

Titus 2:11-15

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 26 March 2017

Preacher: Maykol Fernandez

- [0 : 00] Good evening, everyone. Why don't we open our Bibles and the last bit of chapter 2 of Titus as we continue where we left last week.
- So, Titus chapter 2, verses 11-15. This is what Titus chapter 2, verses 11-15 says.
- For the grace of God has appeared that offers salvation to all people. It teaches us to say no to ungodliness and worldly passions, and to sleep self-control, upright, and godly lives in the present age.
- While we wait for the blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself our people that are his very own, eager to do what is good.
- These, then, are the things you should teach, encourage, and rebuke with all authority. Do not let anyone despise you.
- [1 : 17] Let's pray. Heavenly Father, help us tonight to be faithful to your war.
- And open up the scriptures in a way that actually makes justice to what Paul was saying to his good servant, Titus, Lord.
- In the name of your son, I pray. Amen. I'm very glad to be back here today after last Sunday, as I said before.
- We are continuing our series in Titus, as I said. And we have Titus chapter 2 from verses 1 to 10 last Sunday night.
- And now we'll continue to the end of this chapter from 11 to 15, the ones we just read. And I think this is good because we can fix things up where we left it. Being able to do a follow-up, being able to be the same guy who is preaching the next week is a good thing, generally.
- [2 : 24] Because you really know what you said last week. And you're not trying to guess or trying to just see what this guy was coming from. And so that's probably going to be a lot easier.
- But one of the things I was thinking all week was that, what if I was being too harsh with you last week?
- What if I was being too difficult with the things that I was saying? What if I was making the preacher's mistake or thinking that what I was teaching was so easy to do, that anyone could do it, and you're not doing it, it's because you're not trying harder.
- What if that was my mistake? To be honest, I've been thinking of that all week. And it's always constantly coming to my head, is that, was I too harsh? You probably wonder why, but I just don't know.
- That's the feeling I got after I spoke last week. I'm really honest when I say that. I've been thinking about it a lot. Because let's be realistic.
- [3 : 34] Living the kind of life that occurs to the gospel, it's very difficult. Displaying self-control and being submitted to the Lord, it's almost impossible to do.

So how can we do it? Perhaps that's what Paul was thinking in his head, that the people from Crete would think, and they were just brought up to Titus. And I think that he writes this bit that we're going to deal with, to ensure that they understand how can it be possible to live the life that accords to the gospel.

I think the part we're going to do today is a continuation on what he was telling us last week. And in so many ways, putting theological content into the practicalities that we actually saw last week.

So I really hope to make it justice. So we are to call each other to self-control and submission. But supremely, we are to teach each other the grace and glory of God that is being described here from verses 11 to 14.

These verses provide this theological basis for the sorrow of living, describing at the beginning of this chapter. As I said it last week, many times, verses 1 to 10 describe what a good life looks like.

[5 : 06] They give it his content. But the thing you should wonder is that if all you ever do is reiterate those commands, and just keep saying it and saying it and saying it to others and to yourself, sometimes they could crash, cannot.

Because all you are saying to people is like, be self-controlled. They would say, I actually can't. And then you're going to say like, well, keep trying harder. And in so many ways, that gives us a problem.

That'll give us people without opportunities to fulfill what actually God is telling us to do. And I think that's no good news at all.

That in so many ways, we are making it harder for people. And at the end, they cannot do it. Because of that, everyone faces condemnation. And the Bible says that everyone who believes in Christ will not face condemnation.

There is no condemnation for those who are in Christ Jesus. So, what Paul is trying to say here, in between lines, is that we live between two appearances.

[6 : 19] One appearance was, as verse 11 says, the grace of God that has appeared, which it says in past tense. And then he says in verse 13, and we wait for the blessed hope, the appearance of the glory of our great God and Savior, Jesus Christ, which is actually future tense.

So, in so many ways, what Paul is trying to say is that, yes, we can live in the way that verses 1 to 10 tell us to live. But in order to live in that way, what we need to see is first, what God has done with us in the past, and then, we can see what He's going to do in the future in His glory.

So, I think what Paul is trying to show us clearly is this, this present life that we live, it's possible to live according to 2, 1, 10, if, when, we see the first appearance of grace that God has done with us, and we look forward eagerly to this appearance of glory that He will present us soon.

That's perhaps so many ways just setting up what we're going to be dealing tonight. And, I think it's clear when Paul talks about these two appearances, that he means these two appearances are the comings of Jesus and the importance of living between these two events.

Paul refers to the appearance of grace and the appearance of glory. What he is saying is that the incarnation of Jesus, the death of Jesus, the resurrection of Jesus, that is what Paul calls, that was the appearance of grace.

[8 : 13] That is God, that is the way and how God showed His grace to us. Everything that Jesus came to do, as we read in Isaiah chapter 53, everything He came to do, says Paul, that is what, it's called the appearance of grace.

And because of what He did, he says Paul, that we are able to live according to 1 to 10, chapter 2, of Titus. It is a brilliant mind, inspired by the Holy Spirit, definitely, what Paul is trying to tell us.

It's basically trying to tell us, like, it is not easy to try on your own, because you will fail, if you try to live in the way that 1 to 10, but, if you see what the gospel is, if you see what the grace of God, that has been displayed for you, and on your behalf, from Jesus, then Paul says, it's possible.

So, as I said, the whole coming of Jesus, the death and resurrection on the cross, this is the appearance of grace. and then the whole sequence of events can be summed up as an act of grace.

And he also says that the return of Jesus, when He comes back, it will be summed up as an act of glory. So, we live in this stage between the grace of God and the glory of God.

[9 : 47] What's in the middle? Us in a present life. And we can live in that way, says Paul. We'll see how. So, the first thing I noticed would be, if you like to put in the titles or outlines, it would be, living after the appearance of the grace of God.

It may seem strange to us to speak about God's grace appearing, because Paragos used to use this term of grace in so many ways to signify a divine and regal.

Benefits, benefits, I struggle with this word all the time, beneficence. He was saying any benefit that people would get, something good done by a God or a king for those who could not do it on his own or for those who couldn't do it themselves.

But for the Hebrew and for the Christian, however, the grace of God is the essence of God's covenant with humankind. It signifies God's unmerited love.

God's grace is simply, it's not simply beneficent in purpose. God's grace means to save. And that's what actually God did with us.

[11 : 06] So, verse 11 says, for when grace appeared, it came to offer salvation to all people. The grace of God is this unmerited compassion of God.

His purpose is extending grace to sinners. And His purpose on extending this grace to sinners is their salvation. And that is what He came to do.

And this is to all people, it's not only to a group of people, it's not only to certain people, regardless of gender, age, and even social class, as we've seen all the different people He has dealt with in chapter 2.

So, the first coming of Jesus was an act of grace. In the life, death, and resurrection of Jesus, we see grace of God the Father.

This is precisely the language that Paul uses a few verses later in chapter 3, verses 4, and 5, where he says, but when the kindness and love of God our Savior appear, verse 5 says, He saved us not because of righteous things we have done, but because of His mercy, but because of His grace.

[12 : 22] So, Paul is saying, again, once again, the only way you can live according to 110 is that you have presence and realize what He has done.

when He first came. That is the power. That is the engine how we can live in that way. But the grace of God not only appears to give us salvation, the grace of God also says, Paul, teaches us what to avoid.

We should not misunderstand Paul's emphasis on grace. Grace doesn't mean that what we do doesn't matter. It does not mean that we can live how we choose since God will always forgive us.

Paul is quite clear when he says, we need to say no to ungodliness and worldly passions. The question is, what is to be denied?

It is this way of living according to the world. ungodliness is a general reference to all the things that are against or anti-God.

- [13 : 39] And Paul says, we've got to say no to all those things. Worldly passions are the sinful impulses that express themselves through the body. So together, these two expressions summarize the old life that lie natural to the inhabitants of this world before they came to know Christ.

So he says, when the appearance of Christ came in grace, he has given us power to say no to ungodliness.

He has given us power to say no to worldly life. That Paul is saying, you cannot say you can't. Because he has already done it.

in the way he speaks in the past tense, he says, this has been done on your behalf. This is the power of God working on Jesus.

So the appearance of Christ demands in our lives to abandon the old way of living. And this is a conscious choice of denial that has to be made by those who want to profess Christ.

- [14 : 57] And I think that was a straight message to those people in Crete. Remember what we say about them. There were struggling with self-control and self-denial.

There were brutes. There were gluttons. Living according to the way they wanted. And Paul is coming to tell them you can't live in a godly way. Why? Because all the things that Jesus has done for you.

That work is complete. Yes, you can. Once again, sometimes it sounds like I'm being very harsh.

But this is my heart speaking with compassion and love. Because I see the gospel that Paul is describing and it feels like my heart is bumping like a thousand times a second.

because I can see this great thing working out. How God can use this great man to tell us what he has done for us in a very amazing way.

- [16 : 02] So, but the grace of God not only teaches what to avoid, it also teaches what to do. So, look what he says, verses 12.

And he teaches to say no to ungodliness and worldly passions and to live self-control outright and godly lives in this present age.

Grace doesn't only teach us what to avoid, but it also teaches us what to do. We are to be self-controlled. Remember last week it was all about self-control, self-control?

Paul keeps going on with this and says that is the way you must live according to the gospel. You have to live in a self-controlled way. And he described three positive virtues.

to this in regards to our relationships. He says we have to live self-control. That means with ourselves. With ourselves we've got to be self-controlled.

- [17 : 06] Naturally it relates to one's person's life so that we are free under God's control to overcome the impulses or sensual desires come to human life.

Grace teaches us to control ourselves and our passions. But it also says we have to live in an upright way. That means with others.

Our right relates to one's relationship with others and to our neighbors in fairness integrity and honesty and truthfulness. Grace teaches us to treat other people in an upright and just manner.

So first it's dealing with yourself. You've got to leave self-controlled and then it says you've got to relate with others so you have to be outright and then it says you have to live a godly life.

A godly life has to do with your relationship with God. Naturally important relationship with God in the sense that our life is centered on Him as the primary object of worship and on His will and purposes grace teaches us to be godly.

[18 : 17] that is to relate to God rightly. God's grace is what enables us to live rightly. So what is Paul saying here?

It's not only that we can live in a great way based on what Jesus has done but he is saying this is the way you must live self-control I have life and godly.

My dear brothers and sisters when people look around you and they know you profess Christ and they know you call yourself a Christian the sign on your calling should be that they think that you are self-controlled that you are upright and that you are godly.

Any other different name that can put to you means there is something to be dealt with. And that is what Paul has been so right to the point with the crates because he knew what people were saying about that.

He knew what the message needed to hear for them was and I wonder tonight if god knows what the message has to be for ourselves.

[19 : 39] So when Paul is describing this lie he says how can we live this way we can live in this way seeing what god has done in the appearance of grace but he also tells us there is something to look forward what is this we can look forward to this blessed hope which is the appearance of glory eagerly waiting for this appearance of glory verse 13 and 14 look what is this verse 13 and 14 while we wait for the blessed hope the appearance of the the two great events in history the first and the second coming of

Jesus the one that is to come are revelations respectably of the grace of God and the glory of God so we live in between the grace of God and we live waiting awaiting for the glory of God and this is the light we have we can look back and we are covered we can look forward and we are hopeful what a great thing to summarize the gospel my dear brothers and sisters if this doesn't make your heart go like bananas go crazy nothing will do because this is the best the best news that the gospel has to offer us that we only have how do we do it but we also have why we do it there is a purpose in our lives verse 13 refers to one person who is God the father and he says that the glory of the father will appear at the end of history as we all know the glory of

God the father is Jesus Christ we think of this coming in glory as something that will be wonderful and yeah indeed it will be wonderful when Jesus comes back it will be wonderful for those who belong to Christ it will be exciting all your tears all your troubles all the persecution all the times when you have been wrongly just all the times when you are accused of bad things all the times the Christians have been accused of intolerance all the times the Christians have been told they are not behaving in a worldly way all those times will matter no more when he comes when he'll come in glory but for those who belong to Christ but we need to remember as well that throughout the Old Testament the glory of God it also seems as a threat Moses for example asked to see

God's glory for it's a wonderful thing but he can only see the afterglow the bad part of God's glory because otherwise he would be destroyed as Exodus 33 tells us so the coming of God's glory it's a threat for those who do not know Christ that's simple gospel we all know that I'm sure but what can we say about that is that so the reason that Jesus came first in grace was so that in the future when his future coming happens and he comes in glory he doesn't need to be a threat to his people can you imagine Jesus coming without everything he has done for us through grace no one would be able to stand in front of him but because of what he has done when he first came we can eagerly wait for his blessed hope his coming in grace culminated in his death in our behalf and it had to be because we all fall short of the glory of

God and we are justified freely by his grace through a redemption that came by Jesus Christ because God presented him as a sacrifice of atonement through the shedding of his blood to be received by faith as Romans chapter 3 tells us so Titus is throughout this chapter to remind what a good life according to the gospel is like but rather than emphasizing in all the things they must do for God Titus is to remind them all the things all the good things that God has done for that in their behalf it's perhaps a great thing in it rather than today coming to encourage you yes you can do it keep trying try harder yes you can be a good Christian I just come to you tell you what Paul is saying to Titus rather than worrying what you can do for God first try to check what he first has done for you and that is perfection and that is great so we can summarize in the things that what

[25 : 27] God has done for us in a different way but there are three main things he deals with here we can summarize how this works by highlighting three things from verses 13 to 14 the first thing that we see here from verses 13 to 14 that God has given us a new hope this is what it says we live the good life but we wait for an even better life while we wait for the blessed hope says verse 13 the appearance of the glory of our great God and Savior Jesus Christ so as I said many times now we look back to the appearance of grace but as verse 13 highlights we also look forward to the appearance of glory so we push from behind by the wonder of to the hope of glory we can live this kind of life when we just look back what Jesus has done and yeah that's exciting that's amazing that's fantastic and we are speechless we cannot be more thankful than that but then when we look forward we see oh we are even amazing this is amazing this is greater and this is indescribable yes you can live according to 1 to chapter 2 1 to 10 of

Titus yes how do you do that look back to what Jesus has done and look forward to what he's going to do when he comes back for you that could be the end we can just say that's it we're finished but there's probably more to say this is what Paul's language is so significant he refers to the appearing of glory our blessed hope is the hope glory imagine this the pleasures of sin do not attract us so strongly when they are compared to the joy of the world to come imagine all the difficult things that you're struggling with to overcome think about all the difficult situations that you're facing with and how hard and complicated they may be but Paul says if for you to overcome those things are harder then instead of looking to those things for a moment focus on looking on what

God is going to do when the glory of God comes back for you and Paul says and tell me it gets difficult when we compare anything we struggle with to the glory of God this place when Christ is coming back nothing can be comparable nothing can be comparable let me tell you again nothing can be comparable because what he's going to do with us and for us in our behalf will overcome all the things that we are daily facing and that is great news my dear brothers and sister that is why Paul is emphasizing so much into this our model is Moses chapter 11 of

Hebrews says he chose to be mistreated along with the people of God rather than to enjoy the fleeing and pleasures of sin why because Hebrews says he regarded disgrace for the sake of Christ as of greater value than the pleasures of Egypt because he was looking ahead to the sins and to his reward our blessed hope our blessed hope is the appearance of the glory of God and the glory of God is Jesus Christ my dear brothers and sisters our hope is not the queen as nice as she can be our hope is not Mr.

Trump as good a bad politician can be our hope is yes one person our hope is Jesus Christ and that is the blessed hope that Paul is telling these priests to do that is blessed hope he telling Titus to tell these guys in verses 12 Paul says we are to say no to ungodliness the word ungodliness is used in Romans 118 where Paul introduces the description in the way that how humanity has exchanged the glory of God for idols but grace teaches us as we are seeing that the creator is better that the creator is fuller and that creator is richer than anything that has been created or anything that could be worshipped in this world the prospect of glory is the prospect of seeing and enjoying the glory of God Jesus Christ who is better the glory of God Jesus Christ who is fuller the glory of

[30 : 31] God Jesus Christ who is richer the one that my soul loves says verse but it's not only we have been given new hope God has also given us new love we await for a savior who gave himself for us Jesus gave himself for me and this love wins my heart the liar now lives says Paul in Galatians the lie that I live in the body I live it by faith in the son of God who loved me and gave himself for me can you give himself for Jesus yes why because he already given himself for you the easy way to put an example into this would be my relationship with my wife I always like talking about my wife when I'm married when I'm preaching because I'm married so I have to do that and the thing would be like why do I serve my wife that's the question I wonder that but apart from the jokes but I serve her not because I must I do not have to win her heart she has already given herself to me I serve my wife because I love her and my love for her is fed by her love for me you want to do a similar to this why do I serve my savior not because I must I don't have to win his love he has already given himself to me I serve my savior because I love him and my love for him is fed by his love for me that is incomparable Paul is saying we have a new love as Christians Paul is saying we already know in Brunsville yeah I know that but Paul is saying to Brunsville church we have a new love we have to live according to it we have to love Christ not because we must but because his love is the one feeding our love for him but it's not only that he has given us new hope he has given us new new love but he's also given us a new identity look what it says verse 14 we awaited a savior who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own eager to do what is good the question who are we he says we are God's people God's very own people purify for good works the question who are you you are God's child his own child purified by the blood of his son for good works made pure to be pure set apart for the good life

Paul is speaking up the language here of the exodus and the promise of the new exodus Jesus gave himself to us to redeem us says Paul this is a language of releasing slaves a people for his very own possession echoes in so many ways what was told in exodus chapter 19 verse 5 when God says about Israel you will be my treasure possession so we live holy lives because we are God's treasure possessions bought with the blood of his own son liberated from slavery of this world and sin to live a new life that displays the gospel a new life that displays God's goodness into the world a new exodus everything that Israel was meant to do and failed to do the Christians are supposed to do it because they are God's very own people and that's what he expects for them because he he won them he freed them he redeemed them in a costly way so legalism would say what we do leads to who we are so example would be if we live a righteous life legalism says then we can become righteous people but the gospel that has been shown here rejects this the gospel declares that being righteous is

God's gift to us this is the grace of God who we are is graciously given to us by God the father through the redemptive work of God the son and the renewing work of the Holy Spirit who we are we are God's people and that's the very gift from God who was costly the life was torn and all the things you have to endure for that's what Paul is saying here Christ has made a people that are his very own nothing that nothing we do can make us or unmake us as Christ people but he says those who are Christ people will be eager to do what is good so we do not do good so that we can become

[36 : 21] Christ people but Christ make us his people so that we become eager to do good do you see the logic in there we don't try hard to do good things so we can be God's people but it's actually the opposite because we are God's people that we are able to do good things that's the gospel right so Paul once again is pushing into it you are something that you already are it was given to you but I gave to God so you should behave and act in that way one of the things I always remember when I talk about this is that once I read a story about Queen Elizabeth the second when she was still a princess and once before she was going out she was told by her mother the queen like I cannot make a British accent but something like royal children have royal manners and basically meaning that that was a reminder that her behavior needed to match her status her status came first she was a princess so her behavior should follow and

I think in so many ways what Paul is trying to tell us here that is what we have to do the same with us our status comes first what is our status God's very own people what is our behavior behave like God's very own people kids see it it's clearly people in Brunsfield see it so clearly so these verses are teaching the same thing to all Christians that we are his people in Christ we are part of the royal family of the universe so our behavior should match who we are Christ gave himself for us to redeem us from all wickedness to purify for himself a people that are his very own these two reasons given in verses 14 correspond to the things that we are to do and avoid verses 12 so to redeem us from all wickedness it teaches us to say no to ungodliness and worldly passions and to purify for himself people that are his very own correspond to it teaches us to live self control of right and godly so why do we say no to ungodliness because

Jesus has redeemed us from ungodliness then why do we say no to god why do we say yes to godliness because god has purified us and because we belong to him it's easy how Paul makes this all work together well that was basically verses 11 to 14 but verses 11 to 14 is not the end of this chapter it has a verse 15 as well that's a very tough one to call because it does feel like it's a totally different thing that he's speaking on but I think the engine of a good life is our new hope our new love and our new identity from God our Savior but then he goes into verse 15 and then these are the things you should teach these things are to be the content of titus encouragement and rebukes but rather strangely Paul adds this last verse and he says do not let anyone despise you titus so what does it mean to encourage someone with the gospel and to rebuke someone with the gospel in a way that prevents anyone despising you what does it mean

I don't know it might mean that titus is not to bow to the pressure to water down the gospel by reducing its demands or to add to the gospel like the seccitation group was doing before so titus is to stick to the teaching of the gospel without being bullied by other people's attitudes or also it could mean this is another one that titus is to leave what he preaches so as to give no to give no one a cause for people to despise him for hypocrisy i think paul is reminding titus to be in so many ways this is good because this is the way you should lead but this is good as well because you must do and must live what you preach if you are teaching this titus to people people should know that the first person they should look into these things in life in this present age should be you titus you should be the one doing what it is so

I think this is a bit of both things in so many ways so titus is to talk the talk and titus is to walk the walk without wavering in the gospel from the gospel grace that's basically the whole thing chapter 2 verses 11 and 15 but based on what you hear since I won't be speaking here next week so I can make more questions next week what do you think in what ways would you say no to ungodliness how can knowing the gospel and how the gospel works in your life can help you to say no to ungodliness I don't have the answer I'm just making a question I thought a good question would be which temptations do not gleam so bright to you when you said alongside the glory that are heading for what sort of things in your life are so big but when you try to see the glory of

[42 : 37] God they become smaller what sort of thinking you actually overcome with this Paul was trying to help these cretins and I think the word of God is trying to help us tonight because I'm sure we are all dealing saying no to ungodliness I'm sure we are all dealing saying no to I'm sure we are all willing to be godly Paul says how do we do it I try to open up the scriptures and you can see it for yourself God has given us a new hope a new life a new identity so we can live in a way that reflects the gospel accordingly we have to live reflecting and constantly enjoying God's grace and looking forward to God's coming glory and my dear brothers and sisters

I haven't come here tonight to make you feel guilty of failing or to tell you that you are a bad believer or you are trying harder but rather I have come here to open out the scriptures and help you see the sort of living that the gospel produces the gospel makes us live under God's grace realizing it's not our own efforts it's not what we do or even trying harder but actually it is trusting and faith in everything that our savior Jesus Christ the glory of God has done for us on our behalf and also eagerly waiting for this blessed hope the appearance of glory when he will come back for us and for his people all of us the gospel by itself says Paul it's so worthy why because the hope of glory of

God Jesus Christ is so worthy what a good way to finish chapter 2 to be reminded of this let's pray father when we sing the difficulties of living this kind of life that of course the gospel brings father when we sing the difficult things that we struggle in this world sometimes we fail Lord sometimes we feel like we are disappearing sometimes we feel like we cannot do it but through the gospel and through the teaching of Paul tonight you have helped us to see clearly that yes we can and what we need to see is everything that God's grace has been shown to us in Jesus Christ everything that you through your song Jesus Christ done for us is those things we can just to live rightly and not only that but we can actually see as well and live waiting and look forward for this blessed hope hoping upon the day when our

Lord Jesus will come back for us in his glory and all our sadness and all our frustrations and all our failures and all the times when we say we try again and all the times when we say I'm sorry will matter no more because the God of the universe his glory will be here with us and we can eagerly expect for that day but help us at Brunsville as a church to grow closer to display the kind of life that accords to the gospel and help us in each way to each one of us in the different struggles that we face in our homes and lives to be able to live accordingly to what the gospel is placed in the name of your wonderful loving son Jesus Christ our Savior I pray Amen God of his what has also maioria of his father he doesn't know what is him do will put him first as a in