

Does Titus 2 Allow Women to Teach Men in Church? — Bible Question

Bible Question / Q&A

Titus 2:1-10

At a Glance

Question	Answer
Direct Answer	No. Titus 2 gives aged women a real teaching ministry, but it does not authorize unrestricted teaching authority over men in the assembled church.
Primary Passage	Titus 2:1-10, especially Titus 2:3-5
Key Scripture	Titus 2:3-5 identifies aged women as teachers of good things and then identifies young women as the people they are to teach.
Strongest Objection	Titus 2:3 calls aged women teachers of good things without saying in that verse alone that they teach only women.
Bottom Line	Verse 4 immediately explains the teaching relationship introduced in verse 3. Titus 2 establishes a genuine ministry of older women teaching younger women, not unrestricted congregational teaching authority over men.

Direct Answer

No. Titus 2 teaches that aged women have a real teaching ministry, but the passage itself identifies younger women as the people they are specifically told to teach. Calling aged women teachers of good things does not give women unrestricted authority to teach men in the assembled church.

That distinction matters. One error says women should never teach anything. Titus 2 plainly rejects that idea. The opposite error takes the teaching ministry of aged women and expands it beyond what the passage actually says. Titus 2 does not support that conclusion either.

Start With the Actual Passage

The controlling text is Titus 2:1-10. Paul begins the chapter by commanding Titus to speak the things that become sound doctrine. He then gives instruction for aged men, aged women, young women, young men, Titus himself, and servants. Different groups receive different instructions while all remain under the same standard of conduct becoming sound doctrine.

The specific question about women teaching comes from verses 3-5.

Titus 2:3-5 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; **4** That they may teach the young women to be sober, to love their husbands, to love their children, **5** To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Several details should be kept together.

Verse 3 Gives Aged Women a Teaching Responsibility

Paul plainly describes aged women as teachers of good things. That is not something we should explain away.

Mature Christian women are expected to have something worthwhile to teach. Their godly experience and conduct are not supposed to benefit only themselves. They are to pass good instruction to others.

So the biblical position cannot be that women have no teaching ministry whatsoever. Titus 2 directly gives them one.

Verse 4 Identifies the Teaching Relationship

We cannot stop reading at verse 3.

Verse 4 immediately continues the thought by explaining that the aged women are to teach the young women. The passage does not leave the audience of this teaching undefined.

The instruction concerns younger women learning to be sober, to love their husbands, to love their children, and then, in verse 5, to be discreet, chaste, responsible at home, good, and obedient to their own husbands.

That immediate connection controls how we understand the phrase teachers of good things. Verse 3 establishes that aged women teach. Verse 4 tells us whom Paul is specifically discussing them teaching.

The Key Distinction

The question is not:

Can a woman ever teach anything?

Titus 2 has already answered that. Aged women are supposed to teach.

The real question is:

Does Titus 2:3 authorize women to teach men or exercise teaching authority in the assembled church?

Titus 2:3-5 does not establish that.

The passage presents a particular teaching relationship: mature women teaching younger women how to live in ways that become sound doctrine.

This also means we should avoid making the passage say more than it does. Titus 2 does not prove that an older woman may never communicate biblical truth to a man in any conceivable circumstance. That is a broader question than these verses are answering.

What Titus 2 does establish is much more specific: the teaching ministry described here is directed toward younger women. The passage therefore cannot properly be used as proof of unrestricted female teaching authority over men in the church.

How 1 Timothy 2 Clarifies the Boundary

When Scripture addresses teaching and authority involving men more directly, Paul gives an additional boundary.

1 Timothy 2:11-12 Let the woman learn in silence with all subjection. **12** But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

This does not contradict Titus 2.

If 1 Timothy 2 meant that a woman could never teach anything to anyone, it would conflict with Paul's command that aged women be teachers of good things. The two passages instead address different parts of the subject.

Titus 2 gives older women a definite teaching responsibility toward younger women.

First Timothy 2 addresses teaching and authority involving the man.

The passages fit together without erasing either one.

How 1 Corinthians 14 Fits the Same Question

Paul also gives instruction concerning conduct in the churches.

1 Corinthians 14:34-35 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. **35** And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

Again, this should not be used to erase Titus 2. Godly women are not presented as spiritually useless or incapable of helping others understand biblical truth.

But Titus 2 should not be used to erase 1 Corinthians 14 either.

The passages must be allowed to speak to the situations they actually address. Titus 2 explicitly gives mature women responsibility to teach younger women. First Timothy 2 and 1 Corinthians 14 address broader questions of teaching, authority, and conduct involving the church and men.

The Strongest Objection

The strongest objection begins with a fair observation: Titus 2:3 calls aged women teachers of good things, and that phrase by itself does not include the words only of younger women.

So someone might argue that the phrase grants a general teaching office and that verse 4 merely gives one example of what aged women may teach.

The problem with that argument is the immediate flow of the sentence.

Paul does not end the thought after calling them teachers of good things. He continues directly into verse 4 and explains that they may teach the young women. Verse 5 then continues listing the conduct those younger women are to learn.

The nearest explanation of the teaching ministry in verse 3 is therefore not a distant passage or a modern ministry model. It is verse 4.

We should allow the sentence to define its own subject.

That does not establish that every possible form of communication from a woman to a man is forbidden. Titus 2 is not answering every possible situation. But it does mean Titus 2 cannot honestly be cited as proof that women possess unrestricted authority to teach men in the assembled church.

What Titus 2 Establishes—and What It Does Not

Titus 2 Establishes	Titus 2 Does Not Establish
Aged women have a real teaching ministry.	Women have no teaching responsibility at all.
Their teaching is to consist of good things.	Every kind of teaching by a woman is automatically authorized.
Younger women are the explicit recipients of the teaching described in verses 4-5.	Verse 3 grants unrestricted congregational teaching authority over men.
The instruction includes marriage, children, character, household responsibility, goodness, and marital obedience.	Titus 2 answers every possible question about every interaction between women and men.
Christian conduct is to agree with sound doctrine.	Good conduct earns salvation.

Why the Context of Titus Matters

Titus 2 begins with sound doctrine and then immediately moves into conduct.

Paul is not treating doctrine and daily life as unrelated subjects. Titus is to teach believers how conduct should fit the truth they profess.

That is why the chapter addresses different groups differently. Aged men receive particular instruction. Aged women receive particular instruction. Younger women and younger men receive instruction fitting their responsibilities. Titus himself is to be a pattern of good works.

The teaching ministry of aged women belongs inside that larger structure.

They are not given an undefined office detached from the rest of the chapter. They are one group within the church being told how sound doctrine should shape their lives and how their maturity should benefit others.

That makes the relationship between verses 3 and 4 even clearer. Mature women are to help younger women learn the kind of Christian conduct Paul has just commanded Titus to teach.

Why This Distinction Matters

Two opposite mistakes can be made.

The first mistake is to say that because Scripture places boundaries on women teaching men in the church, women therefore have no meaningful teaching ministry.

Titus 2 will not allow that conclusion. Aged women are commanded to teach good things to younger women. Their ministry matters.

The second mistake is to take that genuine teaching ministry and turn it into unrestricted authority to teach men in the assembled church.

Titus 2 will not support that conclusion either. The passage identifies younger women as the teaching relationship under discussion, while 1 Timothy 2:11-12 and 1 Corinthians 14:34-35 supply further biblical boundaries concerning women, men, teaching, and church order.

Faithfulness requires keeping both truths.

Bottom Line

Titus 2 does not authorize women to teach men or exercise unrestricted teaching authority in the assembled church.

It does teach that mature Christian women have an important teaching ministry. Aged women are to be teachers of good things, and the very next verse directs that ministry toward younger women.

We should neither erase that ministry nor expand it beyond what Scripture says.

The biblical position is straightforward: women have a God-given teaching responsibility in Titus 2, but that responsibility must be understood according to the audience, purpose, and boundaries Scripture itself provides.

Key Truths to Remember

- Titus 2 plainly gives aged women a real teaching ministry.
- Verse 4 immediately identifies younger women as the specific people they are to teach.
- Titus 2 does not establish unrestricted teaching authority for women over men in the assembled church.
- First Timothy 2:11-12 addresses teaching and authority involving the man and does not cancel the teaching ministry given to aged women in Titus 2.
- First Corinthians 14:34-35 supplies additional instruction concerning women and conduct in the churches.
- Titus 2 should not be stretched into answering every possible interaction in which a woman might communicate biblical truth to a man.
- Sound doctrine and fitting Christian conduct belong together throughout Titus 2.

Study It Further

Questions to Work Through

1. Why is it important to read Titus 2:3 together with verses 4-5 instead of isolating the phrase teachers of good things?

2. What specific subjects are younger women supposed to learn from aged women in Titus 2:4-5?
3. What error results from saying that women have no biblical teaching ministry at all?
4. What opposite error results from treating Titus 2:3 as permission for unrestricted teaching authority over men?
5. How can Titus 2:3-5 and 1 Timothy 2:11-12 both be accepted without forcing one passage to cancel the other?
6. What does Titus 2 actually establish about the audience of the aged women's teaching?
7. What broader questions does Titus 2 leave unanswered rather than settling by itself?

Scriptures for Further Study

- **Titus 2:1-10** — Read the entire passage to see how the instruction to aged women fits within Paul's larger command concerning sound doctrine and Christian conduct.
- **Titus 2:3-5** — The central passage for this question. Pay attention to how verse 4 immediately develops the teaching responsibility introduced in verse 3.
- **1 Timothy 2:11-12** — Clarifies the biblical boundary concerning a woman teaching or exercising authority over the man.
- **1 Corinthians 14:34-35** — Adds instruction concerning women and conduct in the churches.
- **1 Timothy 5:14** — Reinforces Paul's concern with younger women, marriage, children, household responsibility, and avoiding occasion for reproach.
- **1 Timothy 5:10** — Gives a broader picture of the useful good works associated with mature godly women.
- **Titus 2:11-14** — Shows that the godly living commanded in Titus 2 grows out of God's grace and redemptive purpose rather than being a means of earning salvation.

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