

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

Lives Consistent with The Gospel

Titus 2:7-15

Keywords: Titus, Christian Living, Gender Roles

PowerPoint Presentation included: NONE

SermonAudio Blurb: Paul instructs Titus to instruct the people of the church on how they should conduct themselves in light of sound doctrine. Starting with the older men and ending with young men he deftly directs them in the art of fine living that brings glory rather than dishonor to the Word of God.

I. Introduction.

- A. Give context from chapter 1.
- B. Connect to prior message.
 - 1. “. . . speak the things which are fitting for sound doctrine.”
 - a. Not speaking of doctrine/teaching.
 - b. Rather it is the proper application of sound doctrine.
 - c. The result of what is being taught by the rebels is households being turned upside down. By reading our passage you can get a sense of the effects their teaching had.
 - 2. Twice there is are “result” statements that essentially say the same thing (5 and 10).
 - a. Here is the key point you need to take away from the passage: you are to conduct your lives in a manner that is consistent with sound theology.
 - (1) If you claim to be orthodox (right teaching) but your lifestyle is consistently not orthoprax (right practice) then you do not have true orthodoxy.
 - (2) Much of our experience in our life of following and trusting in Jesus is bring your life and conduct into proper alignment to sound doctrine, which is also is a constant state of growing and refining.

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- (3) When we live out our lives inconsistently to the Bible we bring shame the gospel, to the Word of God, and ultimately to God Himself.
3. Martin Luther powerfully noted, “Because the heathen cannot see our faith, they ought to see our works, then hear our doctrine, and then be converted.”
 - a. So Paul goes to work by addressing the various key people groups that are part of this young church in Crete:
 - (1) Older men.
 - (a) Basically, act your age in showing self-control and sober-mindedness.
 - (b) Exalt dignity and show a mature outworking of a rich and stable theology.
 - (2) Older women.
 - (a) Act your age as well. Be self-controlled, especially with your tongue.
 - (b) Be an older woman who can unhypocritically teach the younger woman on how they might thrive in their various roles.
 - (c) See yourselves as ones who with be cheerleading the younger ladies along in life. Be an example of what it looks like to grow old with dignity and purpose rather than pettiness and bitterness.
 - (3) Young women.
 - (a) Learn to embrace the situations that you find yourself in. Learn to thrive in them and bring them under submission to yourself for God’s glory.
 - (b) Purity and wise living are to be some of your key goals.
 - (4) Young men.
 - (a) Basically he says that they need to be constantly urged to get their head out of the sand and become true men.

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- (b) Be sensible men, men who show clear thinking and self discipline.
- (c) Men who don't talk about this nor make it prayer requests so much as that they labor to put this into action.
 - i) Finish school.
 - ii) Read diligently.
 - iii) Get a job and stick with it.
 - iv) Develop your skills.
 - v) Bring your emotions and appetites under control.

II. Instructions to Titus (7-8).

- A. Offer yourself in all ways to the people (7-8a).
 - 1. Notice how he writes it: "in all things show yourself . . ." It speaks of offering yourself up to the people.
 - a. Titus is a young man and the challenge is to be intimidated by those older and younger who think he has nothing to offer (15).
 - b. Paul believes he is the right man for the job and he wants him to throw himself into that task.
 - c. In verse 1 he spoke of sound doctrine and how now Titus needed to teach things that are the result of that doctrine. That is why he is telling him to be an example. He is assuming Titus is already learning to live out the sound doctrine he has learned and teaches.
 - d. I say this to those of you looking to be leaders and pastors. Think about it carefully.
 - 2. A model of good works.
 - a. Titus cannot lead from behind, he must be one who shows what good, proper deeds looks like.
 - b. Assumes a level of transparency and availability to be watched.
 - 3. Maintains a high degree of faithfulness to doctrine.
 - a. No pickle barrel of sermons.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- b. Always pushing and pressing to learn more. Always seeking to sharpen his skills with the Word of God.
 - c. NASB = purity and ESV = integrity. The point is that there is no corruption in the doctrine. Which means the pastor needs to be always aware of the latest fads in doctrine and be ready to test them against the Word.
4. Is dignified.
- a. The pastor doesn't have the privilege of waiting until he is old to be this.
 - b. It is a spirit of seriousness knowing that the days are evil and the time is short.
 - c. I think you would only need a short time surveying many of the "leading" teachers today in America to see a marked lack of this quality.
5. Sound speech.
- a. He must recognize that he makes his living with his words.
 - b. They must be the kind that does not diminish the gospel or the goal to make disciples of Jesus Christ.
 - c. This speaks to making sure that the doctrine he believes is worked out clearly in the doctrine he speaks.
 - d. It means that if you spent time with Titus you would realize more and more how his words are informed by what he knows is true in Christ.
- B. Recognize that you are the key person to silencing opponents to the gospel (8b).
- 1. People are going to hate the gospel on their own. It is both an offense and a thing of foolishness.
 - 2. When you read this last phrase you can easily conclude that Paul wants the non-Christian to think well of Christians, but that is not actually the point. He desires that no justifiable charge be made against them as preachers of the gospel.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

3. His lifestyle and words are always on display to the unbeliever and they will be making conclusions based on what they hear and see.
4. We are to offer no foothold for the enemy to find. It is like Ephesians 4:26-27 where the admonition is to deal with your anger immediately so as to not give the devil any opportunity.
5. Those who wish to shall hold things against us regardless, but those things should be found groundless when examined.

III. Instructions to those who work (9-10).

- A. This group is not controlled by age or gender. It is controlled by your station in life.
 1. The bond-servant is not like our time of slavery. But it is was not completely unlike it either.
 2. It is interesting that the New Testament essentially does not speak of slavery in the sense of if it is good or bad, right or wrong. Rather, it speaks to how does a Christian live properly within it.
 3. The closest correlation for us is the role of the employee with the recognition that we have the freedom to sever the work relationship at will and they did not.
- B. To understand why Paul instructs like this we need to see the reason and that is found in vs 10.
 1. It is not a lesson on how to get ahead in life nor is it a promise of God's blessings in your life.
 2. Paul frankly gives little care about our rights, our goals, our dreams or our desires.
 3. It really has little to do with you or I. It is all about the gospel and whether you are an example of one who is redeemed through it or not.
 4. Let me be blunt here. The way you approach your employment and how you work says much about what kind of faith you actually believe.
 - a. There is a pernicious doctrine of "easy believism" that pervades many corners of the Church today. It is not new, it is as old as the Garden where Satan helped Eve to begin to doubt what God actually said.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- b. James shows that it was up and running in the early church when he wrote so clear and straightforward that we are to be doers of the Word and not merely hearers. Or that we are not to merely claim faith but to show it in our works.
 - c. So too Paul says that how you approach work as a professing Christian will either lift up the life-changing, goal-altering nature of the gospel or it will call it a fraud that is to be ignored or mocked.
 - d. I never forgot the story John Piper shared to a group of pastors of a conversation he had with the manager of the downtown Hilton. The man told John that he always knew when a Christian group was in the hotel because the porn usage went up significantly.
 - e. Did those who attended conferences about Christ and the gospel adorn the gospel or defame it? The same with many who are in the workforce.
- C. You will adorn the gospel when you learn to submit yourself to your leaders (9a).
- 1. Note how large this is. It is in everything.
 - 2. Not talking about those things outside of the purview of the master, but in all things related to the work, you do what you are told with a willing spirit.
 - a. Submission is an act of the will. You can't force a person to submit because it is a heart issue.
 - b. A man or woman in submission is one who has done this in their heart first and then they approach their work.
 - c. It is not dependent upon the person to whom you are in submission. Meaning, you can't defend an unsubmitive life because of the person you are in submission to (cf. 1 Peter 2:19-19).
 - 3. The next two points are sub-points that enlarge on this.
 - a. You are to be well-pleasing.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- (1) Don't be that person that your boss talks about behind closed doors. The foot dragging, complaining, whiny, lazy worker who is a pain to deal with.
 - (2) Be the man or woman that brings good thoughts to your boss when you come to mind. Be the person your boss is least likely to send home.
 - (3) Be the kind of employee that does not need to be worried when called into his or her office.
- b. Stop arguing.
- (1) Probably the simplest way to become well-pleasing.
 - (2) Being argumentative is more common than many seem to realize.
 - (a) Most think of getting angry and arguing with emotion to another.
 - (b) But it really is more than that. It is usually connected to authority and submission.
 - (c) When a person in authority says for you to do something and he is not asking for your opinion, when you offer a counter suggestion it needs to reflect that you understand what he has directed.
 - (d) Really what you need to do is appeal first. And then whole-heartedly accept it if the answer is "no."
 - (e) What you don't need to know is the "why" of the request. That is not for you to know if the one in authority choose to not tell you.
 - (f) So when you keep pressing for explanation or change you may call it what you like but the bible calls it being argumentative.
 - (3) And as one who has been in one type of authority or another since I was 17 I can tell you that an argumentative employee has little value or purpose.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- (4) You may be smarter than your boss and you may be better educated. But if you are not in charge then you need to be very careful that the way you approach your boss reflects a desire to be pleasing and not argue.
 - (5) They tell you to do paperwork by such and such a date, you get it done. They tell you to sweep up that mess you grab a broom and you sweep.
- c. Stop stealing.
- (1) Literally it means “to keep back.” It would include all forms of stealing but especially things like embezzlement or “borrowing” funds from your master.
 - (2) It is the taking of 10.00 from the registry because they are not paying you what you are worth. Or it is eating food that is not given to you to eat.
 - (3) It is clocking in for work and then going to the coffee machine and getting coffee and then checking facebook on your phone.
 - (4) It is a myriad of things that you can do to show that you are not seeking to exhibit a trust in the Lordship of Jesus Christ and be well-pleasing to your boss or company.
- d. Instead, you are to exhibit faithfulness in doing good.
- (1) For those who are able to read the Greek notice the way Paul writes this. Literally it is “not keeping back but instead all faithfulness showing forth good.”
 - (2) There is a technical point here that I want to make but hopefully without creating a distraction. All of the translations have this phrase as “showing all good faith.” That is one of two ways it can be translated.
 - (a) The problem is what is meant by that and it is very unclear. At issue is how to treat the word “*agathos*.”
 - (b) A better translation would be something like this, “showing yourself completely faithful in goodness.”

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

- (3) I think this is a better translation in various ways but for the purpose of this sermon it becomes a sweeping statement of what the bond-servant is supposed to be.
 4. The point is that how do we approach work, what is to be the process of making decisions at how we work.
 - a. The question should not be how you can do less or get by with something. It is not how you think everyone should treat you or view you.
 - b. For one who claims Jesus as Lord the question should be how you can be beneficial to your workplace. That is the sense of what “good” means here, ‘helpful or beneficial.’
 - c. And this is the thought that your employer should have of you, one who is good for the company, one who labors to bring good to the workplace.
 - (1) This is in attitude.
 - (2) Work output.
 - (3) Diligence.
 - (4) Honesty.
- D. Why?
 1. By doing this you “adorn” the gospel.
 2. You show it to be more than a point of philosophy, but rather it is something that radically affects your heart and therefore your actions.
 3. And this is not the only place the we see this in relation to the Christian and work:
 - a. 1 Thessalonians 4:11-12 (w/ vs 1).
 - b. 2 Thessalonians 3:6-15.

IV. Conclusion.

- A. What Titus 2 teaches with great clarity is that actions and deeds are far more powerful in creating damage than our words can.
 1. A Christian’s life is expected and assumed to be different.

M i s s i o D e i F e l l o w s h i p

*We exist to make disciples who delight in God and make Him known
by proclaiming the gospel of Jesus Christ.*

2. Why? Because it is established upon a different basis of hope.
- B. Next week we will conclude this by seeing how Paul sums all of this up, but for now follow along as I read Titus 2:11-15.
1. Jesus is the one who gave Himself up for us, to redeem us from sin and unfaithfulness.
 2. We live in a fallen world but we are looking for the day our Lord returns and when all things are made right.
 3. Therefore we cannot and must not allow this world to develop for us the reason why and how we live.

Small Group Questions

- What would a dignified life look like for you? Let this be a thoughtful discussion please.
- When considering the idea of “holding back” from your employers, what are ways that this is done?
- Would you agree with this statement, “A well-ordered life makes for a well-received witness?” Why or why not?