

*We exist to make disciples who delight in God and make Him known  
by proclaiming the gospel of Jesus Christ.*

## Adorning Sound Doctrine

Titus 2:1-6

**Keywords:** Titus, Christian Living, Gender Roles

**PowerPoint Presentation included:** NONE

**SermonAudio Blurb:** Paul instructs Titus to instruct the people of the church on how they should conduct themselves in light of sound doctrine. Starting with the older men and ending with young men he deftly directs them in the art of fine living that brings glory rather than dishonor to the Word of God.

### I. Introduction.

- A. This passage covers essentially every person in the room.
- B. Give context from chapter 1.
- C. Flow of text itself.
  - 1. “. . . speak the things which are fitting for sound doctrine.”
    - a. Not speaking of doctrine/teaching.
    - b. Rather it is the proper application of sound doctrine.
    - c. “Sound” = good and healthy in distinction to the teachers in chapter 1 (note vs 10-11 with 13).
    - d. The result of what is being taught by the rebels is households being turned upside down. By reading our passage you can get a sense of the effects their teaching had.
  - 2. Twice there is are “result” statements that essentially say the same thing (5 and 10).
    - a. Here is the key point you need to take away from the passage: you are to conduct your lives in a manner that is consistent with sound theology.
    - b. If you claim to be orthodox (right teaching) but your lifestyle is consistently not orthoprax (right practice) then you do not have true orthodoxy.
    - c. Much of our experience in our life of following and trusting in Jesus is bring your life and conduct into proper alignment to sound doctrine, which is also is a constant state of growing and refining.

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- d. When we live out our lives inconsistently to the Bible we bring shame the gospel, to the Word of God, and ultimately to God Himself.
- D. The value of passages like this is huge. It gives everyone of us something to work on in our lives and more importantly something to work toward.
  1. It is like 1 Timothy 5 where we have the qualifications of a widow who is cared for by the Church. Or 1 Timothy 3 where we have the qualifications of an elder in the Church.
  2. And this is what I am asking of you today. As we look at this passage try to find yourself in it. Try to not focus upon others, simply put yourself into the text and examine yourself.

## **II. Instructions to The Older Members (2-4a).**

- A. Older men.
  1. What age to which this refers is debatable but it is sufficient to see you beginning to enter that stage at 40.
  2. They are to be clear-minded.
    - a. The word actually means “holding no wine” and can speak with regard to drunkenness or a temperate/sober-mindedness. It inherently involves the concept of self-control.
    - b. The point is that as we age we can begin to think we deserve to relax a bit. We can begin to indulge rather than grow with respect to self-control.
    - c. An older man is to be a man who has learned to bring his various desires and appetites, his thoughts and his emotions, his activities and endeavors under control.
  3. Dignified.
    - a. This is a growing need in our culture where youth is idolized and the temptation to act young is a reality.
    - b. The older men should live and conduct themselves in such a way that they convey dignity.
    - c. This involves a seriousness in your life and character. It does not mean you have no fun, it is rather that you conduct yourself in a way that causes others to respect you.

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- d. There is a weightiness to your words.
  - e. As you age your level of experience grows. That hopefulness that is often found in younger people wears away as you see more and more of how broken this world is.
  - f. A man who ages well is a man who lives well. He laughs at what is worthy of laughter, he weeps at what is truly sorrowful, he is not easily impressed nor is he quickly changed.
4. Sensible.
- a. Other translations have it as self-controlled.
  - b. It speaks to a sound mind. You are stable in your thinking which in turn creates a stable life that is under control.
  - c. A younger man who is out of control will not magically become an older man with self-control. You become a sensible older man by pursuing it when you are young.
5. Finally, you are to have a healthy dose of trust, of love, and of endurance.
- a. This trust speaks to your personal faith. There should be a settledness in your heart rather than a distrust or doubt. Your soundness in doctrine is coupled with a mature, full-orbed grasp of the faithfulness of God.
  - b. Love is of course the king of attributes. You should not be a man who is crotchety and harsh or mean. You should be a good model of what it looks like to show love to others.
  - c. To persevere is something old men should have. Patience, staying the course, stable and calming as an influence.
- B. Older women.
1. Reverent.
- a. This term refers the sacredness. It has the image of an older woman conducting herself like a priestess almost.
  - b. The reverence is to pervade her behavior but that only happens when reverence pervades the mind.
  - c. It is easy for us to compartmentalize our lives making some things sacred and others common. But a wise older woman understands

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that all things are holy and sacred and therefore conducts herself in that manner.

- d. The result is that you become a woman who blesses those who come into contact with you.
2. Sweet in speech.
    - a. The term for malicious gossip is the same word we get “devil.”
    - b. It speaks of a woman who uses her tongue to hurt and attack and tear down rather than build up.
    - c. When you gossip or slander you are merely revealing your own heart. You show pettiness and meanness and you put younger ladies in a tough position because they should be learning from you but they can’t.
  3. Sober.
    - a. It speaks to enslavement. Wine becomes too important and you begin to take it beyond what is right.
    - b. In Crete living in excess was normal. In fact heavy drinking was considered a virtue so this would be a real issue for the older women in the church.
    - c. Rather than being controlled by the Holy Spirit and showing self-control, wine begins to be the way you deal with life.
    - d. This can’t be how you calm yourself or help yourself sleep. It must not become a crutch that you lean on.
  4. Teachers of good things.
    - a. A godly older woman should be a teacher, passing on virtuous living to the next generation.
    - b. Being older is not the qualification to teach younger women, however. It is a godly life where you bring into it a devoutness, a dignity and a calmness.
    - c. When a younger woman has met with you do they walk away blessed? Were they instructed by your deportment? Your speech? Your dress? Your reactions?

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- d. Many desire to be an influence in the lives of others but that requires a humble heart that has been growing in a life following Jesus over time.
- 5. Exhorters.
  - a. The term “encourage” or “train” speaks to admonishment.
  - b. This is where we see what good things the older woman is to teach the younger women.
  - c. As they interact with young ladies they will see things and hear things that need to be addressed.
  - d. If they are a godly woman they have a real opportunity to influence that young woman. They are given a chance to speak into the life and home of another.
  - e. This is not to be taken lightly. It is a huge responsibility and it takes courage.
  - f. Admonish/exhortation is stronger than merely encouraging. It is raising your eyebrows and speaking boldly in areas of weakness. It is instructing without hypocrisy.
  - g. It requires humility as you will discover that not every young lady wants that exhortation. It requires faith as you will not always see results.

### **III. Instructions to Younger Members (4b-6).**

- A. Younger women.
  - 1. Brief explanation about the culture into which Paul is writing.
  - 2. Note that the way a younger woman is to learn this is from the older women in the church. Not from one another as much as can be tempting.
  - 3. They need to learn to have affection for both husband and children.
    - a. Literally “husband-lovers” and “children-lovers.”
    - b. This is due to the way they married in that culture. They really would need to know how to deal with both the husband and children.

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- c. In our culture with a heavy influence on “romance” and “emotion” this takes on a different flavor.
  - d. Once the romance wears off the hard work of these relationships begins and it takes care and skill. It is hard to watch a woman who allows bitterness, love of leisure, personal freedom, or pride to not learn to truly enjoy their husband or children.
  - e. It is not something that is natural, it is a skill that takes effort and time. It is fitting for the gospel to have a woman who embraces these relationships rather than resisting them.
4. Sensible.
- a. Like the older man the young woman needs this self-control over her thoughts and emotions.
  - b. Weariness and the challenges in her life will tempt her to just get through it all but not desire excellence.
  - c. Or there will develop a neediness where she is constantly tossed about emotionally.
  - d. Sometimes when a young lady has an idea it is less than solid.
  - e. This is again where the older woman comes into play. She has been there and done that so she can bring counsel, encouragement, and wisdom into play.
5. Pure.
- a. It means what it means.
  - b. It is speaking of moral, sexual purity.
  - c. It involves a modest heart that manifests itself in a modest and pure life.
  - d. Again you see the value of an older woman who is watchful and cares for the hearts of the younger women. One who can speak to tendencies and actions that do not lend themselves to purity.
6. Workers at home.
- a. This is a controversial point but it should not be.

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- b. The point is simply that for a young woman who is married and with children, her focus and energy should start at home and work outward from there.
  - c. It is not a forbidding of women working; rather it is a reminder for women in the Creten church that they should not despise the home and the labor that is involved in it.
  - d. This involves becoming an expert at the home understanding that it is the hub of activity and life for the family. It often was where the husband would ply his craft as well.
  - e. One of the ways the early church served each other was through hospitality. We tend to make the home a retreat but it is actually supposed to be the opposite and the lady of the house is the one who can make that happen.
7. Subject to their own husbands.
- a. The key here is the word “own.” It is so easy to be subject to someone else but not your own husband. But that is not the way it works.
  - b. This was unpopular back then and it is unpopular today. Usually it is seen as demeaning but it is something we all are involved in. All Christians are called to be in submission to various people and institutions.
  - c. It is a wilful act and it is to be taught to the women. The man cannot make his wife submit and honestly he should not try. It is something a woman willingly gives because her Lord commands it.
  - d. The bible never tells the man to demand submission but rather it is the woman who is to willingly give it.
  - e. This will always be onerous to us until God’s glory and reputation becomes our highest goal. Then it is something we can embrace with purpose and joy.
  - f. It has powerful evangelistic effect as other women see you with a totally different spirit and approach to living.
8. What about those who are single?

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- a. Obviously some of this has no application. But that does not mean that it will always be that way. So you should prepare your hearts regardless so that you are not trying to catch up later.
  - b. At the same time I think three passages are worth time looking at.
    - (1) Matthew 12:48-49.
    - (2) Luke 11:27.
    - (3) 1 Corinthians 7:8,32-33, 35.
- B. Younger men.
1. It is interesting and a bit sad to note that the older men get four responsibilities, the older women get five and the young ladies have seven, but only one for the young men.
  2. Notice how it is written. They need to be urged. And urged to be what? Sensible.
    - a. It is likely that the reason there is only one responsibility for the young men is because it is what they so often lack.
    - b. I can attest to that in my own life and I think many of you other men could as well.
  3. What destroys or hinders so many young men is that lack of self-discipline that the term “sensible” speaks of.
  4. Once that is something possessed everything else begins to fall into place.
  5. To be sensible is so important for this world gives so many distractions to us. The young men don’t need to be entertained, they need to be urged to flee from too much distraction and take on activities that demand discipline.
    - a. Finish school.
    - b. Read diligently.
    - c. Get a job and stick with it.
    - d. Develop your skills.
    - e. Bring your emotions and appetites under control.

## **IV. Conclusion.**



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- A. The challenge in all of this was to consider what our lives proclaim to a watching world.
1. A Lord we are in submission to as we follow Him?
  2. A hope that is not found in this age?
  3. A refusal to allow the philosophies and values of this age to press us into its mold?
  4. A conviction that we have God's revelation to us in the bible and we allow it to change us and grow us?
- B. We have before us clear expectations from our Lord.
1. Young men and women, pick those who speak into your lives carefully. Choose them because they model these things we learned for older men and women.
  2. You who are older, examine yourself in all honesty before this passage. Seek the Lord in prayer and meditate fully and thoroughly on what is written. Do not retreat but grow and move forward. Seek to be a godly and encouraging influence in the lives of those younger.
- C. When I return I want to focus on the responsibilities of leaders and the those of slaves for they to either adorn the Word of God with glory or shame.

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## Small Group Questions

- True or false: one of our greatest evangelistic ministries is the quality our family and home? Why or why not?
- Though it was directed to the older woman, gossip affects all of us. How does participating in gossip help the work of Satan prosper?