

# “Teaching For Impact”

## Penetrating a Dark World

Titus 2:1-8

Dr. Bruce Bickel

March 10, 2017

**Bruce:** Good morning, men!

**Men:** Good morning, Bruce!

**Bruce:** Indeed, Lord Jesus, we have a story to tell about the transforming power of the gospel, which has radically altered and changed our lives for the glory of God. Father, we pray that Your Holy Spirit would be with us today to be our Teacher, to open our eyes that we might behold You more clearly for Christ’s sake. Lord, we just pray that in the things we’re going to study today that we would not be judgmental but discerning. And may it be so for Jesus’ sake. Amen and Amen.

**Men:** Amen.

**Bruce:** Let’s turn in your Bibles, please, to the book of Titus. We’re beginning Titus chapter 2. If you remember several weeks ago in the introduction, there are three chapters in Titus with a total of 46 verses—very small in number but very rich in content.

Chapter 1, which we just concluded, has to do with leadership. Chapter 2, which we’re going to start, has to do with learning. And chapter 3, which we’ll work on in a couple of months, will be lifestyle. That’s the flow of the book.

Paul is writing to his young ministerial protégé about setting things right in the church on the island of Crete. That word *to set* means to correct a broken bone or a dislocated joint, to put it back in order. And so the three priorities that he has for the church on the island of Crete, which is a good model for us and our churches and the church in America today would be this. The first thing we need to have is qualified leadership—the right men in the right positions at the right time for the right reason, for the health of the church.

After that comes *learning*. What is it that these leaders are to teach? That’s what we’ll begin to talk about today in chapter 2. So let’s pick it up beginning at verse 1, and we’ll be reading verses 1-6 in chapter two of the book of Titus.

*“But as for you, teach what accords with sound doctrine. Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love and in steadfastness. Older women, likewise, are to be reverent in behavior, not slanderers or slaves of much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind and submissive to their own husbands, that the word of God may not be reviled.*

*“Likewise, urge the younger men to be self-controlled. 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, so that an opponent may be put to shame, having nothing evil to say about us.”* This is the word of the Lord.

**Men:** Thanks be to God.

**Bruce:** Amen. Now last week we concluded the portion of Titus chapter 1 dealing with false teachers. And in contrast to the false teachers, Titus was to *“teach what is in accord with sound doctrine.”* Scripture says this. Speak the things which belong to healthy doctrine. That’s Titus chapter 2 verse 1.

## ***“Teaching For Impact”***

*Sound doctrine* literally means *healthy*. You want to teach things that are healthy for the church. You want to teach things that are sound doctrine for the church. And that means the apostolic doctrine that Paul had been teaching Titus. That is what is healthy doctrine. We need to teach things that are healthy, to beautify the gospel, to help the church become healthy.

What germs are to a physical body false teaching is to the spiritual body, the church. In these verses that make up this section you'll find a blending of doctrinal teaching and practical admonition. And these two things must always go together, because doctrine precedes practice. That's why the Scripture always has the doctrine first, and then the practice comes second. We're going to see that very, very explicitly now in chapter 2, because chapter 2 is really the application of what chapter 1 was teaching Titus to do. So we now come to chapter 2. And that's where practice follows doctrine.

Another way of looking at that would be this. *Your outlook determines your outcome*. And Paul discussed several different areas of teaching and ministry in the local church. In this particular section he deals with family and individual life.

This is under the theme of chapter 2, which is *learning*. Chapter 1 was leadership. This is what leadership is supposed to do. It's to help the church learn healthy doctrine.

So Paul gives some very good specific directions for relevant teaching in the church. Men, this is a very good illustration of what the church should be teaching. This is universal. The church should be teaching these things that are consistent with sound doctrine, healthy doctrine, for the benefit of the church.

And he teaches this to various age groups, and he applies these truths to each different group. So Paul highlights the importance of the teaching ministry in the local church, and urges that the transforming power of the gospel will change lives. It results in character change. And conduct that is alternate in the world is to be evangelized.

Now there's a very good sequence here. When we talk about teaching the gospel Paul is going to refer to this several times. We don't want to do things that hinder the gospel so the gospel will not be reviled. The gospel will not be questioned. What he's talking about is not the words of the gospel per se, but he's talking about the transforming power of the gospel.

When we read the word *gospel*, the gospel content is this. It's the holiness of God, the sinfulness of man, the Person and work of Christ, and repentance and faith. That's the content.

But when Paul is saying that you want to teach sound doctrine so that the gospel of Christ will not be defiled, he's talking about the transforming power of the gospel behind those words, because he's saying that when the gospel is preached Biblically with sound and healthy doctrine, lives are going to be changed and transformed, character is going to be altered, and the world is going to be evangelized. That's why you must have sound doctrine in the church, because without sound doctrine you don't have the transforming power that goes along with it. And when you don't have the transforming power that goes along with sound doctrine, you won't have lives changed or transformed. You won't have character altered and conduct changed. And then the world will not be evangelized.

## “Teaching For Impact”

So he’s really here highlighting that one of the important features of the local church is teaching sound doctrine, because that sequence occurs. The transforming power of the gospel leads to transformed lives. Lives are changed, character is altered, and the world is evangelized. You’ll see how that works through this in chapter 2 as we begin to go through these verses, particularly 1-6.

**Participant:** Bruce, may I ask a question?

**Bruce:** Please.

**Participant:** On teaching sound doctrine, I agree with that.

**Bruce:** Yes.

**Participant:** Doesn’t that apply, you know, to being doers of the word and not just hearers? So the Holy Spirit is going to give us that power.

**Bruce:** Oh, absolutely.

**Participant:** It’s transformed lives.

**Bruce:** Oh, absolutely.

**Participant:** It’s not just head knowledge.

**Bruce:** No, no, no. But what he’s saying is that you have to teach the healthy doctrine because that’s how the Holy Spirit is going to work. It’s the truth that sets people free, not knowledge. It’s truth that sets people free. And so it’s through the power of the preaching of sound doctrine that the Holy Spirit works because He is the Author of truth. Yes, Ted?

**Ted:** And you won’t accept sound doctrine without the work of the Holy Spirit.

**Bruce:** That’s correct.

**Ted:** So it’s not as if it’s separated. It’s not as if action and behavior are separated from doctrine in terms of the work of the Spirit.

**Bruce:** Correct. That’s right. Now notice. Let’s talk about the Holy Spirit. What is the Holy Spirit’s job description? Well Jesus says in John 14 that the Paraclete, the Holy Spirit, is going to come and be your Guide and your Counselor to walk with you, to strengthen you, to empower you. And one of the things He’s going to do is that the Holy Spirit is going to make His cause our cause, being the Holy Spirit.

So what is the Holy Spirit’s cause? In John 16 you’ll see this. It’s to call attention to Christ. That is His cause. And when you teach sound doctrine, the Holy Spirit is going to take the truth of being taught sound doctrine and make His cause our cause. His cause is to call attention to the Person and work of Christ.

That’s the power of preaching. That’s what Paul is teaching Titus. He’s going to teach the right things because that will give him the power of the Holy Spirit to do the correct things of transforming people’s lives. So you can’t separate the two, because one leads to the other. But the Holy Spirit’s job description is to call attention to Christ.

Notice the contrast between the false teachers and what Titus is to teach—that which accords with sound doctrine or healthy doctrine. *Sound* is a word that means healthy. It means undamaged. Literally, it means *free from corruption*. Paul is saying, “Titus, you need to teach the things that are consistent with sound, healthy doctrine.” And it must be free of corruption, because that’s where the power is. That’s where the Holy Spirit works, when the message is proclaimed that is free from corruption—healthy doctrine.

**Participant:** That’s what you’re contrasting with chapter 1, verses 15 and 16.

## “Teaching For Impact”

**Bruce:** Right. It’s the difference between what the false teachers were teaching and what he is to teach in accord with sound doctrine.

The idea is this: that you don’t want any corruption to enter into your teaching. No corruption should enter into your teaching. Paul was concerned that the gospel would be corrupted. And that’s why he’s telling Titus to do what he needs to do and teach sound doctrine.

The words *in accord* is a musical concept. Notice chapter 2 verse 1. “*Teach what accords with sound doctrine.*” It’s a musical concept. It’s the idea of an orchestra getting ready to play in harmony. And what do you do? You have one note that the oboe plays. And everybody else tunes their notes to that one note so they have harmony. That’s what Paul is teaching Titus. Other instruments come to the same note to accomplish harmony.

So teach what is in harmony with apostolic doctrine. That’s New Testament doctrine. Titus is to teach the things that Paul taught him. That’s apostolic doctrine. That’s when things will come into harmony. And make sure that there is no corruption in your teaching. That’s the introduction to what he’s teaching us.

So now he teaches impact for various age groups. He’s teaching to the point of impact. So let’s take a look at some of the applications of this.

First of all, we see that he is to teach the older men four things. These are the gray-beards, the older men in the church. First of all, they are to be *sober*. That word means *well balanced*. That means able to think clearly and act wisely. It also means this: unaffected by their emotions.

Now one of the things that we saw in church leadership in the qualifications for elders in chapter 1 was that they need to be sober-minded. They need to be able to control their emotions. How can you govern somebody else if you can’t govern yourself? And so the first thing he says is to tell the gray-beards, the older men, to be models of self-control and to be well-balanced.

Secondly, to be *dignified*. The word *dignified* means *serious and solemn*. That doesn’t mean that you don’t have a sense of humor. It doesn’t mean you don’t laugh. That’s not what I’m saying. But there has got to be a quality of life so that when somebody takes a look at their lives, they say, “That man is serious about his faith. That man is serious about his following Christ.” There’s a solemnness to him. When things get tough, you’re going to see somebody who has maturity. You’re going to see the fact that they’re very serious about their lives. It does not mean that you don’t have a good sense of humor. All it’s saying is that the direction of their lives is something that is dignified. There’s no reason to question their lack of dignity, or their lack of seriousness about the gospel.

Thirdly, to be *self-controlled*. That’s the word *temperate*. It literally means this. When you put those three things together, it means to be worthy of respect. You need to teach the older men to have a lifestyle in their conduct and their character so that they are worthy of respect, so that the younger people in the church, other people in the church and people outside the church would look at them and say, “That man is worthy of respect. There’s nothing that I can attack about his character.”

Worthy of respect. It means that the whole of his character has earned respect. They’ve earned the respect because of the quality of their character. It means to gain

## ***“Teaching For Impact”***

respect by demonstrating the governance of himself. The word *self-control* means that you’ve got to govern yourself. As we saw in a qualified church leadership, before you govern somebody else you’ve got to govern yourself. And so teach the older men to live a lifestyle such that they are demonstrating that you can govern yourself. And don’t be ruled by your emotions, because you’re self-controlled.

I think of 2 Timothy 1:7. Paul wrote to timothy in 2 timothy 1:7 that “*we do not have a spirit of timidity, but of power, love and self-control.*” The word *self-control* means that you are dignified, controlling your own emotions. You can’t govern the church if you can’t govern yourself. So teach the gray-beards, the older men, to live a dignified life, so they can be models to the younger men.

And lastly, *they are to be sound in the faith.* The fourth thing is this—to be sober, to be dignified, to be self-controlled, and to be sound in the faith, in love and in steadfastness, which is patience or endurance.

Now notice. Here is how he defines healthy doctrine. He defines it this way: to be sound in the faith, to be sound in love, and to be sound in steadfastness, which would be patience or endurance.

And so there are three things that you need to teach the older men to model their lifestyle. They are men who are dignified in their faith, self-controlled in their love, and they’re also patient and have the consistency of governing their own lives.

And to the older women teach four things, four things to the older women. First of all, *be reverent in behavior.* That’s holy conduct—to be reverent in behavior. Secondly, *not to be slanderers,* false accusers or gossips. And they are *not to be slaves of too much wine.* It means not being drunkards, not to be persons enslaved to wine.

I think that the reason Paul includes that here to this particular group is because the Cretans had an addiction to alcohol and slandering. Those were part of the characteristics of their culture. There was a lot of slandering going on and a lot of alcoholic addiction. And you notice that when you put the two things together, oftentimes wine drinking and alcohol and slandering go together. So if you eliminate the wine, you eliminate the drunkenness. If they don’t have too much wine, they’ll be less likely to engage in some slandering.

They are to conduct themselves as if they were temple servants, where everything was sanctified. Do you recall that in the temple the items in the temple were used for sanctification and set apart for holiness? He’s teaching the older women to be sanctified in all their conduct. And they should have the mindset of being temple servants, because their bodies are the temple of God. And so to be temple servants, everything they do must be a sanctified effort on their part.

I think it means this. They are to be the model of the kind of a life which as in the presence of God an offering is being lifted up to God Himself. So, in other words, their lives are to become a lifestyle of servants in the temple, just offering everything to the Lord. The way they conduct themselves is to be an offering to the Lord with a servant mindset, as if they were in the temple.

## ***“Teaching For Impact”***

Then lastly, this: *to be teachers of good things*. They need to be teachers of good things. Now what are the good things? Well verses 4 and 5 list those things that older women should teach. So let’s look at those things in verses 4 and 5.

Teach the older women to teach the younger women eight things—eight things to teach the younger women in verses 4 and 5. First of all, *to train*. Notice verse 4. *“And so train the young women to love their husbands and children, to be self-controlled, pure, workers at home, kind and submissive to their own husbands, that the word of God may not be reviled.”*

Now there he’s talking about the transforming power of the gospel. In other words, their lifestyle needs to be such that no one can say that the gospel is not transforming their lives. And so again he’s tying in the whole concept of conduct with doctrine. And the things that the older women are to teach the younger women is that first of all doctrine precedes their conduct, and to make sure that the transforming power of the Holy Spirit is working in your life. And so there’s nothing that can be defiled because their conduct is not in question.

That little word *train* is really interesting. It means *to wise them up*. In other words, the older women are to wise up the younger women about the issues of life so the gospel will not be defiled.

**Participant:** Are there any churches where that wising up of women is going on in their ministry?

**Bruce:** I’m sure there are. (Laughter.)

**Participant:** I’m going to get my wife and I to that church. (Laughter.)

**Bruce:** Well, remember. Listen now, men. We’re talking about the standard. Where the standard does not exist, what happens?

**Participant:** chaos.

**Second Participant:** It falls apart.

**Bruce:** It falls apart. We’re talking about the standard. And so, ideally, the older women will teach the younger women to wise up. Now let’s talk about what they are to wise up in. What thoughts are they to wise up in?

Older women have a responsibility not only to model what is good, but to wise them up as to what is good.

Now let me try to explain something to you here. As the church is the model for men in sacrificing themselves, the church is the model for women in responding to the men. Let me explain what I mean.

Let me do this. Let’s go to Genesis chapter 3. Go back with me to Genesis chapter 3. Why is it that the Scripture says that women are to be submissive to their husbands? Why is that? People always ask me why that is. So let’s go to Genesis chapter 3. Here you’re going to see the battle of the sexes. This is where it begins. And maybe this will help us understand why Paul is teaching Titus to teach the older women to wise them up.

There are consequences of the Fall. Look at Genesis chapter 3, verses 14-19. *“The LORD God said to the serpent, ‘Because you have done this, cursed are you above all livestock and above all beasts of the field. On your belly you shall go, and the dust you shall eat all the days of your life. I will put enmity between you and the woman, and*

## “Teaching For Impact”

*between your offspring and her offspring. He shall bruise your head, and you shall bruise His heel.’*

*“To the woman He said, ‘I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.’*

*“And to Adam He said, ‘Because you have listened to the woman and the voice of your wife, and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you. In pain you shall eat of it all the days of your life.’”*

Now there are some very interesting thoughts here. First of all, there are two consequences. Both of them are painful. Women have two pains: pain in childbearing and pain in submission, being in subordination to their husbands. That’s the pain that they have.

If you go to this little word here, taking a look at the words “*“Your desire shall be for your husband, and he shall rule over you”*”, that word there literally means *to have dominance over*. In other words, the idea is this. The woman’s tendency is to dominate. That’s the tendency. She’s going to have the tendency to dominate.

Now what Paul is telling us, and what the Scripture tells us, to change the attitude of a person who has a tendency to dominate, what’s the one thing they need to do?

**Participant:** Submit.

**Bruce:** Be submissive. You see, that’s the correction. The correction for somebody who has a tendency to dominate is submission. This is what the Scripture says. Go to Ephesians 5:22. “*Wives, be submissive to your husbands.*”

We have a tremendous misunderstanding of that word *submissive*. It does not mean *belittling*. It’s a military term. It’s a term that describes a lining up in battle, to come under the protection of.

If you have a bunch of troops out in the woods running around, if you’re going to go into battle, you’ve got to get into a battle order. In other words, it literally means this: *to come under the protection of an order*.

So when the Scripture says, “*Wives, be submissive to your husbands,*” he’s saying, “For your benefit, come under the authority of your husband. Be submissive to your husband because you’re coming under the protection of an order.”

Now what is the one thing that a woman must change her attitude about? If her attitude is to dominate, the one thing she’s going to need to do is to become—

**Participant:** Submissive.

**Bruce:** Submissive. That’s why the Scripture says that.

Now for the man—we don’t get off the hook here!—man’s pain is going to be in providing—providing food, providing for the family. That’s where we get frustrated—frustration in our work. What is the one thing that we need to do if we’re going to deal with our frustrations? To change your attitude, it must become one of what? Sacrifice. That’s why it’s a matter of sacrifice. We need to change our attitude in the frustration of providing for our families. Don’t look at it so much as a frustration as it is a sacrifice that we’re doing.

## ***“Teaching For Impact”***

So when you take a look at the Fall, the two things that both sexes need—the man and the woman—they both need the very thing that the Scripture says in the New Testament. Now let’s go to Ephesians chapter 5. Go to Ephesians chapter 5 verse 22.

*“Wives, submit to your own husbands as to the Lord.”* Now you see, that’s for her protection. Go to Genesis chapter 4 verse 7.

**Transcriber’s Note:** Genesis 4:6-7. *“If you do well, will you not be accepted? And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it.”*

**Bruce:** There’s a correlation there between that and what the Scripture said in Genesis 3 for the woman. The idea is that sin is like a demon waiting at the door to take over and dominate. That’s the Hebrew mindset of what sin is. Sin is like a demon waiting to take over, and you’ve got to control it. You’ve got to control what that is. And the way that a woman controls it is to learn to be submissive to her husband. It’s for her protection to come under the order and protection. For a man it means to learn how to sacrifice.

So here is what he says. *“Wives, submit to your husbands as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church, His body, and is Himself its Savior. Now as the church submits to Christ, so the wives should submit to their husbands.”*

*“Husbands, love your wives as Christ loved the church and gave Himself up for her.”* What’s the one thing you and I need to do to change our minds about being frustrated about going to work?

**Participant:** Sacrifice.

**Bruce:** Sacrifice. That’s what we need to do. We need to have the mindset that I’m going to work sacrificing because that’s exactly what I need, because the tendency in my sinfulness is to be frustrated at work, always looking for the next better job. So I need to have the attitude of being a sacrificial person in order to lead my family.

So the two things that sin caused at the Fall are the very things the Scripture says in the apostolic teaching of the New Testament that they need. The woman needs to come under the protection from her tendency to dominate. Therefore she needs to be submissive. And the man who is frustrated by his work and all the things that he has to do to provide for the family needs to have the attitude of being a sacrificial person. Sacrifice is what the man needs. Yes, Ted?

**Ted:** I’m sorry. I don’t understand the connection between the man’s attitude as pain in sacrifice. It would seem like the response of the man should be one of submission as well.

**Bruce:** Well certainly he is submissive to the Lord. No question about that. I’m sorry; go ahead.

**Ted:** In my work my frustration is wanting to control too much. I can’t control the way things get. I mean, when my wife came home two nights ago from work she was tired and I blew up at her because I was so frustrated because I lost the Internet connection and I couldn’t do the work. Now I don’t know what I was supposed to sacrifice. But I certainly could have just submitted and said, “Lord, this is the situation



## *“Teaching For Impact”*

You’ve given me. The greater calling is to have peace, to create a peaceful situation when she gets home.”

**Bruce:** That’s sacrifice. What you’ve just described is a sacrifice. You’re sacrificing your emotions and your feelings for something that is a greater cause. That’s your sacrifice.

All I’m trying to come up with is the idea that frustration is what we men generally experience. We don’t experience “pain in childbirth,” do we?

**Participant:** No.

**Bruce:** No, we don’t. (*Laughter*) But our frustration is associated with our work. So I’m just looking for a word that sort of encapsulates all the frustrations that men have. And certainly we need to sacrifice those frustrations in order to lead our families. That’s what I’m trying to suggest. Yes?

**Participant:** And I would say that the key is leadership, because God gave us dominion to rule the earth. And when Adam gave that over to Satan, he did not intervene. He allowed Eve to take the lead and eat the fruit. So we are naturally fallen, submissive and passive.

**Bruce:** That’s correct.

**Participant:** We don’t take the lead, if leading is sacrifice.

**Bruce:** That’s right. Leading is sacrificial for us. We give up our frustrations for the point of God’s glory and sacrificing for our wives, don’t we?

Here’s a summary statement. I hope I didn’t confuse you in all that. But here’s the summary statement. Christ is the model for the man sacrificing himself. We need a model. When I deal with my frustrations, who is the model in my learning to sacrifice? It’s Christ Himself. That begins to shape our leadership in the home. It’s Christ who is the model of sacrificing Himself. That’s the model I need to have as a man.

And for the woman the model is the church in response to the leadership of Christ. So go back to Ephesians 5.

*“Now as the church submits to Christ, so the wives should submit to their husbands in everything.”* What is her model?

**Participant:** The church.

**Bruce:** What is the man’s model?

**Men:** Christ.

**Bruce:** Christ. That’s the point. That’s the battle of the sexes. Yes, please?

**Participant:** Alistair Begg had a great statement. He said, “Children being brought up in a Christian home see the gospel in the way that the husband loves his wife as Christ loved the church, and the way the wife submits to her husband as the church does to Christ.”

**Bruce:** That’s exactly right. That is what Titus was taught by Paul, teaching that which was in accordance with sound doctrine. And that’s what older women need to teach the younger women. Do you follow how that works? The older men are to be dignified. The older women are to teach younger women that which is good. And that which is good is what we’ve just described.

**Participant:** Bruce?

## ***“Teaching For Impact”***

**Bruce:** Please?

**Participant:** In the man and wife relationship, if a man is committed to loving his wife unconditionally, regardless, she will eventually respond to that. For a woman, being submissive is a fruit of respect. You know, if a woman chooses to respect her husband, submission is the natural thing that she would do. She will win her husband over by just respecting him. It says, “without a word,” right? Without a word she can win her husband over if she offers respect.

**Bruce:** A man is to love and lead. A woman is to respect and follow.

**Participant:** Amen.

**Bruce:** Love and lead, respect and follow. Yes, please?

**Participant:** I think that one of the challenges the church often faces is to imitate Christ the way that somebody who is an entertainer might imitate or do a representation of someone else, like you can do a good Johnny Carson. I think people are taught well about Jesus. But the teaching about the Holy Spirit taking possession of you in a moment, you surrendering to the Spirit of God, and then finding that leadership, finding that holiness that is not in our flesh, it is only in that holy wholeness inside of us in that moment that we find the power to turn that anger around and find a way out of that moment. But it’s not something you learn in the classic sense that you learn it. It’s something you find, the way you found Christ in the first place. You find God knocking on the door of your heart, telling you, “Hey, knucklehead! This is My job.”

**Bruce:** Remember this. We didn’t find God. God found us.

**Participant:** Amen.

**Bruce:** We need to understand that. God found us. So what I’m suggesting, men, is that this is what the older women should be teaching the younger women, which is in the context of sound doctrine—sound, healthy doctrine.

Here are some other things we need to look at. They are to wise them up to the relationship they have with their husbands and children. It also says that they are to be “sober.” That means serious-minded, kind and well-balanced. Teach them to love their husbands, to love their children, “to be self-controlled.”

That means to be discrete, prudent, showing good judgment. The older women need to wise up the young women in being discrete, exercising good judgment, also to be pure in their thoughts, in their speech and in their deeds.

“To be workers at home.” Workers at home means *home builders*. They need to teach the younger women how to be home builders.

Now contrast that with 1 Timothy 5:13. Turn to 1 Timothy 5:13.

**Participant:** Bruce, do you mean family builders?

**Bruce:** Home builders.

**Participant:** Home builders.

**Bruce:** All that’s associated with the home. Now that means family relationships, but it’s also the context of the house. It may be a home builder.

Now how do you define a home? It’s the environment, the healthy environment of relationships within the family. Yes, please?

## ***“Teaching For Impact”***

**Participant:** When you walk into our home, my wife has built such a cheerful, loving, fantastic place. And every time I come into that house, I touch the doorposts. *(Unclear)* That’s where the Lord is. Don’t bring them into the house because she doesn’t like that. *(Laughter)* But that’s the incredible thing. I notice, as we grow older and older, how wonderful that place is. And if you come, I’ll make you breakfast this morning because you’re taking care of rent right now while I’m here. But if you’d come there, you just get a wonderful feeling. It’s like walking into church. You get a good feeling. And it took some time to really develop that.

**Bruce:** Well the words *being a home builder* mean all the things associated with creating a home. Look at 1 Timothy 5:13. Contrast what he just said, that which consists with sound doctrine, contrast that with 5:13 of 1 Timothy. *“Besides that, they learn to be idlers, going about from house to house, and not only idlers but also gossips and busybodies, saying what they should not say.”*

Now Paul is saying this to Titus. Teach the younger women by way of the older women what is good. Instead of occupying themselves in the home, many times they have nothing to do but to go around from house to house and gossip. That needs to be controlled. That’s what the Scripture says. Paul is teaching Titus to wise them up to those issues. So this is the contrast between what Titus is teaching and what we find in 1 Timothy chapter 5—to be workers at home, to be home builders.

And then *to be kind to their husbands, their children and their neighbors*, to be obedient to their own husbands. Look at 1 Timothy chapter 2 verse 11.

**Participant:** Did you say 1 Timothy 2:11, Bruce?

**Bruce:** I did. I’m just trying to find it here.

**Participant:** *“Let a woman learn quietly with all submissiveness.”*

**Bruce:** That’s it. Would somebody read 1 Timothy 2:11?

**Participant:** Let a woman learn quietly with all submissiveness.”

**Bruce:** Now this is like throwing a hand grenade into an ammo dump in the local church. *(Laughter)* Yes, Bill? Did you have your hand up?

**Bill:** No. *(Laughter)*

**Participant:** He’s not saying, “Do you have your hand up?”, but “Put your hand up.” *(Laughter)*

**Bruce:** Yes, please?

**Participant:** I think it’s interesting that he doesn’t say, “Teach the young women.” He says, “Teach the older women these things.”

**Bruce:** That’s right.

**Participant:** I think they do it more gracefully.

**Bruce:** The older women should be teaching the younger women.

**Participant:** Amen.

**Bruce:** Exactly right. Just as the older men teach the younger men. This is the model of the church. Yes, Don?

**Don:** Bruce, what does verse 5 say about the predominant view of our culture? Yesterday, for example, they had a day without a woman working.

**Bruce:** Yes.

## ***“Teaching For Impact”***

**Don:** What does that general principle have to say about that whole women’s lib philosophy, equality, that kind of thing?

**Bruce:** If you don’t have the right view of God, you’re going to have the wrong conduct. Basically, Don, what that says is that people don’t have the right view of God. That’s the real issue. The view of God is diminished, so people come up with their own issues.

Now I’m going to tell you something that I want to be very careful about. I don’t have any verification of this. In other words, I can’t authenticate it, other than the fact of what history has demonstrated.

Years ago I had a friend of mine with whom I was in the Navy, who I respected greatly. He was one of my heroes. He was also a pilot. I later learned that he was a practicing homosexual, which I did not know. And I went to visit him and I talked to him about the fact that the Lord could set him free from that. And I pleaded with him to repent, and we had a wonderful conversation. I was on my knees, begging him to repent and just let the Holy Spirit take over that.

And he told me something that I don’t have any verification for. But he said, “You know, in 1966 there was a meeting of the gay/lesbian front in San Francisco. And they came up with a strategy on how to bring homosexuality in to the American culture. And they had one strategy. That was to get women into the pulpit. Once you get women into the pulpit, the gay/lesbian lifestyle is going to come along with it.”

And I said, “That will never happen.” I said, “The church will not allow that to happen.”

He said, “Mark my words. It will take thirty years. We’ve got a thirty-year plan. It will take thirty years for that to happen.”

And I said, “No way! That is not going to happen. The church won’t stand for that.”

Now I don’t have any verification that that actually happened. He told me that. He said that he attended that meeting. So I have to trust his word. All I can say is this. The validation is that they were right. They were right. It has taken about thirty years, but now the normalcy of life is what? Gay and lesbian activity is now normal.

Now when you take a look at the model, as Titus is being taught by Paul, you’ve got to wise them up. We have to teach sound doctrine. Now this is a battle, men. This is a battle in our churches. And with what I’m talking about right now people would shoot me in the normalcy of church life. Again, they would say, “You’re judgmental!” I would say, “I would pray that I’m discerning,” discerning enough to let the Scripture be the standard.

Now the only verification I have of whether or not that really occurred is what my friend told me. I’ve never heard from him since. The only verification I’ve ever had is the fact that it came true. It’s true. And so, men, we have a tremendous responsibility in our churches to teach what is sound doctrine, healthy doctrine, and to realize that it’s going to be a battle. It’s going to be a huge battle. But we need to teach those things that are consistent with sound doctrine and healthy doctrine in the church. And specifically we need to learn those things which the Scripture teaches us about apostolic doctrine, because when the doctrine is violated and the standard is removed, what happens?

**Participant:** Chaos.

## *“Teaching For Impact”*

**Bruce:** It just goes to chaos. And unfortunately, that’s what we have, isn’t it?

**Participant:** Yes, Sir.

**Bruce:** Yes, Bill?

**Bill:** It’s an interesting coincidence in history. In ’66 the largest confessional body in the country removed the Westminster Confession as their supporting documents.

**Bruce:** Is that right?

**Bill:** They substituted the Book of Order, which could be amended constantly.

**Bruce:** That was in ’66 also?

**Bill:** Yes.

**Bruce:** Interesting.

**Participant:** Bruce?

**Bruce:** Yes, sir?

**Participant:** On the subject that you’re talking about, it is a hot debate. But God calls us as men to lead our families In Genesis 1:28 God says that men are responsible in leading in the church too. We didn’t read the rest of the verses—12, 13 and 14.

**Bruce:** Right.

**Participant:** But it says, “I don’t allow a woman to teach or exercise authority over a man.” The women can teach. They can teach women, they can teach children.

**Bruce:** Exactly.

**Participant:** But men need to teach men and men need to lead, and God has set that up. He has ordained that men are to lead the church.

**Bruce:** That’s the standard.

**Participant:** And it’s not popular, even in conservative Christian circles.

**Bruce:** That’s absolutely right.

**Participant:** Churches have women pastors, and it’s not in line with God’s Scripture. We need to be emboldened to say that we have the truth to lead in love, not in dominance. We need to lead in love.

**Bruce:** Absolutely.

**Participant:** Our families and our churches.

**Bruce:** That’s why Paul is teaching Titus that the older men are to teach the younger men and that the older women are to teach the younger women. That’s the standard. That’s beyond debate. When you don’t have that, you’ve got chaos. What do we have? We have chaos.

**Participant:** And the natural thing is for women to usurp the authority of men.

**Bruce:** They dominate. They want to dominate.

**Participant:** Men want to abdicate the authority that is theirs.

**Second Participant:** That’s right.

**Participant:** That’s why this whole thing keeps on going.

**Bruce:** Part of it is men’s abdication. That’s correct. Yes, Ted?

**Ted:** Every time I hear this I think of my own family. My wife is submissive. I mean when she is an introvert she does not want to submit. So it’s actually reversed in my home, because I want to dominate. So when we make a blanket statement that says, “This is the way it is,” it’s not the way it is in my house and in a number of other houses. I as a

## ***“Teaching For Impact”***

man dominate my family. My wife does not. So maybe I’m odd. Maybe I’m the exception to the rule. But do you hear what I’m saying?

**Bruce:** No, I understand what you’re saying, Ted. I understand that. I’m talking in generalities. Individually, I’m sure that many of you men are sacrificial leaders in your homes.

**Ted:** Well it’s not so much sacrificial. It’s just the way we’re wired. My wife is wired to be submissive and quiet, and I’m wired to dominate.

**Bruce:** But you do it sacrificially.

**Ted:** Yes, by the grace of God.

**Bruce:** Well of course.

**Ted:** I do it carnally and—

**Bruce:** All things are by the grace of God. Yes, Bishop Rodgers?

**Bishop Rodgers:** Actually, you’re wired to lead.

**Bruce:** That’s right.

**Bishop Rodgers:** In the Fall you corrupt that.

**Bruce:** That’s right.

**Bishop Rodgers:** And you dominate.

**Bruce:** That’s right. We are wired to lead, and the Fall corrupts that. That’s why I’ve tried to have us go back to the Fall and understand that the root cause is the fall of man. Yes, Bishop?

**Bishop Rodgers:** I’ve written a 160-page thing on the issue of the ordination of women. The big key is when does submission enter in, after the Fall? Is the Fall the source of it? If so, then it can be done away with by Christ. But if submission is built into creation itself, then the Fall simply corrupts it. And then, when Christ comes, He restores you back to that proper leadership.

**Bruce:** There you go.

**Bishop Rodgers:** And proper submission. And that’s the big issue.

**Bruce:** Amen to that.

**Bishop Rodgers:** Go back to Genesis.

**Bruce:** That’s why I tried to take us back to Genesis to understand that. That’s where the battle of the sexes begins. Well said, bishop Rodgers.

I would say this. That’s why, as Bishop Rodgers just said, that it’s the transforming power of the gospel that Paul is emphasizing. And that’s why you want to teach sound doctrine so that the conduct of people’s lives which is restored by the restorative power of the gospel is not defiled. There have got to be changes as a result of the power of the gospel through the Person and work of Christ. That’s what we’re talking about. It’s the restorative power of the gospel. Yes, please?

**Participant:** I can relate to my brother. I’m dominant too. My wife is very submissive. I could crush her. So the passage that says, *“Husbands, love your wives in an understanding way.”* I have to submit myself to her. I have to hear her. We just made a major decision last week, and I could have just ran right over her and just got up without listening. But I said, “I need to make sure we’re together.” And because of that I think God intervened and we’re at peace with that.

## *“Teaching For Impact”*

**Bruce:** Absolutely.

**Participant:** Sometimes I rush ahead and don’t listen to her. And I really believe that she is the voice, the mouthpiece of God in my life.

**Participant:** Sure.

**Participant:** If I don’t listen to her, then I’m in trouble.

**Second Participant:** Yes. The number one reason I love my wife is because she changes me. And she makes me more Christlike.

**Bruce:** Amen.

**Participant:** Because she—that’s good; I’m with you.

**Bruce:** That’s right. Yes, please?

**Participant:** I hear the word *dominance*, and I use it in a broader setting. I think men like the pecking order, so we tend to dominate by our very nature. I think leadership is different. You’re leading your wife. You’re leading a company. You still have to take into consideration the attributes of leadership. You should be loving. You should be taking the counsel of what they have to offer you. So I think that leading your family is a team thing, so you’re not dominating because that destroys the team. But you are still leading. So the word *domination* that you guys are using, I get it from a male perspective, is what we tend to do. But that’s something we’ve got to control, and to lead. That’s from the Fall. Dominance is from the Fall. That’s not what God wants.

**Second Participant:** Leadership is servanthood. Christ didn’t come to be served but to serve. So as a servant leader I’m going to sacrifice; I’m going to give. I’m not going to take. I’m going to put it all out.

**Bruce:** Here’s a summary statement, guys. There’s the balance in my mind. The man who is the leader is in the position of authority. The woman is in the position of influence. She will influence the authority. She has more influence in the family perhaps than I do as the leader. I have the authority positionally, but positionally she has the influence. It’s what Ted said. She makes us become more Christlike. They have tremendous influence. And we need to recognize the value of that, because the distinction of the sexes, man and woman, is to be a collaborative effort.

**Participant:** Amen.

**Bruce:** It is not to be a dominating effort. It is to be a collaborative effort for the benefit of both. And while I may be in the position of authority, my wife has the position of influence because I need to be sensitive to her.

Well we’ll pick this up next week. I didn’t mean to create a firestorm here. *(Laughter)*

**Participant:** We get that when we get home. *(Laughter)*

**Bruce:** Let’s pray. Father, we thank You for these issues where we have to trust you. We’re told to walk by faith, not by our efforts. Faith is forsaking all of my inadequacies and trusting Your grace. And grace is defined as *God’s resources at Christ’s expense*. Father, may our life be so filled with faith and grace for Jesus’ sake. And may it be so for His glory. Amen.

**Men:** Amen. *(Applause)*