

Titus, pt.4 & 5, 11.9 & 23.08
Characteristics of Godly Christians
Titus 2.1-5

Intro.

1. We are blessed to have many fine examples of godly Christians in our church, esp among the older men & women. We often say that the future of the church is with our children, but I want you to consider that the future of the church is with the older Christians. You determine whether this church moves forward with the Lord or stays put in the past. I want to personally say how appreciative I am of your openness & desire to follow God and not to be entrenched in the past. Willow's future is bright b/c of this. There are 1000's of dying churches across America b/c older Christians decided to make their church about them rather than about the Lord.
2. I also want to thank you for your faithfulness to serve God and to be an example for the rest of us. As you think about your Christian walk, you can remember how many started out with God and yet how few of those stayed with God.
3. In this text, Paul is telling Titus to do the very opposite of what the false teachers were espousing. His teaching and living are to be in sharp contrast with the false teachers. Notes on 1.16.
4. Our life should be in sharp distinction with those who espouse Christ but have a religious or political spirit - "the yeast of the Pharisees and of Herod." (Mk.8.15) The election of Barak Obama as president has stirred fear & hope in the hearts of some with a political & religious spirit. Those with hope see him as a Savior and those with fear see him as evil. We can't give in to either. We must bless and not curse; pray & neither pout nor boast; respect and not glorify; rebuke and not degrade. The evangelical Christian community doesn't have a very good reputation of showing respect and lovingly rebuking political leaders with which they disagree. We must follow the example of Jesus.
5. Get involved in the political process, but don't take on a religious or political spirit - divisive, arrogant, intolerant, prideful, utopian or destructive. Our lives are to be in sharp distinction with the rest of the world.

Older Men - 2.2

- a. Men, at least, 50+ years of age. This would be the group that the elders were probably chosen from. It's critical that we have older men as examples of integrity w/in our congregation.
- b. "self control" (temperate)

- a. Free from excesses and rashness
 - i. David Zavisch at a recent deacon's meeting commenting how things don't stir as much negative emotion as they once did. Is it b/c they are more tolerant or tired or is it b/c they've been tested & understand the diff betw what is critical and not critical.
 - ii. Age doesn't make you more tolerant of sin, but it can bring balance to your responses if you allow the Lord to temper you.
 - iii. Story of some of the men in the previous church. Positive & Negative examples.
- b. dd
- c. "worthy of respect"
 - a. "good character"
 - b. Respect has to do with the integrity of the person. It's not about how profitable, smart or winsome they are. Its focus is on the inner virtues of honesty, kindness, servanthood, sincerity, etc.
 - c. **The behavior of these older men is serious in the right way. It does not describe the demeanor of a person who is a gloomy killjoy, but the conduct of the man who knows that he lives in the light of God.,**
- d. "live wisely" (sensible)
 - a. Lit - "saved mindset" . They are acting like one who has a saved mind.
 - b. He has control over his desires and impulses. He is under the control of the HS.
- e. "sound in faith, love & patience"
 - a. He is sound in three areas. The word means uncorrupt, healthy and wholesome.
 - b. Faith in God
 - c. Love for others
 - d. Perseverance in their walk
- f. Conclusion - Older men can grow self absorbed, cynical, callous, depressed, become filled with regret, relax their moral standards and have a sense of uselessness. We need older Christian men who live as Paul describe. They will be faithful to God and their family. They will maintain a humble, servant spirit. They will always look at ways to grow in the grace and knowledge of the Lord and to be a witness for Jesus.
 - a. Bro.Sjolander testimony.

Older Women (2.3)

- a. **Women, at least, 50+ years of age. They have raised their families and their children now have families.**
- b. **“honors God”**
 - a. **A reverent way of life. They are acting like a priestess; the word is only used here in the NT. They carry themselves as a priest would who serves in the Temple. They are serious and devoted in their walk with God and in their relationships with others.**
- c. **“not slander others”**
 - a. **“Diabolos” – the word “Devil” comes from this word. The word means, “throw between”**
 - b. **This is exactly what slander does. It divides; it separates people; and personally it divides us when we’re slandered.**
 - c. **Appl – This is true for all of us. Be careful what you forward. Turn it into prayer. Even if it is true, so what are you going to do about it? We are taking up the offense of others and it’s killing our spirits. It’s dividing us up.**
- d. **“not heavy drinkers”**
- e. **“teach others what is good”**
 - a. **The word for “teach” is only used here in all of Gk lit. It implies informal teaching that is communicated through example and word.**
 - b. **This older woman is both by example and instruction to be a teacher of all that is good, beautiful and beneficial.**
 - c. **The richest inheritance a grandparent can leave is a godly example.**
 - i. **Ex of our three grandmothers – Fiery Pentecostal; sweet Southern Belle; plain spoken Texan. They have the testimony of God’s faithfulness in both the good & bad times.**
 - ii. **Appl – senior adults don’t think you have nothing to give. You have your faith to give & live to your children, grand & great grand children. You are a walking witness of God’s grace.**
 - 1. **Your prayers are making a radical difference.**
 - iii. **Older Christians – model what God wants the next generation to become! Be more than a church goer, but a fiery witness to the things of God!**
 - 1. **Be like Anna & Simeon (Luke 2.25 – 38). Looking for the activity of God; encouraging those younger to persevere in their faith. Don’t get stuck**
 - 2. **The example of Paul Bursleson being both an old/new wineskin person. Mt.9.14-17; Luke 5.33-39. Enjoy the old, but seek the new**

Younger women (2.4-5)

- a. “must train the younger women”
 - a. More literally – that they may continually make the young women soberminded. They have command over the things they think & do. They don’t allow immorality or foolishness to distract them.
 - b. A Christian home in Crete was a totally new thing, and young women saved out of paganism would have to get accustomed to a whole new set of priorities and privileges. Those who had unsaved husbands would need special encouragement.
- b. “to love their husbands and their children”
 - a. “to be fond of her husband” . There is a friendship component. It is a willing determined love, irregardless of the husband’s worthiness and response. This is a love by choice that can be cultivated.
 - i. You may be in a relationship where it is difficult to be fond of your husband.
 - ii. This is one reason why it’s critical to have women either older in age or in the faith to help you navigate these troubled waters.
 - b. This was needed in pagan Crete and is needed in pagan America. We live in a culture that exalts the needs of the one over the family. We need godly examples in our churches of women who have lived out these virtues.
- c. “to live wisely and be pure”
 - a. Wisely – sensible or “saved minds”. A saved mind should lead to right thinking which should lead to right living. In a corrupt world, living out of our saved mind is essential.
 - i. Renewal of the mind is critical for every age category. The REVEAL study and the understanding of how transformational Scripture is. “Soaking in the Word” has an incredibly powerful impact on our life and thinking.
 - b. Pure – moral purity & modesty in life. Modesty is a sense of control with actions, attitudes, words and dress that doesn’t bring shame to the gospel or draw others away from the faith.
- d. “to take care of their homes and to do good”
 - a. This sounds like it might have been a problem like it was in Ephesus (1 Tim.5.13).
 - i. Sometimes young women think that what they are doing is having no impact & since the results are limited they either get involved in other activities or become frustrated in their

homemaking responsibilities or get preoccupied with gossip, etc..

- ii. This injunction of Paul is just as critical as his one to Titus in 1.13. It's as important as the one Jesus spoke in Matt.28. There can grow both frustration and envy when a homemaker feels she isn't accomplishing anything. Yet, in God's eyes, she is accomplishing much. The KOG is advancing through her activity! She is doing the will of God & it is just as important as raising the dead, healing the sick, casting out demons or saving souls. The wise management of the home is the woman's ministry.
- iii. We must as a church validate this calling! There is both a huge sacrifice and payoff.
- b. To do good – she treat people with kindness; she is good natured.
- e. “to be submissive to their husbands” – stirs all kinds of emotions.
 - a. Different translations
 - i. KJV – obedient to their husbands
 - ii. Wms – subordinate to their husbands
 - iii. NAS – subject to their husbands
 - b. What it doesn't mean
 - i. They are inferior to men – Gal.3.28
 - 1. There is now equality in our relationship with Christ.
 - 2. Think how radical that statement is as you consider how women are viewed in most civilizations around the world – Asia, Africa & Middle East. They have a secondary role
 - ii. You are to relate to your husband the same way the child relates to the father. Two different words are used.
 - iii. You can't disagree or have a voice. You aren't required to disobey God in order to follow your husband's lead.
 - iv. This has application outside of the marital relationship. IOW, this is the way you are to relate to all men
 - c. What it does mean (we may disagree on this topic)
 - i. It's in the middle voice, which means the woman is to voluntarily choose, AS AN EQUAL, to place herself in a serving & supportive role of her husband. She does this in order for their to be harmony in the home.
 - ii. The example of the Trinity. Jesus was equal with the Father, but he said, “not my will, but yours be done.” As an equal he

voluntarily came up under the Father's will and accomplished it. He could've called 1000's of angels (Mt.26.53) to defend His name.

- iii. The example of Mayor Bob Sipple in LJ calling for a mandatory evacuation. He is an equal, but is in a place of civil authority. In order for his job to be a blessing and out of respect for his leadership, I followed his direction. He's not better than me. I voluntarily chose to come underneath him to serve his leadership. I could've rejected it, but at my own peril.
- iv. The example of Satan. He sought power and didn't submit to God's authority. This has brought unimaginable pain & suffering to humanity.

d. Gen.3.16

- i. You may disagree, but I believe Paul's teaching about submission is to counteract the realities that occurred after Adam & Eve sinned.
- ii. Two things happened once the original couple sinned - she desired to control him; he wanted to rule over her. Immediately, contention and division was introduced into relationships. Gen.3.16 isn't the model for a good marriage; it's the description of a sinful one.
 - 1. "desire" same as Gen.4.7, which means to conquer or control. It's like a lion waiting to pounce. There is a struggle for control. Who will rule?
 - a. NLT - best version: you will desire to control your husband.
 - b. This isn't about affection or love.
 - c. When sin has the upperhand, the woman will overpower or exploit man.
 - 2. "he will rule over you." - This will be the point of disagreement. I believe the man ruling over the woman wasn't a part of the original order. This wasn't the way it was supposed to be. Sin made it that way.
 - a. God gave the mandate to rule to both - 1.26, 28.
 - b. She was taken from his side - 2.21. I believe this was a clear picture of equality and partnership.
 - c. I don't believe that the man ruled over creation while she watched. They ruled together.

- d. When sin rules in him, he will subdue and rule over her. Consider male controlled societies of the world.
 - 3. They both will exploit each other. He will with his strength and intimidation and her with her words and manipulation. Each trying to control the other. Paul Burleson's illustration of the woman & man dominating each other.
 - 4. Paul addresses these tendencies by calling husbands and wives to do the very opposite of what a sinful relationship is.
 - a. Wives – Eph.5.22, Col.3.18, Titus 2.5. This is the antithesis of trying to overpower your husband. Voluntarily choose to place yourself behind him or under a person to serve them.
 - b. Husbands – Eph.5.25–28; Col.3.19. He is to do the opposite of ruling her. He is to sacrifice and serve her. (The example of Jesus serving the disciples. He didn't lord it over them, but gave himself for them. Mt.20.25–28.)
 - c. Paul Burleson illustration of serving one another.
- iii.
 - e. Summary – Men, if you'll take the leadership in the home through serving your wife and family, their won't be a problem about the leadership of the home. But, if you act like a dictator, or are preoccupied with work/hobbies/projects or show little initiative except to bring home a paycheck, there will be problem of leadership.
- f. The outcome – “they will not bring shame on the word of God.”
 - a. “so the Word of God not be discredited” / “no one will be able to criticize the teaching God gave”
 - b. Paul doesn't want the gospel discredited by the lives of its followers nor should we. There must be a clear distinction betw how we live and the rest of the world.
 - c. Can people tell we are followers of Jesus by our life? Statistics of divorce betw active church member and not as active.

- d. In order to be a good witness and seek to win others to Christ, our lifestyle must be different. A difference due to a heart change not a difference due to a change of activity. The gospel must be vindicated by our lives. Can people look at our lives and see that the Gospel works? We aren't given a free pass from problems, but we are given solutions to our problems and help by the HS through them.