

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

Question / Scripture / Answer Chart

Titus 2:1-10

Strongest Objection / Biblical Answer Chart

Issue	Strongest Objection	Biblical Answer	Scripture
Does Titus 2 give women a teaching ministry?	Some restrictions on women in other passages are taken to mean women should never teach biblical truth.	Titus 2 directly describes aged women as teachers of good things. A real teaching responsibility is explicitly given to them.	Titus 2:3-5
Who are the aged women specifically told to teach?	Titus 2:3 calls them teachers of good things without naming the audience in that verse alone.	The sentence continues directly into verse 4, which identifies the young women as the people they are to teach.	Titus 2:3-5
Could verse 4 merely give one example of whom women may teach?	The reference to young women could be treated as one ministry among many rather than a boundary on the teaching relationship being discussed.	Nothing in Titus 2 expands the teaching relationship into unrestricted authority over men. The immediate explanation of verse 3 is verse 4.	Titus 2:3-5
Does Titus 2 authorize women to teach men in the assembled church?	Since women are called teachers of good things, the phrase could be used to support general teaching authority.	Titus 2 does not establish that conclusion. Its explicit teaching relationship is aged women teaching younger women.	Titus 2:3-5
Does 1 Timothy 2 contradict Titus 2?	If women are forbidden to teach in 1 Timothy 2, how can Titus command aged women to teach?	The passages address different relationships. Titus gives aged women a teaching ministry toward younger women; 1 Timothy places a boundary on teaching and	Titus 2:3-5; 1 Timothy 2:11-12

		authority involving the man.	
Does 1 Corinthians 14 erase the teaching ministry in Titus 2?	The command for women to keep silence in the churches could be taken to mean Titus 2 cannot involve meaningful biblical teaching.	Both passages must stand. Titus gives women a real teaching responsibility, while 1 Corinthians 14 gives additional instruction concerning women and conduct in the churches.	Titus 2:3-5; 1 Corinthians 14:34-35
Does Titus 2 forbid every possible instance of a woman communicating biblical truth to a man?	If Titus does not authorize unrestricted church teaching, perhaps it therefore forbids every form of biblical communication from a woman to a man.	Titus 2 does not answer every possible circumstance. It establishes the specific teaching relationship in view without settling every conceivable interaction.	Titus 2:3-5
What conclusion is actually established?	Either women must never teach, or calling them teachers means they may teach anyone in any church setting.	Both extremes go beyond the text. Aged women have a God-given teaching ministry, and Titus specifically directs that ministry toward younger women.	Titus 2:3-5

Controlling Passage

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.

What the Chart Shows

The strongest objection begins with something the text really does say: aged women are teachers of good things. The mistake comes when that statement is separated from the next verse. Verse 4 immediately identifies younger women as the teaching relationship Paul is discussing.

Titus 2 therefore rejects two opposite errors. It does not support the claim that women have no teaching ministry, and it does not establish unrestricted authority for women to teach men in the assembled church.

The clearest distinction is:

Titus 2:3-5 — aged women teaching younger women

1 Timothy 2:11-12 — a boundary on teaching and authority involving the man

1 Corinthians 14:34-35 — additional instruction concerning women and conduct in the churches

The biblical answer is not to cancel one passage with another, but to keep each passage within the relationship and setting it actually addresses.

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