

“The Theology of Gender”  
Titus 2:1-10  
(Preached at Trinity, February 19, 2023)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. Paul understood the importance of sound doctrine for the health of the church. Godliness will never exist in an environment lacking in sound doctrine. This is why Paul continually stressed the importance of strong leadership in every church. Faithful men needed to be trained in the Word of God so that they might teach others.  
**2 Timothy 2:2 NAU** - "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also."
2. Paul charged Titus to ordain such faithful men to lead the church in every city.  
**Titus 1:5 NAU** - "For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,"
  - A. It was essential for these men to be of high character, above reproach, faithful to their wives, proficient in training their children, sound in doctrine.
  - B. Not only did the church need to be taught and built upon the truth, there would always be those who would refute the sound teaching of the Word of God.  
Pastors have a dual responsibility:
    - They must exhort Christians in sound doctrine.
    - They must refute those who contradict the truth.**Titus 1:9 NAU** - "holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict."
3. After charging Titus to ordain quality elders he spent the remainder of **Chapter 1** describing the false teachers that were plaguing the churches throughout Crete.  
**Titus 1:10 NAU** - "For there are many rebellious men, empty talkers and deceivers"  
**Titus 1:16 NAU** - "They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed."
4. As we enter chapter 2 Paul offers an abrupt contrast to these false teachers.  
**Titus 2:1 NAU** - "But as for you,"  
The work of Titus delivered a great contrast to these false teachers. Instead of the false doctrine that subverted whole families, Titus was to deliver sound doctrine. This is a universal charge to the church. Titus had to preach things that were consistent with sound doctrine. As William Hendriksen stated it, Titus was to preach: "what is agreeable to the word, which is pure and uncorrupt, healthful and nourishing to eternal life."<sup>1</sup>

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<sup>1</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody: Hendrickson, 1994), 2369.

- A. First, Titus was to focus attention upon his own life and his own doctrine. No man can lead others who does not first lead himself. Titus' life and doctrine was to be such as others could follow.
- B. The importance of sound doctrine was not the focus of Titus and the other elders alone. Sound doctrine is church business. This is Christian business. Sound doctrine leads to Godliness.  
**Titus 1:1 NAU** - "Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness"  
 "Truth which is consistent with godliness," or "Truth that leads to godliness."
- C. Sound doctrine must always be translated into sound behavior. There are many people who have a high view of doctrine. They will argue every jot and tittle. But their doctrine has little effect upon their lives. Doctrine and practice must never be separated. True doctrine will always instruct a person unto godliness.
5. Over the next few weeks we'll look at how sound doctrine governs how we live. Paul breaks it down among the various groups in the church. Older men, older women, younger women, younger men, and bondservants.
6. We should notice Paul is recognizing a distinction between men and women. There are separate duties for men and women. Men and women are distinct. They are different. This is not a small issue. Sound doctrine is important, even in its teaching on men and women. Richard Phillips presses this: "The clear and insistent teaching of the New Testament on gender identity, marital relations, and sexual conduct carries the same divine authority as its teaching on justification."<sup>2</sup>
7. These are thing things that are fitting for sound doctrine. This passage has much to say about the theology of gender. The theology of men and women.
- A. The distinction regarding men and women is being blurred today. Some say gender isn't something fixed; that it is fluid and subject to the feelings of the individual; that it doesn't have a strict definition.  
 Some try to convince us of a dualism--that we can have a gender identity that may not match the biological sex of our bodies. In other words, we can be born into the wrong body. They offer no proof. There is no test. It is completely left to the subjective feelings of the individual.
- B. This dualism regarding gender is actually making a spiritual, religious claim that must be received by faith. There is no scientific evidence and it is contrary to the teaching of Scripture. God does not fashion confusion whereby the soul is female while the body is male.
- C. Still others insist that gender is a merely a social construct, like the slave/master relationship in **Verses 9-10**. In other words, we are what our society teaches us to be. Just like the slave isn't innately a slave, a person is not inherently male or female.  
 This is not a valid comparison. Gender is an innate, physical, genetic reality.
8. The Bible gives us a theology of gender. The Bible is not vague in its definition of men and women. It is important that we have a proper understanding of the distinctions between men and women. We need to teach our young boys what it means to be a man and we need to teach our young women what it means to be a woman—what is true masculinism and what is true feminism?

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<sup>2</sup> Daniel M. Doriani and Richard D. Phillips, *2 Timothy & Titus*, ed. Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani, Reformed Expository Commentary (Phillipsburg, NJ: P&R Publishing, 2020), 181.

- I. There is a created distinction.
- A. On the sixth day God created man
1. He created men and women, male and female  
**Genesis 1:27 NAU** - "God created man in His own image, in the image of God He created him; male and female He created them."
  2. God created man to be man and woman to be woman. There is no confusion. James Montgomery Boice – “Maleness and femaleness are therefore good and meaningful, just as other aspects of God’s creation are good and meaningful. Men are not women. Women are not men. One of the saddest things in the universe is a man who tries to be a woman or a woman who tries to be a man. “But who is superior?” someone asks. I answer: A man is absolutely superior to a woman—at being a man; a woman is absolutely superior to a man—at being a woman. But let a woman try to be a man or a man try to be a woman, and you have a monstrosity.”<sup>3</sup>
- B. God also ordained the ordinance of marriage
1. Adam was created and then Eve was formed from Adam.
  2. God then ordained marriage between this man and woman. Marriage between one man and one woman is a basic Biblical truth.  
**Genesis 2:22-24 NAU** - "The LORD God fashioned into a woman the rib which He had taken from the man, and brought her to the man. <sup>23</sup> The man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." <sup>24</sup> For this reason a man shall leave his father and his mother, and be joined to his wife; and they shall become one flesh."
  3. Jesus repeated the solidarity of this ordinance  
**Matthew 19:4-6 NAS** - "And He answered and said, "Have you not read, that He who created *them* from the beginning made them male and female, <sup>5</sup> and said, 'For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh '? <sup>6</sup> "Consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate."
  4. God ordained that the earth would be filled through the procreation of marriage. The seventh commandment sets the parameters of human sexuality. “Thou shalt not commit adultery.”.
  5. Sin has perverted God’s plan for human sexuality.  
**Romans 1:26-27 NAU** - "For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, <sup>27</sup> and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error."

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<sup>3</sup> James Montgomery Boice, *Genesis: An Expositional Commentary* (Grand Rapids, MI: Baker Books, 1998), 96.

II. To man was given federal headship – representative headship.

A. God created Adam first

**Genesis 2:7 NAU** - "Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."

1. Adam was placed in the garden and given dominion over it. He was charged to manage it.

**Genesis 2:15 NAU** - "Then the LORD God took the man and put him into the garden of Eden to cultivate it and keep it."

2. It was also to Adam that God made His covenant – the covenant of works. Adam served as our covenant head.

**Genesis 2:16-17 NAU** - "The LORD God commanded the man, saying, "From any tree of the garden you may eat freely; <sup>17</sup> but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die."

a. It was because of Adam's sin that corruption fell upon humanity.

b. Adam represented all of humanity in the Covenant of Works.

**Romans 5:12 NAU** - "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned--"

c. This principle of headship is also essential to our relationship with Christ. As our Redeemer He represented us at the cross. He became our substitute. Just as all who are in Adam suffer the guilt and condemnation of sin, all who are in Christ find forgiveness and reconciliation.

**Romans 5:17-19 NAU** - "For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. <sup>18</sup> So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. <sup>19</sup> For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous."

3. Eve was formed as a helper to Adam so that together they might glorify God. **Genesis 2:18 NAU** - "It is not good for the man to be alone; I will make him a helper suitable for him."

4. Adam was given leadership over Eve. Part of Eve's sin was a failure to submit to Adam's headship over the home.

**Genesis 3:17 NAU** - "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; Cursed is the ground because of you; In toil you will eat of it All the days of your life."

**1 Timothy 2:12-14 NAU** - "But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. <sup>13</sup> For it was Adam who was first created, *and* then Eve. <sup>14</sup> *And it was not Adam who was deceived, but the woman being deceived, fell into transgression.*"

- B. This masculine leadership continues today
1. The man is responsible for leading his home. This is one of the qualifications for leadership in the church.  
**1 Timothy 3:4-5 NAU** - "*He must be one who manages his own household well, keeping his children under control with all dignity* <sup>5</sup> (but if a man does not know how to manage his own household, how will he take care of the church of God?),"
  2. The wife has the duty of submission to her husband's leadership.  
**Ephesians 5:22-24 NAU** - "*Wives, be subject to your own husbands, as to the Lord.* <sup>23</sup> For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body. <sup>24</sup> But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything."
  3. In our fallen world this has always been difficult.  
**Genesis 3:16 NAU** - "To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you shall bring forth children; Yet your desire shall be for your husband, And he shall rule over you." Literally, it refers to the woman's desire to usurp the authority of her husband—yet, it does not remove his authority—"he shall rule over you."
  4. The man perverts God's design in two ways
    - a. He lords over the woman in a prideful and sinful manner  
 There is a great difference between male dominance and male leadership. A godly man exercises selfless headship as he strives to serve his wife in leadership that will glorify God.
    - b. The second way a man fails in his duty is by succumbing to the woman's desire for his authority and relinquishes his responsibility to exercise his proper leadership.
    - c. In other words after the fall the woman would be in competition with the man for headship, but the man must not relinquish his responsibility. He must exercise Godly headship.
- C. This does not suggest that the woman is inferior.
1. Before God men and women are equals. Yet, equality does not mean we are indistinguishable.
  2. Men and women have distinct, unique functions. The subordination of the woman is not a diminishing of the woman. It merely describes her unique function.
  3. It is similar to the unique function of the Trinity. The Father, Son, and Holy Spirit are one in essence, yet, distinct in function.  
 James Montgomery Boice – "We say in theology that within the Trinity the three persons are "one God, the same in substance, equal in power and glory." But there are also distinctions according to which the second person of the Godhead, the Son, voluntarily subordinates himself to carry out the wishes of the Father in redemption, and the third person, the Holy Spirit, voluntarily subordinates himself to the united wills of the Father and Son."<sup>4</sup>

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<sup>4</sup> James Montgomery Boice, *Genesis: An Expositional Commentary* (Grand Rapids, MI: Baker Books, 1998), 97.

4. God made men and women different.
  - a. The man was created with those characteristics to equip him for his role as provider and protector. Men are stronger physically. They tend to be more logical and objective in their thinking where women tend to be more emotional and subjective.
  - b. Is it by design that God has given men testosterone which tends to make them more bold and aggressive?
  - c. Women are more nurturing, gentle. They are more emotional – these are not negative traits. They are strengths that equip women to be mothers and care for their families.
5. A wise husband recognizes the unique characteristics of women.  
They are more emotional, vulnerable – Peter calls them weaker vessels.  
They are affected by hormonal changes.  
They are concerned about security.  
They are uniquely connected to their children.

**Conclusion:**

1. God made men and women. He made them uniquely different.
2. We need to understand these distinctions and embrace them. They are God's purpose and His unique gifts. It is an assault upon God and His infinite wisdom when we despise our uniqueness as men and women, male and female, both created in the image of God.
3. Over the next several weeks we will see more of these distinctions.