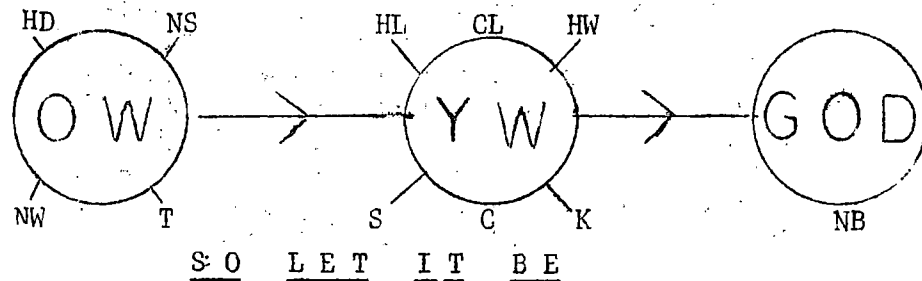


b. Children. This is really the complement to the woman's relationship to her husband. If she is a "husband-lover" (the root), she can easily be a "children-lover" (the fruit). Where children are not considered in this blessed light, marriage becomes tantamount to self-satisfaction rather than the fulfillment of Biblical principles.

c. Home. The original Greek term employed here is "workers at home," although the AV rendering of a substitute word "keepers at home" is equally involved here. Where young married women heed this portion of God's Word, they will be kept from disobeying others (cf. I Tim. 5:13). Moderns have totally ignored this basic principle of marriage and utterly to the detriment of the Biblical concept of a woman's role in a home. No argument as to the societal changes or to the effect that another arrangement is better for special cases will ever alter the Word of God. God's way is still the best! Failure to perform is disobedience. That is the highest crime in the Bible (I Sam. 15:23). God give us more "homemakers."

Conclusion When women look to the Word of God for their patterns of living, God shows the way! Distort the Word and you do so to your own judgment, but more than that! The Bible states here: obey what is stated in order that "the Word of God be not blasphemed"(v.5). This transliterated Greek verb means to speak impiously against God! Others are affected by the conduct Christian women espouse! Heed the Word and glorify God!



THE BOOK OF TITUS

"Behold, Mother!"

Titus 2:3-5

Introduction

1. The Bible presents tremendous themes concerning women. These replete instructions should be the concern of every born again woman. Here is the standard by which they are to conduct their lives for God.

2. It behooves husbands and children likewise to take heed to what the Word says about women and mothers. Their knowledge of the truth, like that of the women, will produce God-fearing families and homes. It is only as parents and children yield themselves to the truth of the Word that blessing can be experienced. God, stir up our hearts for Thy Word!

3. What does the Bible actually say about a mother in today's world? How is she described and portrayed in the Word? In the face of the modern liberal approaches to homelife, the Bible is dramatically different! But then, this is to be expected. How the Bible levels with people is not according to some discipline of men, but that which is consistent with "sound doctrine" (v.1). That word "sound" is common in the Pastorals and means "healthy" (cf. 1:13; 2:2). Hence, the Bible instruction to women is founded and sourced in "doctrine" which is healthful.

4. This "sound doctrine" for women is provided in ways which forthrightly aver that God's plan for women is designed for blessing and the glory of God. Give your heart to these truths and accept them gladly as the pattern for righteousness and godliness.

1. MEDIATELY. v. 3.

The words "aged women" have been assumed by many to signify a special group of women similar to the "elders." It is far better to mark them, like the

"aged men" (v.2) to be persons of a particular age level within any given assembly. These experienced women are noted carefully as to their personal spiritual qualities. Look at them:

a. Their deportment. The phrase "behaviour as becometh holiness" is really a rendering of two Greek words. One of these translated "behaviour" comes from two Greek words which mean the condition or state of persons. It has a wide reference to conduct in all respects and on all occasions. It is a word only found here in the N.T. It includes a reference to outward dress. The accompanying term used really brings strength to the term. "Holiness" marks the fact that the deportment of these women is to be that becoming those engaged in sacred service!

b. Their confinement. Two negatives are charged these elderly women. They are not "to slander" for such is the meaning of "false accusers." It is the same word employed of the Devil (Matt. 4:1, 5, 8, 11) and elsewhere of Judas (John 6:70). Interestingly, some older women become censorious and intolerant and their spiritual influence in the development of Christian character is seriously affected.

Another term which is in the negative here is "wine." The thought expressed is that an older woman must not be enslaved to wine. The perfect tense of the verb is employed in this phrase so that the continuity of wine problems is accented. God wants us to know that none are immunized from the problem of drink!

c. Their commitment. The common word for teacher is compounded with the word for good or beauty. The sort of "good" intimated here is goodness as manifested in form. Hence, both in public and private, the older women are to be engaged in teaching good form. It is another manner of saying they are to "adorn the Gospel" of our Lord. "This teaching of good things" is extended to be specifically related to younger women (v.4). The reference seems un-

questionably, by virtue of the context, to be toward young married women. The older women are to actually "train" these young women! The verb for "teach" here means to cause the younger women to be of a sound mind! Being present tense, the thought of discipline and the cultivation of sound judgment is included. That's a somber note in a society like ours which decries older women and relegates them to another era!

2. PERSONALLY. v. 5. The training of younger women should lend them to be:

a. Sober. Here is a word related to the verb of the previous verse, "train." Hence, the thought of temperate or discreet in connection with a sound mind is the idea.

b. Chaste. What a refreshing word for our day of laxness in matters of purity! The original Greek word is closely associated here with the terms for "holy" in reference to freedom from admixture of evil and free from defilement. God is interested in modesty for younger women! God is concerned about purity from carnality! If there were ever a day when young women ought to be "trained" in this aspect of their personal lives, it is NOW!

c. Good. The word used here is really "kind." When one is good in her character, she is beneficial toward others in her effects. Apparently, one of the main sources for generating kindness in the home is the mother! The matter of inner excellence is conveyed by the term used.

3. MARITALLY. vv. 4,5. Older women are expected to train the younger women here also towards:

a. Husbands. Two items are mentioned. First, the young women are to be "husband-lovers." This adjective is only used here in the N.T. and has as one of its components the strong emotional term for love. "Obedient" is the term meaning to be in "subjection." It conveys order in the home as opposed to inferiority. Where young women obey the Lord in these matters, He blesses!