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Titus - Making Things Right  
Chapter 2 - (vs. 3-5)

Well, we come to the book of Titus, and one of the reasons why I love this book is it just puts things in order. If we were to describe our society, it would probably be much like the times in Isaiah; things are upside down. Good is evil; evil is good. Things are very confusing in that respect. I'm reminded in 1 Corinthians 14:33 as Paul makes reference to the order of God, it clarifies that God is not a God of confusion. He then goes on and ends in that chapter, verse 40, by saying that He brings order. What we're seeing in the book of Titus is that order being brought about in the realm of a lot of confusion. That confusion being that not only do people tend to go into realms and find themselves in chaotic situations just merely by following their sins, but then on top of that, you have people giving advice that have no idea what they're talking about. They call themselves experts and have all of these philosophies and perspectives; some people are just talking off the top of their heads, and other people are scraping off of the bottom of the barrel. People are giving advice. In this particular setting, they're giving advice that is really being destructive. If you think about it, that's fundamentally the way of the world. People do stupid things; they get in stupid trouble. Then, they go around asking the wrong people for help and find themselves in more trouble.

So, this book is about making things right. In Titus 1:5, he uses the phrase "setting things in order," but what we're really talking about is putting things upright; that's actually the phrase being used in the passage. We understand as well that in Titus 1:11, he is conveying that whatever the conversation or teaching is, it's upsetting whole families. Do you remember that in verse 11? Whole families are being upset. Once again, it's a result of bad information, bad counseling; people are declaring that they know God.

If you look at the end of Titus 1:16, people are declaring that they know God, but by their deeds they deny the reality of God because God's word is that which is beneficial. If you're really doing what He says, then beneficial things will begin to happen in your household and things will turn right side up. However, we're seeing that people are paying attention to Jewish myths, man's philosophies, man's rules, and things are going crazy. So, as we come into this, we're reminded of the fact that truth can only come from God. If, in fact we're pulling from our other resources or the thoughts and wisdom of man, you're going to find yourself in a quagmire of confusion and ultimately end up in a lot of confusion.

As we come into this passage, the first part deals with truth and the truth that is established in godliness. If you look at the very beginning of this in Titus 1, "Paul, a bond-servant of God and

an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness.”

Now, we’re seeing that God sets the standards. God is the creator of all things. He knows how things should be working. It’s ironic that man doesn’t turn to the one who is a master designer, and ask Him, “How should I live my life?” Unfortunately, he not only doesn’t listen to God, but he also invents other things that really destroys and brings havoc. As we come to this passage, we’re reminded that God is the one that establishes that which is truth; if in fact you’ll do what He tells you to do, it will set things in order. In other words, every time you begin to place your life in the order of God’s truth, then you’ll find that things will get into shape. It seems kind of simple, and perhaps axiomatic, overly simple, but the word of God is always, if you do it right, efficacious. That means it’s always effectual; it will always produce the result, and that’s what really sets it apart from man’s wisdom. You can go into a lot of psychology and philosophy, and by the end of the turn, you just need another psychologist; somebody else to give you another idea. Man’s full of putting more ideas out there, but you do what God says, and it’s like, “Hey, this works. It actually works.” The same thing is true with society and relationships. “Why am I not getting along with the people that I’m around? Why are families being divisive? Why are people having a difficult time with each other?” Well, here again, who are you listening to? Are you doing what God tells you to do?

So, as we come into this, we begin to see the practicality of it jump out into chapter 2. In chapter 2, we will see in verse 1, “But as for you...”

Now, the “but as for you” is in contrast with what has been happening. If you back up, you begin to realize that there are those in Titus 1:10, “there are many rebellious men, empty talkers and deceivers...”

It goes on to talk about in verse 11, “who must be silenced because they are upsetting whole families, teaching things they should not teach...”

They’re just trying to make money. They’re doing it for “sordid gain,” as the passage goes on to say. Then, it begins to talk about in verse 14, that they have injected Jewish myths, stories, fables, and all those kinds of things. You often hear people give advice, “My grandpappy said” or somebody will say, “I know this story...” Then, they’ll go into a story and give you some kind of wisdom of man. God says, “Why don’t you just go to the truth that actually effects godliness? It actually changes your life.”

So, it starts off in Titus 2:1 this way, “But as for you, speak the things which are fitting for sound doctrine.”

“Fitting”- Once again, we talked about this last time, but I just want to emphasize that he’s dealing with something that is conspicuously suitable. When he uses the word “fitting,” he’s basically saying that it’s evident to everybody else that this stuff works. That’s one of the things that Titus is going to keep emphasizing that if you just watch godly people being godly, you’re

going to see things happening that are good coming out of it. Then, when you watch people coming out of this chaotic tailspin, you're going to watch chaos begin to suck people into the vortex. So, the emphasis is that truth is very conspicuous; very obvious.

(Titus 2:1) "But as for you, speak the things which are fitting for sound doctrine.

(Tit 2:2) Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance."

I like the fact that he emphasizes the "older men" here because it's also conveying that we should be growing up; we should be maturing. Unfortunately, I don't think that's always the case. It's interesting, I don't usually read Matthew Henry, but I sometimes glance at the things that he's saying. He makes an interesting statement and I just want to quote it for you. He says, "The older men may tend to think that the decays of nature will justify any excess." I don't know if you caught that or not, but what he's saying is that when you get older, you figure, "Well, I'm getting older. So, I should be able to do things that I didn't do when I was young." You almost try to compensate, maybe overcompensate, for the fact that you're getting older. You can't do the things you used to do. "So, maybe I can indulge myself in certain things." Because one of the values of being older is that most of the time, we have a little bit more money than we had when we were younger and first starting out. So, why not? There's got to be some reward to getting old, right? There is kind of that thought. This particular passage is saying that instead of getting into undue indulgence, you should be pursuing this communion with God. The way that he puts it is the word "temperate;" which mainly means that you're abstaining from things or something that would draw you away from bad habits that would tend to come in; a sense of immediate gratification. In other words, you're being more self-disciplined than you've ever been before, and there is something to that. He also goes on to say that they are apt to be peevish in their dealing with things; which is dealing with being a little more irritable. Older men get a little more irritable; less patient. I remember working in a motor home lot. There was a guy in charge of the lot, and it was almost like he was shaking his head all day long at the things that we did. I find myself fighting this, but there's that sense of irritability. It almost seems like everybody's a moron and that they're coming out of the woodwork. I have to fight that thought. In fact, the way that it puts it is they are to be "dignified, sensible, sound in faith, in love..." In other words, I should be loving more. That should be the sign of maturity, not condescending, critical, or irritable, but I should actually be more loving.

If you go to 1 Corinthians 13, which we are all familiar with, he's talking about maturity. The reason why we say that is, if you come to 1 Corinthians 13:11, "When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man, I did away with childish things."

Well, the whole text is dealing with what it means to become a man. Here again, the tendency is "I've become this old; I should get some benefit from this." So, we go after our own desires.

Then, we start getting critical, short-tempered, and irritable. God says that's not maturity; you didn't mature.

If you look in the passage of 1 Corinthians 13:4, "Love is patient". That would kind of be the opposite of irritable, wouldn't it? "Love is patient, love is kind and is not jealous; love does not brag and is not arrogant,

(1 Corinthians 13:5) does not act unbecomingly..."

Sometimes when you get older, you feel like you have the license to say whatever you want to. "Well, I'm old." Once again, "I earned this." Right? So, you feel like you can tell people off.

"does not act unbecomingly; it does not seek its own, is not provoked..."

That would be "irritable," wouldn't it?

"...does not take into account a wrong suffered

(1 Corinthians 13:6) does not rejoice in unrighteousness, but rejoices with the truth;

(1 Corinthians 13:7) bears all things, believes all things, hopes all things, endures all things.

(1 Corinthians 13:8) Love never fails..."

Scripture is telling us, "Older men, you need to be temperate, dignified...;" which is honorable and honest.

"Sensible" which is a word that is going to be repeated throughout this, but it fundamentally means "able to cure your desires." Once again, it's not something that you naturally think about when you get older. You're thinking, "Well, I don't have to cure my desires. That's why I got old; so that I wouldn't have to. That's why I have money." Yet, it's supposed to be the opposite. Once again, you find yourself fighting these things.

So, the passage says, "dignified, sensible, sound in faith, in love..." Then, persevering in these things. There's this sense of continuing; devoted to do these things in your life. It establishes that if you look in the next verse. We pick up and piggy-back this with the older women.

(Titus 2:3) "Older women likewise are to be reverent in their behavior..."

So, he starts off with the behavior; the way that we demonstrate ourselves. It's an interesting word in and of itself because it really implies that the effect of your heart is actually showing. Once again, being made conspicuous. You can see that this woman is reverent in what she does. It's not like she goes around bragging or boasting or trying to flaunt it, but it just is obvious. A gracious woman is actually obvious. It is amazing, as I have thought through the years of gracious women that I've known, you just see it.

"Older women likewise are to be reverent in their behavior, not malicious gossips..."

This is going to be repeated in Timothy as well. So, it seems to be a concern. Once again, it is interesting that the word that is used is "*diabolos*," where we get the word "devil." So, "malicious gossip" is actually the word "*diabolos*." What it's talking about is "being used by the devil." What was being used by the devil? It was the person that was slanderous; it was the person that was critical and accusatory. So, by virtue of his name, that's what it fundamentally means; that you're cutting people; that you're talking about people behind their back, and you're saying bad things about them. Of course, women wouldn't do that, but it's just warning.

"... not malicious gossips nor enslaved to much wine..."

Once again, it's talking about the fact that they're living in a way that's sensible; in the right mind; not being led astray by their appetites or desires.

"... teaching what is good"

Now, I want you to underline the word "good" there within the passage. I do think it's interesting that it starts off with this particular word. Then, it goes into a behavior. When it uses the phrase "teaching what is good," there are two fundamental words that can be used. There are others, but two basic words that are used when "good" is spelled out in Scripture. The first is "*agathos*." The second is "*kalos*." This particular word that is used is "*kalos*." Now, the reason why I'm making the distinction is because this particular word is dealing with intrinsic goodness. "*Agathos*" is going to be dealing with a goodness that is beneficial. So, to maybe oversimplify, and I'm probably oversimplifying it, but "*kalos*" is what good is; "*agathos*" is what good looks like; in other words, the things and benefits that you do.

Let me give you an interesting passage that will show both of them working together; Luke 8. In Luke 8:15, we'll see both of the words being used within the same passage.

(Luke 8:15) "But the seed in the good soil..."

That would be "*kalos*," dealing with intrinsic goodness. Now, we're going to see what that looks like. When I'm talking about "intrinsic" we're talking about that real and true and inherent goodness inside.

So, when he introduces it, "the seed in the good soil..." meaning a heart that's good.

"...these are the ones who have heard the word in an honest..." See the word "honest"? That's the same word as "*kalos*" or good, but he's now expounding upon it to convey what this word is dealing with. It's dealing with this honest heart that is right with God. In other words, the thought of a heart that is intrinsically good is more relating to how they're perceived with God than anything else.

The other "good" that comes out of this, it goes onto say, "an honest and good heart" would be "*agathos*," which is, now, you want to do something "beneficial." Do you see the difference? So, it starts off with you want to be right with God. Then, you want to do something that's beneficial and helpful, and that's how that comes about. Until you're really right with God, you

can't do anything beneficial for somebody else. Unless your heart is right in doing what you're doing; it's not as unto the Lord.

Another example of this just to solidify it is found in Galatians 6. There's a reason why I'm being really picky about this.

In Galatians 6:7, it reads, "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

(Galatians 6:8) For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life.

(Galatians 6:9) Let us not lose heart in doing good...

Now, the initial thought is that we're dealing with an action, but the "doing" is dealing with a forming or devising something in your thoughts. It uses the word "*kalos*" which is intrinsic. His point is that it's really easy to start thinking badly. Maybe I can give you an example.

I was talking to Connie in the car, and my mother has been struggling recently; she was sharing things with me. I said to Connie, "You know, I feel like I've done the right thing by my mother, but I don't always feel like I have the right heart." I don't know if you guys wrestle with this or not, but I find myself struggling all the time. I know what the right thing to do is, and I can do it systematically, but then I sometimes find myself not loving the way that I should. You can just hear the Spirit of God going, "Ok, this is you and Me. So, benefit and good really can't come to your mom until you intrinsically are thinking good." That which is honorable and honest and true. In other words, "Are you doing this because you love Me and your mother, or are you doing this because it's just a duty?" So, you begin to realize that there is this sense of "let us not lose heart in doing good" and forming good in our hearts.

He goes onto say, "...for in due time we will reap if we do not grow weary.

(Galatians 6:10) So then, while we have opportunity, let us do good.." "*agathos*;" in other words, let us do things that are beneficial.

It starts off with, the heart has to be right. The reason I spend so much time talking to you about this particular point is because when you go back to Titus 2:3, "teaching what is good," you would almost think immediately that it would be "teaching good things to do." However, it doesn't use "*agathos*;" that would be the good, beneficial things to do. He's saying that the women need to teach the younger women to think good. It's pretty interesting; that their thoughts ought to be intrinsically gracious, loving. That's why the very next phrase in verse 4 is, "so that they may encourage the young women to love their husbands."

See how it starts off? Now, they're going to do "*agathos*" later on, but it's going to start off with "your heart has to be." I don't know as far as teaching goes, I think oftentimes we teach young women things to do, but I don't think we always emphasize the heart in doing it. It seems as if the emphasis of the teaching really should be on the heart. It is interesting that it doesn't use

the word “*agape*” in any of these situations; whether it’s “love the husbands” or “love the children,” but it uses the word “*philos*,” which means “to be fond of.” Now, that means that you’re dealing more with a heartfelt emotion than you would be with “*agape*” which oftentimes the King James translates as “charitable.” So, sometimes we could do something charitable to somebody, “Ok, I’ll do it because I’m nice” or something like that, and you feel better about yourself. It’s saying, and I can just see an old woman saying this, “You actually need to love your husband. You need to be fond of your husband.”

It’s interesting that in this particular scenario, when you look historically about the Romans and how they lived their life; the Athenians, and how they lived their life; the Spartans, and how they lived their life; and how they lived their life on Crete, it’s very different. The Romans had a very strict sense of rules. We oftentimes think of them not having that, but they had high morality, which is pretty interesting. So, they would frown upon infidelity and divorce quite extensively. The Athenians would kind of think the same way. The Spartans, the women were, I would say, a little bit more loosey-goosey. In other words, the Athenian and Roman women were in a lot more modest apparel; whereas the Spartan women would kind of flaunt it in short skirts and would be out there. What’s interesting is that on the island of Crete, they were more like the Spartan women. The historical writings that begin to convey that in Gortyn, which was the capital of Crete, the women could divorce their husbands for any reason. They had a lot of freedom. In many respects, they had more money than their husbands which is also very interesting. So, they had a right to do whatever they wanted to. In fact, they could go into court of law, and they could bind and make contracts; which wasn’t true in a lot of the settings, but they were very liberated in Gortyn, Crete, which was where the letter was addressed to at this time. If they divorced their husband, which they could do for any reason, and didn’t want to take care of their children, they could throw them in the river. They could just discard them. It’s for a good reason that Paul writes to Titus, “Tell them to love their children;” because when selfishness comes into play, and people begin to fixate on their own desires, it’s then very easy to start discarding the people around you that get in the way of the pursuits that you long for.

When you look at the Old Testament in particular, there’s some interesting passages. We won’t go into all of them, but in Isaiah 3 you get the same feeling in these particular passages; in which you see the selfishness coming out of the women.

(Isaiah 3:16) “Moreover, the LORD said, ‘Because the daughters of Zion are proud  
And walk with heads held high and seductive eyes,  
And go along with mincing steps  
And tinkle the bangles on their feet,

(Isaiah 3:17) Therefore the Lord will afflict the scalp of the daughters of Zion with scabs,  
And the LORD will make their foreheads bare.’

(Isaiah 3:18) In that day the Lord will take away the beauty of their anklets, headbands,  
crescent ornaments,

(Isaiah 3:19) dangling earrings, bracelets, veils,

(Isaiah 3:20) headdresses..."

All of these things describe the fact that they were narcissistic in their pursuits and only thinking of themselves. Of course, when that begins to happen, then they begin to discard their children and husbands. "Why do we need them?" In fact, one of the big problems in Jeremiah 44, if you remember, the women were taking the role in leadership. They were getting the husbands to worship their gods, but you begin to see the arrogance in this. The thought is that it's a new day; it's a new dawn; it's a better way to live, but if you just look at the results. One of the things that Titus is saying is that there are results to all these things. Just look at what happens. If the heart is bad, then bad is going to come out in some way. If the heart is good, then you're going to see benefit come out in some way. I've often thought about the different women of the Bible, and if you go down the list of say the women in Scripture that were assertive, aggressive, and independent; I'll give you a short list. One would be Jezebel. Another would be Deborah, and she had kind of a sidekick named Jael; who put the spike in the guy's head, and I'm thinking, "Wow, that's attractive." Sticking a guy in the head with a spike. Really, as a guy, that's kind of the date that I would try to avoid.

Then, if you look at the women that are elevated in Scripture, they're women like Sarah, like Ruth, like Esther, like Mary, and none of them seem to have that quality of aggressive, independent; in fact, they seem to have more the quality of submissive, gentle, quiet-spirit; sort of like 1 Peter 3. When you think about "What girls attract you?" you stand back and go, "It's a no brainer," because you can see the benefits of it all along the way. Esther wasn't less of a woman because she was submissive to Mordecai or because she was submissive to her husband. She was this great queen. Now, the queen before her, Vashti, I can't say too much about her and her rebellious acts and where it got her, but all you have to do is look at the result. As Titus will say, you can see, it's conspicuous.

So, Titus 2:3 says, "Older women, teach the younger women to have this heart." If you look, it says to encourage them. You might want to underline the word "encourage" because we've seen this particular word. "Sensible" is actually in that phrase. So, encouraging is that fundamental "*sōphron*" which means to curb your desires. So, "encourage the young women to curb their desires" would actually be the whole statement of that word.

"To love their husbands..."

In other words, if you're going after what you want to go after, you're not going to be able to love your husband. Now, once again, I'm not going to belabor this too much, but I personally think it's a little bizarre that you can actually teach somebody to love; to be fond of somebody.

I think of this passage, you all are familiar with it, but if you look with me in Matthew 6, there's an interesting way in which Christ puts it. I know that we oftentimes think of it in terms of



money or whatever, but He is talking about treasure, and there are treasures that are more valuable than even money. So, the way it's put in Matthew 6:19 is

"Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal."

He's talking about the physical treasure that man oftentimes go after.

(Matthew 6:20) "But store up for yourselves treasures in heaven..."

Now, you kind of have to ask yourself, "What are the treasures in heaven?" Of course, we know that it goes into the realm of relationships and a lot of wonderful things, but it says this in verse 21, "for where your treasure is, there your heart will be also."

So, as you go back to Titus, we're going to see that the training starts off with teaching to have the right heart, but it begins to go into the realm of starting to practice these things. It's like we're developing a taste for the right things. You can develop a taste for the wrong things, and before long, it becomes a pattern. I don't want to slam any particular cookie group, but I used to love "Double Stuffed." You can start eating that stuff, and then after a while, it's like, "Ok, I'm hooked!" I'm pretty sure they put drugs in that. I'm almost positive. Anyway, you find yourself hooked on that, and to get off of it, you almost have to train your senses to like something else; which is fundamentally what Hebrews 5 is saying, "who because of practice have their senses trained to discern good and evil." I don't think that we're naturally prone to be fond of others. We're naturally prone to think of ourselves and to be selfish and self-absorbed. That's natural. "How does this person benefit me?" It's a very interesting that that you can begin to train your senses if the desire is there to please God; and that's the word *"kalos,"* right? If that intrinsic desire is there to please God, then there are things you begin to do; something as simple as the husband may be remembering to open the door or getting flowers on days when there's no special occasion; things that you begin to that help the process of falling in love.

The way that it's put within the passage is that you encourage this love inside, fondness. Then, it goes on and says, "to be sensible." "Sensible," once again, would be denying the impulses or your appetites. So, you're purposely putting aside your own desires every single day. "It's not going to be for me; it's going to be for Him or the family." You start learning how to sacrifice. You start learning how to be "sensible, pure, workers at home". I think it's interesting that we oftentimes perceive great people in the world of philosophy. One of the great people that are elevated is Aristotle. His perception was that women were fundamentally evil, and the best way to deal with them is to lock them up at home, and to not let them out because they brought about a lot of chaos and problems. So, all of these wonderful people that are thinking, "Aristotle, he's so enlightened." Ok, alright, go ahead. In this particular passage, it's fundamentally saying to start investing your life in the things of home. Instead of going out and trying to feed your desires and get what you want, invest in your family. That's basically the Proverbs woman that we read in Proverbs. She looked after the ways of her family. You find

that where you invest, your heart will follow that. Then, it ends with the development of these patterns that begin to be established. So, “workers at home, kind, being subject to their own husbands...” It’s a different way of thinking. It’s not saying that the husband is always right; it’s not saying that he’s going to make the smartest decisions, but it’s saying that according to 1 Peter 3, you actually trust God, and He will supersede if you do this with the right heart. It comes back to are we teaching the young women to have the right heart first of all, or are we just teaching the things that they need to be doing? That’s the whole gamechanger in all of this. It’s the thing that really causes the change in the home; it’s encouraging one another to have the right heart in the things that we do. I have found that in many of the things in my life it is true.

Now, you’re going to see this repeated in 1 Timothy. If you look with me in 1 Timothy 3 you’ll see a pattern.

(1 Timothy 3:11) “Women must likewise be dignified...” Which basically means, “*semnos*” reverential, honorable.

“...not malicious gossips...” Once again, “*Diabolos*.”

Here again, it’s showing kind of the opposite of building up a home, and it’s showing somebody that is just tearing people down. As Proverbs says, the foolish woman tears down her own home with her own hands so to speak.

“Women must likewise be dignified, not malicious gossips, but temperate...”

“Temperate” means circumspect and not controlled by their appetite.

“... faithful in all things.”

Somebody that you can depend on.

If you drop on down to 1 Timothy 4:7, it says, “But have nothing to do with worldly fables...”

“Fables” would be the word “*mythos*” which is where we get the word “myths;” just stories that are being told. It is interesting how people can sit around, talk about things, and give suggestions. Especially in the day that we live, they get on the internet, and say, “Guess what I read?” You have all these interesting facts or supposed facts that people come up with. A lot of times you try them, and they don’t work all the time.

“But have nothing to do with worldly fables fit only for old women.”

It actually has the phrase “it is old womanish;” which is basically “silly” and “crone-like.” It’s almost like the older men, and how they perceive that they can take certain liberties because they’re older. Well, oftentimes, the women perceive that they can tell people what they think is right just because they’re older. “I heard this story” or “I know this.” It is amazing how people come up with these philosophies based on what happened to them on a given day. It’s kind of

like athletes, when they're out there. If they wore a certain color of shoes on a given day and they had a really good game, then it would have to have been the color of shoes that made everything go on. Oftentimes, in our lives, something good will happen because maybe we did a certain thing, and our thoughts are, "That's the formula of life; that's the thing that you ought to do." So, the passage is talking about people that devise in their own minds things that aren't of the Lord.

"...On the other hand, discipline yourself for the purpose of godliness;"

Now, that's saying that you're living your life according to what Scripture says. He establishes this in 1 Timothy 6:3, "If anyone advocates a different doctrine and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness." In other words, there should be a change in the behavior; there should be things that are beneficial coming out of this. Things that are practical, if you look in 1 Timothy 5:3, "Honor widows who are widows indeed;

(1Timothy 5:4) but if any widow has children or grandchildren..."

Are you catching thing? Not just children, but grandchildren; they should be helping. So many times, the focus is around the kids instead of training them to think of others. It's one of the reasons why things are in disarray and out of control.

"...they must first learn to practice piety in regard to their own family..."

That's where it begins. That's one of the reasons why, when it lists the qualifications of an elder, it says that you have to be one that manages your own household well. Well, the point is that you should be ministering to people in your own family.

It goes on to say in 1 Timothy 5:8, "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever."

You have people that are so fixated on themselves, especially today. There's a warning if you look, that if there's a younger widow then she needs to get remarried. He says in verse 13, you don't want them to be idle. Isn't that what he says in verse 13?

"At the same time they also learn to be idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper to mention."

The passage is saying that you ought to be involved in good deeds. Think good thoughts; do it as unto the Lord; do it with the right attitude; do it with the right heart but start putting it to practice. A good heart is always going to reveal itself. A good tree will always bear good fruit.

(Titus 2:4) "...so that they may encourage the young women to love their husbands, to love their children,

(Titus 2:5) to be sensible, pure, workers at home, kind, being subject to their own husbands..."

I know that I'm not very popular. You all know that. I've oftentimes told women that want to go into the workforce that are married, the only problem with you being in the workforce is that you're now subject to somebody else's husband; you're not subject to your own husband, and it puts things out of order." I know that people say, "That's the way things are," but here again, the slightest detour has far reached implications. Our thoughts are that it's a non-issue. It's a big issue because before long, the boss is going to be calling the shots for your wife, and you're willing to do it for money? You sold your wife. So, there's a reason why it's worded the way that it is; "being subject to their own husbands."

Now, look at the way that it ends in verse 5, "so that the word of God will not be dishonored." Our thoughts are that we have to get out there, and hit the streets preaching the gospel, and that's a wonderful thing to do, but one of the greatest things that a woman can do is abide by the word of God. As she begins to live what the word of God tells her to do, then God will get the message out. That's why Scripture says to let your light so shine before men, that they may see your good works, and glorify God in heaven. (Matthew 5:16) Certainly, God has given some as pastors, evangelists, but God is also telling us what we need to do where we are, and what the highest standard is. I remember Jessica, she's probably got to be my smartest kid. I mean, she would go through school, and it wasn't a problem. She'd have the work done way before she would ever need it to be done. I'd say, "Don't you have any homework to do?" She would respond with, "I've already done it." "When did you do it?" "At school." Then, she'd come back with A's. I told Connie, "I really fear for that young girl because everything is too easy for her." I remember when she was getting a little full of herself towards the end, and I said, "Come on, we're going to take a drive to the beach." So, we got in the car, and took a drive to the beach. I said, "I just want to tell you the most important thing you could ever do in your life." And she said, "What's that, Dad?" I said, "It's to get married, love your husband, and love your children." I said, "It's the most important thing you could ever do. I know that you have a lot of ability. I know that there are a lot of things that you could do at your fingertips, but there is no greater calling for a woman than this." We have failed in many respects to teach this. If you look at what it doesn't say within the text, it doesn't say, "Older women, teach the younger women to be good career minded people." It doesn't say that. It purposely leaves this stuff out. It's telling you the most important thing that you could ever do. I can tell you that she's never regretted it. In fact, one of the things that has encouraged me is not only that she has her own three kids but has adopted two. In both cases, the mothers were drug addicts and involved in nefarious and illegal activity. She's invested in these lives. She's not going to be sorry for that. She has done it in a very wise and sagacious way. She's reaping a lot of the benefits even now, as we see the kids growing up, and her first grandchild in her arms this past month or so. Think of how valuable that is. If we would just do things God's way. Now, I can tell you that there are a lot of fads coming in and there's a lot of pressure for girls to be like boys; to pursue boy stuff. I can tell you that it's not attractive. It doesn't look good on you, and it's not going to turn out well. There's nothing beneficial anytime you walk outside of God's ordained plan.

**Closing Prayer:**

Father, thank You for Your word, and how You direct our steps. Thank You for the things that are according to doctrine; that actually produce godliness. Thank You for changing our patterns; working in our hearts. As Your spirit begins to move us to actually care for people, a good begins to come up from within, and good then begins to be produced from without. We give You thanks in Jesus' name. Amen.