

Spiritual Warfare: Womanhood, pt. 1

Titus 2:1-8

The theme of Titus: sound doctrine produces sound behavior. The reason some aspects of the church have assimilated into our growing pagan culture is she refuses to stress sound doctrine. Without sound doctrine, there is only chaos and confusion.

Titus, the pastor of the church on the island of Crete, has tough job. Certain culture had deteriorated so badly, that they were the brunt of jokes in the region. Cretian culture was pagan to the core. Idolatry was a problem, as was lying, sexual immorality, alcohol abuse, slander, disrespect, gluttony, laziness and the like.

For the Cretian church to be healthy and have an effective witness to the culture, she needed to be holy like her Savior, Jesus Christ. In verses 3-5, the apostle Paul shows us how Christian woman are to conduct themselves, living holy lives that reflect Christ.

I. Older Women (Titus 2:3–4a)

How older women are to be treated in the church: *older women in the church are to be shown special respect and deference because of their age.* Even when an older woman does something that is seriously wrong, 1 Timothy 5:2 tells us that she should be lovingly rebuked as a mother. *Godly older women are a rich spiritual resource among the saints and deserve special esteem and consideration.*

A key function of older women was to teach and encourage younger women in the things of the Lord. They also ministered to each other and to women in the church of any age, single, married, or widowed (Sisterhood of the church).

The conduct of the older women must reveal that they regard life as sacred in all its aspects.

Qualities that should characterize older women

First, *they are to be reverent in their behavior.* Reverent (from the Greek) means *being priestlike and came to refer to that which is appropriate to holiness.* Older women are to be godly examples of holiness.

1 Timothy 2:9-10 - *Older women are to be dignified in character, modest in dress, who possess a meek and quiet spirit, whose personality is under control, who engage in sacrificial service without drawing attention to themselves are women who always reflect the holiness of Christ in their lives.*

Second, *older women are not [to be] slanders/malicious gossips.* Slanders/Malicious gossips translates the Gk. Word *diabolos*, which means “false accuser” and is used as a title of Satan, whom Jesus describes as “the father of lies” (John 8:44).

Godly older women refuse to listen to, much less propagate, slanderous or demeaning words about others.

Those persons who cannot control their tongues in speaking lies, false accusations, and spreading malicious gossip (whether true or false) do the work of Satan himself. You cannot be a slanderer and serve God. In 1 Timothy 3:11. James 3:1-12 tells us, self-control in this area applies to all Christian believers.

Third, *older women are not to be slaves (doulos) to much wine, a strong phrase that refers to drunkenness.* As many of them have done throughout history, older people on Crete sometimes turned to alcohol as a stimulant and a means of easing the pains, frustrations, and loneliness of old age.

To be a slave means “to be held and controlled against one’s will,” and an addiction to alcohol becomes more a prison than a means of escape.

Worse still, an older believer who becomes so addicted brings dishonor to the Lord’s name, profanes the reputation of the church, and often leads others into following his or her ungodly example.

Fourth, and in a positive vein, *older women are to be known to teach what is good.* This (*Kalodidaskalos*) refers to *instruction in that which is noble, excellent, and lofty; it includes the teaching of what is holy and godly.*

Older women have the responsibility to teach younger women in the church and encouraging them to also be righteous and godly, whether the younger women are single or as wives and mothers (vv. 4–5). *Paul suggests that older women should possess personal godliness, be worthy of respect, and play an essential role in the lives of the young women in the church.* They are to be spiritual mentors.

Sophronizo (to train/encourage) literally means “to cause so many to be of sound mind and to have self-control.” It means to be “sensible”. This is also seen in 1 Timothy 2:15, where Christian women are to be “self-restrained.” *Here in Titus, it refers to helping others cultivate good judgment and sensibilities.*

Older women do have the God-given responsibility to teach children formally and informally, especially their own, and younger women in the church. Communicating Paul’s exhortations for the younger women was not Titus’s direct responsibility. Rather, this was to be the duty of the older women.

When godly Christian women do not infuse the younger generation with the things of God, the younger women often feel isolated, alone, and adrift. Worse still, they begin to rely on secular instruction that takes them in the opposite direction from God’s design, with tragic results.

The younger generations do not need criticism; they need encouragement and affirmation. Listening, affirming, listening, encouraging, listening, loving—that is what the younger generation needs, and in this case younger women and girls.

If this is not done in the church, Satan and the pagan culture will do the teaching.