THE QUALITIES OF A GODLY WOMAN Titus 2:3-5 By Andy Manning

The title of this sermon is "The Qualities of a Godly Woman."

<u>Just a few weeks ago we studied the 13 qualities</u> of a <u>real man</u> in Titus 1. Now, in Titus 2, we're going to look at <u>11 qualities of a godly woman</u>.

This subject is very important to me personally because I have four daughters. And my desire is that they grow up to be godly women. So I'm excited about teaching them how to live as Titus 2 women. As well, I have two sons, and I know that the most important decision they will make in life is their choice in a mate. And so I want to make sure that know what to look for in a godly woman.

As well, this sermon is very important today because there are a lot of famous women today who are really bad examples of what it means to be a woman.

I'm thinking of women like Miley Miley Cyrus, and Lady Gaga, and Katy Perry, women who promote and celebrate sexual immorality.

I'm thinking of women like <u>Ellen Degeneres</u> and <u>Robin Roberts</u>, <u>women who</u> are openly and gay and use their influence to promote homosexuality.

I'm thinking of women like <u>Nancy Palosi</u> and <u>Hillary Clinton</u>, <u>women who</u> use the power of the state to endanger preborn children.

<u>These are the women that are presented</u> to us through the media as "successful" women.

But they aren't successful in God's eyes.

So there's a great need for clear, Biblical teaching on what it means to be a godly woman.

RECOMMENDED RESOURCES

Before we get into the text, I want to recommend 3 resources for women – to help you become a godly woman.

The first is Titus 2:3-5, which is our text for today.

The second is Proverbs 31, in which almost an entire chapter is about a godly woman.

And then a book, A Woman After God's Own Heart, by Elizabeth George. Lydia has read that book a number of times and she recommends it as one of the best books available about become a godly woman.

So let's turn to **Titus 2:3-5**, and let's learn the qualities of a godly woman.

3 In the same way, older women are to be reverent in behavior, not slanderers, not slaves to excessive drinking. They are to teach what is good, 4 so that they may encourage the young women to love their husbands and to love their children, 5 to be self-controlled, pure, workers at home, kind, and in submission to their husbands, so that God's word will not be slandered. (CSB 2017)

So this passage has 11 qualities of a godly woman.

<u>Paul</u>, the author, is <u>addressing both older women</u>, <u>perhaps over the age of sixty</u>, probably <u>empty nesters</u>, and then <u>young women</u>, or women <u>who are nearing or are in the early years of marriage and parenting</u>.

The reason that Paul separates between older and young women is because they are in a much different season of life, and so the application of what it means to be a godly woman is slightly different.

1. A godly woman is reverent in behavior.

Titus 2:3 starts out, "In the same way, older women are to be reverent in behavior..."

This is the only time in the entire Bible that this Greek word (hieroprepes) is used.

Strong's Greek Hebrew Dictionary says that it means "<u>as becometh holiness</u>." So it's essentially <u>a synonym for holiness</u>.

What does it mean to be holy? To be morally blameless.

1 Peter 1:15-16 says, "15 But as the one who called you is holy, you also are to be holy in all your conduct; 16 for it is written, Be holy, because I am holy."

A godly woman is devoted to overcoming and avoiding any and all sin.

What is sin? Sin is any failure to obey God's commandments, either by commission or omission.

A godly woman has a zero tolerance policy for sin.

2. A godly woman is not a <u>slanderer</u>.

The <u>Greek word</u> for slanderer is <u>interesting</u>. It's the word <u>diabolos</u>. It means <u>false</u> <u>accuser</u>, <u>slanderer</u>, <u>or devil</u>. In fact, the word is u<u>sed 37 times in the New</u> <u>Testament</u>, and <u>34 of those times it is translated devil</u>, and it is <u>referring to Satan</u>.

So a godly woman doesn't want to have anything to do with slander, because that's what the devil does. The devil is a liar. The devil lied to Adam and Eve in the garden; he lied to Jesus in the wilderness.

What is slander?

<u>Dictionary.com</u> defines it as "<u>a malicious, false, and defamatory statement</u> <u>or report</u>." It means <u>telling lies about someone for the purpose of hurting them or their reputation</u>.

Imagine that you have a coworker that you don't like, and so you tell lies about them to your boss so that they will get in trouble.

It's a pretty bad thing to do. It's a violation of one of the ten commandments. The ninth commandment in **Exodus 20:16** says, "Do not give false testimony against your neighbor."

The opposite of slander would be truth-telling, or honesty.

Ephesians 4:25 says, "Therefore, putting away lying, speak the truth, each one to his neighbor, because we are members of one another."

A godly woman is committed to speaking the truth.

But remember, 1 Corinthians 16:14 says, "Do everything in love."

The godly woman is committed to honesty, to telling the truth, but she is also committed to love. So being committed to telling the truth doesn't mean that it's okay to say whatever you want, whenever you want, however you want, as long as it's truthful.

<u>Rather, we have to remember</u> **Ephesians 4:15**, "But speaking the truth in love, let us grow in every way into him who is the head—Christ."

The godly woman isn't just committed to telling the truth. She's also committed to only saying things that will benefit and build others up.

Ephesians 4:29 says, "No foul language should come from your mouth, but only what is good for building up someone in need, so that it gives grace to those who hear."

You know the old saying. "If you don't have anything good to say, don't say anything at all."

3. A godly woman is not a slave to excessive drinking.

Another way of saying this is "not addicted to alcohol or drugs."

Commentator **Daniel Akin** wrote that <u>in Crete</u>, they viewed heavy drinking as a <u>virtue</u> (*Christ-Centered Exposition: Exalting Jesus in 1 & 2 Timothy And Titus*, p. 259).

<u>So alcohol abuse was a big problem in that culture</u>. And <u>it's a big problem in our culture</u>.

But remember that the Bible goes further than simply avoiding addiction to alcohol.

The Bible commands all Christians to avoid drunkenness.

Ephesians 5:18 says, "And don't get drunk with wine, which leads to reckless living, but be filled by the Spirit."

Romans 13:13 says, "Let us walk with decency, as in the daylight: not in carousing and drunkenness; not in sexual impurity and promiscuity; not in quarreling and jealousy."

The godly woman is sober.

It's not a sin to drink alcohol, but it is against God's will for you to get drunk – ever.

Why is it so important to avoid drunkenness?

When you're drunk, you're not at your best.

You don't have full control of your mind and body and senses.

You can't be a good mother, wife, church member, employee, boss, friend, or anything else when you're drunk.

You're vulnerable to temptation. You're vulnerable to be taken advantage of. You make bad decisions. You put yourself and others in danger. You can't pray. You're not able to serve others.

As I said, it's not a sin to drink; it's a sin to get drunk.

But many Christians just don't drink to avoid the temptation or the possibility of getting drunk. That's what Lydia and I do, as well as my parents. We just don't drink any alcohol.

I like what commentator **Daniel Akin** wrote. "It is of course certain and undebatable that if one never takes the first drink one will never have to worry about drunkenness or alcoholism and all the misery that follows in the footsteps of drink. Wisdom and witness would make this a wise course of action (*Christ-Centered Exposition: Exalting Jesus in 1 & 2 Timothy And Titus*, p. 259)."

4. A godly woman is a mentor to young women.

Look at **Titus 2:3-4**. "3 ... They are to teach what is good, 4 so that they may encourage the young women."

Even though older women may be retired, they never retire from serving the Lord.

They are <u>involved in church</u>, and they focus on <u>mentoring</u> the young women in the church and in their family.

The phrase "young women" doesn't have an age, so it just means young women who are headed toward marriage and children, or those who are in the middle of marriage and children.

What are the older women to teach the younger women? Teach them how to be godly women. We're going to get to the specifics in the next few verses.

I want to encourage you older women to get heavily involved in church so that you can teach and encourage the young women.

<u>Get in a Home Group</u>. <u>Find a place to volunteer</u>. <u>Build some relationships with those young women so you can teach them</u>.

<u>I love our Wednesday night Home Group</u>. <u>We have three generations of women in the group</u>.

We have Rita, and Corinne, and Brandy, who are all grandmothers, and they are teaching and encouraging the young mothers, Lydia and Kendra,

and then the young mothers are teaching the daughters, Carter, Marie, Josie, Elle. We have a lot of females in our group.

But I love that it is intergenerational, because the young women need the older women for mentoring.

5. A godly woman loves her husband.

What does it mean to love your husband?

Let's just start with this.

A godly woman is committed to God's definition of marriage. Marriage is the union of one man and one woman for a lifetime.

And my point right now is not to speak against gay marriage, even though that is against God's will. My point here is that a godly woman is committed to marriage as a lifelong union.

In other words, she understands and is committed to the principle that divorce is not an option.

Many women today see marriage as a lifelong union **until** they fall out of love with their spouse; or <u>until they fall in love with someone else</u>; or <u>until their spouse stops living up to all their expectations</u>. That's not God's definition of marriage.

Jesus said in **Matthew 19:4-6**, "4 Haven't you read," he replied, "that he who created them in the beginning made them male and female," 5 and he also said, "For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh? 6 So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate."

Once you understand that marriage is a lifetime union and divorce is not an option, then what else does it mean to love your husband?

It means <u>simply this</u>. **Do things that make your husband happy, and avoid doing things that make him unhappy**.

Do you realize that <u>that's what causes people to fall in love</u>? <u>When couples do things to make each other happy</u>, <u>and make each other feel good</u>, <u>over and over</u>, eventually the find each other irresistible. That's what it means to be in love.

And that's also how couples fall out of love. They do things to make each other unhappy and feel bad over and over until they can't stand each other and will do anything to get away from one another.

6. A godly woman loves her children.

What does it mean to love your children?

Remember what love is. Love is doing what is best for your children; it is giving your children what they need, not what they want.

So what do your children need?

The book of Proverbs tells us that **children have six basic needs**.

First, children need boundaries.

Do you know why children need parents?

They don't know what is best, and even when they do, they don't have the willpower to do what is best.

Look at **Proverbs 29:15**. "A rod of correction imparts wisdom, but <u>a youth</u> <u>left to himself</u> is a disgrace to his mother."

A youth left to himself is a child without boundaries; it is a child is allowed to make all their own decisions, even though they are not mature enough to do so.

<u>They end up hurting themselves</u>, and in many cases <u>crippling themselves</u> for life.

Proverbs 22:15 says, "Foolishness is bound to the heart of a youth; a rod of discipline will separate it from him."

What is bound to the heart of a youth? Foolishness.

They aren't ready to make all their own decisions.

So parents are there to both teach kids what is best, and to make them do what is best until they get to the point where they can do those things without parents.

That's what boundaries are. It's teaching your children what is best, and making them choose what is best, because they are too immature to choose wisely.

<u>Children aren't ready to decide what to eat</u>, and <u>when to eat</u>, and <u>how much to eat</u>. They aren't ready to decide <u>what to watch on TV</u>, or <u>where to go to church</u>, or <u>what books to read</u>. They aren't ready <u>to choose their own friends</u>, or to choose their bedtime.

Those decisions must be made by the parents until the child grows in maturity. That's called setting boundaries.

Second, children need a married mom and dad.

The book of Proverbs paints the picture of a family in which both the mom and dad are working together to raise the child.

The child needs both a mom and a dad.

Proverbs 1:8 says, "Listen, my son, to your father's instruction, and don't reject your mother's teaching."

This simply means that you need to protect and nurture your marriage.

<u>Don't make the mistake of thinking that your kids don't need their dad</u>. They do.

Third, children need religious teaching.

Proverbs 6:20, "My son, keep your father's command, and don't reject your mother's teaching."

Your children need you to teach them the Bible.

They need you to <u>teach them how to behave and what to believe in a way that is pleasing to God</u>.

Fourth, children need rebuking.

Proverbs 15:5 says, "A fool despises his father's discipline, but a person who accepts correction is sensible."

<u>What is a rebuke</u>? It is an aspect of discipline that takes the form of a <u>verbal correction</u>. It's when you tell your child to <u>stop acting like that</u>; that their behavior is wrong, or inappropriate.

Fifth, children need the <u>rod</u>.

They need spanking.

Proverbs 23:13-14 says, "Don't withhold discipline from a youth; if you punish him with a rod, he will not die. 14 Punish him with a rod, and you will rescue his life from Sheol."

Sixth, children need protection from bad <u>influences</u>.

Proverbs 13:20 says, "The one who walks with the wise will become wise, but a companion of fools will suffer harm."

Be aware that your child is influenced by the books they read, the shows they watch, the music they listen to, and the people they spend time with.

And the younger they are, they less resistant they are to bad influences.

Whoever you allow your child to spend time with is who will determine their beliefs, values, and behaviors.

Protect them from those bad influences.

7. A godly woman is sensible.

The CSB translates this Greek word in this verse "self-controlled,"

but I prefer the word "sensible." And I'll tell you why.

This Greek word is <u>used 4 times in the Bible</u>, and <u>all four times are in the Pastoral Epistles</u>. And <u>three out of four times the CSB translates the word "sensible"</u> rather than "self-controlled."

As well, there is a different word in the Bible that is translated "self-control." It's the word <u>enkrateia</u>. It's the word that is used in <u>Galatians 5</u> as one of the fruits of the spirit. It means <u>self-mastery</u>; <u>self-dominance</u>. It's the ability to make yourself do what is best, even when you don't feel like it.

<u>But this Greek word</u> in **Titus 2:5** is different. I like the word "<u>sensible</u>," because it is <u>a person who makes wise choices</u>. It's <u>a synonym for wisdom</u>.

A godly woman makes wise choices. A godly woman has <u>common sense</u>; she <u>lives</u> <u>in a way that makes sense</u>. She <u>doesn't live foolishly</u>.

How does a godly woman make decisions?

<u>First, she doesn't follow the crowd</u>. She's not a victim of the herd syndrome. She doesn't care what everyone else is doing. She's not afraid of being different. She doesn't care what people think about her.

<u>Second, she bases her decisions on the Bible</u>. She is careful to follow Biblical commands and principles.

<u>Third, she bases her decisions on what is wise</u>. She doesn't just ask, "Is it sinful? Is it legal?" She asks, "What is the wise thing to do?"

<u>Fourth, she bases her decisions on God's priorities for her life</u>: <u>God, husband, children</u>, and <u>self-care</u>. She doesn't get so busy doing good things that they prevent her from doing the best things.

8. A godly woman is pure.

She is <u>sexually faithful to her husband</u> – <u>visually</u>, <u>mentally</u>, and <u>physically</u>.

<u>She doesn't flirt with other men.</u> <u>She doesn't lust after other </u>

If she is single, she is saving her sexuality for her future husband.

1 Thessalonians 4:3 says, "3 For this is God's will, your sanctification: that you keep away from sexual immorality," and then **verse 7** says, "For God has not called us to impurity but to live in holiness."

9. A godly woman is a homemaker.

Look at **Titus 2:5** again. "... To be self-controlled, pure, <u>workers at home</u>, kind, and in submission to their husbands, so that God's word will not be slandered."

Now I want to be careful here. This does not mean that woman cannot have a profession outside the home.

My wife, for example, and several other women in our church, are full-time homemakers.

This verse is not commanding women to quit their jobs and do that.

However, this verse means that a woman's priority is caring for her home and family, and that it is primarily the wife's role, and not the husband's, to care for the home and family.

New Testament Scholar **Andreas Kostenberger** writes, "This emphasizes the domestic sphere of activity as central for the woman. It means that she devotes her energies to running her household and managing her home (*God's Design for Man and Woman*, p. 233)."

The **ESV Study Bible** says, "Working at home does not prohibit working outside the home, but it does indicate that Paul expects wives to carry the primary responsibility for the day-to-day care of their homes and children."

The **MacArthur Study Bible** says, "Keeping a godly home with excellence for one's husband and children is the Christian woman's non-negotiable responsibility."

Commentator **Daniel Akin** writes that "her home is her primary base of operation and the main focus of her attention." (*Christ-Centered Exposition: Exalting Jesus in 1 & 2 Timothy And Titus*, p. 261)

10.A godly woman is kind.

This is word "kind" is a synonym for "good."

In fact, the Greek word *agathos* is used 99 times in the New Testament, and 89 times it is translated "good."

It means that a godly woman is devoted to doing good deeds.

She is devoted to helping those in need. She is a servant.

Titus 3:14 says, "Let our people learn to devote themselves to good works for pressing needs, so that they will not be unfruitful."

She is always on the lookout for people who have "pressing needs," and she looks to help them.

Galatians 6:10 says something similar. "Therefore, as we have opportunity, let us work for the good of all, especially for those who belong to the household of faith."

11.A godly woman is <u>submissive</u> to her husband.

<u>The last quality may be the most unpopular</u>, or the <u>most controversial</u>. But the <u>Bible is crystal clear that this is God's will</u> for the wife.

Ephesians 5:22-24 says, "22 Wives, submit to your husbands as to the Lord, 23 because the husband is the head of the wife as Christ is the head of the church. He is the Savior of the body. 24 Now as the church submits to Christ, so wives are to submit to their husbands in everything."

God has designed the family in such a way that the husband is the head, or the leader of the home, and the wife is to submit or follow his leadership.

The Greek word for submit is *hupotasso*.

Author **Elizabeth George** writes, ""Submission is primarily a military term meaning to rank oneself under someone else. This heart attitude is lived out by subjection and obedience, by leaving things to the judgment of another person and yielding or deferring to the opinion or authority of someone else (*A Woman After God's Won Heart*, p. 65)."

<u>It doesn't mean the woman is inferior</u> to the man; or <u>less intelligent</u>; or <u>less spiritual</u>; or <u>less valuable</u>. Men and women are equal in value before God. They are both created in God's image.

It doesn't mean that the woman can't offer input.

It <u>doesn't mean that the husband makes decisions without discussing things with his wife</u>, <u>or that the husband has to make every decision and can't delegate some</u> decisions to his wife.

But for the sake of harmony, health, and order, God has arranged the family in such a way as to put the husband in charge, and the wife under his authority.

In fact, I like Dr. Willard Harley's marriage advice. He teaches married couples the "Policy of Joint Agreement: Never do anything without an enthusiastic agreement between you and your spouse."

He says that <u>nobody likes to live with a dictator</u>.

Husbands need to remember that the thing that causes your wife to fall out of love with you is when you do things make her unhappy, or things that make her feel bad. Dr. Harley calls those "love busters."

And one of those love busters is when you make demands on your spouse rather than requests;

or when you make decisions without the enthusiastic agreement of your spouse.

When make decisions without consulting with your wife;

when you make decisions that she is strongly against.

When you behave like that you are asking for trouble.

So yes, the husband is the head; the wife is to submit.

But I encourage husbands to lead with the Policy of Joint Agreement.

Never do anything without an enthusiastic agreement between you and your spouse.

Elizabeth George, in her book *A Woman After God's Own Heart*, has some very helpful insights about submission.

First, the fact of submission. "The husband's headship doesn't mean we wives can't offer wise input or ask questions for clarification during the decision-making process. But a husband's headship does mean that he is responsible for the final decision...."

Second, the decision to submit. "Submission is a wife's choice. She decides whether or not to subject herself to her husband. No one can do it for her, and no one can make her do it."

Third, the who of submission. "The 'who' of submission is clear in Eph 5:22 -- 'Wives, submit to your own husbands', not to other people we admire and respect."

Fourth, the how of submission. **Ephesians 5:22** says, "Wives, submit to your husbands <u>as to the Lord</u>."

Fifth, the scope of submission. **Ephesians 5:24** says, "Now as the church submits to Christ, so wives are to submit to their husbands in everything."

Elizabeth George adds this word of advice. "It's important to mention here the one exception to following your husband's advice, and that is if he asks you to violate some teaching from God's Word. If he's asking you to do something illegal or immoral, go to a trusted pastor and follow the counsel you receive there."

Sixth, the strength to submit. <u>Faith</u>. <u>You must have faith that God will take</u> care of you through your husband.

Seventh, the motive for submission. **Titus 2:5** says, "so that God's word will not be slandered."

The ultimate reason for submitting to your husband is so that an unbelieving husband, or unbelieving children, or an unbelieving world will look at your marriage and the way you treat your husband and see Christ at work in you, and be attracted to the Lord.

CONCLUSION

And that's really the motive for all eleven of these qualities.

The motive is to glorify and honor God.

The motive is that when a person looks at the life of a godly woman, they will be attracted to Christ. That she will give Christ a good reputation.