

Titus 2:4-5

Sound teaching for ... (group # 3) younger women

Introduction: In a godless culture, God teaches us through Paul's letter to Titus the value of godly younger women in a congregation. Someone has said, "The world judges Christianity by its women. Women, acting like the world, while professing to be Christians, probably do as much to downgrade the witness of the church as anything else.

1) Older women are to help bring the younger women to their senses

[swfroni,zw]—2:4a

- a) Older women must remember the temptations and struggles of youth and help young women maintain the proper focus.
- b) The men in the congregation cannot accomplish this spiritual task of providing the younger women with a "wake-up call". God would have the older women do so.

2) There are six specific traits that must characterize God's younger women in a godless culture—2:4b

- These characteristics are identified by 6 adjectives; 3 of the 6 are directly related to her home.

a) Affections (habits of desires and emotions)

- i) *husband-lovers* [fi,landroj]—takes a special interest and delight in her husband; does not regard him (in her thoughts and her speech) as a burden or nuisance

(1) This is appropriate in a culture where the wife did not choose the husband.

(a) It is based on God's will, not the husband's worthiness. (MacArthur)

(2) The English word philander/philanderer unfortunately changes the gender role to a man who flirts with women he cannot/will not marry

(3) Here are some practical ways to show love for him: (MacDonald)

(a) By acknowledging his headship in the home, by making no major decisions apart from him, by keeping an orderly home, by living within your means, by confessing promptly, by forgiving graciously, by keeping the lines of communication always open, by refraining from criticizing or contradicting your husband in front of others, and by being supportive when things go wrong.

- ii) *children-lovers* [filo,teknoj]—takes a special interest and delight in her children; does not regard them (in her thoughts and her speech) as a burden or nuisance

(1) Practical ways to do this: (MacDonald)

(a) By reading and praying with them, by being available, by disciplining firmly and fairly, by molding them for the Lord's service rather than for the world

- b) Attitudes (habits of thought)
 - i) ⁵ *sober-minded* [sw,frwn]—balanced in judgment, free from rash decisions or behavior, curbs her desires and impulses, possesses stability of mind and purpose, level-headed, knowing what to do and what to avoid; it aims for a self-control that works from the thoughts outward into words and actions.
 - ii) *pure* [a`gno,j]—morally pure in thought, word and action; innocent in motive; undefiled and without defect; it is a result of habitual self-restraint
- c) Actions (habits of behavior)
 - i) *workers at home* [oivkouroj]—as opposed to laziness and distraction; she focuses on being active in what is best for her household, selflessly doing what needs to be done
 - (1) In a Jewish household, the married woman had to grind flour, bake, launder, cook, nurse children, make the beds, spin wool, keep the house and be responsible for hospitality and the care of guests. (*The New Linguistic and Exegetical Key to the Greek New Testament*, p. 510)
 - (2) A temptation for younger women is to be lazy at home and busy away from home (1st Tim. 5:13).
 - ii) *good* [agaqo,j]—considerate and beneficial activity on behalf of others, especially to those within her home; reflecting God's image of His goodness (Ps. 34:8; 100:5; 135:3; 145:9); a fruit of the Spirit (Gal. 5:22; Eph. 5:9)

3) When are they to be this way?

- a) *while submitting* (themselves) [u`pota,ssw] *to their own husbands*—they are responsible for voluntarily arranging themselves under their God-given authority, placing their God-given resources at his disposal for the glory of God and the good of her family
 - i) The Bible does not teach that husbands demand submission, but rather that the wife voluntarily submit herself.
 - ii) The Bible does not teach the submission of one gender to another, but rather the submission of the wife to her own husband.
- b) If she is learning to love her husband (2:4) as she is being disciplined by an older Christian woman, she will normally find that submitting to him is a bit easier.

4) What is to be the driving motive for these traits in younger Christian women?

- a) *so that the word of God may not be defamed*—if those who claim to know God do not obey His word, what will the unbelievers say about His word?
 - i) “The world usually judges religion, not by its doctrine, but by its effects on its adherents. The Gospel ought to make a woman a better wife.” (Homer Kent, *The Pastoral Epistles*, p. 223)

- b) John Chrysostom (349-407 AD, pastor at Constantinople/Istanbul in modern Turkey): *For if it should happen that a believing woman, married to an unbeliever, should not be virtuous, the blasphemy is usually carried on to God; but if she be of good character, the Gospel obtains glory from her, and from her virtuous actions.*

5) Things we need to remember:

- a) It is quite possible that the false-teachers on Crete emphasized a “free new woman,” who neglected her marital vows and motherly responsibilities to her home. This “freedom” placed marital fidelity and household management at risk.
- b) The motive for these traits is Godward, not selfward. What might the unbelievers say about our God, His Word, and His fledgling congregations on Crete? It does matter what people might think, especially about our God.
- c) We ought to encourage wives and mothers in these specific areas.
- d) We ought to pray that God would raise up such young women for our sons to marry.