

SERIES: GRACE HAS APPEARED

The Influence of Grace on the Younger

Titus 2:4-8

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Note: The following are the pastor's notes used in preaching this message. This is not a complete, word-for-word transcription of what was preached. These notes serve as a companion to the complete message, which is available by listening to the audio version.

I. INTRODUCTION

Simply put, an older woman's godliness is to be fused with sound doctrine (Titus 2:1) and powered by the gospel of grace (2:11), and her pursuit of godliness is not her end goal. Her end goal is to pursue her own godliness (2:3-4) *in order to* teach/train younger women.

II. GOSPEL-POWERED YOUNGER WOMEN (Titus 2:4-5a)

The point (here in this text) of an older woman's godliness is so that she can **train the young women** of the church. Literally translated, **train the younger**, the question is how young is young?

- Xenophon, *Memorabilia*, 1.2.35
- Polybius, *Histories*, 18.12.5
- Iranaeus, *Against Heresies*, 2.22.5

So it seems that men and women in their 30s were, in that culture, said to be younger, while those in their 40s and up were older. Not old, but *older!*

A. Her Home

1. Love her husband

The kind of love being referred to here is a *phileo* love, not an *agape* love. *Agape* love, as you may know, refers to the kind of love that is self-sacrificing. All Christians are to love others with an *agape* love. *Phileo* love is different. It is a love that is warm and affectionate. So Paul is telling Titus to teach older women to teach younger women to be warm and affectionate with their husbands. It is interesting that God calls men to love (*agape* love) their wives sacrificially, while God calls women to love (*phileo* love) their husbands with affection. Why is that?

Because God knows the husbands weakness in love; it is to sacrifice. We just aren't always great at sacrificing for our wives. God knows our weakness, and so he gave us the Scripture that says, "Husbands, love (*agape*) your wives as Christ loved (*agape*) the church, and gave Himself for her" (Ephesians 5:25).

Now this can be very different for wives. Women can be weaker in exhibiting an affectionate love, and so the call to love (*phileo*) husbands with affectionate service. In fact, it isn't uncommon for women to continue to sacrifice and serve their husbands even if heart-felt affection has long since vanished.

And that is not to make little of a wife's sacrifice. But older women are to teach younger women more than just serving their husbands. They are to teach younger women how to *warmly serve* their husbands—how to love them with heart-felt affection—how to love them from their heart.

2. Love her children

Since we've just exegeted the word for love used here (*phileo*), let's exegete instead a day in the life of two moms in our church. They're sitting out there right now, and I asked them what a typical day in their life looks like.

- Mom #1 (explain their day...)/Final totals: 13 hours a day, 7 days a week = 91 hours/week for this mom
- Mom #2 (explain their day...)mFinal totals: 14½ hrs/day, 7 days/wk = 98 hrs/wk for this mom

Older women, do you remember these days? Younger women are working hard trying to simply take care of their kids. This can sometimes lead to loveless, affectionless , motherhood, which creeps into loveless, affectionless womanhood. Older women, your prayer, notes, emails, experience, and counsel are a huge encouragement to these women! What an encouragement you could be to them as you teach them how to not just survive but thrive during this season of family life!

B. Her Heart

1. Sensible

This is the same trait that is to mark an elder (Titus 1:8), all older men (2:2), and in fact, all believers (2:12). Common sense and good judgment should improve with age, but making solid decisions can be hard when younger women are moving through the gloriously crazy days of motherhood. Older women, check in with your younger women in this stage of life. Life decisions come fast and furious for younger wives, and they would love to have someone ask how they're doing.

2. Pure

This term refers narrowly to sexual chastity—that a young wife is a one-man woman, and lives life with purity from the inside out. On the inside—the heart and mind—she should desire to keep herself only for her husband. On the outside—her speech, attire, and actions—she should strive to keep herself for her husband. Unmarried younger women, here's a news flash: keeping yourself pure doesn't end when you get married. Training your heart and mind for a lifetime of purity must be learned now *before* you get married, so that when the stakes are raised in marriage, you'll be ready!

C. Her House

1. Worker at home

Motherhood is hard work, and if paid, would demand a princely salary. Of course, Paul tells Titus that no price can be placed on younger women learning to work at home. This does not preclude women working altogether (Proverbs 31 explains the industrious labor of the virtuous woman inside and outside the home), but it does mean that her primary focus is in the home if at all possible. Children, marriages, and homes thrive when the wife is dedicated as much as possible to keeping the home.

2. Kind

And by the way, this duty of being a worker at home is matched with kindness. Love is patient, love is *kind* (1 Corinthians 13), and younger wives can be not just a housekeeper, but a kind housekeeper, not just a van driver, but a joy-filled van driver, not a psychologist, but a gracious biblical counselor. The *duty* as homemaker should be matched by the *disposition* as kind.

D. Her Focus: Her Husband

This characteristic, placed here, is absolutely intentional and emphatic by way of placement in the sequence. Paul started the list for younger women talking about affectionate love for husbands, and now he comes back again and states that they are to be ***subject to their own husbands***. The enveloping emphasis on the husband is Paul's way of saying, "This is it! Your most important focus! Affectionately love your husband, and submit yourself to him!" The term for subjection means "to place yourself under;" such that the older women are to train younger women how to submit themselves to their husbands. This can be taught, but it should also be modeled by older women, such that younger women can watch how older women affectionately love and submit to their husbands. This

double-emphasis grammatically is like what Paul does in Ephesians 5:22 and 32, where the enveloping commands for wives are to submit to and respect their husbands. Two points of emphasis for young wives seem easy enough, but will take a lifetime to live out. It is a critical that older women teach and model this, because the stakes are very high.

III. MOTIVE 1: HONOR GOD'S WORD! (Titus 2:5b)

Paul tells Titus that the reason why older women must pursue younger women in the church is so that, ***the word of God will not be dishonored***. This ***dishonoring*** is the same Greek term translated ***blaspheme*** in other New Testament occurrences, and states how serious this pursuit of gospel-powered womanhood must be for NorthCreek women. Listen, God's Word can be blasphemed in and by the world around when women live lives detached from doctrine and disengaged from the gospel. The call for the older to disciple the younger is clear, the opportunities here at NorthCreek are several, so ask God for courage older woman and step out to engage the younger generation of women who need you! Younger women, seek out and make time for relationships with godly, older women. Women discipling women is not a church option—it is a church mandate, and it will change your life and honor God's Word to engage in it.

IV. GOSPEL-POWERED YOUNGER MEN (Titus 2:6-8a)

Paul moves on to address the younger men, and the younger men's calling is a simple but comprehensive one.

A. Their Call (2:6)

Urge the young men to be sensible is the sum total of what a younger man is to pursue. That's it. No grocery list for young men—we can't handle long to-do lists—we just need one thing! Paul's keepin' it simple for young guys—we can talk about a lot of things, but Titus is commanded to urge (imperative) younger men (pre-40) to simply live sensibly. Live with "self-control," live "reasonably," live life w/ "common sense." Younger men can be given to extremes, and the single characteristic that tempers both extremes is a focus on living sensibly. And if Paul meant by "younger men" all those under 40, then a lot of men in this room need to re-focus their attention on this characteristic. Paul commanded Titus to have younger men focus on this, so young guys, let's get to work. If you're wondering what this looks like in your life, an older man can be very helpful in helping you see areas where you need self-control. Find a Titus 2.2 older man to help sharpen your sensibility. Paul commands Titus to urge it verbally, then live it personally.

B. Their Example (2:7-8a)

Paul wants Titus to not just urge younger men with his words, but urge younger men with his life as well. Here is men's discipleship in plain view. Paul wants Titus to be an example in several different areas that are crucial for younger men to learn by way of example (*tupos*, literally, *a mark or an impression left by a blow from a sword or hammer*). Discipleship for men must include, not just words, but life, specifically in these areas:

1. In good deeds

Consistency of life with consistency of teaching is the most important aspect of effective spiritual leadership. Paul told Timothy in Ephesus that the surest way that a young man can overcome the perceived disadvantage of youthfulness is ***to show himself an example to those who believe in speech, conduct, love, faith, and purity*** (1 Timothy 4:12). Titus's deeds were to be marked as good from the inner heart-motivations to the external accomplishment of the deed. For Titus—and for spiritual disciples like him in our church—conduct must correspond with counsel!

2. In pure doctrine

Older men, when you disciple, remember to be an example in pure doctrine as well. If this is to mark a godly elder/leader in Titus 1:9, then it should bleed into a discipler's life as well. Only the Christian worldview, the Christian's beliefs, the Christian's theology, can make sense of life's problems and help people work through them. Older men—Titus-es in the room—younger men need your example of how to take theology to work, into marriage, into fatherhood, so that when life's problems hit them, you've lived out pure doctrine that they've observed in you.

3. In dignity

Like we learned last week about older men, disciplers are to model dignity to younger men. Younger men like to goof off and play games, and while older men can and should engage at that level, they should also demonstrate by their life that they are able to distinguish between the important and the trivial pursuits of life, and the important issues should be given more time and attention than the trivial.

4. In sound speech

This term (again) means healthy, life-giving speech. ***Let no unwholesome word proceed from [a discipler's] mouth, but only such as is good for edification, according to the need of the moment, so that it may give grace to those who hear*** (Ephesians 4:29). If sound speech in Titus 2:8 is like medicine that heals a wound, then unwholesome speech in Ephesians 4:29 is like battery acid on a wound. One gives life, another corrodes it. Unwholesome speech eats away at spiritual vitality, which is just the opposite of Titus's or a discipler's speech—it is to be life-building, not life-draining. In fact, so important is a discipler's speech that your disciple should come away thinking that your speech is ***above reproach***—blameless! What a high calling! And notice that this high calling is not just for the sake of the younger men we're discipling, there is an even higher purpose in our discipling of men. We disciple younger men for the sake of God and His church...

V. MOTIVE 2: HONOR GOD'S PEOPLE! (Titus 2:8b)

Paul states flatly that leaders and older, godly men discipling younger men is not an option. It is a divine mandate. The honor of God's church—God's people—is at stake. Nothing may make our church shine like a light in this world, and nothing may set this church like a city on a hill more than when tempered, dignified, sensible, and sound older men in this church rise to teach the younger men to live like Christian men in “the midst of a crooked and perverse generation.” To raise up younger men in this place who will rise above the vain pursuits this world badgers them with, and offer to them instead our lives—fused with sound doctrine and empowered by the gospel of God's sovereign grace. This is a noble ambition for our church, and one that we are doing already, to be sure, but can and must strive to improve. There are men here who are becoming increasingly concerned and convinced that we must disciple the younger men in this way, and so are going to, like the women in Women's Ministries, begin to frame a discipleship ministry within Men's Ministries as well.

Women, for the sake of other women here and for the sake of God's truth, hear and heed the call for women to disciple women! Men, for the sake of other men here and for the sake of God's church, engage in discipleship relationships, so that the older generation—who has so much good to give—may exert their ***Influence of Grace on the Younger***.