

Title: Godliness within the Church – Pt. 1

Scripture: Titus 2:1-5

Series: The Pastoral Epistles

1. Introduction:

- a. In chapter 2, the subject changes from pastors to congregations, from leadership to the church members.
- b. The entire chapter deals with the evangelistic impact of a spiritually healthy congregation. It gives direct, practical instruction about how believers are to live to show sinners the power and joy of salvation.
 - i. Through transformed lives, the believers evidence the power of the gospel to change lives.
 - ii. God teaches us how to live. The Holy Spirit empowers us to live new lives different from what we lived in the world. God calls us to deny the ungodly influence of our culture. This is exemplified in no other place better than in chapter 2 of Titus.
- c. But Titus chapter 2 is often neglected in the Church of God. Titus chapter two has been one of the most vilified chapters in all of scripture. The commands contained in verses 2-10 are strong, straightforward, and specific. Because they are so contrary to proud and self-willed human nature, they often have been unpopular and controversial even in the church.
 - i. This is the sad truth of our churches today, where personal opinion and cultural standards take precedence over God's truth, and self-fulfillment is more important than holy living.

- ii. As biblically reformed churches, we are not immune from the present evil culture influencing our practice. For example, we know that many churches have accepted a redefinition of marriage or the redefinition of biblical leadership. We would categorically reject these two things as false and heretical as scripture commands.
 - iii. And although we reject much of the heresy of the world, undoubtedly, we must admit that we've been impacted through entertainment, education, and association with this world to ignore specific standards of living that are commands and not suggestions.
- d. So before we get started, beloved, we must self-evaluate. Are we Christians? Is Jesus Christ both Savior and Lord?
- i. I ask these questions because you must decide before we even get to today's scripture whether you will obey the voice of the shepherd. If God confronts you today with his word and teaches you what is right, will you follow?
 - ii. What cannot happen today is that you would excuse yourself by believing that my opinions are being broadcasted from this holy pulpit. If that is the case, I am not worthy of being your pastor.
 - 1. If, however, the word of God is being rightly divided, are you willing to accept God's will? If what you believe is contradicted today by scripture, is God correct, or are you right?

2. Verse 1: The Minister's Role in a Healthy Church: But as for you, teach what accords with sound doctrine.
- a. The words "**But as for you**" are transitional. These words contrast Titus from the false teachers in the churches, who, although they **professed to know God, denied him by their unholy living** and were therefore "**detestable and disobedient, and unfit for any good work.**"
 - b. Titus was therefore commissioned to challenge these false teachers with their false living by **teaching what accorded with sound doctrine.**
 - i. The word to **teach** carries the meaning of persistence. The minister is commanded to speak and teach regarding right living that evidences correct doctrine. Ministers are to be aggressive in teaching sound doctrine and its corresponding godly lifestyle.
 1. The Bible never divorces doctrine from duty.
 - a. **Romans 12:1-2** I appeal to you, therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. (2) Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

- b. This passage teaches us that those who claim God's name have always been commanded to live godly lives. The fruit of correct doctrine is righteous living.
 - c. So this is the duty of the minister. To continuously and purposely teach those things that evidence sound doctrine. And in so living, we demonstrate to this world that it is possible to live unto Lord. We also present a stark difference between the genuine faith and the false faith of heretics and their ungodly living.
- 3. Verse 2: The Older Man's Role in a Healthy Church:
Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.
 - a. The graybeards inside the church should have the same moral character as the elders and the deacons. Old age is often associated with maturity, wisdom, and patience in scripture. Old age should bring greater love for God, the people of God, and the sacred things of God. Those who have walked with Christ for many years should rejoice in the privilege and the prospect of one day seeing Jesus face to face. Contrary to popular belief, the elderly are commanded to serve the Lord until their dying breath. There are no excuses to allow an older person to retire from serving the Lord.
 - i. In scripture, older men were men typically 60 years or older.
 - ii. Sadly, though, age does not always bring greater love for God. Because of their neglect of the means of

grace throughout their lifetime, many older men are immature, foolish, and impatient. Titus encouraged and taught the older men the characteristics that should define their old age.

- b. An older man is supposed to be **sober-minded**, in other words, free from intoxication. An older man is to avoid extravagance and overindulgence. He has to spend his time on the most important things with more excellent value.
- c. An older man is to be **dignified**. This speaks of someone whose character is honorable. An older man is supposed to be an example than to the church of an obedient life before God. They are to be a source of inspiration and wisdom. They are our fathers.
- d. An older man is supposed to be **self-controlled**. An older man rejects physical passions, worldly standards, and resists worldly attractions. His gaze is firmly placed on heaven and his Lord. The cross before me, the world behind me!
- e. An older man is supposed to be **sound the faith**. He is supposed to be spiritually healthy. Having learned that God can be trusted in every way, this man leans on Him. An older man does not lose trust in God's goodness and grace, nor does he lose confidence in God's divine plan and wisdom. This godly confidence comes from a life devoted to the word of God.
- f. An older man is to be **sound in love**. Our older men should be known for following the two great commands as summarized by our Lord and Savior Jesus Christ.

They are to love God and His people deeply. They guard the church against division through the example of godly obedience to the great law of love. An older man also is known for his love for the unbeliever.

- i. **1 John 3:14** We know that we have passed out of death into life, because we love the brothers.

Whoever does not love abides in death.

- g. An older man is to be **steadfast (persevere) in the faith**. Having walked with the Lord for so many years and seeing God's faithfulness, he is unwilling to give up now. Heaven lies before him, and he continues forward with joyful expectation. He has endured trials, storms, and great tribulations. Through all of them, God has seen him through.

4. Verse 3 and 4A: The Older Woman's Role in a Healthy Church: Older women likewise are to be reverent in

behavior, not slanderers or slaves to much wine. They are to teach what is good, (4) and so train the young women...

- a. Like older men, older women in the church are awarded special respect because of their age. If we remember, the first commandment with promise requires the honoring of both father and mother. Even when doing something wrong, an older woman is to be lovingly rebuked, according to 1 Timothy 5:2.
- b. Paul does not give us the age of what constitutes an older woman in this verse. However, the Epistle of Timothy sets the age at 60 or older.

- c. Older women have much to teach the church. They are essential for the godliness of a church. Paul envisions an older woman who has learned how to walk with God throughout the entirety of her life. He envisions a woman who commands respect and is worthy of emulation.
 - i. Our society is filled with shallow women unsatisfied with aging. We find many women lacking maturity, wisdom, and patience. The younger women have no example to follow when the church is filled with such women.
- d. An older, godly woman **is to be reverent in behavior**. The root word in Greek means being priest-like and refers to that which is holy. What Paul has in view here is both internal and external.
 - i. **Reverent behavior** is evidenced by holiness that flows from an older woman's heart. That same holiness will become externally evident in how an older woman speaks, comports herself, and dresses.
 - 1. Consider the following in **1 Timothy 2:9-10** likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, (10) but with what is proper for women who profess godliness—with good works.
- e. An older woman cannot be a **slanderer**. She would never participate in anything that would offend God, especially with what flows from the tongue. An older

woman should never be a purveyor of malicious gossip. She would refuse to listen to, much less propagate, slanderous or demeaning words about others. Just as men are more inclined to abuse others physically, women are more prone to abuse others verbally.

- f. An older woman cannot **be a slave to much wine**. This phrase refers to drunkenness. An older woman refused to be bound to anything that would move her from Christ.
- g. An older woman is to be **a teacher of what is good**. In context, this refers to older women teaching younger women how to live godly lives. Her job is to teach that which is noble, excellent, and lofty.
- h. An older woman is to **train the younger women**
 - i. Having taught her children well, an older woman now has the responsibility of teaching younger women in the church and encouraging them to be righteous and godly ***wives and mothers***. This is the way of discipleship. The previous generation teaches the new generation how to walk faithfully.

5. Verses 4 and 5: The Younger Woman's Role in a Healthy

Church: and so train the young women to love their husbands and children, (5) to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

- a. So now we get to the role of younger women within the church, which causes many to recoil. The older women are to teach the younger woman how to be ***wives and***

mothers. God is teaching us that the role of a young woman is that of a wife, mother, and homemaker.

- i. We must get it out of our heads that this is oppression. This is not oppression. If you feel this way, you have allowed the culture to define what a woman is supposed to be.
- ii. If you are a young woman, this is God's role and God's purpose for you. To reject this is to reject God!
 1. Brothers and sisters, this is not my opinion; this is the church's historic teaching. This is what scripture tells us on every page. This is something that cannot be ignored.
- b. Let us notice what the apostle Paul says to the young women. A young woman must learn to **love her husband**. Paul is not speaking about romantic or sexual love, which certainly has a proper place in marriages, but the godly wife's committed love for her husband. This love is not based on the husband's worthiness but God's command, and it is extended by a wife's affection and obedient heart. Even unloveable, uncaring, unfaithful, and ungrateful husbands are to be loved by their believing wives. If a wife does not truly love her husband, she must train herself to do so in obedience to the Lord.
 - i. This type of love is the opposite of what our society teaches our young women today. Our young women are taught not to love their husbands but rather to love and to follow their own way and to love

whomever they want whenever they want however they want. At best, marriage is held to be a matter of convenience and preference, which, when it becomes inconvenient and unpreferred, is abandoned.

- ii. But this is not God's way. A woman is to love her husband without conditions or exceptions. It is not that loving your husband is a virtue but that not loving your husband is sin.
 - iii. When it comes to salvation, there is equality between men and women. But equality in salvation has no bearing on God's order for marriage and church leadership.
- c. Young women are to **love their children**. They are to love their children with a love that should be selfless and sacrificial. Love for one's children is not optional. And the most essential way in which a mother can love her children is to lead their children to a saving knowledge of Jesus Christ. Young women listen to this. Your most important duty is not to teach your children to read or write. It is not to wish that they are successful when they grow up. The number one duty of mothers is to teach their children how to love Jesus.
 - d. Young women are to be **self-controlled**. This is the same characteristic demanded of elders, older men, and all believers. Speaks of being sensible and thinking correctly.
 - e. Young women are to be **pure**. The word **pure** here refers primarily to moral purity and, especially in this context, to sexual purity and marital faithfulness.

- i. What a far cry is this reality in our society. Our young women are taught that they can offer themselves up multiple times. Consider our entertainment industry that teaches our young women that monogamy and faithfulness are bygone ideas from a past time. May God help our women to understand God's high calling for their lives.
- f. Young women are to be **workers at home**. Again here we make all sorts of excuses and reasons why this cannot and should not apply to us today. Because of ungodly worldly influence, most women do not believe they can be satisfied being homemakers. Many women feel like they are not producing unless they're outside of the home working, how the enemy has deceived us.
 - i. And the fault here must primarily lie with Christian husbands who have encouraged their wives to go out into the workplace where they are exposed to the terrible things that we are exposed to as men. Instead of protecting their wives, they use their wives to gain, to have a life of comfort and ease. But at what expense to our wives!
 - ii. It is crucial to consider the difference between having a life and having a lifestyle. Every husband can make decisions and choices that can free their women to be homemakers. Every Christian husband can encourage his wife and let her know how valued she would be as a homemaker. Husbands could accept the command of scripture and therefore insist that their wives be obedient to God's call.

- iii. Consider the following. As we reached the new millennium, 90% of our women between the ages of 16 and 65 worked outside the home. Even worldly sociologists are frightened by this truth. They recognize the damage done to young children who spend a large part of their time with and receive a large amount of their training or lack of training from adults other than their parents. Do you like where society is today? Ask yourself how society would be different if we had adopted and continued to maintain God's command for our families.
- iv. Quote: According to scripture, the home is the wife's special domain and always should be her highest priority. This is where she can offer the most encouragement and support to her husband, and it's the best place for extending hospitality to Christian friends, to unbelieving neighbors, and two visiting missionaries or other Christian workers.
- v. Quote: the true female victims today are not women who are willingly bound by love to the Lord, their husbands, and their children. The true victims are instead those women who have been *deceived by unbiblical and Satanic* feminist ideas about being liberated from God and the home.
- g. A young woman is to be **kind**. The meaning of this is obvious; it is to be God-like.
- h. A young woman is to be **submissive to her husband**. Scripture teaches that submission to the husband is submission to God.

- i. **Ephesians 5:22-24** Wives, submit to your own husbands, as to the Lord. (23) 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. (24) Now as the church submits to Christ, so also wives should submit in everything to their husbands.
- ii. Again we understand that this is a word hated by the world. Submissiveness is equal to oppression in the eyes of most. In our society, we have moved far from God's truth. Does the father oppress Christ?
 - 1. **John 6:38** For I have come down from heaven, not to do my own will but the will of him who sent me.
- i. Our passage ends with the following thought: **that the word of God may not be reviled.** This is the purpose of such living. To reject any of the commands herein is to bring dishonor to God and his word. It is true that whenever and in whatever way satan's will is accomplished, God's glory is tarnished, and his word is dishonored.
- j. The positive concern that corresponds to living so as not to dishonor God in his word, and thereby put a barrier between the unsaved and the gospel, is that of living so as to attract the unsaved to our gracious Lord.
 - i. Beloved, I asked you to consider what will be the outcome of those who purposely reject God's word and therefore bring dishonor to his name.

6. Benediction:

- a. **John 6:38** For I have come down from heaven, not to do my own will but the will of him who sent me.

Public Reading of Scripture
1 Peter 1:13-19