

Titus 2 Study - Week 3- Purpose of What is Good: To Love Our Husbands and Homes (Submission and Ministry)

Titus 2:4-5

So when you look at the passage, there is a clear shift if we employ the Scripture interpretation methods we just discussed last week. You see a clue to that in the sort of “why” to the first part in verse 3. Older women are to teach this reverent behavior, and good teaching so— they have the ability to encourage the young women to love their husbands, their children, to be sensible, pure, workers at home, kind, subject to their own husband. All of that to honor the Word of God!!

Of course, first glance at this passage can bring up several questions: What about unmarried young women? Or older women who never married, what would they have to offer/teach? What about those without kids? Does that mean a woman can’t work outside the home? Well we are going to tackle all those things as we continue on in our text in light of Scripture. At least I will attempt to hopefully answer some of those questions!!

This week we will focus on the parts of loving husband, children, and home from these verses, then we will address being pure, sensible, and kind next week. This first part I have chosen to title our ‘submission and ministry’. We see both submission and our ministry as women echoed in the mentioning of the love of husband and home. In this section I will outline various aspects of both of these and how they relate to our lives at various stages of life.

Submission

The word translated submission is seen in the verse that mentions “subject to their own husbands”, but submission is not just for those that are married. Submission is important in Christian marriage, but that is only one part of submission.

Simply put, submission is yielding to the authority of another. For those that are children of God, we are to live our lives fully submitted to the will of God. This a willing and cheerful submission that comes as we know God and trust Him.

As feminism began infiltrating the evangelical church the idea of submission became offensive to Christian women instead of central to their identity as

children of God. This is further supported by the culture around us where men are often portrayed as helpless without us. That isn't exactly what God meant when he designed us as a suitable helper. We will see this fuller later in this study.

The tragic reality of domestic abuse has tainted this word as well, and it can make some women feel weak, worthless, and vulnerable. However, it is clear as we look in Scripture submission is an essential element in the Christian life. Submission is not limited to marriage, a woman's relationship to her husband, or her role in the church, it carries much further implications.

Submission to God's Loving Rule

Godliness is the aim of every believer. As we grow in sanctification, we learn to yield our lives more fully to the Lord (2 Peter 1:3). Submission is not weakness—it is strength under the loving authority of God. The word submission is often misunderstood or abused. However, when you understand the heart of the Gospel, it becomes a beautiful and even freeing word.

Submission was God's design from the beginning. That is because our first and greatest area of submission in this life is to be to God. We are to be surrendered to Him above all else. In fact, getting that right helps direct and rightly align our lives with God's direction and purpose. Bringing our lives under His authority leads to peace, order, and joy. God's ways are not only right—they are beautiful and good. We learn to entrust our lives to His perfect plan each day, loosening our grip on control and resting in His love.

Learning Submission

Submission is learned as we daily choose God's way over our own (Luke 9:23-25).

Even Jesus prayed to obey (Matthew 26:39; Hebrews 5:7), showing that submission requires prayerful dependence. His reverent obedience reveals that the will of God is more valuable than life itself.

Submission begins early. As children learn to obey their parents, they take their first steps in understanding God's order. Teaching obedience and respect for authority prepares them to submit to God later in life.

Our Problem and Christ's Example

Our natural instinct is to please ourselves, but Jesus shows us a better way. He said, "I do nothing on my own...I always do what pleases Him" (John 8:27-30). Following His example requires humility, prayer, and trust.

Submission in Marriage

So while we are first and foremost to be submitted and surrendered to God, if we are married, we must learn what that means in our marriages. This is something that once again has been lost in our culture today. I love the word in Scripture in regard to what a Godly wife is to be—an ezer. It is a beautiful picture of the Gospel, and that is what our marriages should be. A reflection of the unity of God the Father, the Son, and the Holy Spirit. The image of that word used there is of a mighty warrior, praying for our husbands, longing to see the good, and to help them be the man of God they are designed to be. This isn't a lowly position, it is an essential one.

Submission in marriage is often misunderstood, but Scripture gives a clear and life-giving picture of what it truly means. First, **submission is not to men in general**. God's Word instructs wives to submit specifically to their own husbands as an act of obedience to the Lord, not as a statement of inferiority or subservience to all men (Ephesians 5:22-23).

Submission does not mean inferiority. Both men and women are created in the image of God and share equal worth, redemption, and access to His grace. They are co-heirs with Christ, equally loved, gifted, and valued in His kingdom.

Submission is never forced compliance. It is not the result of manipulation or control but a willing, joyful act of obedience to God. True submission flows from trust in the Lord's goodness and the desire to honor Him within marriage.

Submission is not mindless. Godly wives are called to be wise, thoughtful helpers who contribute perspective, discernment, and counsel with humility and love. Their insight is a vital part of the partnership God designed.

Submission is not blind trust. A wife's first allegiance is always to God. She follows her husband's leadership as he follows Christ but is never called to participate in sin or compromise her obedience to God's Word.

Finally, **submission is never an excuse for abuse**. Scripture commands husbands to love their wives as Christ loves the church—with sacrificial care

and honor. Abuse of any kind violates God's design and is never justified by Scripture.

God holds husbands accountable to lead with love and wives accountable to respond with respect. It is with that in mind that a godly wife serves as an *ezer*—a strong helper and warrior—who prays for her husband and supports his spiritual leadership with joy and faithfulness. In this way she displays the love of Christ to her husband that overflows into the life at home and our witness to the world.

Renewing the Mind

To walk in submission is to embrace God's good design for order and peace. We must **reclaim the word “submission”** as something beautiful and biblical, **resist cultural voices** that elevate self-interest over obedience, and **return the Gospel** to the center of our daily lives. As we follow **Christ's example through prayer, trust, and surrender**, we find that submission is not loss—it is the way of Christ, the posture of godliness, and the path to true freedom.

It is in this joyful submission to God that we find our calling and our ministry as women that is the next part we will look at as we continue in our passage in Titus 2 and consider the love of our children, and what it is to be “workers at home”.

Our Ministry-Workers at Home

In this passage we see what is translated “workers at home”. The Greek word here is *oikouros*. It is a combination of the word *oikos*, meaning a house and *ouros*—a keeper; keeper at home. So the ESV has it translated quite literally. This “keeper at home” is to look after domestic affairs with prudence and care (Titus 2:5). The term portrays a woman who actively manages and labors within the household sphere, emphasizing diligence rather than idleness. By including this among the virtues, Paul elevates domestic stewardship to a matter of public testimony: if the home is neglected, “the word of God” risks reproach.

In my study on this passage it was mentioned how early Christian writers reflected Titus 2:5 in their household codes. Writings such as the Didache (c. A.D. 100) encouraged believers to share family responsibilities, affirming the spiritual value of domestic work. Clement of Alexandria likewise praised wives who managed their homes as an expression of **agape**, teaching that well-ordered households strengthen the moral life of the church.

Theology of the Household

The term *oikourgos*—translated “working at home”—does not impose restriction but rather establishes priority. Scripture affirms that a woman’s first stewardship is her household, yet it does not prohibit vocational or community engagement beyond it. Instead, it calls believers to discern how every pursuit—whether professional, educational, or ministry-related—affects the health and witness of the family. The household becomes the measure by which external responsibilities are weighed, ensuring that all work flows from, and contributes to, the spiritual welfare of those under one’s care.

Pastors and church leaders, therefore, bear a responsibility to uphold the dignity and value of homemaking as genuine ministry. Faithful care of the home is not a lesser calling but a vital expression of obedience to God and service to others. Churches should offer resources, teaching, and encouragement that equip families to flourish—spiritually, emotionally, and materially. When leaders affirm the sacred nature of daily faithfulness, they elevate the unseen labors that sustain the household of God.

Scripture presents a balanced vision of womanhood that honors both domestic and public contributions. *Proverbs 31* celebrates a woman who tends her household with diligence while exercising creativity, wisdom, and initiative in business and ministry. Her strength lies in the harmony between her inner life, her family care, and her outward endeavors. *Titus 2:5* safeguards this balance by rooting every vocation—whether home-centered or public-facing—in the integrity and testimony of the household.

Ultimately, the calling of “*oikouros*” reflects God’s design for the home as a living center of gospel life. Far from diminishing women’s influence, it magnifies their essential role in shaping faith, cultivating virtue, and preserving the church’s witness. When the household is tended with joyful diligence and devotion to Christ, it becomes a powerful instrument through which the gospel is displayed to the next generation and to the watching world.

This is also where we as women can help one another and once again highlights the importance of Paul’s instructions in *Titus 2*. We see then how *Titus 2* can provide a framework for discipleship that is both relational and practical. The spiritual formation of women in the church flourishes through intentional mentoring relationships where mature believers teach and model godliness to younger women. This pattern encompasses not only theological truth but also the daily habits of managing a home with grace, wisdom, and diligence. By passing on both conviction and competence, older women help the next

generation understand that faithfulness in the ordinary rhythms of life is a vital expression of worship.

Closing Reflection

Renewing the Mind

- Reclaim the word “submission” as beautiful and biblical.
- Resist cultural voices that elevate self-interest over obedience.
- Return the gospel to the center of daily life.
- Remember: submission is not about loss—it’s the path to freedom and joy in Christ.

Application Prompts

- Where do you sense God calling you to surrender control this week?
- How might your home or relationships become a clearer reflection of the gospel?
- To the married ladies: In what ways can we actively “help” our husbands pursue godliness?