

## Titus Ch 2

“The Lesson of God’s Grace”

### Ch 1 Vs15-16

You may recall that Paul had left Titus in Crete to set in order some things that were lacking there in the churches. There were some things that were in disarray that needed to be organized and one of the things that needed to take place was the appointing of elders within the various local bodies that were there. and In ch 1 Paul dealt with the qualifications that the elder is to possess, the expectations that the elders are to uphold (that being keeping order in the church, maintaining the spiritual integrity of the body, and when necessary rebuking and bringing about discipline in the lives of those who are *out of order* so as to stir them to repentance). and In vs15-16 we see some marks here of identification concerning those who make this profession of faith but in reality don’t know the Lord at all.

This is where we left off with the need to further comment just a bit upon these vs, and one thing we want to point out here is that where it says, “To the pure all things are pure” that’s not some type of license to indulge the flesh and cloak it with this higher sense of spirituality saying that it really doesn’t affect you in a negative way because, “To the pure all things are pure.” “So I can sit and watch this, or be apart of that and not really be influenced in a negative way because I’m not really looking into it, or listening in on it so as to indulge my flesh.” and This may seem obvious but there are those who hold that type of “justified” position completely twisting this vs to their own demise and ripping it out of the context in which it’s set and violating the very point that Paul concludes with in vs 16. They profess to know God, but in works, (The things they do, and say, and are apart of) deny Him. They “profess” one thing, but they “practice” another, and we’ve all known those who are like this and their own lives and lifestyles testify against them in the things that they say.

Really Paul is just reiterating what Jesus said when He said, *“Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.”* Matt 7:15-20 In other words they may seem like the real thing, and they may speak like the real thing, but what’s the fruit of their lives, what’s happening in their everyday lives outside the 4-walls of the church and does it accord with the scriptures. Jesus told the story of a man who had 2 sons. and He asked one of the sons to go out into his vineyard and put in a days labor, and the son said, “No way, I’m not going to go break my back out in the hot sun” but then he thought about it, felt bad and went ahead and went. and Another son he asked the same thing and the son said, “Ok dad, no problem” but in reality he just told his dad what he wanted to hear and never went out and worked. and The question was which of the 2 actually did the will of his father? The one who said the right words, or the one who did the right thing? and So Paul is saying here don’t give a lot of credence to the “profession” let them prove themselves by their “practice”.

The bible says that faith with out works (meaning good works) is what? Dead, so works then are the expression of faith, not a replacement for faith, it's hard to find someone who doesn't profess to be a Christian here in Mid-America, but it's just as equally hard to find someone who practices the Christianity they profess. and Yet that's what the bible demands of the believer, a walk that matches the talk, by the grace of God and the power of the Holy Spirit in our lives.

Vs 1

Ok, very simple outline today, this ch really only breaks up into 2 primary topics, and they are #1 Vs 1-10 "Sound doctrine" and #2 Vs 11-15 "Saving grace." and I suppose we could isolate vs 15, but it kind of rounds out Paul's flow of thought tying back in with vs 1 here. and Really the emphasis of this ch seems to be that we're to teach that which we've been taught through the grace of God. In other words the grace of God has a specific lesson to teach each and every one of us who believe, and as we've been taught, so we're to teach, and the lesson received results in sound doctrine. Really, vs 1-10 are an exposition of the summary that Paul gives us in vs 12, vs 12 gives us, "The Lesson of God's grace" (and I'm sort of letting the cat out of the bag just a bit here) and vs 1-10 expound on the foundation of vs 11-12.

But to get back to the vs at hand vs 10-16 of ch 1 are what some others are doing, teaching things they ought not, for the sake of dishonest gain, they profess to know God, but in works they deny Him. "But as for you" you see this is setting up sharp contrast, much like in 1<sup>st</sup> Timothy ch 6 vs 3-10 when Paul is talking about the greed of man, and the love of money, the motive of the false teachers, and then in vs 11 he says, "But you, O man of God." In other words recognize what's going on here, how there are those who are fleecing the flock, making merchandise of the people of God, but you are to be set in sharp contrast to these men, you're to be an individual of uprightness of heart and integrity. They're teaching things they ought not, but you speak the things necessary for sound doctrine, that means healthy and spiritually nutritious teaching. The things that build up and and edify, challenge and convict so as to produce a people after God's own heart who pursue Him and reflect Him accurately to the dying world around us. "Speak that which is proper for sound doctrine", why? "*For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.*" 2 Tim 4:3-4

Surely we live in such an age, people really not to interested in the truth if it will interrupt the lifestyle or pattern of living that they've chosen. Sure they want a guilt free conscience and so they'll go to church, but only as long as the warm fuzzies keep flowing, bring up sin, and repentance and you're a fanatic and I'm out of here. But all the more reason to be watchful in all things, and to be true to the word of God for a time such as this when a people and a nation such as ours needs so desperately to return to our roots and follow hard after Jesus Christ But if there's no sound doctrine being spoken, then how can we expect repentance to take place? We're to speak the things necessary for sound doctrine.

Now what are those things? After a statement like this I'd expect Paul's explanation of sound doctrine to be matters of heavy theology, big words and mind-bending concepts, esoteric insights, and matters of eschatology and soteriology, election and all of these impressive intellectual doctrines that we're to wrestle with and get a grip on and reinforce them in the lives of others. But notice what the things that make for sound doctrine in reality are.

Vs2

“Titus, teach that which is proper for sound doctrine.” “Ok, I'm all ears, what would that be?” “Teach old men, old women, young women, and young men, how to behave in life, and how employees should respect their bosses.” and This list here is an amazing list just packed with fistfuls of practicality, these are things that healthy saints should emulate, and it seems almost too simple, but that's the Lord, just keep it easy. Oh those intellectual things are there for you to wrap your brain around if you should so choose, but this is where the rubber meets the road in everyday life. But if you think about it for just a second this really isn't all that far off from what we might expect because in reality what we believe impacts how we behave doesn't it? Doctrine always translates into duty.

So if we're adhering to sound doctrine then we're going to be living sound, or uncorrupted lives in a down to earth practical manner. and These things are both the instructions and the effects of sound doctrine being adhered to in our lives. If you're an old man (that is, over 35) then I have 6 words for you, be sober, that is circumspect, being wise about the time allotted to you in your later years, don't be foolish, but rather be “reverent” or maybe your bible says, “grave.” and I like that because it gives a true sense of what's in view, sense you're almost in the grave, :0) lead your life accordingly, make the most of the time you have left. It doesn't mean you can't have a sense of humor, or enjoy life, but be dignified, and “temperate” that is self controlled, now the fact that he's to teach these things tips us off that these things don't just automatically come to us in time with age. It's like the bible says that we're to flee youthful lusts, but it doesn't say you don't have them if you're not a youth, but you're to flee those lusts that are identified with the youth no matter what age you are. and Likewise these are the qualities that the older men should learn to possess through adhering to the word of God. They should be sober, reverent, temperate and *sound* or healthy and stable in faith, not wavering at the promises of God, but examples of stability and trust in the faithfulness of God, “in love”, and in “patience” or “consistent endurance” this isn't a passive waiting that's in view here as they just wait on the Lord to take them home, but rather an active endurance or perseverance regarding the challenges of life. You see the dignified elderly man should take his place as an example of what it means to lead a life that's set apart to God, he's walked with God, is a testimony of the faithfulness of God, and continues to demonstrate what it means to be sound in faith and love and patience throughout the season of his life.

## Vs3

So again if you're 35 or over, no, probably 60 or so as 1<sup>st</sup> Timothy spoke to us about, but "likewise" meaning the things mentioned in vs 2 are necessary qualities in the godly elderly woman as well, but Paul has a few more things for them to be added to the list. That they be "reverent in behavior" the KJV says, "*in behaviour as becometh holiness*" the Vine's Greek dictionary says it like this, "suited to a sacred character." (From Vine's Expository Dictionary of Biblical Words) "Not slanderers" or "false accusers" the Greek word is used 34 times in the NT as a title for Satan whom Jesus calls the father of all lies, the "accuser" of the brethren. We're talking here about gossip, spreading lies and unsubstantiated facts that wound someone's integrity, or place them into question. and The point here is that when engage on the level of speaking ill of someone so as to slander or accuse them of wicked things, we're allowing ourselves to become an instrument of Satan. That's his job; you're just doing his dirty work, throwing spears and making points and it's unbecoming of any child of God much less the elderly woman who's walking with the Lord. and In that day when women didn't have many rights and would often not be able to even leave their homes or at times not even their room if the husband had people over, life became a drudgery, and a bore, and so alcoholism was very prevalent among women and so Paul says here, "Don't be hitting the bottle", but "Be teachers of good things." So there's a God given responsibility for older women to teach and to train the younger women what it means to lead the life that accords with godliness, so catch the flow here. Older ladies be reverent in your behavior, not overcome by the negative, slandering and drowning your sorrows in a bottle, but rather avail yourself to the positive, be teachers of good things.

## Vs4-5

Now one thing that we need to draw out of this is that when it came to teaching, Titus was to instruct the older men, the older women, and the young men, but when it came to the young women were to be instructed by the older women.

It's not that they couldn't sit and check out a bible study and learn with the congregation the word of God as he presented it. But when it came to the up close a personal where's and how to's of daily life and instruction on a more intimate level, they were to receive that from the older women, (and for obvious reasons). It just makes for good godly accountability, and blamelessness, and gives no opportunity for the enemy to set a snare there as if there's not already enough stuff to watch out for. But as to where in our western culture guys and gals develop relationships, fall in love and get married, in this culture marriages were often arranged before you were even toddling around. and So you would have to learn to love one another, but the point here is that practical godliness for the young woman begins where? The same place it does for the man, in the home, learning what it means to love and support your husband, knowing the sphere of influence that God has given you in his life, and you ladies need to be careful to let love rule that influence.

Now some parts of love are just there, but other parts (especially the aspects of selflessness, and sacrifice) need to be learned, but the foundation that's laid in these vs for godly young ladies as found in these vs (and you need to see this) revolves around what? The home, (their husbands, their children, their attitudes towards their husbands and children and the order in which they keep their homes.)

They're to be "discreet" again sober minded, "chaste" or pure from carnality, and modest, "homemakers" now listen, this literally means "a stayer at home," or "working at home." and I know I may step on toes when I talk about this stuff, but I'm telling you with all sincerity, love and humility that I think that women's lib is one of the worst things that's ever happened to women, and few things have done as much damage to the home as that movement. and It's not that I'm not for equal rights, we're all co-equals in Christ, but somehow there's been this mentality that's belittled the woman who stays at home, and works to keep the house up, tending to her children, making sure there's meals on the table as if to say you're nothing but free day labor. But the fact of the matter is that all they've done is strip the woman of her God given role and responsibility to her home, to her husband, and to her children. I'm telling you the day will come when an account will have to be given for letting other people raise our kids while we went off to work, and threw them in the daycare, or over to Grandma's or our sister or whatever. God didn't give those kids to the daycare, He gave them to you, He didn't give the responsibility to cook and clean for the kids to your mom or sister, He gave it to you. and Yet we pass it off in pursuit of the almighty dollar, so that we can live a little easier, and we serve our selves and sacrifice our kids instead, of sacrificing ourselves like the bible calls us to and serving our kids, raising them up to fear God, and serve and follow Him. Mom, how are you going to encourage your daughter to follow God's plan for her life, if you don't follow God's plan for your life? (and I'm going to stop here before I get myself in trouble, but pray about those things, and think about them for awhile, and then obey whatever the Lord tells you to do.) Be "good" or "kind" "obedient to your own husbands" literally "in subjection" to your own husband. The head of woman is man, the head of man is Christ, and the head of Christ is God. Part of your worship service to the Lord is to submit yourself, (not to every man) but to your own husband. Let him lead the home, that's his God given role, now obviously you're to obey God if he violates the word and encourages you likewise, but be subject to your husband (and all of these things) why? "That the word of God may not be blasphemed" one of the saddest byproducts of the failure of a Christian is that it gives occasion to the enemies of God to find fault with Christianity and to blaspheme God.

You remember when David sinned with Bathsheba and Nathan the prophet came to him and was rebuking him for it he said, "*By this deed you have given great occasion to the enemies of the LORD to blaspheme.*" 2 Sam 12:14 It's so important that we take heed to the way we live, and to that which we approve of, leading pure, discreet and good lives lest on our account we give the enemies of God a reason to blaspheme. "He's supposed to be a Christian" and then in the midst of a few colorful words they're all "If that's Christianity I don't want anything to do with it" and we've given them cause to blaspheme. The best commentary on this portion of scripture is of course Prov 31 10-31.

## Vs6-8

Now the way I see this vs 6 is the *exhortation* to the young men, “Be sober-minded” and vs 7-8 are the *explanation*, or the breakdown of what that entails. and The way I see it, the sober-minded man is identified by 5 chief characteristics in his life, and they are as seen in vs 7-8 #1 good works, #2 doctrinal integrity, #3 reverence, #4 incorruptibility, and #5 sound speech that cannot be condemned. The lifestyle of the sober-minded young man should be able to be broken down into these chief characteristics; the one who is sober-minded will emulate these things.

You see in vs 15-16 of ch 1 what’s in view there is the defiled-minded man whose works denied the Lord. But the pattern of the sober-minded man is followed by good works that affirm his godliness, he doesn’t do good works to be godly, he does good works because he is godly, and there’s a difference. One is a forced issue from the outside in, and the other is a simple flowing from the inside out of what’s already there, and if the Lord is in your life and in your heart then the works that He did you will also do because He’s in you. and Jesus was about what? Good works, that His Father in Heaven might be glorified, we’re to know the word of God, showing integrity in doctrine, Paul put it to Timothy like this, “*Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.*” 2 Tim 2:15 “Reverence” or honesty, and “incorruptibility” or “sincerity” be the genuine article.

## Vs8

Now we’ve mentioned this before, people are going to speak evil of you, they’re going to oppose you, but it’s important that the things that they say have no credence or weight to them because they’re simply not true. We’re not to give them any fuel for their fire or cause for speaking evil, just live your life committed to Jesus Christ

## Vs9-10

Now we’ve talked before about how our diligence in the work place gives off a witness, and if you’re mouthing your boss, or under your breath talking back to him or her, or your engaging in negative conversation around the lunch table in the break room about your team leader or whatever, then you’re putting off a bad witness. If you’re taking pencils or paper clips or you take something because “you’ve earned it” you’re pilfering, this word means, “stealing” and every year millions of dollars are lost due to employee theft. and Paul is saying don’t take part in these things, but rather don’t wine and gripe at work, give your employer an honest days work, don’t speak negatively about them, and don’t take stuff from the company. Because these things give off a good witness and adorn the doctrine of God our Savior, you see the gospel is much more appealing to the non-believer when you’re working hard and being honest, than when you’re acting like everyone else and always griping about everything and putting company supplies in your lunch box to help you out around the house.

## Vs11-14

You see, why are we to be busy about all of these practical matters that Paul has inundated us with in vs1-10?

(Vs11-12 read)

Now we're not going to have time to really delve into these vs, but what I want you to see here is that the grace of God that brings *salvation* results in a certain manner of living. The bible teaches that we're saved by grace, "*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.*" Eph 2:8-9 and Where sin abounded, grace abounded much more, "*What shall we say then? Shall we continue in sin that grace may abound?*" Rom 6:1 No! See this, what is it that the grace of God teaches me, what's "The Lesson of God's Grace?" That I should *deny* ungodliness, that I should *deny* worldly lusts, the lust of the eye, the lust of the flesh, and the pride of life, that I should live soberly, righteously and godly in this present age. That's the lesson of God's grace, that's what God's grace teaches me, it does *not* teach me that I can go out do whatever, whenever, however, and the grace of God will cover for me. But rather it teaches me that I'm to live soberly (vs 6-8), I'm to do right by people, and be right with God in this present age. and How can I be right with God if I'm drunk on sin, and saturated in sin seeing as how sin separates me from God? and What's the catalyst whereby I'm stirred up to lead this type of life? (Vs13) Knowing that Jesus Christ could return at any moment.

## Vs13

Couple of things real quick, vs 11,12,and 13 deal with the past, present, and future (vs 11) the grace "has" past tense "appeared" in the person of Jesus Christ and it teaches us how we're to live in this "present age" (vs 12) all the while expecting the Lord to return at any moment, that's what we're "looking for" in the immediate future. At anytime we could see the appearing of our Great God and Savior Jesus Christ and if that message can't convict you to live soberly, righteously and godly in this present age, denying ungodly and worldly lusts, then nothing can. It's so important to be found busy about what the Lord has called you to when He returns, and vs 1-10 and vs 12 are the things He's called us to. and We can't let this vs go without drawing attention to the fact that Jesus is in fact God and it' can't be stated any clearer than it is right here.

When I read this I'm reminded of the scene in John ch 20 when after the resurrection the disciples seen the Lord and they told Thomas all excited, "We've seen the Lord!" and Thomas said, "*Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.*" John 20:25 A little over a week goes by and they were all gathered around and suddenly Jesus was in the midst of them and He said, "Peace to you." and Then He looked over at Thomas and said, Come here Thomas, "*Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing. And Thomas answered and said to Him, "My Lord and my God!"*" John 20:27-28 and Even so we're to be looking for the glorious appearing of our great God and Savior Jesus Christ

## Vs14

Notice He gave Himself “for us” His death was substitutionary, that He might “redeem” us, the price of our redemption being His blood, life for life, His life for yours, and for mine. and What was it He redeemed us from? Every lawless deed or iniquity, and to the positive side to purify for Himself His own special, or peculiar people zealous for good works. Remember Titus focuses on the practical side of the profession of godliness. and As the people of God we’re to be zealous for good works. and The example set before us is the work of the cross of Jesus Christ in that while we were yet sinners Christ died for us, gave Himself for us, and even so we’re to serve and to lay down our lives for others, in what way? Vs 1-10

## Vs15 (Pray)

Maybe you’re here today and you don’t know Jesus Christ you’re not looking for Jesus Christ to return, as a matter of fact you’re kind of hoping that He doesn’t. But you need to know that Jesus gave Himself for you, that He might redeem you from sin, and lawlessness, that is, unrighteousness, He’s already paid the penalty for your sin and He wants to purify you unto Himself, give you a new life, and a fresh start, but you need to open up your heart and let Him in, are you willing to do that?