

Living That Fits Healthy Doctrine, Part 1

Titus 2:1-5

July 21st, 2019

Intro –

This week featured the rise and fall of an app that shows people what they would look like if they were older. Most people were surprised that they simply looked like their parents. They were also surprised when they learned it may be a data gathering program for Russia.

It made people wonder what they will look like when they are older. This morning, the book of Titus will draw our attention to what we should act like when we are older.

After starting with the character of leaders in chapter 1, chapter 2 focuses on the entire church body.

Paul gives Titus instructions for older men, older women, younger women, younger men, and slaves or servants.

1. Big idea: Our lives should fit sound doctrine. (2:1)

a. Titus is told to teach the things that fit sound doctrine

i. Responding to false teachers

1. Read Titus 1:10-16
2. Some rebellious people who were teaching different things – different doctrines and different lifestyles to go with them.
3. Upsetting whole families
4. They profess to know God but by their deeds they deny Him.
5. Titus needs to counter this influence in the young churches.

ii. Sound doctrine

1. He is to teach them about behavior and conduct that fits the sound teaching of the Bible.
 - a. Sound lit. means “healthy” and was used of healthy people contrasted with sick people in the Bible.
 - i. **Luke 5:31** And Jesus answered and said to them, "It is not those who are well who need a physician, but those who are sick.
 - b. Here it is used metaphorically to describe teaching that is healthy, accurate, right
2. Paul addresses the commands to different groups – older men, older women, young women, and young men and bondslaves.
3. There is a lot of overlap and principles that would apply to all people, but you get the sense that they are tailored to these specific groups for a reason. Perhaps to counter what they were being taught in their society or by these false teachers.

iii. Sound doctrine

1. Creation

- a. A holy, self-sufficient God created the world and everything in it out of nothing.

- b. He made people in His image so that they could know Him and experience His love and see His glory.

2. Rebellion

- a. They chose to rebel against God and live their own way. God continued to take the initiative to call them back to Himself, but they continued to stiff arm Him and live for themselves.
- b. A big part of the story then is “who is going to be King around here?”

3. Redemption

- a. So God came down Himself, in the person of Jesus Christ. He lived a perfect life, and yet died in the place of the sinful people He had created.
- b. Now He offers forgiveness and restoration of all that is broken and fallen for those who turn to Him in faith and submit to Him as King.

4. Consummation

- a. In addition, God is working history toward a climax in which He will return and judge the earth.
- b. Those who know Him will spend eternity with Him on a new earth that is free from the ravages of sin.

- 5. Obviously, there is a lot more to the story, but, as Christians, we say that this is the ultimate reality – what’s really real. Now, what kind of life is consistent with this? What kind of life fits it?

2. The model of older men (2:2)

- a. What is Titus to teach the older men?
- b. Term was generally used of men over the age of 50, but it’s a loose category.
 - i. The virtues listed here of course would be fitting for all followers of Christ, but the point Paul is making is that they are especially important for older men who will be naturally looked to as leaders and set the tone for the church whether they have an official role or not.
 - ii. By speaking first to older men and women, the Bible emphasizes their importance (which is why it’s troubling when a church tries to only gear itself to the youth and ignores those who are older) and assumes they can still continue to grow and mature.
- c. 6 qualities are listed
- d. Temperate
 - i. Moderate, Has his priorities in order
- e. Dignified
 - i. What comes to mind when you think of dignified?
 - 1. Grey beard, monocle, no smiles
 - ii. Worthy of respect, dignified, serious - Doesn’t mean they don’t have a sense of humor, but don’t make light of serious things

- iii. Serious life that is fixed on God and honors whatever honors Him. Distinguish between that which is important and that which is trivial – be serious about serious things and humorous about things that you can joke about.
 - iv. An older pastor wrote: Older believers have lived long enough to see many people, including good friends and close family members, experience serious misfortune, suffer great pain, and perhaps die at an early age. They may have seen a spouse or a child suffer leukemia or some other form of cancer or debilitating disease. They have learned the value of time and opportunity. They better accept and comprehend their own mortality, the imperfections of this present world, and the inability of material things to give lasting, deep satisfaction.
 - v. Urged of young men as well in v. 7
- f. Sensible
 - i. Important characteristic that is applied to the other categories as well.
 - ii. Common sense, good judgment, and self-control.
 - iii. Using your head, discerning, not controlled by emotions or passions.
- g. Sound in faith, love, and perseverance
 - i. Sound, again, means healthy, whole
 - ii. Their faith in God, their love toward people, and their ability to persevere – all can be matured over time.
 - iii. But it must not be automatic or there would be no need to urge Titus to teach this to the older men.

3. The lifestyle of older women (2:3)

- a. 4 qualities are given for older women.
- b. Reverent
 - i. Godly, God-centered, suitable for one who belongs to God
- c. Not malicious gossips
 - i. Not that older women are the exclusive purveyors of gossip, but this is in contrast with using their words and their time to build into younger women.
- d. Not enslaved to much wine
 - i. Not addicted to alcohol
 - ii. Interesting that this has been said of elders in ch 1 and is repeated in 1 Timothy of elders and deacons
 - iii. **Titus 1:7** For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,
 - iv. **1 Timothy 3:3** not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money.
 - v. **1 Timothy 3:8** Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,

- vi. Perhaps in the past the Bible believing community was too quick to outlaw all alcohol in a reactive way.
 - vii. I fear that today the pendulum has swung and in many Christian circles, drinking is a way to show their freedom but it can mask or at least open the door for an addiction.
 - 1. It becomes more of a prison than a means of escape.
 - viii. In the past year I can think of at least 4 situations where excessive drinking almost destroyed individuals or families.
 - ix. For those who choose to have a glass of wine with dinner, I think there is freedom for that in scripture. But we must take seriously the warnings about wine.
 - x. Proverbs refers to wine as both a sign of God's blessing and a serious danger.
 - 1. **Proverbs 3:9-10** Honor the LORD from your wealth And from the first of all your produce; ¹⁰ So your barns will be filled with plenty And your vats will overflow with new wine.
 - 2. **Proverbs 23:29-32** Who has woe? Who has sorrow? Who has contentions? Who has complaining? Who has wounds without cause? Who has redness of eyes? ³⁰ Those who linger long over wine, Those who go to taste mixed wine. ³¹ Do not look on the wine when it is red, When it sparkles in the cup, When it goes down smoothly; ³² At the last it bites like a serpent And stings like a viper.
- e. Teaching what is good
- i. Specifically, they are to teach the younger women.
 - ii. Titus is told to teach the older men, older women, younger men, and servants.
 - 1. But he is to have the older women train the younger women. Why?
 - 2. Much of the instruction is geared towards marriage and parenting. Not that all younger women would be married because the Bible assumes that many will be single. But for those who are married
 - 3. Even if I'm appealing to scripture, young moms in the church would receive the instruction better if it's from an experience older woman who has been there, done that.
 - 4. You might hear me say these things and in the back of your head think, "Dan doesn't know what it's like though. He doesn't know how challenging it is to love MY husband when he spits peanut shells into the sink instead of putting them in the garbage, or micromanages the finances, or passively dismisses my opinions. He doesn't know how challenging it is to field question after question from an 'inquisitive' 6-year-old while potty training a toddler and feeding a baby." And you're right. I don't. That's why Paul tells Titus to equip the older women so that they can encourage the younger women.
 - 5. Example with a friend when her kids were little, older woman over at her house, Kim told the kids to pick up the mess of toys. The older woman asked, what will you do if they don't? What's your plan? They then came up with a strategy for a timer and a consequence.
 - a. The mom could have felt judged, embarrassed, frustrated, but she was grateful. She said, "I need that in my life. I need older women who will give me practical ideas."

6. So, I'll do my best to walk through the next two verses, knowing that for our church to apply them, it takes younger women asking older women, older women grabbing coffee with younger women, using the time while you serve in nursery or help with VBS together, etc.

4. The characteristics of younger **women** (2:4-5)

- a. They are to love their husbands and children
 - i. That may seem unnecessary to say!
 - ii. The word for love is "phileo" and refers to a loving disposition, not simply a sacrificial love or emotions.
 - iii. It would be hard to command an emotion.
 - iv. But these refer to the loving actions that bless her husband and children
 - v. She is to love her children, not because of physical attractiveness, charm, how similar they are to their mother, but because of their need and because God has placed that child in your home.
- b. They are to be sensible
 - i. Used of older men, younger women, and young men in the next section.
 - i. It has the idea of common sense, good judgment, and self-control.
 - ii. Using your head, discerning, not controlled by emotions or passions.
- c. Pure – moral purity
- d. Workers at home
 - i. We read this and assume it is contrasting working at home with working outside the home, as in, she should not work outside the home.
 - ii. I don't think that's the intent though. The contrast is with idleness rather than industriousness.
 1. **1 Timothy 5:11-14** But refuse *to put* younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, ¹² *thus* incurring condemnation, because they have set aside their previous pledge. ¹³ At the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*. ¹⁴ Therefore, I want younger *widows* to get married, bear children, keep house, *and* give the enemy no occasion for reproach;
 2. The older women were warned against spending their time on "malicious gossip," instead training the young women to be productive.
 - iii. Proverbs speaks favorably of a woman who is industrious inside and outside the home
 1. **Proverbs 31:13-16** She looks for wool and flax And works with her hands in delight. ¹⁴ She is like merchant ships; She brings her food from afar. ¹⁵ She rises also while it is still night And gives food to her household And portions to her maidens. ¹⁶ She considers a field and buys it; From her earnings she plants a vineyard.
 2. John Stott: What is rather affirmed is that if a woman accepts the vocation of marriage, and has a husband and children, she will love and not neglect them.
 3. Some seasons and stages of life require a more activity and consume more time as she loves her husband and children.

- iv. We need to affirm the great value of the work that a woman does at home. It's often unnoticed. Men, in particular if you don't notice and praise your wife, few others will.
- v. *Every Moment Holy*, A Liturgy for Changing Diapers
 - 1. Heavenly Father, in such menial moments as this, the changing of a diaper, I would remember this truth: my unseen labors are not lost. For it is these repeated acts of small service that like bright, ragged patches, are slowly being sewn into a quilt of loving kindness that swaddles this child. I am not just changing a diaper. By love and service I am tending a budding heart that, rooted early in such grace filled devotion, might one day be more readily inclined to bow to your compassionate conviction, knowing itself then as both a receptacle and a reservoir of heavenly grace. So this little act of diapering, though in some form felt as base drudgery, might be better described as one of ten thousand acts by which I am actively creating a culture of compassionate service and selfless love to shape the life of this family and this beloved child.
- vi. Does this passage then forbid women from working outside the home? No. But it does affirm the great value of the work she does inside the home.
- e. She is to be kind, even as she manages these tasks, rather than allowing herself to become bitter, resentful, or irritable.
- f. She is to be subject to her own husband, affirming and supporting his imperfect leadership in the home.
- g. Our behavior should *honor* God's Word (2:5)
 - i. This motivation is important because if obedience was merely to get a better marriage, what happens if the marriage doesn't get better? Or if she is told to love her children to guarantee they "turn out well," what happens when they struggle in adulthood?
 - ii. But if they are told to love their husbands and children to glorify God, they can leave the results to Him.

5. Three Takeaways

- a. A healthy church body should have a wide *range* of ages.
- b. A healthy church body should have *interaction* between different ages.
- c. Your lifestyle matters but it can't *save* you. Only *Jesus* can.
 - i. **Titus 3:5-7** He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, ⁶ whom He poured out upon us richly through Jesus Christ our Savior, ⁷ so that being justified by His grace we would be made heirs according to *the* hope of eternal life.
 - ii. Your life should fit the gospel. It should honor the gospel. It should silence opposition to the gospel. It should adorn the gospel. But it isn't the gospel.



1

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