

## “Motherly Mentoring” (Titus 2:3-5)

What difference can one woman make? The answer is: all the difference in the world. Whether you are a single or married woman, your life can impact generations to come. Furthermore, if you are a devoted follower of Jesus Christ your life can have a great impact, not only in this life but in the life to come. With that in mind, I would like to suggest to you that *a godly woman is a spiritual mother*. By this I mean the responsibility of every godly woman is to be a spiritual mother. There are no exceptions. Every woman ought to be seeking to spiritually impact at least one other woman.

Before some of you tune me out, please recognize that this message is relevant to every person. If you are a married woman with children or if you are a single<sup>1</sup> mom, you will see very specific clear-cut applications. If you are married and have no children or single, you will be challenged to consider your own responsibilities before God. If you are a single man, I believe this text has something to say on the type of woman that you need to be looking for. If you are married man, this passage lays out what to affirm in your wife. I’m telling you, this passage is for everyone. You’ll also be excited to know that a lot of ladies helped me with this sermon. Although I tore apart the text, a number of our women provided me insight and applications that are priceless. There is something to be said for going to the authorities, especially on Mother’s Day.

Please turn to Titus 2. The book of Titus was written by the apostle Paul to his coworker, Titus.<sup>2</sup> Paul wrote this letter to instruct Titus in how to properly establish the churches in Crete. Much of what Paul writes deals with how to face opposition and dissension (see 2:15; 3:1-15) and deal with false teachers (1:5, 10-11; 2:1-8, 15; 3:1-11). Smack dab in the middle of the book, Paul argues that *a godly woman is a spiritual mother*. In Titus 2:3-5, Paul writes these words: **“Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good,<sup>3</sup> so that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.”**

Paul begins our passage with the phrase **“older women.”** From the perspective of our PC culture, this is not a great way to begin. However, Paul is more concerned with experience than he is specific age parameters.<sup>4</sup> The Greek term behind the English translation **“young women”** in 2:4 literally means “new” or “fresh.” Paul says that the older women ought to encourage the younger women with respect to marriage and parenting. The idea seems to be that the young women are “new” or “fresh” at marriage and parenting, while the older women are not new at all, but highly experienced.<sup>5</sup> Generally speaking, the older women of the first century would have known about being a wife, from many years of experience. They would have known about being a mother, from raising their own children to adulthood. So I think the “older women” of whom Paul speaks are women who have a good deal of life experience.

Unfortunately, in our modern society growing old is not esteemed.<sup>6</sup> Consequently, many older women are desperately trying to look younger. This is why so much time and energy is spent on plastic surgery, dieting, fashion, and cosmetology. We all wrestle with growing older. Yet, with age comes experience, maturity, and godliness. Our culture has it backwards and has distorted the biblical view of women.<sup>7</sup> Unfortunately, the church has played right into the hands of our culture. This faulty viewpoint must change! After all, from the Bible’s perspective godly older women are like fine wine... they get better with age! If you’re an experienced, mature, and godly woman, we value you, we esteem you. You are a treasure. We want you to know that there is a place for you in the body of Christ. Don’t regard your golden years as going on “cruise control” spiritually. You are in your spiritual prime and you have a job to do. Always remember, *a godly woman is a spiritual mother*.

In 2:3, Paul says, **“Older women likewise are to be reverent in their behavior.”** “Likewise” means “in the same way,” which raises the question, “In what same way are women supposed to be reverent in their behavior?” In the immediately preceding verse (2:2), Paul gives the profile of a godly man. A godly man is disciplined toward becoming sound in faith, sound in love, and sound in perseverance. Here in 2:3, Paul is saying that women are “likewise” to be reverent in their behavior. Paul puts women on a par with men. He is deliberately seeking to grant women honor.

This may not seem like a big deal to you; however, in light of this first-century context, if Paul would not have said a word about women I suspect no one in that culture would have considered it odd. Women were rarely addressed because they were commonly viewed as less important. That Paul addresses women at all would have been a countercultural show of respect. In the first-century Greek world the respectable woman lived a completely secluded life. In the house she had her own quarters and she seldom left them, not even to sit at meals with the men of the family. She never attended any public assemblies or meetings; she seldom appeared on the streets; and if she did appear on the streets she never appeared alone. In fact it has been said that there was no honest and honorable way in which a Greek woman could make a living. No trade and no profession was open to her.<sup>8</sup> This is very different than our modern-day world. One of the reasons for this is that long before our American society, the Bible opened up various possibilities for women. God esteems women!

The word “behavior” is a word (*katastema*) found only here in the New Testament. It describes a manner of life that expresses inner character.<sup>9</sup> The term “reverent” (*hieroprepeis*)<sup>10</sup> literally means “suitable to a sacred person,” or a priestess in a temple.<sup>11</sup> The reverent woman fears God and lives in His presence. Paul’s use of this rare word may also be stressing the principle that all of life is a sacred duty. Paul spells out the behavior God is looking for in two negatives and one positive. He states that older women are **“not [to be] malicious gossips nor enslaved to much wine, teaching what is good.”**<sup>12</sup> The Greek word translated “malicious gossips” is the word used for the devil, because he is the slanderer and the one who promotes it in the world.<sup>13</sup> A godly woman will not repeat damaging stories about others. She will not spread rumors or half-truths that damage someone’s reputation. One woman in our church stated that “respect” is the most important quality she and her husband want their children to practice. Consequently, they strive to never speak in a demeaning way about each other, their parents, or others. They make it a point to focus on the positive things people have done in their lives. They do their best not to vocalize disappointment or unmet expectations of each other or of their parents/grandparents/aunts/uncles, etc. Their desire is not to give a perception of perfection but rather to model respect, kindness, and acceptance of each other. Their goal is to ensure that their children model the same respect, contrary to society which thrives on the latest gossip and makes headlines of weaknesses, imperfections, and mistakes.

Slandering talk and drunkenness were among the vices commonly associated with many older women in Greco-Roman society.<sup>14</sup> Drunkenness was a big problem on Crete during this period. Thus, this sin is mentioned prominently in this letter. There is a connection between a loose tongue and intoxicating drink. A woman who drinks too much will probably talk too much.<sup>15</sup> As you grow older it is easy to begin having a drink to block aches and pains or to drown loneliness or depression. Before long you are addicted to alcohol. That is sin, because you are not relying on the Lord and experiencing the joy of His salvation. Now you may be thinking, “I don’t struggle with drunkenness. How does this apply to me?” Let me ask you this: “Do you struggle with overeating? Do you battle overspending? Do you battle laziness?” If so, it is possible that you also struggle with your tongue. To be effective in your personal witness for the Lord, and as a mentor of younger women, you must not be in bondage to addictions of the flesh. You must be willing to exercise self-control so that you will not be disqualified from the goal of being a spiritual mother.

Instead of being a malicious gossip or enslaved to much wine, older women are to teach what is good. The Greek word translated “teaching what is good” (*kalodidaskalos*) does not necessarily mean formal instruction. Indeed, it probably implies nothing more than informal teaching by word and example, since the content of the instruction in 2:4-5 has to do with being a model, godly wife.<sup>16</sup> Nevertheless, for the ancient world this was a very bold plan. For a man to teach women to instruct others broke societal barriers and elevated the status of these women.<sup>17</sup>

This past week, one of the leaders in our church told me that in her search for a mentor she has been continually turned down by older women when she has asked them to be her mentor. To this day, she still doesn't have a mentor because each person she has asked doesn't feel qualified. This particular lady has been a mentor to other younger women and she made a very profound statement to me. She said, “To be honest I don't feel fully qualified either, but then if everyone waits to be ‘qualified’ we will never mentor anyone.” She went on to say, “I have had to realize that young women mostly just want my time and don't expect that I'll know all of the answers. That's God's job! As I am able to direct them to search for God's answers through His word, through what I've learned by my mistakes, and sometimes through successes, they will be able to grow through someone just listening and helping them to hear God's unique direction for them. Time together... More often than not I am blessed to be a part of what God is doing in someone else.”

Mature ladies, will you take the initiative this week and seek out a younger woman? I can assure you that you are more than adequate in Christ. If you are abiding in His love and strength, you have a lot to offer another woman. Younger ladies, will you be especially receptive when a mature lady seeks you out? God wants to do something great in His church, but we must be responsive to Him and to others. However, it may be that you have to take the initiative. Younger women don't want to be turned down. It's embarrassing and disappointing. You are called to actively step out and seek someone to train. Now a word to younger women: If an older woman prayerfully seeks you out, most likely God has something for you to learn. This is a great opportunity for you to be mentored by someone who is a practitioner.

[How can a woman tangibly “teach what is good?” Paul answers this question in 2:4-5, where he lists seven responsibilities for these experienced women.]

The purpose of this section is given in 2:4. Paul wants to make sure that the older women are godly **“so that<sup>18</sup> they may encourage the young women”** in seven specific ways.<sup>19</sup> Older women are to play an important leadership role in encouraging younger women. This idea is brought home by the term translated “encourage.”<sup>20</sup> It's not the ordinary term for “encourage” in the Bible.<sup>21</sup> Instead, Paul opts for an unusual Greek verb (*sophronidzo*), only used here. The word literally means “to bring someone to her senses.”<sup>22</sup> It's the verbal form of the adjective “sensible,” used in 2:5.<sup>23</sup> So in our text, it involves the older women training the younger women to be sensible, or self-controlled, or self-disciplined. It's training them to be godly. The Greek word has a much stronger ring of authority than the English word “encourage” may imply. This is why other versions translate the word “train” (NET, ESV, NIV), “teach” (KJV), or “admonish” (NKJV). Mature women are to be leaders or mentors for younger women. And the clear implication is that the younger women need older women to help bring them to their senses. This is really about discipleship. If you want to be complete in Christ you must be involved in discipleship. On the receiving end, discipleship involves submitting yourself to the counsel and wisdom of a more godly, more experienced person. On the giving end, discipleship involves investing yourself in training another person to be godly.

So what are the seven areas that older women are to train younger women in? They are listed in 2:4-5. The first six can be divided into three pair.<sup>24</sup> The final and most challenging stands alone.

***(1) Younger women must be trained to love their husbands and children.***<sup>25</sup> This implies that love is not automatic. It takes deliberate effort. You would think that it wouldn't be necessary to train younger women love their husbands. However, we forget that in Paul's day many marriages were still arranged.<sup>26</sup> Hence, a woman who truly and deeply loved her husband would stand out as a representative for the gospel in Greco-Roman culture. It is worth noting that Paul places "husband-loving" before "child-loving." The wording is a gentle reminder that even more important than love for one's children is love for one's spouse.<sup>27</sup> If a mother loves and respects her husband, the children will see Jesus Christ. Ladies, this means that if you are married nothing can crowd out your love for your husband. Children, chores, and work can't come before love for your spouse. Don't forget the love that motivated the marriage and the desire for children. Don't let all the tasks ruin the love relationship.<sup>28</sup>

By seeking out a spiritual mother there is a lot that a younger woman can learn. For example, one of our spiritual mothers suggested a number of ways a wife can love her husband:

- A kind tone of voice
- Positive body language
- A gentle touch
- A listening ear and a teachable heart
- Quality time with one another
- Respectfully disagreeing
- Speaking well of one another to others
- Learning to choose our battles and graciously addressing issues at the right time
- Genuinely apologizing when needed, without blaming the other person
- Learning to not take ourselves so seriously and develop a good sense of humor by laughing together daily and enjoying one another
- Pray for your husband.

One of the greatest quotes I've heard on this topic is from Ruth Bell Graham, the wife of Billy Graham. Ruth said it was a great day in her life when she realized it was not her job to change her husband. She said, "It was my job to love Billy and God's job to change him."<sup>29</sup>

Paul goes on to say that older women are to encourage young women to love their children. He's talking about parenting. I suspect it's fairly common for young mothers to hang out with other young mothers, and I suspect it's good for them to do so. It can be helpful and encouraging to commiserate and compare and realize you're not alone. But I wonder how many young mothers actually seek out older godly mothers who have already raised their own children successfully? How many mothers with children at home are asking successful empty-nesters, "How did you do it? What can you tell me about negotiating the teenage years? Am I being too permissive? Am I being too strict? Is this normal? What do you think?" Frankly, I don't see a lot of that happening. Maybe I'm just not in a position to see it. Or maybe our culture has duped us into thinking older women don't have much to offer; we're smarter now. Somehow, I suspect some young mothers are more likely to take their troubled children to a professional for diagnosis and drugs. Sometimes that's appropriate. But are they skipping an important step by ignoring older godly mothers who know them and have been there? A spiritual mother is invaluable.<sup>30</sup>

Before moving on, I must tear down a popular philosophy—that it doesn't matter the quantity of time that we spend with our kids as long as it is quality time. It does matter! There are seasons of life to which we must yield in order to be the mother God wants us to be. Time spent with children is never wasted! Every minute invested in your child is an eternal investment! Give your children the best of your time—not the leftovers. Make weekly dates with your kids. Pull them out of school occasionally for a fun day. Have a meal together every day. Be involved in the things they enjoy.

**(2) Younger women must be trained to be sensible and pure.** To be sensible is to be self-controlled and self-disciplined. This means using wisdom in every area of your life (e.g., how you speak to your husband and children, how you spend your money and time). Paul also says the older women are to encourage younger women to be pure. In this context, the emphasis is probably on sexual purity. We usually think of sexual purity in marriage as what you don't do. You don't run around. You don't cheat. You're not to be unfaithful. That's certainly important. But we don't often think of sexual purity in terms of what you can or should do sexually in marriage. We think that physical intimacy should come automatically. It often doesn't. I wonder how many young married women have secretly thought to themselves, "Is there something wrong with me? Am I doing this right? Am I normal? This is not like the movies; it's not like I thought it was going to be." How much better it would be if young women would have the benefit of an older godly woman who could take her for a cup of coffee and say, "You're normal. I've been there. Honey, let me tell you about my experience." A spiritual mother does that.

**(3) Younger women must be trained to be kind workers at home.** The adjective "kind" describes the way a loving wife and mother carries out her duties at home—"with kindness"—in a way that is "good" or "fit, capable, and beneficial to others."<sup>31</sup> How difficult is it to be kind when you're working at home? Very difficult! This is why we need mature women teaching younger women. Paul says that older women are to encourage young women to be workers at home. This does not prohibit women from working outside the home.<sup>32</sup> It doesn't say women can't be professionals. I think it does suggest, however, that the home ought to be a top priority. The nurture and care of relationships in the home are not to take a back seat to anything else—not careers, not professional advancement, not schooling, not anything. Increasingly, some women are finding that they can't do it all. And against the grain of our culture, many women have quit trying and are turning homeward. After all, no woman gets to the end of life and says, "Ah, I've had a satisfying life as a corporate executive!" Seeing your family walking with God and loving one another brings true joy. You have to *work* to make your home a beautiful and pleasant place for your family.

Spiritual mothers will encourage you when you're feeling discouraged—when you don't feel like you're accomplishing enough. If you're accomplishing too much, they will slow you down and help you to get your priorities in order.<sup>33</sup> It's like having your very own spiritual trainer—and why not? People pay big bucks for physical trainers. Yet, Paul writes, "For bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come" (1 Tim 4:8). Many of us need to invest more intentionally in our spiritual health.

The final stand-alone responsibility is found in 2:5. **Younger women must be trained to be subject to their own<sup>34</sup> husbands.**<sup>35</sup> The word "submit" is what I affectionately like to call "the Christian 'S' word." It is often thought of as an expletive! Tragically, many husbands have abused the concept of biblical submission. The word "submit" has been used as a hammer to pound down many women. This has brought about a "me dictator, you doormat" mentality. Hence, many women cringe when the "S" word is brought up in a sermon. Yet, the Greek term for "submit" does not mean that a wife is to suppress her intelligence, talents, and gifts in the home. Rather, she should fully express these gifts in the purpose of supporting her husband in the spiritual leadership of the home.<sup>36</sup> Submission does not imply inferiority or becoming a doormat. God calls every Christian, male and female, to subjection. In one way or another, every believer is to subordinate himself or herself to others. So wives are not singled out as the only ones who need to submit themselves. Ephesians 5:25 says, "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her." This is a call for husbands to subordinate themselves for the wellbeing of their wives. It's a call to subjection. It's a call to husbands to sacrifice their own selfish interests for the benefit of their wives. Moreover, Ephesians 5:21 says to all believers, "...be subject to one another in the fear of Christ." This too is a call to subjection—to consider the needs of others as more important than your own. So we can't really say that Paul is picking on women, because he calls everyone to submit. Marriage is about mutual submission.

Furthermore, please notice *who* is supposed to encourage women in matters of subjection. It is older godly women...spiritual mothers! Nowhere in the entire Bible can I find any hint that husbands are supposed to demand submission from their wives. It's not there.<sup>37</sup> It is also worth noting that the verb "submit" is in the middle voice. Literally, it means "place *yourself* in submission." Paul gives women the privilege of submitting to their husbands in the same way that Jesus Christ submitted to His Father.

[Why must older women be godly? Why must older women train younger women in these seven characteristics?]

Paul answers these questions by laying out his final purpose clause in the last phrase of 2:5: "**so that the word of God will not be dishonored.**"<sup>38</sup> If a Christian mother fails to live out these characteristics and responsibilities, it would allow non-Christians to say that Christianity makes people worse rather than better.<sup>39</sup> The converse of this is that God's Word is honored when older women become spiritual mothers.

One of our top leaders and communicators confided in me that when she was growing up, as a young woman she tried to control her life and live out her ideas of what a woman should be. Then while she was living in the Midwest she met a woman who disciplined her as a wife, mom, and woman of God. During this season she learned more about the Lord and what a godly woman should be than at any other time. She concluded by saying, "I just can't imagine what my life would have been like had she not obeyed Titus 2."

Now you may be saying to yourself, "I don't feel qualified or competent to be that kind of discipler." Join the club! No one feels adequate for such a task. Nevertheless, this is God's will for every woman. God wants godly women to be raised up to be *spiritual mothers*. You may be a single mom, a wife with no kids, a wife with kids, an empty nester, or a widow. It doesn't matter who you are, you've been called to be a *spiritual mother* for another woman. May this Mother's Day be your happiest Mother's Day ever because you have realized your calling before God.

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## **Scripture Reference**

Titus 2:3-5

1 Timothy 3:11

1 Timothy 5:14

Ephesians 5:22

1 Peter 3:1-6

Ruth 3:1-11

Proverbs 31

## **Study Questions**

1. How do I feel about being an “older woman” (2:3)? Do I see this as a drawback? Do I fight this? Or do I welcome the experience and wisdom that God has given me? How can I begin to see myself as a teacher of the next generation?
2. What sin would keep me from having an effective ministry with younger women (slander, alcohol abuse, 2:3)? What can I do to ensure that this sin doesn’t disqualify me from an effective ministry in my most spiritually fruitful years? Is there a woman that I have mentored who is walking with the Lord today? Am I currently pouring my life into a younger woman? If not, why not?
3. How have I struggled to love my husband (2:4)? What have I learned through my own failures? What lessons have I learned as a mother? How could I pass these on to a younger woman? Ruth Bell Graham, the wife of Billy Graham, said, “As a mother, my job is to take care of what is possible and trust God with the impossible.” Is this quote helpful to me? Why or why not? How would I apply this quote to my role as a mother?
4. Can my attitudes and actions be described as “sensible” and “pure” (2:5)? Where am I lacking in these two character qualities? What can I do to cultivate these two areas of my life?
5. How would my husband and children describe my management of our home (2:5)? Where would they say I could improve? Am I “kind” as I serve my family members? How is my love for my family and my Lord a testimony to the neighborhood and on-looking world?

## Notes

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<sup>1</sup> According to a January 2007 article in the New York Times, 51 percent of women lived without a spouse in 2006. This marks the first time in American history that single women outnumbered married women. Preaching Today citation: Sam Roberts, "51 Percent of Women Are Now Living Without a Spouse," *New York Times* (1-16-07); submitted by Kevin Miller, Wheaton, IL.

<sup>2</sup> Keathley writes, "This epistle is addressed to Titus, and though he is never mentioned in Acts and though we know very little about him, the references to him in Paul's epistles (13 times) make it clear he was one of Paul's closest and most trusted fellow-workers in the gospel. When Paul left Antioch for Jerusalem to discuss the gospel of grace (Acts 15:1f) with the leaders there, he took Titus (a Gentile) with him (Gal 2:1-3) as an example of one accepted by grace without circumcision. This fact was used to vindicate Paul's stand on this issue (Gal 2:3-5). It also appears Titus worked with Paul at Ephesus during the third missionary journey. From there the apostle sent him to Corinth where he helped that church with its work and with the collection for the poor saints in Jerusalem (see 2 Cor. 2:12-13; 7:5-6; 8:6)." See Hampton Keathley III, "Introduction to The Letter to Titus": [http://www.bible.org/page.php?page\\_id=2585](http://www.bible.org/page.php?page_id=2585).

<sup>3</sup> Greek students like this verse because it contains a rare triple (*hapax legoumena*). That means that there are three Greek words in this verse that appear nowhere else in the Greek of the New Testament. A word that appears only once is much harder to interpret than one which appears in many contexts.

<sup>4</sup> Scholars vary in their suggestions, but Collins is likely correct when he states that Paul is speaking of women in their early 50's and up. Raymond F. Collins, *1 & 2 Timothy and Titus* (Louisville: Westminster/John Knox, 2002), 340.

<sup>5</sup> The vast majority of young women in the first century were married. Knute Larson, *1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon*: Holman New Testament Commentary (Nashville: Broadman & Holman, 2000), 361.

<sup>6</sup> In the late 90's, *Vogue* magazine was surveyed cover to cover and found to show photos of some 290 people. How many of these do you suppose were women over 50? One...just one out of 290. A study was recently conducted in which prime-time TV characters were documented over a period of one week. Some 464 TV characters were identified. How many of these do you suppose were over 59? Seven...seven out of 464, or just 1.5%. After the age of 40, men are three times as likely to be cast in movies as women. In 1996, 18 films were released featuring male stars over the age of 65. Only one had a female star that age. In mid-life, earnings for female actresses fall, while earnings for men peak. See Margo Maine, *Body Wars* (Carlsbad, CA: Gurze Books, 1999), 166-167.

<sup>7</sup> Bob Kerrey, "What a Godly Woman Looks Like" (Titus 2:3-5): <http://www.moonvalleybible.org/?loc=sermons>.

<sup>8</sup> William Barclay, *The Letters of Timothy, Titus and Philemon* (Edinburgh: Saint Andrew, 1962), 286.

<sup>9</sup> In modern American, the word "behavior" refers to conduct or manners. But in the older English of 1611, as in the Greek, behavior referred much more to a life condition, to a person's inner characteristics, which would, in turn, lead to an outward behavior. Here most English translations are very close to the Greek when we use the colloquial English of the early 17<sup>th</sup> Century (see Oxford English dictionary). See Warren Doud, *The Epistle of Paul the Apostle to Titus*, 24: downloadable at <http://www.gracenotes.info/homepage.html>.

<sup>10</sup> It is a word derived from *heiros*, "consecrate, sacred place, temple," and *prepo*, "to be fitting, suitable." Thus, *hieroprepeis* carries the idea of "fitting that which is sacred, reverent."

<sup>11</sup> Anna is a great example (Luke 2:36-37).

<sup>12</sup> I can almost hear someone thinking, "Oh no. Here we go with the stereotyping of women as gossipy, giddy airheads." I want to point out here that Paul is not stereotyping older women as people who can't control their tongues, and can't control their liquor, and can't teach correctly. While it's reasonable to surmise that some women in the Cretan church in which Titus was a leader had these problems, Paul gives these same warnings to men in other places (e.g., 2 Tim 3:2-3; Titus 1:7). So there's no stereotyping here.

<sup>13</sup> In the NT when this word appears in Greek with the definite article (and in the masculine), (*ho diabolos*), it refers to Satan, the devil, the accuser of the brethren. The word *diabolos* ("malicious gossip") is used 34 times of the devil.

<sup>14</sup> Phillip H. Towner, *1-2 Timothy & Titus* (Downers Grove, IL: InterVarsity, 1994), 237.

<sup>15</sup> The union of the two negatives suggests the close connection between a loose tongue and intoxicating drink. See D. Edmond Hiebert, "Titus" in *The Expositor's Bible Commentary*. Edited by Frank E. Gaebelein and J. D. Douglas (Grand Rapids: Zondervan), Electronic Ed.

<sup>16</sup> Gordon D. Fee, *1 and 2 Timothy, Titus* (Peabody, Mass.: Hendrickson, 1988. Peabody, MA: Hendrickson, and Carlisle, England: Paternoster, 1995), 186.

<sup>17</sup> R. Kent Hughes & Bryan Chapell, *Preaching the Word: 1 & 2 Timothy and Titus* (Wheaton, IL: Tyndale, 2000), 328.

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<sup>18</sup> Paul uses the phrase “so that” (*hina*) in Titus 2:4, 5, 8, and 10 to show the purpose behind his directions about how Titus should teach.

<sup>19</sup> These can all be tied to maintaining family relationships in the home. In fact, some scholars believe that this list was a kind of liturgy recited at first-century Christian weddings as an encouragement to new brides. Jerome D. Quinn, *The Letter to Titus: The Anchor Bible* (Des Moines, IA: Anchor Bible, 1990), 136.

<sup>20</sup> The verb *sophronizo* (“encourage”) denotes teaching in the sense of bringing people to their senses, showing what sound thinking is.

<sup>21</sup> The usual word for encourage is *parakaleo* (e.g., Acts 11:23; 27:34; Col 4:8; 1 Thess 3:2; 5:11; Heb 3:13).

<sup>22</sup> The word *sophronidzo* is a compound of two words, *sodzo*, to save, and *phren*, the mind. So in a painfully literal sense, it means “to save the mind.”

<sup>23</sup> The choice of this word rather than others for teaching, training, etc., suggests that Paul was concerned about the erroneous and foolish concepts that some of the younger women may have heard from the false teachers. See Hampton Keathley III, “Instruction Concerning Various Groups” (Titus 2:1-10):

[http://www.bible.org/page.php?page\\_id=2592](http://www.bible.org/page.php?page_id=2592).

<sup>24</sup> George W. Knight, III, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids: Eerdmans; and Carlisle, England: Paternoster, 1992), 308.

<sup>25</sup> This is the only use of this Greek word in the NT, but this word was common in the epitaphs of wives written on tombs. A tomb inscription of the time of the Emperor Hadrian (3<sup>rd</sup> Cent.) read, “Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband (*philandros*) and loving her children (*philoteknos*), she lived with him unblameably for 30 years.” Doud, *The Epistle of Paul the Apostle to Titus*, 25.

<sup>26</sup> William D. Mounce, *Word Biblical Commentary Vol 46: Pastoral Epistles* (Nashville, Thomas Nelson, 2000),

<sup>27</sup> Hughes & Chapell, *1 & 2 Timothy and Titus*, 330.

<sup>28</sup> Bruce B. Barton, David R. Veerman, and Neil Wilson, *Life Application Bible Commentary: 1 & 2 Timothy and Titus* (Wheaton, IL: Tyndale, 1993), 269.

<sup>29</sup> Preaching Today citation: Robert Russell, “Releasing Resentment,” Preaching Today, Tape no. 136.

<sup>30</sup> Kerrey, “What a Godly Woman Looks Like.”

<sup>31</sup> This contrasts with the conduct of the younger Ephesian widows who were lazy and ran from house to house (1 Tim 5:13). Mounce, *Pastoral Epistles*,

<sup>32</sup> The Proverbs 31 woman worked outside the home (Prov 31:16, 24).

<sup>33</sup> If the typical stay-at-home mother in the United States were paid for her work as a housekeeper, cook and psychologist among other roles, she would earn \$138,095 a year, according to research released on Wednesday. This reflected a 3 percent raise from last year’s \$134,121, according to Salary.com Inc, Waltham, Massachusetts-based compensation experts. The 10 jobs listed as comprising a mother’s work were housekeeper, cook, day care center teacher, laundry machine operator, van driver, facilities manager, janitor, computer operator, chief executive officer and psychologist, it said. The typical mother puts in a 92-hour work week, it said, working 40 hours at base pay and 52 hours overtime. A mother who holds a full-time job outside the home would earn an additional \$85,939 for the work she does at home, Salary.com. Last year she would have earned \$85,876 for her at-home work, it said. Salary.com compiled the online responses of 26,000 stay-at-home mothers and 14,000 mothers who also work outside the home. Ellen Wulforst, “Stay-at-home mother’s work worth \$138,095 a year”: New York: Reuters, 2 May 2007.

<sup>34</sup> Mounce points out, “By specifying *idiois*, “one’s own” Paul emphasizes that the submission is not of one gender to another but of the wife to her husband.” Mounce, *Pastoral Epistles*,

<sup>35</sup> Notice the order in which counsel is to be given. First, love...then sensibility...then purity...then homemaker...and finally, subjection to husbands. It takes spiritual preparation to be willingly submissive to any authority. When a Christian has actually grown somewhat in Christ, submission is nowhere near so large an issue. Doud, *The Epistle of Paul the Apostle to Titus*, 26.

<sup>36</sup> Hughes & Chapell, *1 & 2 Timothy and Titus*, 331.

<sup>37</sup> “Being subject” is a grammatical construction (present adverbial participle) which may point to a condition or manner of life that is foundational to a wife’s ability to carry out her domestic role within the home. Further, “being subject” is in the middle voice which carries the idea of “subject yourselves.” This indicates that submission is to be a voluntary response of the wife’s heart that flows out of her greater submission to God’s ordained plan for the home. Nowhere are husbands told to demand this submission. Rather he is to love his wife as Christ loved the church. Indeed, he is to love and care for her as if she were his own body, nourishing and cherishing her as such (Eph 5:25-31).

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<sup>38</sup> “Here we have the first of several clear articulations of the need for good works for the sake of nonbelievers...[cf. 2:1, 10, 11, 14; 3:2, 8, 14].” Fee, *1 and 2 Timothy, Titus*, 188.

<sup>39</sup> Knight, *The Pastoral Epistles*, 309.