

## Introduction: Women in ‘Epicurean’ Rome

- During the 1st C. A.D., the traditional values of the Roman family became progressively unfashionable, particularly among upper and middle class women. Although marriage remained common, faithfulness became the exception rather than the rule. Legitimate children were of value, but abortion and infanticide were fairly common.
- In poetry and drama, women who indulged their desires and forsook traditional gender roles were glamorized. As inhabitants of the Greco-Roman world, Christian women in places like Crete could not help but be influenced in some ways by these ideas.

**Key Point:** In spite of cultural pressures, Paul exhorts younger women in the churches to embrace the biblical priorities of life, living faithfully as God’s daughters in order that their lives might be a \_\_\_\_\_ of the truth of His Word rather than a \_\_\_\_\_ of it.

## Sound Doctrine & Godly Living - Titus 2:1-15

### **The Patriarchs of the Churches: The Older Men (2:2)**

Titus 2:2—Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.

- ⇒ The older men of the churches have a foundational role in that they are to model what it looks like for someone to know the truths of the gospel and to be changed by them.

### **The Matriarchs of the Churches: The Older Women (2:3-4a)**

Titus 2:3-4a—<sup>3</sup> Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, <sup>4</sup> and so train the young women...

“train” [ESV] / “urge” [NIV]—σωφρονίζω (*sōphronizō*)—To make of sound mind; to restore to one’s senses. To discipline, correct, exhorting one to be sober.

- ⇒ Through their own lived example and their words of exhortation, the older women of the church are to train the younger women to live properly as God’s daughters.
- ⇒ Practically speaking, the older women are to remind the younger women of the biblical priorities of life:
  - (1) Their relationship with the \_\_\_\_\_.
  - (2) Their relationship with their \_\_\_\_\_.
  - (3) Their relationship with their \_\_\_\_\_.
  - (4) Their relationship to the \_\_\_\_\_.
  - (5) Their relationship to their \_\_\_\_\_.

**Key Point:** Because of the \_\_\_\_\_ of the surrounding culture and the particular \_\_\_\_\_ associated with their stage of life, the younger women need to be actively disciplined by the older women in the faith.

### **The Younger Women (2:4b-5)**

Titus 4-5—<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.

- **Godly younger women are to be characterized by a certain attitude towards their husbands and children**

- ⇒ These terms for *loving* husband and children are active and carry the idea of being kindly disposed towards or \_\_\_\_\_ to them.
- ⇒ This involves a recognition that these are the primary human \_\_\_\_\_ in the life of a wife and mother.

- **Godly younger women are to be characterized by certain kinds of conduct.**

“self-controlled”—σώφρων (*sōphrōn*)—Sensible or prudent. Possessing the ability to control one’s desires or impulses.

- ⇒ Young women should reflect biblical \_\_\_\_\_ (Prov. 25:28) rather than the surrounding culture (1:12).

“pure”—ἀργός (*hagnos*)—Pure, innocent. Free from immorality; chaste or modest.

- ⇒ \_\_\_\_\_ purity is likely in view here, especially in light of the immorality that was known to characterize the women of Epicurean Rome.

“working at home”—οικουργός (*oikourgos*)—Caring for the home; working at home or taking care of household affairs.

⇒ The imagery is of a woman who understands the \_\_\_\_\_ of her work in and for the home.

\* Consider the example of ‘the excellent woman’ in Proverbs 31.

“kind”—ἀγαθός (*agathos*)—Good, pleasant, agreeable, joyful, happy, benevolent, kind.

⇒ The term is probably used here to refer to the \_\_\_\_\_ in which she keeps her household.

“submissive”—ὑποτάσσω (*hypotassō*)—To arrange under or to subordinate. Submission involving recognition of an ordered structure.

⇒ This verb is in the middle voice and can be translated, “submitting themselves.”

⇒ In contrast to the cultural expectations of the day, Christian women were to lovingly submit to their husbands out of recognition of God’s established \_\_\_\_\_ of creation.

- **The purpose of godly character in the younger women of the churches is to avoid situations where God’s Word could be mocked.**

“reviled” [ESV] / “dishonored” [NASB]—βλασφημέω (*blasphēmō*)—To speak in a disrespectful way that demeans, denigrates, maligns. To speak irreverently/impiously/disrespectfully of.

⇒ For the young women of the churches to conduct themselves in an ungodly manner could give opportunity to \_\_\_\_\_ to criticize and mock God’s Word.

⇒ Because blasphemy does not have to have a \_\_\_\_\_ component to it, ungodly conduct in the lives of young women who claim the name of Christ can itself be considered a mockery of God’s Word.

**Key Point:** By embracing the biblical priorities of life, the young women of the churches can live faithfully as Jesus’ witnesses with their lives reflecting the \_\_\_\_\_ and \_\_\_\_\_ of God’s Word.

## Concluding Thoughts

1. The \_\_\_\_\_ plays a vital role in carrying out the primary commissions found in Scripture.

\_\_\_\_\_ (Gen. 1:28) →

\_\_\_\_\_ (Matt. 28:18-20) →

2. Younger women must recognize Jesus’ \_\_\_\_\_ over them, worshiping and serving Him as Lord.

Because of the victory of His resurrection, all things have been made subject to Him.

Eph. 1:22-23—<sup>22</sup> And he put all things under his feet and gave him as head over all things to the church, <sup>23</sup> which is his body, the fullness of him who fills all in all.

It is the privilege, therefore, of believers to submit themselves to the love and leadership of the Lord Jesus.

Eph. 5:22-23—<sup>22</sup> Wives, submit to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

In the midst of the trials and temptations of life, God exhorts His people to turn away from \_\_\_\_\_ and unto Him.

James 4:6-8—<sup>5</sup> Or do you suppose it is to no purpose that the Scripture says, “He yearns jealously over the spirit that he has made to dwell in us”? <sup>6</sup> But he gives more grace. Therefore it says, “God opposes the proud but gives grace to the humble.” <sup>7</sup> Submit yourselves therefore to God. Resist the devil, and he will flee from you. <sup>8</sup> Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

### Questions for Reflection:

1. Which of these godly characteristics (*self-control, purity, homeward orientation, kindness*) do I struggle with the most?
2. What older believers have positively impacted my life? Who might God be calling me to reach out to in order to seek encouragement and mentorship?