

Titus chapter 2, we're going to look at verses 1 through 11. Titus chapter 2, verses 1 through 10 actually, but I am going to read into verse 11 for context. So the sermon will be on verses 1 through 10. Titus chapter 2, verses 1 through 10. Now you know if you've ever purchased anything from a Lego set to a piece of furniture that when you get that box and you open it up, you have an instruction manual. And in that instruction manual, you have step one and step two. And even if you don't particularly like to follow instructions, maybe you've learned by experience that if you skip certain steps, there are catastrophic consequences down the road. Well, we've already seen that the book of Titus is something like a divinely inspired instruction manual written from Paul to Titus trying to help Titus know what he needs to do to put the churches in order on the island of Crete. So Titus is ministering in Crete and Paul says, let me give you some help.

In chapter one, step one, if you will, was get good elders. Now, in chapter two, the call is to all the people in the church to be who they are in Christ. Be who you are in Christ. So, step one, appoint godly elders. Step two, Be who you are in Christ, no matter who you are, no matter your position, no matter if you're a young woman or an older woman, no matter if you're a young man or an older man, no matter if you're a teacher or a servant, no matter what your position is, no matter who you are, he wants you to be who you are in Christ. And in that sense, there is particular application to every individual sitting here this morning, because he deals with every category of person. in the text this morning, explicitly. And so there will be something for all of us to hear in a particular way this morning from this portion of God's word. But in a nutshell, what he says is this, be who you are in Christ.

Well, with this in mind, let us pray and then ask God to bless the reading and preaching, or and then we'll have the reading and preaching of the word. Almighty God, we do come again to your word and we acknowledge that this is the word of truth. that what is written on this page is without error in the whole and in the part. And so we pray that we would receive this word as what it really is, the word of God, and that we would sit underneath it, not as masters lording ourselves over you, but as servants sitting underneath your word, learning from your lips. Oh God, teach us, make us not only hearers this day, but doers of your word. In the name of Jesus Christ, by the power of the Holy Spirit we pray, amen. This is God's word, Titus chapter two, beginning in verse one. I will read through 11a and you'll see why.

But as for you, teach what accords with sound doctrine, older men, are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. Older women, likewise, are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children. to be self-controlled, pure, working at home, kind, and submissive to their own husbands. That the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works. And in your teaching, show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. Slaves are to be submissive to their own masters in everything. They are to be well-pleasing, not argumentative, not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior. And now Paul is going to give the grounds for all that he has just said.

Chapter two, verse 11, for the grace of God has appeared. Amen. May God bless the reading and now the preaching of his word to our lives. Well, the call of our text today is very simple. He says, be who you are in Christ. Now in verses one through 10, There are a host of commands, commands applying to all types of people. However, all of these commands are tied to who you are in Jesus Christ. The logic of the text is this. You are alive in Christ. Therefore, live like you are alive in Christ. The logic of the text is this.

Obey these commands, verses 1 through 10, because you're in Christ, verses 11 through 14. And so as we go into our text today, we have six fairly brief points because there are six categories of people and so there's no real way to divide up the text well other than just going through each category.

So first, teachers, be who you are in Christ, verse one. But as for you, teach what accords with sound doctrine. Now, verse 1 starts with that word, but he's contrasting true teachers like Titus in the church with false teachers like those whom he has just been addressing at the end of chapter 1. Chapter 1 talked about how there were these false teachers who were liars, who were deceivers, who were manipulators, and he's saying, don't be like that, but do something else, but teach what accords with sound doctrine, he says. If he's going to be who he is in Christ, he is to teach what accords with sound doctrine.

He must be unashamed of the gospel. He must be ready to preach the word in season and out of season. He must preach the whole counsel of God's word. He must preach sound, And the importance of this word, sound, can be seen simply by the number of times it's used. This word, sound, was used back in chapter 1, verse 9. Back in chapter 1, verse 13. In chapter 2, verse 1. In chapter 2, verse 2. In chapter 2, verse 8.

Five times Paul, riding by divine inspiration, uses this word, sound. God cares about healthy doctrine. That's what the word sound means. He cares about truth. He is a God of truth. He never lies. He wants the truth to be preached. And how does the teacher go about doing this? How does the preacher, the pastor, the person called in any way to teach God's word, how do you go about doing this?

Well, you do it publicly and you do it privately. Do it publicly if you're called to the ministry in the capacity that a teaching elder might be or a ruling elder. You see this, for example, in Acts chapter 20. Paul talking to the Ephesian elders says, I did not shrink from declaring to you anything that was profitable and teaching you in public and from house to house. So the ministry of the gospel is to teach publicly and from house to house, publicly and privately.

He is to always be ready to speak the word. And the word here that's translated teacher is actually the word to speak. It is actually simply the word to speak. And it's a present command. He is saying, always be speaking the word. Every opportunity that you are given, you are to speak the word. So on house visits, the preacher, the minister, is to speak the word. Now this doesn't need to be in some sort of cold, calculated way.

Why does he do this? It's because it's who he is. He is being who he is in Christ. It's an organic outflow of his union with Jesus Christ. It's simply who he is. He is a man who ought to be able to say with Jeremiah, if I say, I will not mention you or speak any more in your name, there is in my heart, as it were, a burning fire shut up in my bones, and I am weary with holding it in, and I cannot. He's not trying to put on a show, but he simply can't help but preach the word. How many of you, some of you know Reverend Elias Medeiros, and he is kind of, that's an understatement, he's exceedingly eccentric. And, you know, he's a man who is, you never have to wonder what's on his mind. He is just always speaking the word. He's a great example of this. Now, there is a particular application here, though, that can go to all of us in a sense.

You'll notice in the text that he is to preach sound doctrine, and this is in contrast to the false teachers of chapter one. In chapter one, verse 11, he commanded that the false teachers were to be silenced. That was a word used in chapter 111. But merely silencing them is not enough. The truth must be put in place of that silence.

And in your life, I want to ask you this question. Maybe you're sitting here this morning and you're very capable of silencing false teachers. In other words, you're very capable of pointing out the flaws in the doctrines of other people. And that's a good thing.

Not that you do it in a mean-spirited manner, but chapter 111 says silence them. But do you speak the truth in the void of the silence? There are plenty of people who can point out falsehood in other people, doctrinally, practically, in whatever way. But do you speak the word of truth into that void where silence is now only present?

Think of the way the Lord Jesus Christ did this. In John chapter eight, he did call the false teachers, the Pharisees, liars. You are, like your father, a liar, the devil. But, he also said in John 14, I am the way, the truth, and the life. No one comes to the Father except through me. He did silence false teachers, but he always preached positive truth in the place of the silence.

So do you simply sit around or stand around or walk around and point out flaws in other people or are you willing to speak a word of the goodness of the Lord Jesus Christ in the lives of other people? If you're here this morning and you don't know the truth, maybe you know a lot of error but you don't know the truth, let me tell you that you can come speak to me or many other people and we will tell you about Jesus Christ. We will tell you about the Savior of sinners. We will tell you about how good he is, and he is the one that you must come to know to have eternal life. But secondly, older men, be who you are in Christ.

Verse two. Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. Verse two. calls older men to be sober-minded. The idea here is that older men are not to be underneath any life-dominating influences.

Whether it's alcohol or it's some other thing, you are to be rather instead underneath the life-dominating influence of God himself. You are to have good judgment. You are to be dignified. That means you are to be weighty or grave or have gravitas. Now, this isn't something you try to put on. This is just simply, again, who you are in Christ.

As an older man, you carry weight. Maybe you've known an older man who was like this. When I think of that, my mind goes to Opalmer Robertson. If you know him well or you've spent time with him, he's well into his 80s, and when he speaks, you simply want to listen. He carries weight. It's who he is in Christ.

You should be self-controlled, balanced, living life in moderation, sound, again, our words sound or healthy, sound in faith, in love, and in steadfastness, faith towards God, love towards others. and perseverance or steadfastness to the end. Older men in this room, the call is to not give up, to be steadfast, to persevere. You know, perseverance is the only fruit that can't be faked. You persevere to the end. You press on in the faith. Older men, Sin can destroy

an older man just as well as sin can destroy a younger man. You're not out of the battle yet. You persevere to the end. Sin is no respecter of persons. Sin doesn't care if you're in your 80s or you're in your teens. It wants to destroy you. Sin doesn't care.

And if I could speak with a bit of bluntness, I have seen some older individuals get to a place in life where they almost think they've outaged God's law. They think to themselves, I'm pretty old now, I've seen a lot, I've lived a long time, I don't need to submit to the authoritative word of God any longer. And that's not true. Doesn't matter how old a person is or how young a person is, we all are underneath the authoritative Word of God. We almost sort of know that this happens in a... In a casual manner, when we joke, and I'm fine with joking around about some things, but when we joke about how, well, you know, they get into their 80s, they can just say whatever they want now. And I get that, but the truth is we can't. We're underneath God's Word still.

And so older individuals in the room, particularly men in this context, that's the verse talking about here, I would call you from this text to press on to persevere and to never fall into that temptation to think I've been around long enough or I've seen enough to where I don't really need to take the laws of God seriously anymore.

The text is saying that we are to be steadfast, pressing on to the end. And it's really fair to say from this text that not only do you need to keep on in the faith, you need to keep growing in the faith. And you need to continue to be a good example to younger men who might look up to you. Fight the good fight of faith, finish the race to the end. Older women, be who you are in Christ.

Verse three, it says here that you are to be reverent in behavior, you're not to be a slanderer, you're not to be enslaved to much wine. So older women, it says to be reverent in behavior. This means you are to live your life in a way that's worthy of reverence. I think it's comparable, the word isn't related in the original, but I think it's comparable to the dignified older man.

The dignified older man carries himself in a way that's just simply weighty. because it's who he is in Christ. And the older woman is to carry herself in a way that's worthy of reverence because it's simply who she is. She just carries a reverence about her. She lives her life before the face of God. That's really what it's getting at here.

She's living her life as one who knows that she is living for God at all times. And she's not to be a slanderer. She's not to be a participant in malicious gossip tearing people down, assuming the worst of others, or assuming impure motives when there's no warrant for such an assumption. She's not to be enslaved to much wine. It's pretty obvious. Don't be a drunkard. But then it says for this purpose, and now we sort of transition to the younger women. There's some overlap here between the younger and the older women. It says for the younger women that they're to be taught from the older women, they're to be taught these sorts of things. What are the older women to be teaching the younger women in Christ? Well, younger women in Christ, you're to love your husband and your children, the text says. And the older women are to be modeling this and teaching this to the younger women, to love their husband, to love their children.

And the fact that we need teaching in such basic areas of life, such as loving our spouse and our children, is a testimony to the effects of sin on the world. But it's true, real Christian women, particularly we're dealing with

women at this point, real Christian women who really love Jesus really might struggle to love their husband and to love their children. And it's not because they don't know Jesus, it's because They're sinners. And the older women are supposed to be trying to help them in these things by their modeling, by their example, by their words, by whatever wisdom and prayers they can offer up to the younger women. And of course, the same goes for men. We're not excluded from this reality of struggling to love our wives at times or to love our children. But this text in particular is at this point addressing the women in this way. The older women are to come along, the younger women, and help them to be who they are in Christ. It adds these words for the younger women.

They are to be self-controlled, pure, working at home, kind, and submissive to their own husbands. Self-controlled, again, just means that they're under God's control. They're trying to live their lives in moderation. They're pure. This means that they're clean on the inside and on the outside. It really also has to do with being chaste. They're not immodest.

And they're to be taught to be working at home, it says. Working at home. Now we live in a society today that does not value homemaking. And a text like this flies in the face of our world. But the home is important. Ministry begins in the home. Evangelism. begins in the home.

You want to find somebody to tell about Jesus? Well, you don't have to go up the road. If you have any children or grandchildren, there's your ministry. Tell them about Jesus. Evangelism begins in the home. Discipleship, where does that start? In the home. Train up your children in the ways of the Lord.

And so you've got a great opportunity right there, but you know what the world doesn't do? They don't value this ministry. They don't care about it. But according to this, you're working At home, it's work, it's real labor, it's valuable, it matters. And beloved, do societies not crumble when the home is neglected? What is going on in large measure in our world? I mean, we know we need real revival, obviously, but also homes are being neglected. And as a result, societies are crumbling. Our society in particular.

I remember growing up, my mom, you may know this, has 10 children. I'm one of them. And growing up, I remember people would find out she has 10 children, and they would say, whoa, wow, what do you do? And she said, well, I'm a stay-at-home mom. And they would always reply the same way. That's the hardest job in the world. And I always remember growing up thinking, man, they're just saying that to be nice. And then you know what happened? One day, I got married. And then I had children. And I learned that they were not just being nice. It is the hardest job in the world. So it's real work, it really is important.

But now does this passage state without exception that every woman must, who's married, must work at home, that it's actually unlawful for you to do anything else? Well, Proverbs 31 says this, she can sit her at the field and she buys it. So, no, this text is not declaring unequivocally that every woman must work, even a married woman who has children, must work only and exclusively at home.

However, it does undeniably declare this, the wife's priority ought to be to build up her home. And sometimes she might do that best by going to a job outside of the home. Her priority, even in doing that, must be the building up of her home. Maybe she's going to work outside the home to help provide the funds necessary to get her children with

her husband into a better school. Maybe there's good, legitimate reasons. But the point is, the priority, the heart of the wife must always be in her home, even if her feet and her legs are in an office somewhere. Her heart is in her home. That's her priority. Whatever she does outside of the home, if she is called to do something outside of the home, is done for the purpose of building up the home.

And so here are a couple of pastoral questions that women should ask themselves. And older women, you have more wisdom than I do, I'm sure, but you can take some of these when you're counseling younger women. Here are some pastoral questions that somebody else wrote that are brilliant, I think. The woman should ask this question, am I doing this because it is necessary or am I doing this simply for once?

I just want a nicer car. Or fill in the blank. Not because she's really trying to build up her home. Does what I am doing outside the home tear down the home or does it build up the home? Does it detract from godly homemaking or does it foster godly homemaking? Well then the text goes on and says she is to be kind. Younger women are to be kind.

And the word is literally just good here and that's a fruit of the Spirit. The Spirit is the one who produces this for the children who are in Christ. and then they would be submissive to their own husbands. A simple reminder here that God has created his world with order and in the home his order is this, the husband is to be the head of the house and the wife is to submit to her husband. Now the husband is to exercise loving leadership and the wife is to be submitting to that loving leadership. This is God's design for marriage. and older women, you're to model this, and you are to find opportunities to be teaching this to the younger women. And why do you do all of this?

That the word of God may not be reviled. Do you realize what will make a massive impact on our world is Christian homes actually being Christian? Actually being like Jesus? That's going to make a massive impact on the lives of other people. So don't undervalue the calling to Be a good homemaker, or don't undervalue older women the calling to help younger women try to do this well. Because Christian homes living like Jesus will make a massive impact on our world.

It is far too easy to get caught up, and I'm gonna go do this, and I'm gonna go do that. A couple years ago, I had a friend call me, and he had been laid out at night with some guys. He was working on a master's, He was at the University of Florida, and he said, I was out late at night with these guys, and I realized that maybe I need to stay out late with them more often, you know, till midnight kind of thing, and later, because I realized that a lot of them don't know the Lord, and I just realized maybe I'm neglecting this. And he has a wife, and I think he had just had his first kid. And I said, here's the thing. You go do that regularly at night, like regularly, and you know what's going to happen? Your home's going to explode. And you know what's going to happen to your testimony? It's going to be an utter piece of garbage.

I said, give it 10, 20 years, you have kids growing up, they have kids growing up, and you know what happens? You're playing on the same soccer league. And you know what happens? You invite their kids over for pizza, and you'll have a pizza party. And you know what happens? You pray before pizza. And you know what happens? You treat your kids nicely in front of these other kids, because you actually love your children. And you know what happens? Those kids go home, and they're like, what in the world did I just enter into? I just entered into an entirely different world. I entered into a Christian home.

And that's the sort of thing that will make it to where God's word, our text, may not be reviled. And the way that will happen is by the older women teaching the younger women, and they will teach them by simply being part of each other's lives. It's communion of the saints. This isn't a formal teaching setting. It's knowing one another, caring about another, being in each other's lives. Older women, that's how you will teach the younger women. It's being in a part of their lives.

Fifth, Young men, be who you are in Christ. The text says here in verse six that the young men are to be self-controlled. And if you're any of the other categories here, you're thinking, well, that's not fair. They got one command, right? They got one. I had like six.

Well, the reason the men probably are getting one command here, now it is stressed more highly than the others, it says urge them, it does say urge, so it's very imperative, it's very emphatic that they receive this command, but it's probably because this is where men most, especially young men, that would be me, and all the other young men here, This is where we tend to fail the most, especially say like middle school, high school men.

You fail the most in this area. You're not generally very self-controlled. You just kind of do whatever you want. You don't slow down and think, is this going to honor the Lord? Is this going to be a godly example? Because men just kind of go and do whatever they want. And so if they can be self-controlled, I think the spirit is saying here in the text, if they can be self-controlled, they're going to be just fine. But that's going to be huge. If that can happen by the Spirit of God, they'll be in great shape.

And then it turns, still sort of addressing the young men, but it kind of turns back to Titus in verses 7 and 8. And Titus, the minister, is to be an example to them. And I think all older men we can deduce should be an example, but particularly starts to address Titus again. Look at verse 7. He says, show yourself, that's Titus, in all respects to be a model of good works for these younger men. And in your teaching, show integrity, dignity, and sound speech that cannot be condemned so that an opponent may be put to shame having nothing evil to say about us. So he turns to Titus, he says, you need to be a model for young men.

And I think this really goes for all older men. You all need to be a model for younger men. And you need to be doing good works in all respects, he says. You need to have integrity and dignity. You need to have weightiness again and honesty. You need to be consistent in your living. It's not just to be verbally that you are to show these things, it's to be your whole life.

And then he says that the, particularly here Titus, the pastor, is to have sound speech that cannot be condemned. So the young man should look up at his pastor and he should be able to say this. Every young man ought to be able to say this about their pastor. It's not shooting too high.

It's being faithful to scripture. He ought to be able to say to his pastor, yes, you're imperfect, but you really do look like Jesus. You really do resemble the Lord of glory. You really do show forth faithfulness. I want to grow up to be like you. in your character. That is the way it ought to be. We ought to be modeling that older men and particularly

pastors. So, and it says for this reason, so that an opponent may be put to shame having nothing evil to say about you.

You see, because what's going to happen about us, because what's going to happen is people are going to always be looking for an excuse to hate the church. That is the way people are. They don't like the church until you know what they want to do. They want to look for a reason to hate the church. And you know what our job is to do? Is to give them as little reason as we possibly can.

We are to strive to be so holy that even when they hate us, they have to go, but man, that guy, that person lives like, Christ, he's a holy person. I just hate God. That's where we want them to come. And then we want them to repent and believe in Jesus. But young men in particular, I want you to hear this.

I'm a young man, but I was once a younger man. And there was an older man who came up to me and he said, he was probably about 14, he said, he said, is all you ever do is goof off and joke around with your friends? And I said, yes. What else was I supposed to do? I'm 14 or however old I was.

And he said, you need to get serious. And that was what I needed to hear. He challenged me, you need to start talking about things to the Lord with your friends. You need to actually, you actually need to own Christ. You need to love him in such a way that you're gonna speak about him with your other guy friends who are your age when that is not the cool thing to do. And you know what happened?

The first time I tried to do it, I went up to one of my best friends and I started to try to talk to him more seriously about some things, about holiness, and he said, I don't really wanna talk about this. I thought, this is awesome. As I was putting myself on the line, I just got dumped on.

But I pressed on, and in God's kindness, we did end up fostering those sorts of conversations. And it did lead to great growth in our friendship and in our holiness as a young group of men. And so I want to just encourage young men to have this sort of desire to pursue more than just laughs and jokes. But you can still laugh and joke, okay? I don't want to be misunderstood.

Sixthly, For servants, be who you are in Christ, verses nine and 10. Servants, be who you are in Christ. Now, as he turns to servants here in verse nine and 10, you might be thinking to yourself, why does Paul, or the Spirit, why does the Spirit of God even address this category of people? Why does he address servants in particular, or slaves? Well, he does it because roughly one third of the people living in Rome, underneath the Roman Empire, would have been slaves. And many of those slaves were Christians. So he addresses them.

Now, the Spirit is not concerned here with addressing the institution of slavery. That's not what He's doing. What the Spirit of God is doing is He's saying, I don't really care where you are in life or what you have going on. I don't care how rich you are or poor you are. I don't care how much power you have or how much power you do not have.

What I want you to know how to do is Live for Jesus wherever you are. What I want you to know how to do is be a faithful witness to the Lord Jesus Christ in whatever sphere or station of life you are in.

So the Spirit of God here is not concerned about addressing slavery. What he's concerned about doing is saying, here's how you live as a slave, because guess what? There are slaves who are Christians, and they need to know how to live for Jesus in that sphere.

So what does he say to them? And before I go any further, I want to say there is overlap between employees and employers here. There is legitimate application that we can still make from this, even if there's not a slave in the formal sense in this room. There are workers and there are overlaps, and we'll get to that. So he says here, be submissive. That means you're voluntarily doing what the person over you has called you to do.

You're well-pleasing. You're not argumentative. You're not talking back all the time to your boss, to the person who's over you. You might have a cordial conversation and express a thought, but you don't rudely try to usurp their authority. You're not argumentative. You understand that God has placed them over you. You're not pilfering. You do not steal time or money or resources. You're not stealing from them.

It's very easy, even for professing Christians in the workplace, to say, well, I'm allowed to take from my boss, but look how much more money he has than I have. I'm allowed to steal a little bit here or there. Well, you know what, he might have more money than you, but you know what you're not allowed to do? Steal from him. That's called sin. You don't steal. And you can steal in more ways than just grabbing extra money, right?

You may have a job where you have some downtime, and so you can get on your phone a little bit. That's okay. You might have some downtime. You might be able to justify doing that. It might be okay. But you also might have plenty to do and you spend an inordinate amount of time on your phone while you're on the clock. That's sin. You're stealing time. You're stealing money from your employee, from your employer. So this applies to the way bosses and the way employees relate to one another.

But on the contrary, not only should you not do these things, why should you act this way? Well, it says this, showing all good faith, verse 10, so that in everything they may adorn the doctrine of God our Savior. In other words, you should do this because you want them to see how beautiful the doctrine of Jesus Christ is, who Jesus Christ is and what he teaches in the Bible. You should live such a way that they look at you among the other people working at the job and they go, Why is that person different? Why are they acting this way?

And they know you're a Christian, and then they realize, perhaps, that that's really why you're doing that. You should work better and harder because you're a Christian. That should impact the way you work, the attitude that you carry when you go to work. Now, this doesn't mean, for example, if you're a Christian and you're a student in school, this doesn't mean you're necessarily gonna be smarter than your classmate, but what it does mean is you're going to operate with an integrity that makes you stand out among your classmates.

They're gonna cheat, and you're gonna try, and Lord willing, you will not cheat. They're gonna cut corners, and you're not gonna cut corners. And you'll stand out, and it's because you know Jesus. You want the gospel to look beautiful in the eyes of onlookers. As Colossians 3 says, whatever you do, do everything with all your heart in the name of the Lord Jesus and not for men. But you may know this, but in the early church, when the Christians were being persecuted, sometimes they would make the following arguments. It's called the ethical apologetic. They'd be getting persecuted and they would say this sometimes.

Why are you persecuting us? You yourselves know that we're the best neighbors you've ever had. You yourselves know that we're the holiest people you've ever known. We're so much more morally upstanding than anybody else in this place. You know that about us, so remind me again, why do you want to kill me?" Now, could that sort of argument be said about Second Presbyterian Church? Could that be said about you?

Somebody doesn't like the Christian faith, that you're being so different, you're being so holy that you just adorn the gospel, you just show forth fruit that is lovely in the eyes of onlookers. There was somebody who was converted underneath George Whitefield's ministry, and this woman said this about her conversion. She said, Mr. Whitefield was so cheerful, I was tempted to become a Christian.

That's sort of what's going on in all of Titus chapter 2 verses 1 through 10. The Christian is to be so different, so strange in his holiness and life. Whether a mother, father, younger woman, older, whatever the age stage, whatever you are, there should be something that's different that makes people could say, I'm tempted to become a Christian because of the witness that these people are emanating.

But from where does all this come? And that's why we read the first part of verse 11, for the grace of God has appeared. All of what is being discussed in the first 10 verses is grounded in the grace of God that has appeared in the Lord Jesus Christ. These characteristics are the fruit of God's grace in your life, not the root. You have been brought to Jesus Christ. You have been redeemed through his blood. And by his grace, you are living differently.

If there's anybody here who doesn't know this grace, you don't know Jesus Christ, let me tell you that He is the Savior of sinners, that you need Him more than anything else in this world, and that He came to save the most wretched of sinners, and in Him, there is hope, there is peace, there is joy, and you can start to live a life by His grace that's actually lovely to look at.

Let's pray. Our Heavenly Father, No person fulfills their calling from Titus 2, 1 through 10 perfectly in this life. But oh Lord God, I hope and I pray that we would all hear the calling and we would all receive it and we would all strive by the grace of God that has appeared in Jesus Christ to live this sort of life. Oh God, we thank you that there is forgiveness for all of our sins and that we We can press on help us to persevere to the end in Jesus's name. I pray amen