:
  - Paul's opening pastoral directive to Titus:
    - Teach what accords with sound doctrine (1:1)
  - Holy Living:
    - Characteristics of older men: sober-minded, dignified, sound in faith, sound in love, sound in steadfastness (1:2)
    - Characteristics of older women: reverent in behavior, not slanderers, not slaves to much wine, they are to teach what is good and train young women (1:3-4a)

- Characteristics of young women: love their husband and children, self-controlled, pure, working at home, kind, and submissive to their husbands (1:4b-5)
- Characteristics of young men: self-controlled, a visible model of good works, showing integrity, dignity, and sound speech that cannot be condemned when teaching (1:6-8)
- Characteristics of all believers: bondservants, submissive to masters, well-pleasing, not argumentative, not pilfering, showing all good faith, adorning the doctrine of God (1:9-10)
- Sound Doctrine:
  - Gospel presentation: grace brought salvation through the redemptive sacrifice of Jesus Christ our Savior for the purpose of Him purifying for Himself a people of His own possession who are zealous for good works (1:11, 14)
  - Gospel transformation: the impact of salvation is that the gospel trains us to renounce ungodliness and worldly passions, instructs us to live a self-controlled, upright, and godly life, and enables us to wait for the blessed hope of Christ's return (1:12-13)
- Paul's closing pastoral directive to Titus:
  - Declare these things (sound doctrine and holy living), exhort and rebuke with authority, let no one disregard you (1:15)
- **Application of Titus 2: The roles of Older and Younger Women in the Church**
  - Older women are called to model holy living and to teach younger women to live righteously according to God's standards of speech and conduct:
    - Older women are to be **reverent**:
      - "Fitting for the temple; drawing on priestly imagery that evokes awe, respect, and dignity before God. It portrays a life whose outward behavior is shaped by an inward awareness of God's holiness, causing every word and deed to be treated as if performed in the very courts of the Lord."
    - Older women are **not to slander**:
      - Older women are not to be "backbiters, accusers, women who advance charges that bring down (destroy)."
    - Older women are **not to consume or be controlled by wine**:
      - Older women are not to be "enslaved to, brought into the bondage of, or made the servant of" much wine.

- Older women are to **teach what is good:**
  - Older women are to be “teachers sharing what is honorable and noble. The term, ‘a teacher of what is good,’ is applied by the apostle Paul exclusively to mature Christian women. The phrase occurs once, in Titus 2:3, where it stands amid pastoral instructions aimed at stabilizing fledgling congregations on Crete through orderly, inter-generational discipleship.”
- Older women are to **train younger women:**
  - Older women are to “discipline, correct, and teach” younger women to be sober-minded.
- Younger women are called to be teachable and to implement the lessons that older women impart to them about righteous living:
  - Younger women are to **love their husband and children:**
    - She is to love her husband: “The special affection of a woman for her life-time mate (husband), embracing him as her ‘calling’ (stewardship) from God (used only in Tit 2:4); Formed from the ideas of warm affection (philos) and husband (anēr), the term designates the heartfelt devotion of a wife to her spouse. It is not a sterile duty but a relational loyalty that blends friendship, respect, and covenant commitment.”
    - She is to love her children: “The single New Testament use of φιλοτέκνους underscores a deliberate, cultivated affection rather than mere instinct. Within the household code of Titus 2, this child-loving disposition is paired with other virtues (self-control, purity, domestic care, kindness, submission) to display the beauty of sound doctrine in everyday family life (Titus 2:1-5).
  - Younger women are to be **self-controlled:**
    - “Mental sobriety; living in God-defined moderation; the virtue of a balanced, disciplined mind that governs passions in harmony with God’s standards. It is not mere restraint but a spiritual sobriety that keeps thought, emotion, and behavior within the boundaries of divine wisdom. Scripture consistently presents it as a grace produced by the Spirit and expressed in deliberate, reasoned choices that honor the gospel.”
  - Younger women are to be **pure:**
    - “Clean, innocent, modest, chaste; uncontaminated; freedom from moral stain and the undivided devotion that flows from such freedom. The term embraces both inner motive and outward conduct, refusing to separate thought from action. It

stands alongside holiness (ἅγιος) yet focuses particularly on the unsullied character that fits a believer for unhindered fellowship with God and neighbor.”

- Younger women are to **work at home**:
  - “Homemaker, a stayer at home, domestically inclined; The term portrays a woman who actively manages and labors within the household sphere, emphasizing diligence rather than idleness. In Titus 2, Paul elevates domestic stewardship to a matter of public testimony: if the home is neglected, “the word of God” risks reproach. Paul similarly links a well-ordered household with sound doctrine in 1 Timothy 5:14, urging younger widows “to marry, bear children, manage the house, and give the enemy no opportunity for slander.” Both passages ground home-management in missional concern, not merely cultural expectation.”
- Younger women are to be **kind**:
  - “That which is good, that which benefits; describes what originates from God and is empowered by Him in a woman’s life, through faith.”
- Younger women are to be **submissive to their husband**:
  - “To subject, to subordinate, to be under obedience; subdue unto; hypotássō - the be arranged properly under God’s arrangement; submitting to the Lord’s plan; Titus 2:5 instructs wives to submit to their husbands ‘as the church submits to Christ,’ while husbands must love sacrificially (Ephesians 5;25). These instructions contextualize authority within covenant love and mutual accountability, safeguarding against abuse.”
- Older women are called to model holy living and teach younger women how to live righteously before God:
  - Older women are uniquely qualified to do this because of their life experience and the wisdom that comes with many years of pursuing God’s will as defined in His Word.
  - Older women who train younger women are able to provide practical wisdom, particular encouragement, and empathic accountability to younger women because they have “been there before” and are intimately acquainted with the struggles and blessings of home and family life.
  - Older women should be on the lookout for younger women to train and should be bold in speaking into the lives of the younger women whom God has placed in their church and lives.
  - Humility is at the heart of the older woman’s desire to train younger women, recognizing that anything worthy or wise in them is a gift from God that they are called to pass on to younger women.

- Younger women are called to place themselves under the instruction of older women for the purpose of guided sanctification
  - This requires that younger women be willing to be trained, that they seek out older women to instruct them, and that they implement the instruction they receive from the older women who disciple them
  - This also requires patience on the part of younger women in recognizing that changing times do not disqualify older women from speaking the relevant Truths of God's Word into their lives.
  - Younger women should seek out qualified older women and ask to be trained by them, making sure to guard their hearts against receiving instruction from women who don't have the capacity for critical distance and aren't able to speak directly and specifically into their lives.
  - Humility is at the heart of a younger woman's desire to be trained by older women, recognizing their need for help, advice, correction, and encouragement.
- References:
  - Titus 2, ESV: <https://www.esv.org/Titus+2/>
  - Titus: <https://shop.gty.org/library/bible-introductions/MSB56/titus>
  - Titus 2 + Strong's Exhaustive Concordance + Thayer's Greek Lexicon & Topical Lexicon (accessed through [biblehub.com](http://biblehub.com)): <https://biblehub.com/kjvs/titus/2.htm>