

THE PASTOR AND TITUS 2

I. Introduction

- The Cretan Context

"Apparently, revolutionary teaching was penetrating the Cretan communities through the opponents' doctrine. Paul has instructed Titus to establish order in the church at Crete through instructing the church in the sound doctrine of the Gospel and the implications of the Gospel."¹

- Titus is to instruct the church in Crete on the harmony between the Gospel message and the Gospel life. Both the Gospel message and Gospel life had been perverted by the opponents who were in Crete.
- Titus 2 provides a job description for a pastor. It shows how the church is to disciple God's people.

II. The Pastoral Priority

A. Teach Sound Doctrine

"...give instruction in sound doctrine..." – Titus 1:9

- Sound doctrine is the immovable foundation of the Christian life. What is taught about Christian living must be *in accord with it*.

B. Teach the things that **Accord** with Sound Doctrine

"But as for you, teach what *accords* with sound doctrine."
– Titus 2:1

- Titus 2:1 captures in a succinct way what we mean when we say we never move on from the Gospel.

"This compressed phrase indicates that two strands are to be interwoven in Titus' teaching. On the one hand there is the "sound doctrine"...On the other hand, there are "the

¹ Bible Gateway.Com Commentary

*things which fit it", namely the ethical duties which the sound doctrine demands...For there is an indissoluble connection between Christian doctrine and Christian duty, between theology and ethics."*²

- Teaching "that which accords with sound doctrine" has not only a redemptive and authenticating effect; it serves a missionary purpose as well. It adorns the gospel and makes it attractive to those who look on (2:5, 8, 10).

*"The goal of the godly is to adorn the gospel with credibility and evidence of its power in their lives. The indulgence of 'ungodliness and worldly passions' ultimately is a denial of the Word of God and the message of the Savior. If our lives exhibit no freedom from the passions of this world, then our lives implicitly say the gospel makes no difference."*³

- As much as ever, we need churches filled with people whose lives radiate the power of the Gospel to the unbelieving world around them.
- While there were circumstances specific to Crete being addressed by Paul, sound doctrine and the corresponding call for pastors to teach what is in accord with it is universal in application.
- Therefore, we have a pastoral rubric laid out for us here in Titus 2.

1. Differing Emphasis for Men and for Women

- Additionally we find that there are specific qualities pertaining to men and to women that will serve to adorn the gospel in gender specific ways.
- This is not to imply that the ones pertaining to men have no relevance for women and vice versus, but rather they provide a framework, or rubric, upon which we can build a discipleship model for men and women in the local church that recognizes the distinctiveness of each gender.

² John Stott, *Guard the Truth*, pg. 185-186.

³ R. Kent Hughes and Bryon Chapell, 1 & 2 Timothy and Titus, pg. 346-47.

"Mankind, without living out the God-given distinction of male and female, relating to one another as God intended them to relate, cannot give adequate expression to this aspect of what it means to be created in the image of God. This truth needs to be explained and understood in the discipleship of the local church."⁴

- Gender specific discipleship recognizes differences in men and women.⁵
- One primary example would in the area of temptation (speech in women, sexual temptation in men). While relevant to both there is a specific emphasis given to each gender for a reason.

2. Gospel Adorning Qualities in Men⁶

- Sober-minded
- Dignity
- Self-Control
- Sound in faith, love, steadfastness

a. Implication for Pastors

- As we consider discipleship curriculum, men's meetings, small group contexts and leadership development, these components should be central in what we seek to build into the men we have the privilege to serve.
- At the heart of these qualities (which are laid out as well in 1 Timothy 3:2 and Titus 1:8) is biblical maturity in men.
- That is to be our primary aim in pastoral ministry; moving men onward and upward in biblically defined maturity.

⁴ J. Ligon Duncan and Susan Hunt, *Women's Ministry in the Local Church*, pg. 116.

⁵ This is a general truth, meaning that while these issues apply to both sexes there are general temptations more common to men and more common to women. A list for each gender in Titus 2 is not implying that the other gender doesn't need to give attention to these areas (In 1 Timothy 2:8 and 1 Timothy 6:5 it is apparent that men also must pursue God-glorifying speech).

⁶ Not an exhaustive list for men or women; simply those stated in Titus 2.

- The implication is not that the list of Titus 2:2 is all we instruct men in; rather, our instruction aims at growth in these qualities.
 - Example: How would spending several meetings in a discipleship context going through Bible Doctrine serve in building into the men the qualities of Titus 2:2?
- Titus 2:2 equips pastors with definition and clarity into the purpose for why we do whatever we do in equipping men.

3. Gospel Adorning Qualities in Women

- Reverence
- Grace filled speech
- Love their husbands and children
- Self-control (verse 3b here as well?)
- Purity
- Homeward orientation
- Kindness
- Submission to Husbands

a. Implications for Pastors

- Pastors are to equip "older" women. There is a definite responsibility that pastors have in equipping "older" women in the local church.
- Pastors are given this responsibility, because in turn, the "older" women are to train, teach and disciple "younger" women.
- Pastorally, we need to cast vision and ensure contexts for the "older" women of our local churches to be investing in the lives of the "younger" women of our local churches.
- We must take personal responsibility to ensure a discipleship model exists in our local churches.
- This is one way we display the importance of "one another" ministry and the significant contribution the church community is to make in the ongoing spiritual maturation of one another.

- b. Why does Paul instruct Titus to train the “older” women to invest in the “younger” women, and not for Titus himself to do this?
- In the case of married women, we want to insure that it is her husband that she primarily looks to as her spiritual instructor.
 - Additionally, this serves to keep a pastor above reproach in regards to sexual temptation with a “younger” woman.
 - While there are times for a pastor with appropriate safeguards to give counsel to a “younger” woman, the normal pattern ought to be for her husband or “older” women to be the primary voice of advice in daily matters of Christian life.
- c. What does this mean for women’s ministry in the local church?
- We should have one!
 - Titus 2 provides clarity as to the *content and context* of women ministering to one another in the local church.
 - The emphasis that immerses from Titus 2, though, is that of a more intimate, informal and relational ministry of women to women, more so than a formal, didactic ministry.
 - Older women (or the more mature woman) discipling younger women should be the driver for a women’s ministry, not primarily formal teaching meetings.
 - A model comprised primarily of smaller discipleship settings doesn’t hinder the practice of occasional formal women’s meetings where qualified and gifted women teach other women.
 - Occasional and formal teaching contexts under the elders overall leadership and direction can be a meaningful supplement.
 - There is a domestic and reverent emphasis in keeping with God’s primary call to women.

- There is to be a homeward orientation, beginning with husband, then children and then community.

*"Scripture is very clear that wisdom or folly is demonstrated by how a woman treats her home. The wise woman builds her house, but with her own hands the foolish one tears it down. – Proverbs 14:1 NIV"*⁷

- In addition to an accent on the home there is a clear accent on relationships.
- Titus 2 provides the foundation upon which to build our understanding of biblical femininity and women's ministry.
- Titus 2 is not the full definition of biblical femininity and women's ministry, but it sets forth a model for how we build women's ministry.
 - Example: "to be self-controlled" – this finds application in a range of issues that women (and men!) often confess, such as anger, impatience, sloth, fear of man. The Gospel is adorned in the lives of ladies as these areas are addressed in one's another's lives from Scripture.
 - Proverbs 31:10-31 is a key text for understanding biblical femininity and we can see how everything in Proverbs 31 "fits" within the framework Paul lays out in Titus 2.
 - Galatians 5:22-23

d. What does this mean for single ladies or those working outside of the home?

- The point is not that only a married woman is fulfilling God's call for women.
- The issue is not confined to marriage or singlehood; Titus 2, as do passages like Proverbs 31:10-31, portrays biblical femininity,

⁷ Carolyn McCulley, *Radical Womanhood*, pg. 95.

- which is applicable to married and single, "young" and "old".
- Whether at present as a married woman with children, or as a single with a view to the future, there is a "domestic" orientation relevant to both in keeping with biblical femininity.
 - This is why it is critical to speak to these themes *early* in the lives of ladies.
 - Example of Jocelyn and college conversation
 - What is "wisdom" in this season of my life given my desire for the future?

C. Our Aim is to Adorn the Gospel

- Ultimately, this is what we are called to do as pastors; equip our people in adorning the Gospel of Jesus Christ!

"...that the word of God may not be reviled." – Titus 2:5

"...so that in everything they may adorn the doctrine of God our Savior." – Titus 2:10

- Titus 2:11-14 – This is why we do what we do!

III. The Pastor's Pattern

A. Our lives must personally testify to these things.

"Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned..." – Titus 2:7

- Our instruction alone is not enough.
- Our lives must be a "model" of the sound doctrine we instruct others in.
- Our homes should be a demonstration of these things; our marriage and our parenting should reflect these things.
- Are we, by grace, consistent? Is there a stark contrast in our preaching and our living as pastors?

B. We must patiently persist in these things.

“Declare these things; exhort and rebuke with all authority. Let no one disregard you.” – Titus 2:15

- We will not move on from these things...you may be tempted...when every new wind of teaching and the must have's, etc...insist on these things!
- We do not have a culture that will gladly embrace these things (but neither did Titus!).
- We do this in love, with patience and grace.
- We seek to portray the beauty and not only the truth.

IV. Q and A