

Set in order Sermon series – Sermon 10 – The Hinderances to the Heirloom of Faith – Titus 2:4,5

**Intro:**

**1) Word Picture – Cast Iron Skillet**

- a. Different from the other pans I own
- b. “Heirloom” pan – goal is to make food and memories and pass it on
  - i. Heirloom – something infused with value and significance that gets passed down through generations within a family

**2) Q – What does this cast-iron skillet and the Christian faith have in common?**

- a. Both are meant to be shared and passed on to the next generation
- b. The cast iron skillet is a small-scale image of the broad application of sound, biblical faith

**3) In Titus 2 Paul is emphasizing and explaining how the biblical faith get passed on to the next generation**

- a. He has elaborated on the mature biblical faith of those older in years – V2-3
- b. Now – he expounds on how that faith should impact the next generation
- c. In Chp. 2 we see a portrait of the heirloom of biblical faith
- d. Sentence – Your faith may be personal, but its mean to perpetuate
- e. A church that is living out sound doctrine is one where the faith is passed on to the next generation

**4) After Paul speak edification to those who are aged, he turns his attention to those he calls “young”**

- a. Young – according to the text are young adults
  - i. Text presupposes they are married and have children
  - ii. Aged – 50+ - Young – married and family – 50
- b. Notice – by addressing the generations of the church this way, Paul effectively speaks truth to 3 different generations
  - i. Aged, Young, and children of those who are young who will be impacted by their parents faithfulness
- c. This is what a “set in order” church looks like
  - i. It has an heirloom faith rooted in sound doctrine

**5) This morning I want to focus on V4,5 and analyze what Paul instructs to the young women**

- a. Pause – this doesn’t mean everyone else is off-the-hook
  - i. Older women – you still have a task
  - ii. Older men – you have a task
  - iii. Younger men – you have a task

**6) This text may be easy to read, but it is difficult to apply – this is where I want us to focus this morning**

- a. Sermon – The Hinderances to the Heirloom of Faith
- b. Text: Titus 2:4,5

### **The Deficit in the Church**

- 1) **The conversation around the “young women” of V4 is uniquely situated in the context of the roles and responsibilities of the “aged women”**
  - a. V3c – “teachers of good things”
  - b. V4,5 – tells us what good things they are to be teaching
  - c. Notice – there is a great responsibility placed on the task of the older women in teaching the younger women of the faith
- 2) **Here’s a summary of what this passage teaches – The godly older women have the god-given responsibility of teaching the younger women how to be successful wives, mothers, and homemakers; and the younger women bear the responsibility to listen, learn, and live it out**
- 3) **Truth – Paul assumes something in Titus 2 that is often missing in today’s church**
  - a. Older saints pouring into the younger saints and influencing them to a mature faith

### **Areas of deficit in the church when it comes to the heirloom of faith**

- 1) **The disappearance of generational discipleship**
  - a. According to the text – older women were meant to shape the younger women
    - i. That they may teach the younger women...”
  - b. The Scripture is filled with an emphasis on generational discipleship
    - i. Ps. 145:3,4
    - ii. Ps. 78:3,4
  - c. The struggle faced today – and evidently in Paul’s day – was the disappearance of generational discipleship
    - i. How do I know?
      1. Q – How many older women have made it a point to pour into a younger woman here?
      2. Q – How many younger women can identify an older woman who is their mentor?
    - ii. “Today’s generations are separated rather than shepherded”
  - d. Truth – when the older saints stop teaching, it makes it easier for the younger saints to learn from the world
- 2) **The delegation of discipleship to programs**
  - a. Bold statement – True, Biblical discipleship cannot take place without intentional, personal, relational instruction
    - i. Explain – Explanation, Demonstration, Application
  - b. Events cannot replace relationship, curriculum cannot replace character

**3) The diminishing of spiritual maturity**

- a. Q – Why does this heirloom faith present such a struggle to the church at times?
  - i. Ans – not all older saints are at spiritually mature place to pour into another
- b. In this instruction – Paul assumes doctrinal stability and Godly example
- c. Reality – you cannot teach what you have not yet learned; you cannot model what you do not live
  - i. Aged women – let this be a challenging encouragement to you
    - 1. Mature so you can multiply

**4) Sentence – When the church fails to disciple biblically, the culture eagerly volunteers**

- a. This is what we see happening today

### **The Deception from the World**

#### **1) Notice the first thing Paul instructs the aged women to teach the younger women**

- a. “teach....to be sober”

#### **2) Textual insight**

- a. “teach to be sober” is a phrase closely related to the word translated “temperate” in V2
  - i. Teach – sophronizo – advise, train, denotes an emphasis on teaching sober mindedness
  - ii. Temperate – sophron – self-control, sober-mindedness
  - iii. Both share same root – sophroneo – to be in a right state of mind
- b. Wiersbe translates the phrase of V4 as – “That they man train by making sober-minded”
- c. “[Sophronizo] literally means “to cause someone to be of sound mind and to have self-control.” – J. Mac

#### **3) Q – why would Paul stress “sober-minded” thinking 1<sup>st</sup> in cultivating younger, biblical women in the church?**

- a. Ans – because the world is adamantly opposed to the biblically sound woman
- b. “No biblical standard is more viciously attacked today than the God-ordained role of women in society. And no passage is more ridiculed or reinterpreted by assailants within the church than these two verses.” – J. Mac

#### **4) When it comes to womanhood and it’s roles and responsibilities – there are two main completing voices seeking to influence our understanding**

- a. The voice of the world
- b. The voice of God
- c. Prov. 8:1-3 – wisdom has to cry out because of competing voices
- d. The reason why Titus 2 biblical femininity faces so much push back, even in the church, is because many believers have bought in to the deception of the world rather than the doctrines taught in the Word
  - i. “The church is being shaped by secular culture more than by sacred Scripture.” – D. Akin

### **Areas where the world speaks deception against biblical femininity**

#### **1) The world distorts God’s design**

- a. World tries to teach the design and definition of a woman is something cultivated in society
- b. Truth – womanhood was designed and defined by God, BEFORE the Fall, making it a transcendent definition separate from cultures opinion
  - i. Gen. 1:27

## **2) The world devalues marriage**

- a. World portrays biblical marriage as something restrictive and reducing
- b. Truth – God’s design for marriage is a blessing not a burden
  - i. Scripture speaks well of biblical marriage
  - ii. Prov. 12:4, 18:27, 19:14, 31:10,11
  - iii. Gen. 2:24,25 – BEFORE the Fall
- c. Reality is – Satan has a plan to attack biblical marriage because it stands as a visible display of the Gospel
  - i. Eph. 5:32

## **3) The world diminishes motherhood**

- a. World portrays biblical motherhood as an inconvenience or a career obstacle
- b. Truth – Scripture speaks of children as a heritage not a hinderance
  - i. Ps. 127:3

## **4) A demonizing of submission**

- a. World portrays biblical submission as a negative inferiority
- b. Truth – it’s a biblical word which portrays God’s order in relationship
- c. Obedient – Grk. Hupotasso – hupo = under + tasso = to order/arrange
  - i. Same word used in Eph. 22 translated “submit yourselves”
  - ii. Meaning – to place in an orderly fashion under something
  - iii. Military term denoting – proper rank and file, to file up under
  - iv. The idea of “submission” is not a statement of value, but of order
    - 1. There’s a biblical order to marriage and family
- d. Biblical submission in marriage is a willing, biblically-informed, covenantal order

## **5) The 1<sup>st</sup> place of growth in the younger women is in biblical discernment**

- a. To have a sober-mind that is biblically informed and influenced
- b. Important – because our culture tries to minimize what God magnifies
- c. Be on guard – the world’s deception is not always in loud rebellion, but in subtle redefinition

### **A Description not Lived**

#### **1) V4,5 clearly lay out biblical characteristics that young women are called to aim for**

- a. A great hinderance to an heirloom faith is when a young women does not listen, learn, and live it out

### **Descriptions to live out**

#### **1) A disciplined mind**

- a. "sober...discreet"
- b. Similar words
  - i. Discreet is the same word translated "temperate" in V2
- c. Both words convey the idea of being sensible, discerning, and having a sound mind
- d. IOW – the biblically sound woman is not driven by her emotions, but expressive of biblical discernment and judgement
- e. The biblically sound woman is mentally strong and biblically informed
- f. The young women are encouraged here to learn how to be governed by truth and not impulse
- g. She practices Romans 12:2
- h. "Outlook determines outcome, and if a person is not thinking rightly, [she] will not act properly. A woman needs a correct and disciplined outlook on her ministry in the home."  
– WWW

#### **2) Devoted in her affection**

- a. Husband
  - i. This phrase encourages younger women to learn how to kindly affectionate to their husbands
  - ii. Love their husbands – philandros – husband + friendly/affectionate love
  - iii. There's different types of love expressed in marriage
    - 1. Agape – sacrificial love- Eros – sexual, sensual love Phileo – affectionate, kind love
  - iv. Wives are to have a loving devotedness and an expressed friendship toward their husbands
  - v. Fascinating – why would this be instructed as something to be learned
    - 1. A kind affection needs time and investment to cultivate
- b. Children
  - i. Child + loving
  - ii. A young mother must grow in loving her child well
  - iii. Wait a second – THIS DOESN'T HAVE TO BE LEARNED
    - 1. This is not referring to the mother's natural instinct to love her child
    - 2. This is referring to the biblically cultivated love that shows true affection in rearing children
  - iv. This is a love which learns when to correct, how to correct, when to instruct, how to instruct, when to exhort, how to exhort
  - v. Chiefly – this is a love that is infused with the grace of God doing all you can to lead your child to Jesus

**3) Distinct in Purity**

- a. Chaste – purity in mind and heart
  - i. Refers to moral purity, marital purity, motherhood purity, and modesty
- b. This is a woman who knows that you can never put enough makeup on an ugly heart
  - i. 1 Pet. 3:1-4

**4) Diligent in the Domestic**

- a. “keepers at home” – Lit. house + keeper
  - i. Refers to one who looks after the domestic affairs with prudence and care
- b. The word does not suggest that her house is a prison she must be “kept”
  - i. Rather – it depicts the great responsibility of the woman to manage the home well
- c. Wives – you are the stewards of home management
  - i. 1 Tim. 5:14 – house + masters
    - 1. Refers to the house manager
- d. This may look different in different seasons and stages of life – but the overall responsibility stands – the affairs of home life is stewarded by the wife
- e. Another way to say it – wives, your God-given ministry is the home – don’t neglect it

**5) Demonstrate Goodness**

- a. Good – agathos – refers to something beneficial in its effect
  - i. Can even be translated as “kind”
  - ii. Some commentators believe this adjective modifies “homemaker”
- b. She is to be actively beneficial, gentle, considerate, gracious, and merciful
- c. IWO – she is to put Jesus on display
  - i. Ps. 119:68

**6) Dependent in order**

- a. She submits biblically and willingly to her own husband
- b. She honors the Gospel-shaping authority of structure in marriage
- c. Col. 1:18

**7) Defensive of God’s reputation**

- a. Why does she live this way?
  - i. So not to defame the Name and Word of God
- b. She’s a woman who is sensitive of how her life speaks about her God
- c. She understands the importance of Matt. 5:16
- d. William Kelley translates the phrase, “So that God’s Word may suffer no scandal”

**Closing**

- 1) **Challenge – you need the grace of God and a Gospel-changed life to do this**