



Scriptures and Doctrine :: Titus 2 verse 4 and more

Titus 2 verse 4 and more - posted by savannah, on: 2012/4/30 23:40

Tit 2:4 They should school the young women to be affectionate to their husbands and to their children

Tit 2:4 That they may teach the young women to be sober, to love their husbands, to love their children

to be attached to their husbands (Darby)

to be fond of their husbands (Wuest)

to be affectionate to their husbands (Weymouth)

Love...husbands (5362) (philandros) is an adjective that more literally describes a woman who is "fond of man" and is derived from phÃ-los meaning a friend or companion or loving as a friend and aner meaning a husband.

The adjective is modified controlled by the verb einai which is the present tense, active voice of "to be". Thus the young woman were to continually be (present tense) fond of their husbands and by implication, not fond of men other than their own husband.

Active voice (subject exerts action by a volitional choice) 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. These teachings were needed in pagan Crete but are even more desperately needed in post-Christian paganized America where a new generation of young women has been brought up in a society that exalts feminism and denigrates biblical standards for marriage and order.

In many cases, young women even in evangelical churches have not had the benefit of careful "teaching what is good" or the godly example of older women in the church and sadly have not been exposed to the clear teaching of Scripture on this subject.

To love their husbands - The duties recommended in this and the following verses are so plain as to need no comment; and so absolutely necessary to the character of a wife, that no one deserves the name who does not live in the practice of them. - Clarke

To love their husbands; to help and assist them all they can; to seek their honour and interest; to endeavour to please them in all things; to secure peace, harmony, and union; to carry it affectionately to them, and sympathize with them in all afflictions and distresses; for this is not so much said in opposition to placing their affections on other men, and to the defilement of the marriage bed, as to moroseness and ill nature. - Gill

To be sober and discreet, contrary to the vanity and rashness which younger years are subject to: discreet in their judgments and sober in their affections and behaviour. Discreet and chaste stand well together; many expose themselves to fatal temptations by that which at first might be but indiscretion. Proverbs 2:11, Discretion shall preserve thee, understanding shall keep thee from the evil way. Chaste, and keepers at home, are well joined too.

Dinah, when she went to see the daughters of the land, lost her chastity. Those whose home is their prison, it is to be feared, feel that their chastity is their fetters.

Not but there are occasions, and will be, of going abroad; but a gadding temper for merriment and company sake, to the neglect of domestic affairs, or from uneasiness at being in her place, is the opposite evil intended, which is commonly accompanied with, or draws after it, other evils.

1 Tim. 5:13, 1 Tim. 5:14, They learn to be idle, wandering from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

Their business is to guide the house, and they should give no occasion to the enemy to speak reproachfully...God would have a resemblance of Christ's authority over the church held forth in the husband's over the wife. Christ is the head of the church, to protect and save it, to supply it with all good, and secure or deliver it from evil; and so the husband over the

e wife, to keep her from injuries, and to provide comfortably for her, according to his ability. Therefore, as the church is subject unto Christ, so let the wives be unto their own husbands, as is fit in the Lord (Col. 3:18), as comports with the law of Christ, and is for his and the Father's glory. It is not then an absolute, or unlimited, nor a slavish subjection that is required; but a loving subordination, to prevent disorder or confusion, and to further all the ends of the relation. Thus, in reference to the husbands, wives must be instructed in their duties of love and subjection to them. - Henry

In contrast to this is the proverbs 7:11 woman:

11 Boisterous is she, and ungovernable; Her feet have no rest in her own house.

She is loud and stubborn; her feet abide not in her house.

stubborn — not submissive; rebellious.

She is of a hidden mind, of a concealed nature; for she feigns fidelity to her husband and flatters her paramours as her only beloved, while in truth she loves none, and each of them is to her only a means to an end, to the indulgence of her worldly sensual desire. She is tumultuous, externally as internally impetuous, because full of intermingling lust and deceit. Self-willed, not minding the law of duty, of discretion, or of modesty. She is the very opposite of the noiseless activity and the gentle modesty of a true house-wife, rude, stubborn, and also vagrant like a beast in its season (Hosea 4:14), thus not like what we find in Titus 2:5, she is far removed from the genuine woman.

In her milder form she's found in:

1 Tim. 5:13 And they also learn idleness, wandering from house to house; and not only idleness, but also to talk much, and to pursue vanities, and to utter what they ought not.

And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

wandering — Greek, "going about."

from house to house — of the members of the Church (2 Tim. 3:6). "They carry the affairs of this house to that, and of that to this; they tell the affairs of all to all."

tattlers — literally "trifling talkers." In 3 John 1:10, translated "prating," full of talk, who have always some news to tell, or report to make of the affairs of this, or the other person, or family

busybodies — in the matters of other persons, which do not concern them. Mischievously busy; inconsiderately curious (2 Thess. 3:11).

Acts 19:19, "curious," the same Greek. Curiosity usually springs from idleness, which is itself the mother of garrulity (Talkativeness).

speaking things which they ought not; which either are not true, and, if they are, are not to be spoken of, and carried from place to place: this is a very great inconvenience.

speaking — not merely "saying." The subject-matter, as well as the form, is involved in the Greek word.

which they ought not — "The not necessary things," and, as a result, often harmful, and everywhere sowing the seed of dissension (Titus 1:11).

Re: Titus 2 verse 4 and more - posted by savannah, on: 2018/8/20 8:00

"KEEPERS AT HOME"

Written By WILLIAM O. EINWECHTER

In Titus 2:3-5 the apostle Paul charges the older women in the church to teach the younger women to be sober, to love their husbands, to love their children, to be discreet, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. The instruction for women to be "keepers at home" generally has been understood by the church as teaching that the sphere of a married woman's work is her home. This understanding is reflected by the Puritan commentator Matthew Poole, who interpreted the phrase to mean: "housewives, not spending their time gadding abroad, but in looking to the affairs of their own families." The Christian woman as a housewife, looking diligently to the affairs of her family, was the standard in Puritan New England:

In seventeenth century New England no respectable person questioned that a woman's place was in the home. By the laws of Massachusetts as by those of England a married woman could hold no property of her own. When she became a wife, she gave up everything to her husband and devoted herself exclusively to managing his household. Henceforth her duty was to "keep at home, educating her children, keeping and improving what is got by the industry of the man."

However, this view went beyond the Puritans and was the perspective of all branches of the church and a central aspect of Western Christian culture. For example, Lenski, the eminent Lutheran commentator, stated that the phrase "keepers at home" indicates domestic responsibility and that the home is the place of a married woman's work; she is a "housekeeper" who dispenses "all good things in this domain."

Nonetheless, in accord with the spirit of our age that looks in disdain upon the notion that the sphere of a married woman's work is her home, many in the church have rejected the earlier consensus understanding of "keepers at home." Instead, to be "keepers at home" is interpreted to mean that a wife and mother is to be busy at home (NIV), i.e., she should not be idle or derelict in fulfilling home duties. In other words, "keepers at home" does not define the married woman's calling or the sphere of her work, but is simply an admonition not to neglect her domestic duties. Therefore, a wife and mother may pursue a career outside of the home as a lawyer, teacher, sales clerk, etc. as long as she fulfills her responsibilities in the home.

The difference between the traditional interpretation of "keepers at home" and the modern version is considerable. While the traditional interpretation established the home as the sphere of a married woman's work and calling, the modern understanding says that the term does nothing of the kind. While the traditional interpretation defined a married woman's "career" as homemaking, the modern view teaches that a married woman may pursue a career outside of the home as long as she does not neglect homemaking. While the traditional interpretation calls the woman to focus her energy, time, and talents in the home in the service of her family, the modern view says that she is not so restricted and may go outside the home for her employment. Which is the correct understanding? It is our belief that the traditional interpretation is the correct one. We base this opinion on the meaning of the Greek word translated "keepers at home," and on the wider Biblical teaching on the roles of the wife and mother.

THE MEANING OF "KEEPERS AT HOME"

The Greek word translated "keepers at home" is *oikourous*. This word is derived from two Greek words. The first, *oikos*, means a house, a dwelling, or, by metonymy, a household or family. The second, *ouros*, refers to a keeper, watchman or guardian, i.e., one who has the oversight and responsibility for something. Thus, the basic significance of *oikourous* is that of a "housekeeper," that is, one who watches over a household and family, seeing to it that all members are cared for, and all things maintained in good order. *Oikourous* is used only in the New Testament in Titus 2:5; therefore, in seeking to accurately discern its meaning we must look to the Greek literature of the New Testament era. There, the word *oikourous* meant watching or keeping the house. It was employed in reference to a watchdog who guarded a house, but more germane to the context of Titus 2:5, *oikourous* also meant keeping at home, and was employed as a substantive, "housekeeper," to indicate the mistress of the house. Furthermore, it was specifically used in praise of a good wife,

ife. Interestingly, oikourous is utilized contemptuously of a man who refused to go out to war, designating him a "stay-at-home" man.

The verbal form of the Greek stem oikour-, oikoureo, meant to watch or keep the house. It was used of women to indicate those who were at home to watch over the affairs of a household, and of men to designate those who stayed at home to avoid military service. Other words based on this same Greek stem such as 1) oikourema, meant keeping the house and staying at home, and was used to refer to women as the "stay-at-homes"; 2) oikouria, referred to women as those employed in the work of housekeeping; 3) oikourios, meant the wages or rewards for the work of keeping the house, but also designated, significantly, keeping children within the doors of the house, i.e., keeping them at home.

On the basis of this word study, it is concluded that oikourous was primarily used in the positive sense to indicate both the nature and sphere of a married woman's work. The nature of her work is to manage the affairs of her household, and the sphere of her work is the home. It is important to note that oikourous and its cognates all included the idea of staying at home. Therefore, we believe that the "keepers at home" are those who stay at home for the purpose of managing their households.

Paul's admonition is definite: Let the older women teach the younger women to remain within the sphere of their own households so that they might properly attend to their duties of caring for their family and managing its everyday affairs.

THE BIBLICAL ROLES OF A WIFE AND MOTHER

The fact that "keepers at home" refers to the married woman's responsibility to stay at home to care for her family is confirmed when the Biblical teaching on the roles of a wife and mother are considered. Her role is so vital to the well-being of her husband and children, her responsibilities in keeping the home so demanding, that it would not be possible to properly fulfill them unless she devotes herself entirely to them. She cannot do what God has called her to do unless she abides at home.

God assigns three specific roles to the wife and mother. First, she is to be the helper of her husband. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). Here is revealed the primary purpose of the woman in relation to her husband. The Hebrew word "ehelp" (ezer) incorporates two basic ideas: the first meaning to rescue or save, and the second meaning to be strong. Hence, it indicates one who is able (has what it takes) to come to the aid of someone who is in need. Thus, God created the woman so that she would be able to come to the aid of the man and be his support and help.

The word "emeet" means corresponding to, suitable, or comparable to. The woman will be man's counterpart equal to him mentally, spiritually, and physically. Note carefully that "emeet" is a word of essence or nature, while "ehelp" is a word of function. This means that in essence the woman is equal to man, but in function she is subordinate to the man "she is to assist and support him in his calling; or, her calling is to help enable him to be successful in his calling. As Calvin states:

Now, since God assigns the woman as a help to the man, he not only prescribes to wives the rule of their vocation, to instruct them in their duty, but he also pronounces that marriage will really prove to men the best support in life. We may therefore conclude, that the order of nature implies that the woman should be the helper of man.

Other important Scriptures indicate that the woman was made for the man to be his helper, and that his success in due measure is dependent on her love and support (1 Cor. 11:7-9; Tit. 2:4; Pr. 12:4; 18:22; 31:10-12, 23).

Second, the wife is to bear and nurture the children. The bearing and raising of children is one of the central purposes of marriage (Gen. 1:28). By God's creative design, the woman is the primary caregiver for a child; she is called and equipped by him to nurture the life and soul of a child. She was created with the marvelous capacity of conceiving and carrying life within her. After birth, she is prepared by God to nurse the child and provide the tender love and affection the child so greatly needs. In conjunction with her duty to help her husband, the wife has the great privilege and high calling to nurture the children of the marriage. The English word "nurture" is a beautiful word to describe a mother's role. It means to nourish both body and soul. It refers to the tasks of feeding and educating a child.

The Scripture is definite in regard to the motherly responsibilities of the woman. When Paul discusses the qualifications for those widows who will receive support from the church, he gives a list of "good works" that should be present in

the report concerning her. The first good work on the list is "if she has brought up children" (1 Tim. 5:10). The Greek word translated "brought up" (tropheo) is extremely important. It means not only to raise, but also carries with it the idea of personal attendance, that of being with the child to care for and to train. Furthermore, the word "brought up" indicates that the rearing takes place in the home. The noun form of "brought up," trophia, means "brought up in the house, reared at home." In other words, the good work of the widow in view is that she stayed at home to raise her children!

In Paul's instructions to younger women, he admonishes them to marry and "bear children" (1 Tim. 5:14). To "bear children" means to bring them into the world, but also to nurture and train them. In another text, where Paul discusses the public ministry of the church, he says that women are not to teach but be in silence. However, he quickly points them to the place of ministry God has called them to "childbearing" (1 Tim. 2:15). This word is a comprehensive term that comprehends all the duties of a mother "physical care, training, etc." and could be translated as "motherhood." Hiebert states:

"Childbearing" denotes the proper sphere in which woman finds the true fulfillment of her destiny. It speaks of the highest ideal of Christian womanhood. It brings out that which is noblest and best within her being. Paul's thought naturally includes the training of children in a Christian home. It stands in opposition to the sphere of public teaching close to her.

The motherly nurture of children in their physical and spiritual development is of utmost importance to the kingdom of God. The next generation of God's servants is largely in her hands. If she is faithful in fulfilling her calling, God will highly honor her, and she shall be counted as one of the true heroes of the Faith.

Third, the wife is to manage the home. In Paul's charge to the younger women, he exhorts them to "marry, bear children, guide the house . . ." (1 Tim. 5:14). The verb "guide" (oikodespotein) is an expressive term meaning to rule the household, to manage family affairs. It indicates that the sphere of a woman's authority is the home (as opposed to the spheres of church and state). Furthermore, "guide" is a present infinitive indicating that managing the home is the wife's constant occupation, her full-time job. In the Biblical description of the virtuous woman, we are told that "she looketh well to the ways of her household" (Prov. 31:27), meaning that she is a wise and diligent manager, supervising all aspects of family life. Additionally, the Scripture says that through her skill as a manager a wise woman secures the well-being of her household, while a foolish woman neglects her managerial responsibilities and her house comes to ruin (Prov. 14:1).

Thus the roles assigned to the married woman by God confirms that "keepers at home" refers to those who remain at home so that they might properly attend to their duties of caring for their family and managing its everyday affairs. When her duties are understood in all their scope and significance, it becomes clear that only by being "keepers at home" can a wife and mother fulfill her high calling from God to be a helper to her husband, a mother to her children, and a manager of her household.

WHAT ABOUT THE VIRTUOUS WOMAN?

A common objection to the interpretation that to be "keepers at home" requires a married woman to confine her work, her "career," to that of her home, is that the virtuous woman of Proverbs 31 did not confine herself in this way. We are told that she was a "business woman" engaged in pursuits beyond the sphere of her own household, thus justifying the claim that a wife and mother is free to pursue employment and a career outside of the home. But the picture of Proverbs 31 is that of a woman managing her own household, not of a woman leaving the home for employment elsewhere.

Actually, the portrayal of the virtuous woman provides strong support for the traditional interpretation of "keepers at home." She is a wise manager of the resources her husband commits to her care (vv. 14, 16, 24). She is a true helper to her husband enabling him to rise to prominence (v. 11, 12, 23). She cares for the needs of her children and husband, assuring that they are well fed and well clothed (v. 15, 21). She sees that all their property is put to good use (v. 16). She even engages in "cottage industry" by using any available time and strength to make fine linen and sashes to be sold to the merchants.

CONCLUSION

May God be pleased to restore to the church the proper biblical understanding of "keepers at home" so that the C

Christian family and the Christian church might once again benefit from having the wife and mother in the home filling it with her presence, love, care, and wisdom. We often speak of the home as being the foundational unit of both church and state. We often say, "As the family goes, so goes all else." So let us give it the priority it deserves, and return the wife to her indispensable role of helping her husband, nurturing her children, and managing her household. We know that a well-ordered home is one of life's greatest treasures. So let us act accordingly, and return the jewel that truly makes the home a treasure. Let us obey God's law when he commands the wife and mother to stay at home so that she can properly care for her family and manage her household. Let us give honor to "keepers at home" for to such much honor is due.

Our hope for the future of the church and society rests, in large measure, with the virtuous women who are "keepers at home."

1. ^ Matthew Poole, A Commentary on the Holy Bible, 3 vols. (Edinburgh, 1990), 3:803.
2. ^ Edmund S. Morgan, The Puritan Family (New York, 1944), p. 42.
3. ^ R. C. H. Lenski, The Interpretation of Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon (Minneapolis, 1937), p. 912.
4. ^ Richard A. Taylor, "Who Are 'Keepers at Home'?" Reflections (Spring 1982), p. 17.
5. ^ Henry George Liddell and Robert Scott, A Greek-English Lexicon, 9th ed. (Oxford, 1940), p. 1205.
6. ^ *ibid.*
7. ^ *ibid.*
8. ^ John Calvin, Commentaries on the First Book of Moses called Genesis, trans. John King (Grand Rapids, reprint ed. 1989), p. 129.
9. ^ D. Edmond Hiebert, First Timothy (Chicago, 1957), p. 62.
10. ^ The true sense of Proverbs 16:31 is not that she purchases real estate, but that she puts the family's property to good use. The virtuous woman sees a field belonging to her husband that is either sitting idle or is not being used in the most profitable way. So she, literally, "takes" it (not "buys" it; see Hebrew text, and the center column reference of KJV), and sets it to good use by planting a vineyard there.
11. ^ But she herself is not a merchant moving in the marketplace. She is a woman working out of her home under the authority of her husband (not some other man) to provide extra income for the family as she is able.