

## Living in Grace

Titus 2:1-15

**How many of you have watched the Olympics the past few weeks? What have been your favorite events? (Answers). I am not proud to admit it, and I never thought I'd say this, but *gymnastics* has been my favorite event. It captivated me. Particularly that little Gabby.**

Did you know that **Poetry** used to be an Olympic event?! The arts were included in the games. The last time was in 1948, the last time it was hosted in London. It was the bringing together of aesthetic and athletic, **or a nice way for non-athletes to win a meddle!**

In Crete, there were also **competing voices**. Titus was dealing with **false teachers** who were turning people away from the truth. They were "empty talkers, deceivers" (1:10). Titus is totally that he must **be different**, as noted with the contrast phrase, "But for you" (2:1).

Titus is urged to teach something different: the **doctrine of grace**, and the **ethics that correspond to it**. Grace, of course, is at the heart of Christianity. It is different from popular religious beliefs. And the **ethics** of the kingdom of God are also contrary to popular culture, just like in Crete. Paul said that their poet **Epimenides** was right about many Cretans who were "**liars, evil beasts, and lazy gluttons.**" The lifestyle promoted in Crete was like relativistic and hedonistic culture today.

How should we live in light of the gospel of grace? **(1) Godliness, (2) Witness, and (3) Thankfulness.**

There are two wrong ideas that people have about grace. First, many wrongly assume that we **shouldn't be concerned with sin any more**. Paul addresses this in **Romans 6:2**. "Shall we continue in sin that grace may abound? God forbid." **God's grace isn't a license to sin (antinomianism)**. Second, many wrongly think that grace is just about how you *become* a Christian; but after you are "saved," **you're on your own now**. Not so.

In Titus 2, we see both of these misconceptions corrected. **The Christian is called to godliness, not a license to sin. And the Christian is called to godliness, which is to be pursued by God's grace not merely by**

**one's own effort.** Yes, we are called to be responsible and pursue godliness, but we aren't left to our own ability to do so.

**So we have an inseparable connection between grace and godliness.**  
**Look at Titus 2:11-13**

**The Two Appearings (Epiphanies) of Jesus: the Epiphany of Grace (11), and the Epiphany of Glory (13)**

- **It is a two-act drama! We live in between – “this present age.”**
- **How are we who have received God's saving grace to now live? Godly lives.** And notice that grace is **“training us.”** That is enabling us, teaching us. **“Grace has taught my heart to fear.”**
- **The preceding verses (2-10) show us what godliness looks like practically.**

**#1: GODLINESS: A LIFE THAT ACCORDS WITH THE GOSPEL OF GRACE (1-10)**

**Gospel-Centered Godliness (2:1)**

- **“Teach”** – Titus, like the other elders, are to teach. They are to **instruct and rebuke.**
  - I meant to say this last week. There are many ways overseers may teach; one of those ways is **through music.**
- **“what accords with sound doctrine”** – Paul seems to have an **identifiable body of doctrine (as indicated by the definite article, ‘the sound doctrine’ in Greek).** This is **“the gospel” (vs 10, 11-14, 15; 3:1-ff.)**
- **2:1b: “what accords with sound doctrine.” Titus is not to be preoccupied with doctrine alone, but also ethical instructions that are consistent with the gospel.** Or as some translate this that which “corresponds” to the gospel, “is appropriate for the gospel.”

So, Titus is to teach the gospel, and the ethical duties which arise from it. Theology and ethics, or theology and godliness go together, as **Titus 1:1** shows us.

**How could these ethical exhortations for godliness in verses 2-10 be “consistent” (or “fit”) with the Gospel of Grace?**

Isn't this legalism? No. I think we just need to read closely. **Why would duties like *sober-mindedness, self-control, reverence, not slaves to much wine, purity, submission, not being argumentative* all be in accord with the doctrine of grace? Why would they be “fitting” to people who believe the gospel of grace?**

- **They fit our new attitude toward sin.** Those who understand the glory of grace understand the wretchedness of sin. We don't want to return to being “slaves of various passions” (3:3). *Grace lovers are sin haters.*
- **They fit our new love: Jesus.** Those who have been rescued by Jesus want to grow in godliness because they love Jesus. This isn't legalism to follow these ethical exhortations. *We do this out of love for Jesus.*
- **They fit God's purpose of grace.** Those who get grace, want to live for the purpose for which they were saved: “to redeem us from lawlessness and purify himself a people for his own possession who are zealous for good works” (2:14).
- **They fit our new authority.** Notice Titus is to teach verses 1-14 “with all authority.” When you become a Christian, you humble yourselves under God and his word. You submit your life to his authority. Therefore, you gladly pursue godliness because you love and trust the one who his telling you to pursue it.

So there is a godly lifestyle that is consistent with the gospel of grace. What does it look like?

**Gospel-Centered Godliness for 6 Groups of People (2-10)**

Paul describes 6 groups of people according to age, gender and occupation, and how ways they should live a godly life. Many refer to these as “house codes” or “domestic codes” because they were similar

to the rules for family groups, which were found elsewhere in secular ethics in Paul's days. Paul transforms them, or he "baptizes them."

- **The focus does seem to be upon the home here.**
- This is important because we **don't want "godliness" to merely be *merely an idea***. We need to know what it looks like in working clothes.

### **1. Godliness for the Older Men (2:2)**

A man around the age of 60 or more is probably in view here. The "younger" refer to the fifties and younger, according to some.

The younger guys should pay attention because you're getting there quickly. **The seven ages of man: spills, drills, thrills, bills, ills, pills, wills.** The latter two make me think of George Burns who said, **George Burns once said, "Tennis is a game for young people. Until age 25, you can play singles. From there until age 35, you should play doubles. I won't tell you my age, but when I played, there were 28 people on the court -- just on my side of the net.**

Older saints are valuable. **"Old people are worth a fortune, they've got silver in their hair, gold in their teeth, lead in their feet, stones in their kidneys, & gas in their stomachs."** But they're valuable in more ways than this. And they are to be valued and respected, as Paul tells Timothy in **1 Tim. 5:1** – treat them like fathers (cf, Lev 19:32)

**A. Be Sober-minded** – He is to be level-headed. He isn't to freak out. He's cool spirited.

**B. Be Dignified** – There's a sense of gravity to him. He's grown up, and he is a wise and virtuous. He's honorable. He's not to be like the guy Pastor John Weece described one time. **Weece was doing missions in Haiti, when his group decided to get some R and R at one of the only resort areas around. One day, 40 senior citizens get off a ferry. 8 or 10 older women were gawking at this old man. He had a big stogie in his mouth; his shirt was unbuttoned; he had a mister T chain around his neck; his toupee was on crooked; and he was drinking enough to power the ship he came off of. He decided to move his groove to the dance floor... he had a woman under both arms humiliating every senior citizen on the planet. Weece said this guy reminded me of the saying, "You are young**

only once, but immaturity may last for a lifetime.” The older men are to be dignified, honorable, mature.

- C. Be Self-controlled** – They have their passions under control.
- D. Be Sound in Faith** – As mature Christians, they trust God.
- E. Be Sound in Love** – As mature Christians, they serve others.
- F. Be Sound in Steadfastness** – As mature Christians, they wait patiently for the fulfillment of their hope in Christ.

## 2. Godliness for the Older Women (2:3-5)

A. **Be Reverent (3a)**- The word for reverent only occurs here in the NT. It may mean “like a priestess” (Stott). She lives in a way that is appropriate for being in a temple.

- **First time I went to Duke’s chapel. Amazed. I walked carefully. I wasn’t loud and reckless...**
- **Godly ladies live with an awareness of God’s presence continually.**
  - Anna illustrates this in **Luke 2:37**. **There is nothing more beautiful than a woman’s inner holiness.**
  - “**Charm is deceitful, and beauty is in vain, but a woman who fears the Lord is to be praised.**” (**Prov. 31:30**).
  - **If you are a guy this is what you are looking for – not a Barbie doll, but an Anna, a Prov. 31 woman, a Titus 2 woman.**

## B. **Don’t be a Slanderer or a Slave to Much Wine (3b)**

- o **Slanderers** (Gr. *diabolous*). This is the word that is used of the devil. They don’t make false and unfounded accusations. The godly lady controls her tongue.
- o **Not Slaves to Much Wine**. This was a problem everywhere, and especially in Crete it seems. The ladies were to be different.

- o Sometimes these go together, getting hammered and talking about people. That's not godliness.

### C. **Teach What is Good (3c-5)**

- **They are to teach “what is good” are to be teachers of good things (*kalodidaskalos*). This is a unique word in all of Greek literature. Paul may have coined it.**
- In light of what follows in verses 4-5, the type of teaching that Paul is talking about seems to be **less like class room instruction and more like the informal, one-on-one or small group instruction that these mature women pass on to their younger spiritual sisters**. Issues of **marriage, family, and child rearing** are emphasized in the context of the gospel.
  - **Teach them how to love their husbands** - neck massage and chicken wings! (**Victoria's birthday – hot wings!**)
  - **Teach them how to love their children.**
  - **Teach them how to be self-controlled**
  - **Teach them how to be kind.**
  - **Teach them how to be submissive.**
  - **All of it – so that the word of God may not be reviled.**

Titus is encouraging what we typically call “**mentoring.**” Some fear that when they get old they will become “dinosaurs” (as one told me – thinking of being ancient and useless). But don't see yourself as a dinosaur, but a mentor.

### 3. **Godliness for Younger Women (4-5)**

**A. Love Your Husband (4) – This might sound strange to you. Why does he have to say this? Because love is not just about warm feelings, and hot romance. The books and **magazines paint it as mainly erotic.** They know nothing about love. **Loving your husband is about covenant keeping, and sacrifice and service.** It's more about your will, then emotions. Is romance there? I hope so. **But it's hard to love some times. How do you love a man who leaves before breakfast, comes home after dinner, and falls asleep on the coach before bed?** (Some of you want to know!)**

Further, most of you didn't wake up going, "**Praise God! I'm married. It feels so good.**" If you did, then I'd say **hurry home**. But if you didn't then you understand this command. That's why we need the older lady to say, "Let me talk to you sweetie."

- B. **Love Your Children (4)** – The same is true with this one. You don't need to be taught to love those little bundles? "**Oh, colic is only three to six months or a year!**" Then you have one or two more! **Oh no!** Where do you go for this challenge, a class? No, to an older lady. They also need to learn how to discipline in love. "A child left to himself brings shame to his mother." She is to learn how to love them emotionally, physically, and spiritually.

Titus and the elders can't do it all. He needs to encourage this type of mentoring. We need a **real community** where people can say, "Hey, can you help me? My kids are driving me nuts." "Yes, I'll be over." That's the church, helping each other **bear one another's burdens.**

- C. **Be Self-Controlled (5a)** – Under control in every way. Bring your life, mind, and your heart under the Lordship of Jesus. Don't let your mind wander off on **Facebook**, novels, and movies to the point of losing control, and falling into great sin. Watch your mouth.
- D. **Be Pure (5b)** – Loving that which Jesus loves. Setting their minds and eyes on that which is above, not things of the earth. "The heart of her husband trusts her" (**Prov. 31:11**). She is a "one-man woman."
- E. **Love the Home (5c)** – "working at home." This doesn't mean that they can't work outside the home, but just that he expects the lady to be the primary caretaker of the home. Proverbs 31 speaks of the godly lady who is **both a business-woman and a care-taker of the home** (15, 16, 18, 24, 27, 28). She is also concerned for the poor (31:20).
- What Paul may be speaking against specifically is being a "busy bodies" (cf. **1 Tim. 5:13**)

F. **Kind (5d)** – She is hospitable, gracious and loving.

**A. Submissive to their Own Husbands (5e)**

- This is consistent with the teaching of the NT.
- Notice the Bible never says women are to be submissive to every man, but their own husbands.
- This doesn't mean inferiority. There is equal value with different roles. "We see this plainly in the Trinity where Father, Son and Holy Spirit are all equally God, and yet for the purpose of redemption the Son submits in His assignment to the Father." (Akin)
- This simply means to yield to the leadership of the husband, as he follows Jesus.
- When husbands love their wives sacrificially, as Jesus loved the church and gave himself for her, and the wives yield to this loving, humble husband, it is a beautiful thing to behold.

**v. 5f:** "that the word of God may not be reviled" – More on this in a moment...

4. **Godliness for Younger Men (6)**

I love how the young guys get one thing! Self-control! That's enough! If you lose it here, you lose it everywhere.

Self-Control – Ellicott says, "A young man's duty is simply but comprehensively enunciated" in this word.

Titus is to "**urge**" them to do this. It has to be emphasized, and it is super important! So I'm going to emphasize it.

**Proverbs 5** - he listens, lusts and then dies because he lacks "discipline" (12, 23).

Notice how often **self-control** is expressed in this section (**2, 5, 6, 12, and 1:8**). Much of godliness has to do with spiritual discipline.

We don't have to think too hard for an illustration of discipline. Think about the **Olympics**. **The discipline is amazing.** Paul draws on



this in **1 Cor. 9:24-27**, in what is probably the most intense passage on self-control. (**READ**)

- i. Notice that we are to try to “**win**” the reward. Not like the **bad mitten teams, who tried to lose!**
- ii. This reward is based on present faithfulness. Self-control doesn’t feel glorious or important, but eternal rewards are in view! This reward is greater than a gold meddle!
- iii. In addition to trying to receive a reward, Paul also highlights the need for self-control, to avoid being “**disqualified.**”
- iv. Elsewhere Paul says, “Train for godliness.” (1 Tim. 4:7). Bodily exercise has some profit, but godliness for all things.
- v. Are you God’s Olympic athlete? Are you fighting for self-control, recognizing what’s at stake?

In what ways should a young man be self-controlled?

- Temper – Keep your temper under control.
- Tongue – Be careful what you say.
- Ambition – Pursue the right things in life.
- Appetites – Be disciplined in your food and drink intake.
- Sexual Urges – Pursue holiness, and fight sexual temptation.

Indeed, this is strange in our culture. (**Edward, Twilight**)

- We need a revival of honor and self-control. I’m trying to work on this with my boys.

**Stott says**, “Self-mastery is possible, even in young men, since there would be no point in exhorting them to an impossibility.”

- **How?**
  - **By the Spirit** (Gal. 5:16-23)
  - **By Grace (Titus 2:12)**. “**Imperatives minus indicatives equals impossibilities.**” (Tullian)

5. **Godliness for Titus (Leaders) (2:7-8)**

- A. **Be A Model of Good Works** – The word for “model” or “example” is the word “typos” which means a “pattern.”

- Good works are important in Titus
  - i. Zealous for good works (2:14)
  - ii. Be ready for good works (3:1)
  - iii. Be careful to ... [do] good works (3:8)
  - iv. Devote yourself to good works (3:14)
    - What does that mean? “Help cases of urgent need” (3:14)
- Titus, and the elders are to set a pattern for this.
- Notice Titus is not just to teach. He is also to perform good works. We aren't saved by them (3:5), but for them (Eph. 2:10). Jesus said, “Let them see your good works....”
- B. **Show Integrity, Dignity, and Sound Speech in Your Teaching (7b-8a)**
  - **Integrity:** His teaching is not to be corrupt – in content or motive.
  - **Dignity:** Refers to his manner of teaching. There should be a sense of gravity.
  - **Sound Speech:** This means that the matter of his instruction must be wholesome and true. (Stott). People may trip over the cross, but they shouldn't stumble over the messenger.
    - v.8b:** “so that an opponent may be put to shame, having nothing evil to say about us” – More on that in a minute.
- 6. **Godliness for Employees (9-10)**

The servants are also called to a life of godliness.

Paul isn't concerned with getting into a philosophy of slavery at this point. It's not what we think of with American slavery. Paul speaks negatively against “enslavers” (1 Tim. 1:10).

It did include miserable conditions at times, but it also included “those in apprentice or indentured relationships, domestic workers, and some who held high governmental office ... a slave could also be considered a member of the master’s household and a member of a religious community with freemen. The scope of responsibilities and positions was vast...” (Chapell, 333).

For our purposes, I think we could consider them as employees. How should you live at work?

- A. **Be Productive in Your Work.** “submissive to their own masters in everything, they are to be well-pleasing...”
- That is, work hard and do your job well (cf., Col. 3:22-23). Be a good worker, remembering that you ultimately serve Jesus.
  - There are exceptions to submissiveness. Don’t be submissive if this means that you have to do something unbiblical, unethical, or immoral.
  - It was great to hear of one of our ladies winning an award for good work at a local restaurant that we all visit. That’s fantastic.
- B. **Be Pleasant in Your Speech.** “not argumentative”
- Don’t get the reputation of a back-talker, or a complainer.
- C. **Be Pure in Your Conduct** “not pilfering, but showing all good faith.”
- Don’t steal stuff! Be a person of integrity.

“that in everything they may adorn the doctrine of God our Savior.”

## **#2: WITNESS: A LIFE THAT *ADORN*S THE GOSPEL OF GRACE: (5, 8, 10)**

- Point one is about leaving a godly life in order to please God.
- Point two is about leaving a godly life in order to persuade others

Notice how Paul says that the servants “adorn” the gospel through this type of work ethic.

“Adorn” – This verb “kosmeo” (cosmetics) was used for arranging jewels in order to display their beauty. The Christian’s character is the setting for which the gospel (the jewel) is displayed. We can “add luster” to the gospel through our character. We make it attractive by living a godly life.

### Three “That (hina) Clauses”

On three occasions Paul mentions the role of witnessing to outsiders as the purpose of godly living: **Verse 5, 8, and 10.**

What we see is that you can live in such a way to either discredit the gospel, or make the gospel attractive. You can commend it through these virtues, or dishonor the gospel by living in an ungodly way.

The 19<sup>th</sup> century German Philosopher, Heinrich Heine said, “**Show me your redeemed life and I might be inclined to believe in your Redeemer.**”

#### A. **At home, commend the gospel through a biblical marriage (5)**

Paul says, that the word of God is dishonored when marriage is dishonored.

Your marriage is a picture of the gospel. It is a public witness to the world.

- Any **guy**, who says he’s a believer and his cheating on his wife is not only destroying his marriage, but he is also running Jesus’ name through the mud.
- Any **lady**, who is not following the Bible in marriage, or who is not pure, or practicing self-control, is also doing damage to the name of Christ.

What does your marriage say to others about the gospel?

If you have a healthy, godly marriage, and you befriend your neighbors, you will have many opportunities to commend Christ to others.

**B. In ministry, commend the gospel through faithful teaching. (8)**

As mentioned, we commend Christ in our teaching by doing it with integrity – both in content and character.

As teachers put the gospel on display through good works, and also with good content, then they will “to be put to shame” and the “opponents” will not have anything evil to say.

But we all know tragic cases in which pastors and leaders have done stupid things, and caused the name of Jesus to be mocked and shamed.

**C. In your vocation, commend the gospel through productivity and Christ-like character. (10)**

“Inevitably, unbelievers judge the gospel message by the lives of those who embrace it. ... if we are perceived as unloving and hypocritical, we provide unbelievers with good reason to be skeptical about the power of the gospel. (Griffin, NAC 308).

**This should transform the way you go to work! You are there not just to make money but to commend Christ!**

*You are a missionary.* What do missionaries do? They work jobs! When a friend got back from China, he told me an incredible story. ...he taught in house churches for 8-12 hours per day... Christianity is flourishing in China. **So how did the gospel spread in a place with no access to tracks, open air preaching, and such? Primarily in the homes; and in the workplace.**

Notice in verse 11, “all people.” Probably what is in view is “all types of people.” God is able to save all types of people – including the bosses of the servants! He is able to save co-workers.

He works by his grace, through your faithful witness.

Let me insert here that as much as we prepare to send some of you, we want many of you to stay! Work in RDU and make much of Jesus. Plant your life here.

### **#3: THANKFULNESS: A LIFE THAT'S AMAZED BY THE GOSPEL OF GRACE (11-14)**

Notice the lead phrase “the grace of God has appeared” then three “ing” words. By Grace, God does 3 things.

#### **A. Thank God Because He Saved Us by His Grace (2:11, 14)**

##### **The Appearing of Grace (11)**

- **Grace appeared at a given time, aorist.** “The term was used in classical Greek of the dawn or daybreak, when the sun leaps over the horizon into view” (Stott).
- **Grace didn't appear for the first time in Jesus, for God is the God of all grace, but his grace appeared visibly in Jesus. His birth, life, death, resurrection – grace.**
  - The grace of God was **personified in Jesus.**
  - **God rescued us by grace.** This separates us from every world religion.
- **Two posters – Two options: God saves or you work.**

##### **The Offer of Grace (11)**

- Universal need: redemption; singular hope: Christ
- He doesn't save all of course but it is offered to all.
- We preach it to all –
- **Besides that the church isn't supposed to look like a cult!**

##### **An Explanation of this Rescue (14)**

##### ***What We Are Saved From***

- i. We have been saved from the **penalty** of sin “gave himself for us”*
  - Instead of us; on behalf of us – this is **substitution language.**

- **Some want to claim this is unnecessary. Is substitution really necessary? Only if you don't want to go to hell.**
  - Paul is deliberately using **Exodus language**. Jesus is our Passover lamb, given for us, and we are his "own possession." Jesus has rescued us out of bondage, by the blood of Christ, and his made us his own.
- i. *We are being saved from the **power** of sin, "to redeem us from all lawlessness" "to purify for himself a people of his own possession" = From Sin to Purity*
- **"He breaks the power of cancelled sin"** - We still deal with it but the great victory has been won.
  - **John Owen, Every pastoral problem is in two categories: (1) to convince those who are under the reign of sin that they are under the reign of sin; (2) to convince believers who are not under the reign of sin that they are not under the reign of sin.**
  - *Gave himself up for her that he might sanctify her (Eph. 5:26)*
- i. *We will be saved from the **presence** of sin (13, 2:7)– in the future – "we await the blessed hope" –*

**What We're Saved For: "a people for zealous good works"**

- God saves us to be **eager** and passionate for good works!
- Also remember that while are motivation for good works is not to receive the praise of men; we do need to remember that it is important for good works to be **observable**.
  - *Let your light shine where? Before men.*
  - *They will know you are my disciples by your love – that implies that they can see you.*
  - *Pastors, must have a good reputation among outsiders - Be careful how you walk toward outsiders (Col 4)*

**B. Thank God Because He Sanctifies us by His Grace (2:12)**

- o Grace also **instructs us**. Present participle. It keeps on teaching us. "paideuo" commonly means to instruct or education, particularly with children; however, the biblical usage seems to carry more often the nuance of discipline. Paul gives both the negative and positive aspects of how God instructs us.

**i. Lesson #1: Grace teaches us to say 'No' to Sin.**

- **“Renounce it”** – To deny – deny yourself. “Don’t let sin reign in your mortal body.”
- Grace enables you to renounce sin. Don’t live with the lie that you can’t.
- **No to Ungodliness** – lack of reverence toward god. The wrath of God is being revealed against all ungodliness.
- **No to Worldly Passions**

**i. Lesson #2: Grace Teaches us to say 'Yes' to God**

- **Yes to Self-Control** - To control one’s self – moderation and sound judgment or sensibility . “*A man without self-control is like a city broken into and left without walls*” (**Proverbs 25:28**)
- **Yes to Uprightness** - God’s grace enables us to live righteously (relationship w/people)
- **Yes to Godliness**

*So Godliness is not just about saying “No” to sin. You must say “yes” to God. You are not in neutral. You are going in one direction. You will not overcome sin or addiction by simply saying “no.” You must say “Yes.”*

So, grace teaches us about holiness and also enables us to do it, unlike the law that gives demands but no power to keep it. Listen to Bunyan:

*Run, John, run. The law commands  
But gives neither feet nor hands  
Better news the gospel brings  
IT bids me fly and gives me wings. -- John Bunyan*

**C. Thank God Because He Sustains Us By His Grace (2:13-14)**

- o “waiting” - to expect, to eagerly wait for. God sustains us until he comes.
- o **Blessed Hope** – Happy Hope. Notice it is “Jesus” that is our blessed hope.



- o **Visible Hope** – “He will appear.” “We will see him as he is” (1 John)
  - That kind of hope motivates you during the hard days
  - **Glorious Hope:** It is "the appearing of THE GLORY of our great God and Savior Jesus Christ." Jesus' glory was hidden in part at his first coming, but it will not be at his second coming.

**From beginning to end, grace. God saves us, sanctifies us, and sustains us by his amazing grace.**

**You are never beyond the need for grace, and never beyond the reach of God's grace.**

**Luther said we experience grace in three ways "once for all, again and again, and more and more." How do you need it today?**

**"Declare these things" (15). Declare them to yourself, to your family, to your neighbors.**