
Restored Leadership Part 3

March 25, 2018 - Titus 2:1-6

But as for you, teach what accords with sound doctrine. 2 Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. 3 Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, 4 and so train the young women to love their husbands and children, 5 to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. 6 Likewise, urge the younger men to be self-controlled.

2:1-3 About older people

Here Paul again uses the figure of *sound* or healthy *doctrine* (cf. 1:9). This is in contrast to the 'diseased' teaching of the false teachers. The word translated *in accord with* draws attention to the fitness of the teaching, suggesting that the false teaching was out of line in this respect. Paul then proceeds to give examples of what he means by fitting teaching. It is essentially practical. *Older men* must show by their lives that their behaviour agrees with their doctrine (2). This involves behaviour which will earn the respect of others. But to this idea Paul adds the need for being *sound in faith, love and endurance*, a combination which occurs elsewhere in the Pastorals and in other Pauline letters (cf. 1 Thes. 1:3). In giving advice about *older women* Paul concentrates on the need for a serious attitude of mind (3).

The prohibition of slander and excess of wine reflects the contemporary situation in Crete. The fact that Paul uses a word (*addicted to much wine*) which suggests bondage to excess of wine suggests the problem was more acute among the women of Crete than in the corresponding situation in Ephesus (cf. 1 Tim. 3:8, 11), where a milder expression is used. On a positive note, older women are to be good teachers in the home.

2:4-8 About younger people

Paul sees it as the task of older women to instruct the *younger women*. This clearly needs tact to avoid the impression of interference. The instruction focuses on love to *husbands and children*. This cannot be taken for granted, especially in our modern age when the divorce rate is rapidly rising and when the care of children so often comes second to careers. The qualities required in younger women are those appropriate to the domestic scene, where self-control, purity and kindness are of such great value in a Christian home (5). As elsewhere Paul assumes that the Christian wife should be submissive to her husband. The whole subject is dominated by religious motive, to avoid any affront to the word of God. In a fuller discussion of the husband-wife relationship (Eph. 5:22-33, see

commentary) Paul sets the wife's submission in the context of the husband's sacrificial love. Then, and now, the ideal relationship involves self-giving of each to the other. Where submission or sacrificial love are abandoned or compromised marriages suffer or collapse completely.

When dealing with *young men*, after urging self-control (a requirement for any age) Paul places most emphasis on the *example* of Titus (7). As a minister of the gospel, great responsibility rests on him to show *integrity* and *seriousness*, especially in the manner of speech. Again there is a strong religious motive, *i.e.* that others may not have cause to speak ill of Christians.¹

Doctrine and Life

Many farmers in Africa eat the crops they harvest. When the rains fail, they go hungry because they do not have enough money to buy the food they would typically grow. Higher food prices during times of drought only make the situation more difficult. But when the rains fall and the harvest is plentiful, farmers remember the season for a long time.

Many Kenyan farmers remember the season they call Elunino, referring to the El Niño weather pattern of 1997–1998. Farmers tell stories about harvesting ten bags instead of five, or forty bags instead of twenty—double their normal harvest! But their stories do not end there. While they rejoiced, other Africans planned to exploit them.

At harvest time, a new grain preservative appeared in the market. Many farmers bought it, thinking they would save money on this new product that was cheaper than the preservative they normally bought. They applied it to their bountiful harvests as they stored them. But the preservative was a fake and did not deter weevils. At this point in their stories, many farmers shed tears, remembering how weevils destroyed their harvest, leaving them with nothing.

The farmers' stories remind me of the situation Paul describes when he writes to Titus in his letter. The farmers are like believers who want to enjoy what the Lord has provided. The deceptive merchants are like the false teachers who prepared, packaged and sold the ineffective product. The fake preservative is like the false teaching, and the older, effective preservative is like sound doctrine. Satan and his agents are like the weevils (though we

¹ Guthrie, D. (1994). Titus. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., pp. 1312–1313). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

know Satan was responsible for much more than just the final destruction of the harvests, because he was the one behind the entire scheme).

Many people, including those Titus ministers to, will accept a cheap gospel so that they do not have to “pay” very much. A cheap gospel does not call for self-denial and total surrender to God’s word. But this is the only way a believer can keep what is good and prevent it from being destroyed! If the gospel that people accept is not genuine, it will only provide a reason to weep.

The Importance of Sound Doctrine

Paul does not shy away from belaboring the point that believers must know sound doctrine. In the first chapter of Titus, he alludes to this in 1:9, 11, 13 and 16. He describes the false teachers as deceitful and corrupt, and then he turns to Titus with an emphatic *But as for you* (2:1a nasb). The words emphasize that there must be a marked difference between Titus and his opponents.⁸⁶

In contrast to the habits of the false teachers, Titus must make a habit of *teaching what is appropriate to sound doctrine* (2:1). Sound doctrine encompasses the beliefs and practices, or in other words the ways of thinking and living, that bring spiritual health rather than sickness (1 Tim 1:10; Titus 1:9, 13).

It is striking that Paul does not follow this instruction with statements about Christian theology but instead starts to talk about details of Christian living. Sound doctrine obviously involves more than just knowing the catechism. It also means living a life that reflects what we believe. It is only by maintaining this link between theology and life that the church will remain the church.

Paul’s instructions make it clear that every member of the church is called to live in a way that “is appropriate to sound doctrine”. The same principles apply to all, but the application differs depending on each person’s position in society. So Paul addresses the specific requirements for men and women of different ages and different social status in the society of his day.

In his other letters, Paul used similar categories when talking about relationships within a family (Eph 5:22–6:9; Col 3:18–4:11) and so does Peter (1 Pet 2:18–3:9). But in his letter to Titus Paul is less concerned about families and more concerned about how believers’ conduct affects the reputation of the church. Unbelievers should not be given any reason to criticize the church, and nothing believers do must repel unbelievers. They must be living examples of the difference that sound doctrine makes.

Older Men

On Crete, just as in many African societies today, older men were the leaders in society and in the family. In fact, in Africa village elders sometimes constitute the first level of government. But age is not the sole criterion for being considered an elder. Even more important than age is having an exemplary character. The four qualities Paul lists for older men in 2:2 would still qualify them as leaders in communities today.

- *Temperate.* Being temperate means having a clear mind. This quality is also discussed in the context of elders and deaconesses (1 Tim 3:2, 11). To restrict it to meaning that someone's mind is not clouded by wine is to make a mistake. People's minds can be clouded by many things, including their expectations, social status and past relationships. All these things can influence our judgment, often without our being aware of it. As much as it lies within their power, older men should seek to clear their minds of any negative influences that hinder them from making decision that are acceptable to God. Decisions made by those whose minds are clouded are unlikely to promote what is best for the community or for the church, and may even prove damaging. This danger is particularly acute given that in the first century, just as in many rural areas of Africa today, elders' decisions were binding.
- *Worthy of respect.* Church leaders like Titus (2:7), deacons (1 Tim 3:8) and deaconesses (1 Tim 3:11) must be people others can look up to, not look down on. If they are respected, people will be more prepared to listen to what they have to say. So if we want people to hear the message of the gospel from us, we must remove anything in our lives that the devil could use to undermine respect for us. No one listens to a liar who lectures on the importance of being truthful; someone who is filled with hatred cannot effectively teach about love; a proud person cannot preach about humility. None of these people would be listened to with any respect. Similarly, there is no place for church leaders, preachers or teachers who are not worthy of respect. If they are not respected, their ministry will be completely ineffective.
- *Self-controlled.* People who are self-controlled have mastered not only their sensual desires but also their emotions. They may become angry, but they can still control their tongue and their behavior. This quality is also important in church elders (1 Tim 3:2; see also Titus 1:8; 2:5). Leaders should not be quick to say something or to act on their first emotional responses to a situation. If they do, they will end up saying things that they may regret later, and their impulsive behavior may hurt others rather than help them. Good leaders take time to think through a situation. For a relatively simple issue, they may not need to reflect for more than a few minutes, but when it comes to more complex issues they may want to take time to consult others and to spending a night bringing this matter before the Lord to seek his wisdom.
- *Sound in faith, in love and in endurance.* Faith and love were qualities discussed in the commentary on 1 Timothy 4:12, and faith, love and endurance were discussed in relation to 2 Timothy 3:10. It is because we have faith in God and his way of redemption

that we become his children (John 3:16) and surrender our daily affairs to him. It is because we love God and his people that we remain in fellowship with them (1 John 1:3). And it is because we endure that we will reign with Christ (2 Tim 2:12). We all need faith, love and endurance if we are to enjoy God's blessings now and for eternity. Because these qualities are better caught than taught, it is important that people not only receive teaching about them but also see them being practiced by elders and church leaders. In fact, these qualities should be demonstrated by all leaders, whether in churches, schools, business or government. All leaders should remember that their behavior shapes the behavior of those who follow them. Africa would be a better place if African leaders set a better example.

Older Women

Whereas Paul's guidelines for older men relate only to their character, his instructions regarding older women relate to their character and ministry.

Their character

Like the older men, older women should also be of exemplary character. Paul mentions three specific characteristics in 2:3a:

- *Reverent in the way they live.* The word translated "the way they live" can be used in a narrow sense to talk about the way women dress (1 Tim 2:9). Here, however, Paul is referring to all aspects of a Christian woman's bearing and appearance, in public and in private. She must be someone who lives in the awareness that she is always in the presence of God and must bring honor to him in what she does, what she says and what she wears. In bringing honor to God, she will also bring honor to her family. Her husband will take great joy in being married to a woman of good character, and her children will be proud to hear their mother spoken well of in the community. This virtue is the female equivalent of the call for older men to be worthy of respect. How this virtue will be expressed in practical terms will differ from community to community and even from one generation to the other. The way a Christian woman lives reverently in most African rural areas may differ from the way a woman does so in Nairobi, Kampala or Accra. And this may differ from how Christian women live reverently in New York. But the principle is the same: live reverently as one who has the holy ministry of glorifying God.
- *Not slanderers.* The evils of gossip and malicious talk were discussed in relation to deaconesses in 1 Timothy 3:11. Slanderers are people who broadcast bad news as soon as they receive it, without verifying it or caring about the people involved. Their motive is to improve their own reputation by running down the reputations of others. It is not safe to be friends with anyone like this. The only people who can enjoy their company are fellow-slanderers! They do great harm to the reputation of the church. Even some of us who would deny that we are slanderers are quick to pass on gossip about others

while being easily offended when a person says something about us that they have not verified is true. Such behavior is contrary to the principle Jesus taught us, namely, “love your neighbor as yourself” (Matt 19:19; Matt 22:39; Mark 12:31; Luke 10:27), and “do to others what you would have them do to you” (Matt 7:12).

- *Not heavy drinkers.* Those who are “addicted to much wine” lack self-control (the virtue required of older men—2:2). They do not decide how much they are going to drink—the wine makes the decision for them. The older women who are to train the younger women need to have clear minds if they are to exercise good judgment and teach the right things. In his first-century context, Paul does not call for total abstinence from wine, but he does stress that addiction to wine is unacceptable in elders and deacons (1 Tim 3:3, 8; 5:23).

Their ministry

Paul specifies two tasks for older women, both of which involve ministering to younger women. The aim of their ministry is to forestall behavior that will cause anyone to *malign the word of God* (2:5b). The importance of protecting God’s honor is a constant theme in Paul’s letters to Timothy and Titus (see comments on 1 Tim 6:1 and Titus 2:9–10).

Teach younger women

Paul’s instruction that older women should *teach what is good* (2:3b) should be noted by those who deny women any ministry of teaching and preaching. However, public ministry is not the main focus here, because what Paul is talking about is teaching through private conversations and personal example. He wants these women to instruct younger people through their words and deeds. Women can exercise this influence without even saying a word through “the testimony of a godly life”.

This fact places a tremendous responsibility on older women (and in fact, on all believers). No matter what our age or social status, there is always someone younger than us whom we are influencing. Younger people learn by watching those older than them. And they often imitate what they learn. It can be said that each generation defines the character traits of the next.

It was once common for Africans to make sure that the older members of the community passed their wisdom, skills and good behavior on to the younger ones. Some groups still do this formally. Boys are taught important lessons about life when they are initiated into manhood, and girls may have to go through similar rituals before being considered eligible for marriage. The church has often rejected these traditional initiation rituals because they include some non-Christian elements. However, the church needs to provide alternative means of passing on the important traditional values that do align with Christian values. This can be done by encouraging the efforts of groups like Boys’ and Girls’ Brigade and

Scripture Union, which work to teach boys and girls what it means to live for Christ as youngsters and as adults. The activities we offer our youth should be geared to helping them grow to maturity in Christ and encouraging them to love their neighbors—who are not just the members of their own community but every member of the human race. Churches that have strong youth ministries are to be commended and those who do not should be encouraged to begin one.

Train younger women

The second task Paul assigns to older women is to *urge the younger women* (2:4). The verb translated “urge” in the tniv has a number of different meanings. Thus the kjv translates it as “teach”, the nkjv as “admonish”, the nasb as “encourage”, and the niv as “train”. It originally meant to make someone discreet or prudent, or to bring them to their senses, but it later came to mean “training”.⁸⁹ Paul is not saying that the younger women were doing something wrong. Rather, his point is that by observing the older women’s good behavior, the younger women will take them as role models. If they are already doing the things they see the old women do, they will be encouraged; if they are not, they may change their behavior.

This kind of mentoring relationship between older and younger women is very important these days as women move into new roles. They need guidance not only on how to live as Christian wives, but also on how to live as Christian university students, businesswomen, teachers, doctors, lawyers and so on. Many of the parents of young Christian women have not known these roles, or have lived in rural settings very different from the urban communities where their children now live. So it is vitally important that churches find ways of filling this vacuum. Opportunities need to be created for women with good reputations to advise younger ones.

Younger Women

In the ancient world, husbands and children were regarded as “the glory of young womanhood” and there were very few opportunities for women outside the home. Thus Paul assumes that all the young women in Crete will be married, and the specific virtues he wants them to learn are all related to their roles as wives and mothers (2:4–5). Although women now have wider opportunities, the virtues he mentions are still very important, for the state of the families that make up the church is a direct reflection of the success of the church.

- *Love their husbands and children.* The older women are to teach the younger married women that the first object of their love should be their husband, followed by their children. In saying this, Paul is probably not focusing on the order of relationships but on the point that when a father and mother love each other and both transfer that love to their children, they create a happy home. So even though Paul is here speaking of wives,

his point applies equally to husbands. We may think it strange that women need to be taught how to love their own children. Learning how to love their husbands is more understandable! But “love does not always flow out of a person, even a wife and mother, as from a mountain spring. Love in the family requires thoughtfulness, and the mother has to work at it.”⁹² As young women work at loving their husbands and children, they need living models. What they do not need is interfering busybodies. Fortunately, the Christian qualities that Paul has already listed for older women should prevent them from falling into this trap. They are called to be humble advisers on married life.

- *Self-controlled.* Young women are not alone in needing to show self-control—the same requirement was laid down for older and younger men and church leaders (1 Tim 3:2; Titus 1:8; 2:5). However, young women may have to exercise self-control in different areas than men. For example, young mothers will probably find that children try their patience, so that they have to exercise great restraint in order to avoid punishing a child in anger. Or a young woman may watch another family become wealthier while hers continues to struggle. Her resentment of the difference can result in bitterness towards her husband. For this woman, self-control involves controlling her anger and her desire for possessions in order to build her home and strengthen her marriage.
- *Pure.* These women must also be *pure*. The concept of “purity” is general enough to cover all areas of life, and not just sexual matters. This is clear when we note that chastity seems to have been uppermost in Paul’s mind when he instructed Timothy to be pure in his relationships with younger women (1 Tim 5:2), but also instructed Timothy to maintain purity when appointing elders (1 Tim 5:22), where no sexual component was present. In practical terms, purity is seen in a young woman who treats her stepchild exactly the same as her own child. It is also seen in a woman who does not attempt to prevent a neighbour’s child from doing better in school than her own child. Purity springs from a righteous character and becomes evident in all areas of a woman’s life.
- *Busy at home.* Paul is not saying that younger women should never leave the house. But what he is concerned about is that some of them may spend too much time flitting around from house to house, being idle busybodies whose main enjoyment is spreading gossip. He wants them to throw their energy into the life of their home. While Paul’s instruction must be viewed within the culture of his day, when the stay-at-home wife was the norm, it remains true that “there is no greater task, responsibility and privilege in this world than to make a home”. In every generation, many people owe their success to the mother who nurtured them or the wife who supported them. When applying the principle of being “busy at home” in Africa today, we could say that it means that spouses and parents must not make plans or accept jobs that will undermine their ability to care for each other and for their families.
- *Kind.* Some commentators link the word translated as “kind” with the phrase “being busy at home”, and come up with the translation, “fulfill their house duties well”. But there is

little justification for this translation. Kindness is itself a virtue. It denotes goodness in general. Within the family setting, kindness covers all the woman does to express her love for her husband and children. But it goes beyond being a kind and benevolent wife and mother. She should also be a good neighbor, not someone who is constantly quarrelling with her neighbors. A kind woman is highly esteemed in African communities. Her husband is proud of her and when she is in need everyone rallies around her. In traditional Africa, kind behavior was often associated with the group or “clan” a woman came from, so that it would not be unusual to say “the women of that clan are kind”. The same should be said of every African Christian woman—but the clan she belongs to is the clan of Christ, and it is his clan whose honor she upholds.

- *Subject to their husbands.* It was easy for the new believers in Crete to confuse the freedom the gospel gives with freedom from social norms. “Under the influence of Christian ideas of liberty, women were claiming emancipation, in a manner that often clashed with ancient notions of fitness and decorum.” This would bring the church into disrepute and create a misunderstanding of the message of the gospel. So Paul tells believing wives to submit to their husbands (see also Eph 5:22; Col 3:18). When a wife became a believer, she should not become willful or domineering. Instead, she should be an even better wife than she had been before. This applies regardless of whether the woman’s husband is Christian or non-Christian.

In this letter, Paul refers only to the wife’s responsibility to maintain a harmonious marriage and does not deal with the husband’s corresponding duty to love his wife (Eph 5:25; Col 3:19). The church needs to teach both. Many African women struggle with submission, especially when their husbands are domineering and ignore their gifts and abilities. The wife often cannot assert herself without wrecking the marriage. Marriages like this do not bring honor to the church, but instead bring Christ’s name into disrespect.

The church must educate both men and women in how to create families in which each person feels fulfilled and appreciated. Husbands should not regard themselves as entitled to demand submission. It must be a gift offered by the wife, not a right demanded by the husband. It is a good idea for churches to hold regular couples seminars at which these truths are taught and Christian husbands and wives learn to live as Christian couples rather than simply following any wrong patterns they experienced while growing up or that they see around them. Sometimes, it may be advisable to hold separate sessions for husbands and wives, so that each group can speak freely and experience the support of their peers. However, in general, couples should attend sessions together, so that each can start listening to their partner’s frustrations and joys.

For further discussion of the issue of submission, see the commentary on 2:9–10 (slaves and masters) and 3:1 (civil authorities).

Younger Men

Paul's instructions for young women are followed by similar instructions for young men. However in this case he does not appeal to the older men to set the example but lays that responsibility on Titus himself. The one specific virtue mentioned is self-control: *encourage the young men to be self-controlled* (2:6). However we can assume that they are also expected to show the other virtues that Titus models (2:7).

The need for self-control has already been mentioned in relation to older men and younger women (2:2, 5), and was among the qualifications required for being an elder (1 Tim 3:2; Titus 1:8). It was a virtue that was highly regarded in Greek culture, ranking alongside justice, wisdom and courage—qualities that any young man would crave. But Paul is thinking of more than just Greek ethics. For Christians, self-control derives from the understanding that they are servants of God. Consequently, our emotions and desires must be subordinated to God's will so that we can serve him better. The young men of every generation of Christians must respond to the particular challenges of their times by placing themselves under the discipline of the gospel. This will guard them from being led astray by the promptings of their own sinful natures or by external influences.

The call to be self-controlled cries out to Christian young people today as loudly as it ever did to the Cretans, if not louder because we live in an age that does not value self-control. There are many young men in Africa whose minds are disturbed by drugs and alcohol. There are also many who see themselves as entitled to sleep with anyone they want to. (It is not that women are immune to these temptations, but they are more prevalent among men.) As churches, we need to be asking what we are doing to minister to young people in order to help them develop self-control. We need programs in the churches. We need people who can be role models for them. In schools where there are chaplains, we need to make sure that those appointed to these positions are committed to the gospel, have a deep love and concern for the young people they serve, and are worthy role models.²

2:1. Because the false teachers were subverting the structure of households, the “sound” teaching (cf. 2:15) Paul supplies in this case applies especially to household relationships (2:2–14). Households were defined in terms of hierarchy and dependence (e.g., slaves to masters or clients to patrons) rather than strictly in terms of blood relationship.

² Ngewa, S. (2009). *1 & 2 Timothy and Titus* (pp. 358–369). Grand Rapids, MI: Hippo Books.

2:2. This description matches the expectation for venerable older men in Roman culture: dignified, serious, sober.

2:3. Older women were often objects of ridicule in comedies and were especially mocked for gossip and foolish talk (see comment on 1 Tim 4:7).

2:4. It had long been customary for older women, especially mothers, to instruct their daughters in the ways of life (even in ancient Israel, e.g., Jer 9:20); some philosophers wanting to advise women even wrote pseudepigraphic letters purportedly from women, telling women how to behave. The Roman mother's chief duty to her daughter seems to have been to help her acquire the appropriate education (especially to be a good mother) and a good husband. "Young women" were almost always wives, because Jewish and Greco-Roman society generally frowned upon women's singleness and men seem to have outnumbered women. Both Judaism and ancient moralists stressed that wives should love their husbands and nurture their children; many tomb inscriptions report these characteristics as a woman's crowning virtue.

2:5. The term translated "sensible" (NASB) means "self-controlled" (NIV, NRSV, TEV) or disciplined, one of the central Greek virtues; when applied to women, it meant "modesty" and hence indicated virtuously avoiding any connotations of sexual infidelity. In the Greek ideal, women were also to be secluded in the privacy of their home, because they were supposed to be the visual property of their husbands alone. They ruled the domestic sphere to which they were limited but had to obey their husbands in everything. Paul only says they are to be "submissive" (NRSV, TEV) rather than "obedient" (contrast KJV); women were also expected to be quiet, docile and socially retiring. To violate such social customs was to lend credence to the charge that Christianity was socially subversive, a charge that would provoke more persecution for the small but growing faith than most of them, both women and men, would have felt it worth.

2:6–8. The men also are to be self-disciplined, and Timothy was to provide a model for them, as a good teacher should. Paul uses the expression "good deeds" in a variety of ways (see 1:16; 2:14; 3:1, 8, 14; 1 Tim 2:10; 5:10; 6:18; 2 Tim 2:21; 3:17).³

(2:1) "Thou" is *su* (σ υ), the pronoun used intensively. It is, "But as for you, in contradistinction to those I have just mentioned." "Become" is *prepō* (π ρ ε π ω),

³ Keener, C. S. (1993). *The IVP Bible background commentary: New Testament* (Tt 2:1–8). Downers Grove, IL: InterVarsity Press.

originally, “to stand out, be conspicuous,” hence, “to become conspicuously fit, to be becoming, beseem, to be seemly.”

Translation. But as for you, be constantly speaking the things which are fitting to sound teaching.

(2:2) “Aged men” (*presbutēs* (π ρ ε σ β υ τ η ς)) are here not to be understood as holding an ecclesiastical position but as men old in years. “Sober” is *nēphalios* (ν η φ α λ ι ο ς), “abstaining from wine, either entirely or at least from its immoderate use.” “Grave” is *semnos* (σ ε μ ν ο ς), “august, venerable, reverent.” “Temperate,” *sōphrōn* (σ ω φ ρ ω ν), “curbing one’s desires and impulses, self-controlled.” “Faith” has the definite article, here, not “faith” as exercised, but “The Faith,” the body of Christian doctrine. “Charity” is *agapē* (ἀ γ α π η), with the definite article, referring to that love produced in the heart of the yielded saint by the Holy Spirit. “Patience” is *hupomenō* (ὕ π ο μ ε ν ω), literally, “remaining under” trials and afflictions in a way that honors God. It is patience in the sense of meekness which Trench has defined as “that temper of spirit in which we accept God’s dealings with us as good, and therefore without disputing or resisting.” “Sound” is *hugiainō* (ὕ γ ι α ι ν ω), “to be sound, well, in good health.” It is used of those whose Christian teachings are free from any admixture of error. The word here speaks of true and incorrupt doctrine.

Translation. That aged men be sober, venerable, self-controlled, sound in the Faith, in the love, in the patience.

(2:3–5) “Behavior” is *katastēma* (κ α τ α σ τ η μ α). Expositors says: “Demeanor (r.v.) is better than behavior (a.v.), which has a wide reference to conduct, in all respects and on all occasions. Deportment which includes a slight reference to dress, would be the best rendering, only that the word has become depreciated.” “Holiness” is *hieroprepēs* (ι ε ρ ο π ρ ε π η ς), from *hieron* (ι ε ρ ο ν), “a sacred place, a temple,” and *prepō* (π ρ ε π ω), “to be fitting,” the compound word meaning, “befitting men, places, actions, or things sacred to God, reverent.” “False accusers” is *diabolos* (δ ι α β ο λ ο ς), “a slanderer.” This is the word rendered “devil” in other contexts. “Given to much wine” is the translation of the Greek words for “much wine,” and the perfect participle of *douloō* (δ ο υ λ ω), “to make a slave of.” The tense speaks here of a confirmed drunkard. Expositors remarks: “It is proved by experience that the reclamation of a woman drunkard is almost impossible.” “Teachers of good things” is *kalodidaskalos* (κ α λ ο δ ι δ α σ κ α λ ο ς), the word for “good” (*kalos* (κ α λ ο ς)), and “teacher” (*didaskalos* (δ ι δ α σ κ α λ ο ς)). We get our word “didactic” from the latter. “They may teach” is *sōphronizō* (σ ω φ ρ ο ν ι ζ ω), “to make sane or sober-minded, to recall a person to his senses,” hence “to moderate, chasten, discipline.” Here it should be translated “to school, to train.” “Sober” is not in the Nestle text. With reference to Paul’s words, “to love their husbands, to love their children,” Vincent calls attention to an inscription from Pergamum; “Julius Bassus to Otacilia Polla, my sweetest wife, who loved her husband and children and lived with me blamelessly for thirty years.” “Discreet”

is *sōphronōs* (σ ω φ ρ ο ν ω ς), “with sound mind, discreetly.” “Keepers at home” is *oikourgos* (ο ι κ ο υ ρ γ ο ς), “caring for the home, working at home.” So Vincent, *Expositors*, Thayer. “Good” is *agathos* (ἀ γ α θ ο ς). *Expositors* says: “Mothers who work at home usually find it a more absorbing pleasure than ‘going about from house to house’ (1 Tim. 5:13). But ‘the worker at home’ is under temptation to be as unsparing of her household as of herself; and so St. Paul adds *agathos* (ἀ γ α θ ο ς) ‘kind’ (r.v.) rather than ‘good’ (a.v.)” “Obedient” is *hupotassō* (ὕ π ο τ α σ σ ω), used in a military connection of a general arranging soldiers under him in subjection to himself. “Blasphemed” is *blasphēmeo* (β λ α σ φ η μ ε ο), “to speak reproachfully, to revile, calumniate, rail at.”

Translation. Aged women likewise, that they be reverent in demeanor, not slanderers, not enslaved to much wine, teachers of that which is good, in order that they may train the young women to love their husbands, to love their children, to be discreet, chaste, workers at home, kind, in subjection to their own husbands, in order that the Word of God may not be reproachfully spoken of.

(2:6–8) “Exhort” is *parakaleō* (π α ρ α κ α λ ε ω), “I beg of you, please, I urge.” This word is a good commentary upon the manner in which Titus should deal with these various groups. It should not be a domineering, high-handed, demanding one, but a humble, loving, kindly, exhorting one. The heart will respond to loving, kind treatment where it will rebel against the opposite. “Sober minded” is *sōphrōneō* (σ ω φ ρ ω ν ε ω), “to exercise self-control, think of one’s self soberly, to put a moderate estimate upon one’s self, to curb one’s passions.” “Sincerity” is not in Nestle text. It is *hēmōn* (ἡ μ ω ν), “us,” not “you.”

Translation. The young men likewise be exhorting to be exercising self-control; concerning all things showing yourself a pattern of good works; in the teaching, uncorruptness, gravity, sound speech which cannot be censured, in order that the one who is an opponent may be ashamed, not having one evil thing to be saying concerning us.⁴

⁴ Wuest, K. S. (1997). *Wuest’s word studies from the Greek New Testament: for the English reader* (Vol. 9, pp. 190–192). Grand Rapids: Eerdmans.