

The Ministry of Young Women
Titus 2:4-5

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INTRODUCTION

1. Please take God's Word and turn with me to Titus chapter 2.
2. For the last two weeks we have been looking at the character of a healthy church by examining 5 groups that make up every church.
3. In chapter two, Paul mentions older men (v.2), older women (v.3), younger women (vv.4-5), young men (vv.6-8), and bond servants (vv.9-10).
4. Today, we're going to look at the third group, the "younger women" in verses 4-5.
5. "Although Paul uses the term *young women*, it is clear from the context that he is here speaking only to wives, to *young women* who are married.
6. It is not God's plan that all men or women marry. To some believers He gives the gift of singleness (1 Cor.7:8-9, 17).
7. But the apostle is here speaking first to all *young women* who are married (v.4b), then to those who have children, natural or adopted (v.4c), and then again to all young wives (v.5).
8. Notice what he says in verses 4-5, (NKJV) "4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not

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be blasphemed.”

9. In verse three, Paul is instructing the *older women* to instruct the *young women* in these matters.
10. *Older women* refers to those 50 years of age and older, while *young women* refers to those of marriageable age until about 50.
11. As we look at this passage, we will learn that there is “no biblical standard...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” (John MacArthur, Titus, 79).
12. “The God-ordained institutions of marriage and family, which are the primary foundation of a healthy society, are attacked as archaic and outrageous or, at best, unnecessary.
13. John MacArthur says, “Tragically, many unthinking, poorly taught Christians are seduced by feminist rhetoric into believing that traditional roles of women—in the family, in society, and in the church—are outdated and oppressive. The phrase ‘women’s liberation’ has an attractive, democratic ring, which, on the surface, seems reasonable and justified. It has special appeal, of course, to women who feel unappreciated, restricted, exploited, victimized, and trapped by the traditional roles and opportunities for women” (John MacArthur, Titus, 79).

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14. But we must understand that it's agenda is ancient and, at root, satanic.
15. This movement is part of Satan's strategy to undermine and destroy God's plan for mankind.
16. It did not originate with modern society; it began in the Garden of Eden, with Satan's temptation and Eve's rebellion, first against God and then against her husband.
17. When Eve chose to follow her own independent way, she led the whole race into sin and made effective Satan's first ploy against marriage and the family.
18. In Genesis 3:16 we see where the battle of the sexes began, where women's liberation and male chauvinism came into existence.
19. God said to Eve, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you."
20. The last phrase of that verse is not sexual or psychological, it is the same desire spoken of in the next chapter, where the same Hebrew word (tshuqa) is used.
21. The term comes from an Arabic root that means, "to compel, impel, urge, or seek control over."
22. The Lord warned Cain in Genesis 4:7, "Sin is crouching at

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your door, it *desires* to have you [that is, control you], but you must master it' (NIV).

23. Sin wanted to master Cain, but God commanded Cain to master sin.
24. The curse on Eve was that a women's desire would be to usurp the place of man's headship and that he would resist that desire and even more strongly exercise control over her.
25. The Hebrew word here translated "rule" is not the same as that used in 1:28. Rather it represented a new, despotic kind of authoritarianism that was not in God's original plan for man's headship.
26. With the Fall and its curse came the distortion of women's proper submissiveness and of man's proper authority.
27. Women have a sinful propensity to usurp men's authority, and men have a sinful propensity to put women under their feet.
28. The divine decree that man would rule over woman in this way was part of God's curse on humanity, and it takes a manifestation of grace in Christ by the filling of the Holy Spirit to resolve the created order and harmony of proper submission in a relationship that has become corrupted or disordered by sin.
29. God's divine plan for women is found here in Titus 2:3-4.

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30. It is a design that will fulfill their created purpose, maximize their uniqueness, make them a blessing to the world, and bring fulfillment to their own lives and glory to God.
31. Paul begins in verse 4 by stating that the “older women” are to “admonish the young women.”
32. The word Paul uses here for “encourage” is the word *sophronizo* (pres.act.subj.).
33. It occurs only here in Scripture.
34. It occurs 2 times in this verse in the AV by the added phrase “be sober.” None of the other versions add this phrase.
35. *Sophronizo* is translated several different ways: The NASB renders it “encourage.” The KJV translates it “teach” and the NKJV uses the English word “admonish.”
36. The word means “to cause someone to be of sound mind and to have self-control” (MacArthur).
37. This is the idea of bringing “someone to his senses” or “to bring someone to reason or to duty” (Kittel).
38. Hence, we could say, it means, to “train, teach, advise” (Analytical Lexicon of the Greek NT).
39. Kenneth Wuest, uses the phrase “to school” when defining this word.

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40. John MacArthur says, “Although women are forbidden to teach or have authority over men (1 Tim.2:12), they do have the God-given responsibility to formally and informally teach children, especially their own, and younger women in the church. When godly Christian women do not infuse the younger generation with the things of God, the church comes to dire straits” (Titus).
41. Nancy DeMoss, in her book, *Becoming a Woman of Discretion in a Sensual World*, says, “Those of us who are ‘older women’ have a responsibility to train the next generation of women in the ways of God: to teach them the characteristics of wise and foolish women, to warn them against the dangers and consequences of being foolish, and to instill in them the vision and commitment to be wise women” (9).
42. Well, if godly Christian women are to be wise then it’s only going to come from taking heed to God’s Word and what He says here in Titus 2:4-5.
43. As we look at this passage today, I want you to see 7 duties for *young women* who are married.
44. The first one is found in verse 4 where it says that the young women are to *love their husbands*.

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- I. The Older Men (v.2)**
- II. The Older Women (v.3)**
- III. The Young Women (vv.4-5)**

A. They Are to Love Their Husbands (v.4)

“Love their husbands”

1. Paul is not speaking of romantic or sexual Love

These certainly have their place in marriage.

2. Paul is speaking of a committed love

a) This is a love that godly wives choose to have for their husbands, just as godly husbands choose to have for their wives (Eph.5:25, 28)

b) It's the Greek noun *philandros*, and it refers to “willing, determined love.

(1) It's not based on a husband's worthiness

(2) It's based on God's command and that is extended by a wife's affectionate and obedient heart” (MacArthur)

(3) The word could be translated “husband-loving” (Rienecker) or “husband-lovers” (Vincent).

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Marvin Vincent notes an inscription found at Pergamum which shows this kind of love and affection:

It says, “Julius Bassus to Otacilia Polla my sweetest wife, who loved her husband and children and lived with me blamelessly for thirty years.”

“Even unloving, uncaring, unfaithful, and ungrateful husbands are to be loved. This sort of love of husbands and wives for each other involves unqualified devotedness and is a friendship that is strong and deep. If a wife does not truly love her husband, she must, in obedience to the Lord, train herself to love him...

Training yourself to love involves doing things for the other person, whether or not you feel like doing them. It involves putting their interests and welfare above your own. It involves sacrificial giving of yourself to others for their sakes, not for the sake of appreciation or returned love or favor” (MacArthur).

B. They Are to Love their Children (v.4b)

“Love their children”

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Whether the children are born to the couple or are adopted, they are to be loved with a love that, like the love of spouses for each other, should be selfless and sacrificial.

As with love for their husbands, love for their children is not an option. It is not based on the children's physical attractiveness or personalities or intelligence but on their need.

“Love their children” is one word in the Greek, *philoteknos*, and it literally means, “children-lovers” (Vincent) .

1. Young mothers are to love their children in every way
 - a) They are to love practically, physically, socially, morally, and spiritually
 - b) They are to love with no conditions and no limits
 - c) This love, to be fully expressed, is extremely demanding as the mother seeks to fulfil her obligation to raise godly children (1 Tim.2:15)
 - d) The greatest way a child can be loved is to lead him to a saving knowledge of Jesus Christ

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2. Many today see children as a burden not a gift

So they are abandoning them at home...

According to David Elkind in an article in *Psychology Today*, "One major change is the form of middle-class mothering. For a mother to work voluntarily while her children were young was once seen as a sign of bad parenting, a rejection of the maternal role. But today, going to work and placing a child with a caretaker or in a day-care center [or at a preschool] is accepted practice. For many children, that means coming home to empty houses after school and tending to their own meals, clothing, hygiene" ("Growing Up Faster" [Feb. 1979]: 41). And, as one woman added, it also includes locking doors on school holidays and having the children sit in front of the TV (John MacArthur, *The Fulfilled Family*, Study Notes, 73).

Dr. Walter Menninger, a psychiatrist connected with Topeka State Hospital, said we are raising a generation of violently aggressive women who are being formed through children's exposure to TV's fantasy female super-heroes ("Effects of TV Aggression on Girls Worry Expert," *Los Angeles Times*, 22 Feb. 1979).

Some TV shows are shoving girls outside a normal understanding and comprehension of God's role for

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women (MacArthur, 73).

According to Ben Stein in *The View from Sunset Boulevard*, interviews with the forces behind television (executives, producers, writers) reveal that they are systematically attempting to overthrow traditional American values (New York: Basic Books, 1979).

That is accomplished primarily through the situation comedy: you can get people to buy a whole new philosophy if you can get them to laugh with it.

If you question the reality of this, then consider that “TV characters consume ten times more alcohol than coffee,” and “according to the National Federation of Decency (Fall 1978), 88 percent of all sex depicted on TV is outside marriage” (MacArthur).

What do you get from all of this? A break down of the traditional family as we know it from the Word of God.

F. M. Esfandiary, quoted in an article in the *Los Angeles Times*, said that he looks for a world where there will be no schools, no families, and no parent-child relationships (“Utopia Without Families,” 20 Mar. 1978).

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To free the child, he says, we must do away with parenthood-marriage must go. We must settle for nothing less than the total elimination of the family. That philosophy is being propagated by many humanists-and their arguments are effective.

- a) The Bible says in Ps.127:3 that “children are a gift of the LORD.”
- b) After Hannah prayed for a son, 1 Samuel 1:19-20 says “the Lord remembered her. 20 It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the Lord.”
- c) After the child was weaned she went to offer a sacrifice to the Lord in Shiloh and told Eli in 1:27 “For this boy I prayed, and the Lord has given me my petition which I asked of Him.”
- d) I would like to see motherhood returned to it’s rightful place and remind women everywhere that they have an awesome responsibility to “love their children” by raising them according to God’s Word.

C. They Are to Be Self-Controlled (v.5a)

“To be sensible”

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Gr.sophron, “of sound mind” (Kittel). Friberg in his lexicon says that this word refers to “strictly having a sound or healthy mind; as having ability to curb desires and impulses so as to produce a measured and orderly life self-controlled.”

1. Self-Control is the fruit of the Spirit

Gal.5:22-23 says, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.”

2. Self-Control is needed in every aspect of life

a) Elders need it - Tit.1:8 (appears in the list of qualifications)

b) Older men need it - Tit.2:2 - “Older men are to be temperate.”

c) All believers need it - Tit.2:12 - We should “live sensibly.”

D. They Are to Be Sexually Pure (v.5b)

“Pure” Gr.hagnos, “holy” (BAGD), “pure from every fault” (Vine).

“In this context [it refers] to sexual purity, marital

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faithfulness' (MacArthur).

Craig Keener says, This was “one of the central Greek virtues; when applied to women, it meant ‘modesty’ and hence indicated virtuously avoiding any connotations of sexual infidelity. In the Greek ideal, women were also to be secluded in the privacy of their home, because they were supposed to be the visual property of their husbands alone” (IVP Bible Background Commentary).

1. Sexual purity is required for all believers
 - a) 1 Thess.4:3-4
 - b) In the letter sent to the Gentiles, Acts 15:20 says they are to “abstain from things contaminated by idols and from fornication.”
 - c) Eph.5:3 says, “But immorality or any impurity or greed must not even be named among you, as is proper among saints.”
 - d) Col.3:5 says, “Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry.”
2. Fornication is a characteristic of an unbeliever

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- a) 1 Cor.6:9-11 says, “Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, 10 nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God. 11 Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God..”

- b) Galatians 5:19-21 lists fornication as a work of the flesh and concludes the same thing as 1 Corinthians 6:9: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, 20 idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, 21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”

- c) Eph.5:5 says, “For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.”

So these young women are to be “chaste, pure, holy,

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free from sexual immorality, and committed to their husbands in marriage.

Notice the 5th duty of young women who are married:

E. They Are to Work at Home (v.5c)

“Workers at home” Gr.oikourgos, “from oikos, ‘house,’ and ergon, ‘work’” (Vine). It means “working at home” (Rienecker), or “to work at home” (MacArthur), “caring for the house” (Wuest).

The Greek word for “work” (ergon) refers “to work, but the emphasis in the NT is that it involves a job or a task, and in some cases it is translated ‘employment.’ It is not referring to the quality of work, it is referring to an assigned task. A woman is to be employed in the assigned task of working at home” (John MacArthur, *The Fulfilled Family*, Study Guide, 20).

Nancy DeMoss says, “One of the things the feminist movement has done so successfully is to stir up discontent in women with being homemakers and to convince them that other pursuits can increase their sense of self-worth.”

1 Timothy 5:14 says essentially the same thing when it says, “Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach.”

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Fritz Rienecker tells us what a wife did in a Jewish household. He says, “In a Jewish household the married women had to grind flour, bake, launder, cook, nurse children, make the beds, spin wool, keep the house, and was also responsible for hospitality and the care of guests” (The Linguistic Key to the Greek NT, 654).

John MacArthur says that women who forsake their responsibility of the home by seeking a career outside the home “contribute to lost children, delinquency, a lack of understanding of proper God-ordained roles in the home, the decline of the next generation, adultery, fornication, and divorce...so do women who stay home and do nothing but watch soap operas and behave like unfaithful busybodies. She might be worse off than the woman who works.”

Nancy DeMoss adds that “The greatest spiritual, moral, and emotional protection a woman will ever experience is found when she is content to stay within her God-appointed sphere. This does not mean that she never leaves the house, but rather that her heart is rooted in her home and that she puts her family’s needs above all other interests and pursuits.”

If you want to understand this more fully and you think that a woman is stifled in her God-ordained role, you’ve totally missed the point. Look at the Proverbs 31 woman [prov.31:10-31: her value (v.10), her trustworthiness (v.11), her supportiveness (v.12), her

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productiveness (vv.13-14), her sacrifice (v.15), her enterprise (vv.16-19), her priorities (vv.20-24), her reward (vv.27-28)].

F. They Are to Be Kind (v.5d)

“Kind” Gr.agathos, “describes that which, being good in its character and constitution, is beneficial in its effect” (Vine).

One commentator says, “Because the ‘worker at home’ is under temptation to be unsparing of her household as of herself; and so St. Paul adds agathos (kind) rather than ‘good’ (AV).

Young women who are married are to be “gentle, considerate, amiable, congenial, and sympathetic, even with those who are undeserving and unkind to them. To be kind is to be godlike, ‘for [God] Himself,’ Jesus said, ‘is kind to ungrateful and evil men’ (Lk.6:35 NASB). In a similar way, all believers are to “be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you” (Eph.4:32 - NASB).

G. They Are to Be Submissive to Their Husbands (v.5e)

“Being subject to their own husbands, so that the word of God will not be dishonored.”

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1. The call to be submissive

“Subject” Gr.hupotasso (pres.pass.part.), “used in a military connection of a general arranging soldiers under him in subjection to himself” (Wuest).

It means “to be in subjection” (Rienecker), “to submit” or “to line up under” (MacArthur).

- a) Eph.5:22, 24
- b) Col.3:18, “Wives, be subject to your husbands, as is fitting in the Lord..”
- c) 1 Pet.3:1-2 - “In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, 2 as they observe your chaste and respectful behavior..”

2. The reason for submission

“So that the word of God will not be dishonored.”

“Dishonored” Gr.blaspheo (pres.pass.subj.), “to slander” (Rienecker), “to speak reproachfully, to revile, rail at” (Wuest)

William Kelley translates, “so that God’s Word may

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suffer no scandal.”

“This is the purpose of godly conduct—to eliminate any reproach of Scripture...The issue is that God wants His Word to be glorified, and when we don’t live by His Word, it is dishonored. We are in effect saying, ‘Who cares what the Bible says?’” (MacArthur).

“When Christians claim to believe God’s Word but do not obey it, the Word is dishonored. Many have mocked God and His truth because of the sinful behavior of those who claim to be Christians” (John MacArthur, *The MacArthur Study Bible*).

CONCLUSION

1. Mother’s — God has called you to love your husbands and to love your children.
2. He has also called you to be sensible, pure, workers at home, kind, being subject to [your] own husbands, so that the word of God will not be dishonored.”
3. Why? Because this is His plan and design for you.
4. I pray that you will not get caught up in what the world is saying about women and focus your attention on what God says in His Word.

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5. You are valuable to God and to your husband and children and that's all that matters.
6. We all have roles to fulfill, let yours be to your husband and your children and to Christ so "that the Word of God will not be dishonored."
7. Let's pray.