

“STOP BLASPHEMING THE GOSPEL!”

TITUS 2:1-5

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INTRODUCTION

Notice the balance here between old men, old women, young women, young men.

The old folks have the wisdom and the financial stability! They have much to teach the young people.

Paul’s stress in this book has been on stability in the churches of Crete: Proper leadership, proper teaching.

Doctrine is important. But, doctrine must be balanced with godliness of life, or our good doctrine will be blasphemed by the unsaved world!

Paul begins by telling Titus to speak things that are fitting for “healthy doctrine”—just the opposite of what the false teachers of 1:10-16 have been doing. But, then when he follows up on that command he proceeds to give practical instructions concerning character and behavioral qualities in the lives of the church member.

Doctrine must be supported and evidenced by godly living; good doctrine and good living go hand in hand. A life inconsistent with the Gospel truth results in **blasphemy of the word of God**.

YOU MUST PREACH THE GOSPEL WITH YOUR LIFE!

- I. THE JOB OF TITUS (1)
 - A. You must be different from those who teach and live error.
 - B. You must “speak” what is “fitting for healthy doctrine.”
 - C. You must teach godly living that supports godly teaching.
- II. THE JOB OF OLDER MEN (2) [Qualities required of elders and deacons]
 - A. Be Temperate—not controlled by any substance, habit, or mannerisms.
 - B. Be Dignified—worthy of respect and seriousness of purpose, not gloominess
 - C. Be Sensible—thoughtful, prudent, with self-control
 - D. Healthy
 1. In Faith—*Their attitude of trust toward God*: not lukewarm, not mixed with error
 2. In Love—*Self-sacrificial care for people*: Not allowed to grow cold, not merely sentimental
 3. In Perseverance—*Proper attitude toward bitter trials*—not becoming faint hearted nor obstinate.
Old men might become jaded to life and merely exist—not truly live.
- III. THE JOB OF OLDER WOMEN (3)
 - A. Sacredness [like a priestess] in their demeanor; all of life is lived in a temple with sacred duties!
 1. “Behavior” refers to the outward manifestation of inward qualities (cf. I Tim. 2:9-10)
 2. “Holiness” literally means what is fitting to holiness
 - B. Not a Satanic Gossip [the plural, used 3 times in the NT means malicious gossip, devilish gossip; the singular means “the devil”, the slanderer]
 - C. Not enslaved to much wine
Having come under the control, become a slave to wine or any substance/habit (**II Pet. 2:19**)
 - D. Teaching what is good and wholesome and beautiful
 1. Not official teaching in the church—I Tim. 2:11-12
 2. Teaching in the home and teaching others concerning their homes (v. 4)
 3. Teaching younger women self-control—the particulars follow for the young women.

God wants women to live every moment as sacred; as if serving in a temple, as if a divine sacred worker.

Fill thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and thy ways.
Not for the lip of praise alone,
Nor e'en the praising heart,
I ask, but for a life made up
Of praise in every part.

Praise in the common words I speak,
Life's common looks and tones,
In intercourse at hearth or board
With my beloved ones,
Enduring wrong, reproach, or loss,
With sweet and steadfast will,
Loving and blessing those who hate,
Returning good for ill. [Horatius Bonar, 186]

IV. THE JOB OF YOUNGER WOMEN (4-5)

A. Love your husband.

B. Love your children.

“This exhortation is still needed where some married women prefer poodle-dogs to children”; Guthrie adds that many value their careers more than they do their children. Elderly women must carry out this teaching function without becoming busybodies; they must be “humble advisers on problems of married life.” Such an emphasis is especially important in light of the home-destroying tactics of the false teachers mentioned in chapter 1:11.

C. Be Sensible—same quality as with the older men above.

D. Be Pure—morally, in heart, mind, conduct.

E. Be a Worker at Home—source of our word “housework”—an honorable occupation!

She must be a good worker at home and effectively fulfill her responsibilities. She is queen of her home and finds her absorbing interest in the innumerable duties of the home. These demand unsparring self-giving. Rogers mentions some of the household responsibilities of first century women: Grinding flour, baking, cooking, laundry, making beds, keeping house, nursing and taking care of children, and showing hospitality.

These younger women must not gad about from house to house meddling in others' affairs and practicing idleness as described of some young widows in I Tim. 5:13.

F. Be Kind [literally “good”]: the heavy duties can put one on edge and lead to grumpiness and short temper.

G. Be subject to your own husband: put yourself under his authority and control willingly. [cf. Eph. 5 & Col. 3]

V. THE PURPOSE FOR EVERYONE'S JOB—TO GLORIFY GOD AND HIS WORD—**“That the word of God may not be blasphemed.**

CONCLUSION

Paul spoke in I Tim. 6:1 in reference to the proper behavior of slaves so that God's name and Paul's doctrine might not be blasphemed. Paul was concerned to protect God's name and reputation and the reputation of the Gospel. David's behavior in relation to Bathsheba gave occasion for the Lord's enemies to blaspheme (II Sam. 12:14). The world in general judges a doctrine by its practical effects upon the lives of its adherents; though they may practice many wicked forms of behavior, they generally know what kind of behavior is expected of believers. Believers must not make allowance for the gospel to be “maligned, criticized, and discredited” by the unsaved world. No Christian lifestyle can be justified that brings hindrance to the word of God.

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