

Title: What Is Good Doctrine?

Text: Titus 2:1-15

Date: August 16, 2026

Good morning, Grace Chapel. It's a joy to get to be back with you all today and back in the book of Titus. And so, if you would, go ahead and turn to Titus as we'll be starting chapter 2 today, actually doing all of chapter 2 today, which is exciting. We'll get into that more and why we're doing all of chapter 2, but it comes down to the structure of the book, so that's an exciting thing. So, as you're turning there, I want to very briefly run you through what we've talked through so far. I know we have some people returning after being gone for the summer, and so excited to see you all again and others who are visiting, or maybe things slipped your mind from previous on in the text.

And so very briefly, we're going to run through chapter 1. And so, in chapter 1:1-4, we get Paul's overture at the beginning of the letter as he explains what is to come in the rest of the book of Titus. We see that this letter is written by Paul, who's a slave of God and an apostle of Jesus Christ. And he's writing it for the sake of the faith of God's elect and their knowledge of the truth as it accords with godliness and hope of what is to come, which the God who never lies has promised. There's great hope in that, and Paul's going to keep bringing that up throughout the rest of the letter. Those things that he's woven into the first four verses aren't there merely as a pretty thing to be ornate at the beginning of his letter, but instead they're a summary of what is to come. And so, we see more of that today.

And then in that next section, in chapter 1:5-9, we see the qualifications of an elder. We see that Paul doesn't soften the job, but instead he puts the bar pretty high. He says, an elder must be these things. So, while we're on that, quick plug, I believe the elder nomination papers are still out in the lobby, and so after service, you should all go nominate people. In all seriousness, I think it's a wonderful thing that we as a church have been blessed by God with men who are qualified, and so what a wonderful joy it is for us to get to recognize that God has blessed our church. So, I'd encourage you to go do that. Colby did not make me do that.

And then right after that, after verse 9, we get onto chapter 1:10-16, and there we see these opposite elders. These guys are horrible. They're empty talkers, and they're deceivers, and everything they say is horrible, and so they should be silenced, and that's what we see in chapter 1:10-16. And so now our text today picks up right there by moving from these very opposite elders back into the teaching of what should be, from the teaching of these horrible guys to sound teaching. So instead of empty, deceitful talk, instead this teaching that we're going to talk about today is sound, and it's full of richness and wonderful things about our God. It's full of depth. Like we said, Paul's not writing sporadically. He doesn't do that in any of his letters. He's writing with very clear purposes. He's writing strategically, right. In order to be pointed with his message, Paul writes all of the book of Titus with this theme. We've talked about this a lot. I pray that it's getting annoying to you now, but that you know it. And so good teaching of good doctrine yields good works. I'm going to say it again. Good teaching of good doctrine yields good works.

So again, I think I've probably said that a hundred times at this point, and so I hope that it's beginning to get ingrained into you, that when you open up to the book of Titus, you think good teaching of good doctrine yields good works. And that's what he's talking about the whole time, and that's exactly even where our text picks up today. We said that Paul's writing strategically, and so here in chapter 2, we continue to dig into that. So that centerpiece, the middle section of that statement is good teaching of good doctrine. So that's what we want to examine today.

And so, our main idea for chapter 2, as we go through the whole chapter today, is going to be this, teach and do good doctrine for Christ has appeared. Let me get that on here. Teach and do good doctrine for Christ has appeared. We'll get into that more in just a second, as well as each of those pieces of that statement. Even make out the two, thank you, even make out the two big sections of our text today. As we'll see verses 1-10 being primarily about that teach and do good doctrine, and then verses 11-15 that for Christ has appeared. And we'll see how those two are woven together, and Paul isn't writing separate things, but instead he's using verses 11-15 as the foundation for what he's talking about in 1-10 with teach and do good doctrine. And again, that is all within this main whole book idea of good teaching, of good doctrine yields good works.

So, with that being said, let's go ahead and read our text, and then I'll pray for us this morning. I'm going to read all of chapter 2.

It says this, "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. Bondservants 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.

For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our 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 lawlessness and to purify for himself a people for his own possession who were zealous for good works. Declare these things; exhort and rebuke with all authority. Let no one disregard you."

Let's go to the Lord in prayer.

Father, thank you for your word as we come today, and we get to see more what this good doctrine is. Thank you that you, a God so marvelous, that you would create the world out of overflow of yourself, that even in that you would desire to love us and that you would give us your word in order that we might love

you as well. Father, we thank you for that. We thank you for Christ, who did this grace that has appeared, and we look forward to seeing how that has brought us salvation and continues to train us and equip us to wait. Father would each of these things set in in our hearts. Father, in my speaking, may I be faithful to your word, faithful now as I have been in my preparation, and so may the words of my mouth and the meditations of my heart be acceptable in your sight Lord, my rock and my redeemer.

I pray all of this in Jesus' name and in the power of the Holy Spirit, amen.

So, we'll begin in verse 1. And now I have a clicker, so thank you. I'm going to test it. No, okay, cool, they'll do it back there. All right, well, we will begin in verse 1, where it says, teach and do good doctrine. So, this is going to be our big point through all of verses 1-10. And so, we're beginning in chapter 2. Paul jumps right back into his main idea, right, desiring to again drive home this teaching point. See, in contrast with the people that we just talked about in verses 10-16 of chapter 1, those empty talkers and deceivers, Paul is suggesting teaching very good sound doctrine. It's a very different thing, where we have corrupted evil doctrine. And then Paul here is saying, no, no, teach sound doctrine. And the easy, immediate, goodness gracious, applicable reading of the Bible demands that every time we see the word you, we interpret it as I or we, right. And so, we see the beginning of chapter 2 as for you, and I take that as, but as for me.

And friends, I think that we have a serious Bible reading problem in that way. We are not to read the Bible as though everything that it says is immediately applicable to us as though we are the primary audience. Does that make sense? I think that this is a helpful tool that we can use in our personal Bible reading as well, that we are not the primary audience of what is going on here in the text. And so, we're not to read the Bible as though it's immediately written to ourselves, but rather we are to read it faithfully as though the authors had some kind of particular purpose and goals and audiences as they were writing. And if we go back to our introduction to verse 4, it says, *"To Titus, my true child in a common faith."* And so, we know that this letter is addressed to Titus, and we could get in here as, but as for you, singular, second person singular, right? Titus very specifically is mentioned in verse 4, and I think we could argue that even chapter 2:1 is directed to Titus.

And so, a reasonable question at this point may be, well, if this was written to Titus and only Titus, then why in the world would we even bother reading it? Many of you, I hope, are pushing back on that statement, and I believe wisely so. Notice again in the introduction, verse 1, that this is made important *"for the sake of the faith of God's elect."* I wrestled with this for a little while, trying to reconcile these two, even suggesting to myself that maybe what Paul's saying is that he's writing specifically for the sake of the faith of God's elect who are underneath Titus in part of his flock, which completely removes us from the situation. And so, if that's the case, then we ought to not read Titus at all. I think we have a problem there. After all, if the faith of the elect who are being pastored by Titus is the only thing at stake, then there's no point in us reading this. But that's not what verse 1 says. It says the knowledge *"for the sake of the faith,"* of all of God's elect, *"of God's elect."* And so, then I think that we do remain as part of the equation, and even I think that it's precisely by this fact that this letter, while directly to Titus, is certainly focused on affecting us in the 21st century as well.

Friends, may we teach how Titus was told to teach, here in verse 1, and may we also live out these things as the believers were taught to live out. So again, teach and do good doctrine for Christ has appeared. So now we're going to move into verse 2-10, in the first part of 10, with verse 1 as a type of background for us, that in the midst of all of this, this is the teaching of sound doctrine. All of this remains relevant for us as well. And so, I want to read verse 2-10a, once again.

It says this, "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 teachings 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. Bondservants 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."

And I'm going to stop right there. We'll get back to the second part of verse 10 in just a second. But I want to demonstrate another helpful Bible reading thing for you real quick. Hopefully you caught this, but the repetition that's going on in the text. Don pointed this out again this morning, but as we look through chapter 2, the words self-control come up again and again and again. Look at verse 2. Older men are to be "self-controlled," right, and then we can go over to verse 5. Again, they're supposed to be "self-controlled." Go to verse 6. The younger men are to be "self-controlled." And then I'm cheating a little bit, but if we go to verse 12, again, "training us to renounce ungodliness and worldly passions, and to live self-controlled." So, as we're reading our Bibles, it's a good thing that we would notice this repetition of self-controlled or wherever else you're at in the Bible to see repetition. The author is doing that on purpose.

I'm completely confident that if Paul wanted to use a different word to expand his vocabulary, he would have said a different word. But instead, he intentionally chose self-controlled over and over and over again in order to establish a point. And so, I think the question that we have to ask, then, is why does Paul bring up self-control so many times? Couldn't he have come up with something better? Friends, I'd encourage you as you're reading your Bibles to ask questions like that and sit on them. Why does our author do this this way? Surely there is a reason, and there is. There is here. So, self-control is a clear marking of someone who is stamped aggressively with the gospel. I think that's the solution. Self-control is a marking of someone who's been stamped with the gospel. It's somebody who's been ran over with the power of the gospel. They no longer indulge in self-satisfaction, but instead are entirely given over to self-control.

Consider Galatians 5:22-23. That's the fruits of the spirit, right? We learn that self-control is one of those fruits of the spirit. The direct result of the spirit's work in someone. One of those things is self-control. And for just a moment, I also want us to take a look at the person without self-control. Consider this, this is Proverbs 25:28, it says this, "A man without self-control is like a city broken into and left without walls." So, we know that the person who has self-control is the person who's been affected by the gospel and the person who does not have self-control is like a city broken into and left totally without walls.

I'm suggesting to you today, I'm pleading with you, do not be like a city broken into and left without walls. Someone who's been decimated by sin and is waiting for oncoming onslaught. Would we be a church then that has nothing to do with a lack of self-control. Know that I'm praying along with others that our church would be rid of a lack of self-control. That our church would be one that is not a city overcome by pornography and waiting for its next attack. That our church would not be one that's a city that's overcome by gossip and waiting for its next attack. That our church would not be a city that's overcome by all varieties of sin and waiting for their next attack because apart from the spirit, we will certainly lose that battle.

I would encourage you now to consider your life and evaluate where we ought to be building toward self-control. Where's that lack been in your life for extended periods of time? Where have the walls, if you will, been laying on the ground as you continue to be ransacked? May we be people who build each other up in teaching self-control to one another in order that we would do exactly then what the second half of verse 10 says. It says this, *"so that in everything they may adorn the doctrine of God our Savior."* So, it is imperative that we would work towards self-control, not as an end to itself, but instead so that in everything we would adorn the doctrine of God our Savior. The fact that your behavior would change does not make a difference. If your behavior changes night and day, if it is not for the purpose of glorifying our Savior, then we have a serious problem.

Many of you know that I lived in a house with seven other guys the last two years, Coda and Robbie being two of them, if you remember them. You're going to be shocked by this, but occasionally there would be a mountain of dishes in the sink waiting for somebody to finally give in and do them. The house with eight guys had a lot of dishes to do, and sometimes, not very often, but occasionally I would be the one who would finally give in and do all of the dishes. I think that there are two mindsets that I might go into that with, and in one instance I may go into it knowing, okay, Robbie had a really hard week this week, and I know he's got a couple exams coming up, so I'll just do his dishes, and that'll be a good way for me to serve him, and I do the dishes. Great. The dishes are done. And I think that there's another time where it's, hmm, maybe I'll go do the dishes and maybe Coda will make me dinner. Maybe Coda might even pay my utilities for me, and I do the dishes. Great, and the dishes are done. You see that the final result is exactly the same in both of these situations. The dishes get done.

However, my heart before that is drastically different. One of them I'm trying to serve Robbie, and one of them I'm trying to get something out of Coda. You see the difference there. I want you to see that the heart present can drastically differ, though the resulting actions may be exactly the same. And for a Hindu or a Muslim, they'd see this, and they'd say, well, that's a good deed. You did a good thing. Good job. That's a good thing. And the problem is that their gods cannot fathom the heart. They're stuck on the actions. We serve a God who's not caught up in the final actions, but instead is primarily concerned with your heart.

Why would a God who knows every corner of your heart desire his people to demonstrate self-control or any other righteous act if it's for any purpose other than glorifying him? That doesn't make any sense. Does our God desire that we would exhibit self-control primarily in order that our wives would not leave

us? No. Does our God desire primarily that we would exhibit self-control in order that other people would not say bad things about us? No. Might I suggest to you that our God is primarily concerned about his own glory, that this God that we serve is so passionate about himself being made known that he would take people that he's changed and he would have them live changed lives in order that all of creation might know him, that all of creation might worship him because his people live differently.

That is the God that I desire to serve, and oh, I hope that you do as well. May we kill our sin. May we live in self-control in order that the doctrine of our God might be adorned, that our God might be glorified, that he might be made known amongst all the peoples. That's the first part of Titus 2, and then Paul cuts into the second half.

And so, we're going to move then into verses 11-14. Paul doesn't just say, teach this so that it glorifies the Lord, and move on. But instead, he also looks to why we would go about doing that, and why we should even care about it. It is basis for why we should do it is 11-14, and the reason that we should care about it is 11-14 as well. And so, let's read Titus 2:11-14.

It says this, "For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our 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 lawlessness and to purify for himself a people for his own possession who are zealous for good works."

We'll begin in verse 11. The grace of God has appeared, but not just that. *"For the grace of God has appeared."* So, then we are to understand that this section is not totally independent of the one before it, but instead that for indicates exactly what I said a moment ago, that this section is the basis for what we just saw before this. All of that good training that we saw, somehow, we are able to do that because grace has appeared. I want to suggest to you that that grace has appeared in Christ Jesus. The doctrine of God our Savior is worth adorning, and Paul identifies the reason for that as being because grace has appeared. We are both able to live as taught because of Christ appearing and have a reason to give all glory to our God because of Christ appearing.

So, in this section grace appearing brings about three things, and so I want to give you these, and then we're going to zoom in verses 11-14 on these three things. So, grace appearing brings salvation, trains us for righteousness, and empowers us for waiting. So again, grace appearing brings salvation, that's verse 11. It trains us for righteousness, that's verse 12. And then in verses 13 & 14 it empowers us for waiting. And in just a second, we're going to zoom in again on verses 13 & 14 to see who exactly we're waiting for, and we'll have three more points there. But for now, grace appearing brings salvation, trains us for righteousness, and empowers us for waiting.

So, the first one there is that grace appearing brings salvation, and do you see the magnificence just of the first part, that grace appearing brings salvation. Grace is not a far-off thing, it's not like a mist in the sky that I have to jump and try to grab, but instead grace has taken on flesh, right. We suggested that grace

has appeared in Christ Jesus. Grace here is Christ. Jesus has appeared with himself; he has brought salvation. Real salvation and rescue has come in Christ. Relationship with the Father has been brought about by Christ Jesus.

What remarkable things then has he brought? I don't want to skip over though the means by which this was accomplished, and so I'm going to read Ephesians 2:1-7.

It says this, "And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience - among whom we all once lived in the passions of our flesh, carrying out the desires of the flesh and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ - by grace you have been saved - and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus."

Friends, the God of the universe has sent his son in order that he would die in your place and then rise again three days later because the grave could not hold him. I love how Colossians 2:13 & 14 puts this. It says, *"And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross."* That list of sins, he nailed it to the cross, it's gone. He has surely taken your sins and done just that. He's nailed them to the cross and the means by which he has done that is his son. I have written here, do not forget the price that he has paid for your sin.

I didn't know we were singing it this morning, but There is a Fountain is one of my favorite songs. Do not forget the price that he has paid for your sin. Right, that's pulling from Zechariah 13:1. It says this, *"On that day there shall be a fountain opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and uncleanness."* On that day there's going to be a fountain that's opened and the people that are in it, they'll be cleansed from sin and uncleanness. When Colby gets to Zechariah 13, I hope we sing that song again. But there's a fountain filled with blood drawn from Emmanuel's veins and sinners plunged beneath that flood lose all their guilty stains. That's such wonderful words and so may we not forget the price that has been paid for our sin.

And I also want you to see the very end of verse 11 and so go back to Titus 2:11. The very end there, it says *"for all people."* And I think this is an interesting thing and maybe an example at which you'd say, oh, why in the world are we even at church this morning? All people are saved, why am I wasting my Sunday morning? All people are saved, right. Because the grace of God has appeared, I want to suggest to you that that's probably not the best reading here, nor anywhere else in the Bible. The Bible does not suggest that all will be saved, that every single person is covered by Jesus' blood, but instead it suggests, I think, in line with what Paul's doing in the beginning of chapter 2 as well. You see he's working through categories of people and then once again he says all people, all types of people, all categories of people, all nations will be saved. Not all of them as in every single person, but instead that the scope of salvation is that

which covers all people. And that it's massive in its scope and that it reaches into every category of person that we just saw in our text.

And so, for now I want to encourage you in this way, know that you have received salvation, not in the slightest because of any wonderful thing that you did, but instead only because of Christ. We get to go on to Titus 3 and we will next time as well, but it says that this is not at all done because of works done by us in righteousness, but instead only done because of his great mercy. Which then drops us right into the next piece of this section.

Let's read verse 12. *"Training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age."* We call it the word training here, training us for righteousness, right. Tim Keller, he's a famous pastor. He died a few years ago, but at one point he said that the gospel is not the ABCs of the Christian life. You're like, well, time out. What else is the beginning of the gospel or of the Christian life? And his point was that the gospel is not the ABCs of the Christian life. He says, the A to Zs of the Christian life. That your life aside from the gospel does not exist. That the entire Christian life is one that is saturated with the gospel. That this is surely what saves you. That's what we saw in verse 11. That by Christ appearing, you have been brought salvation.

But we also see then here in verse 12 that this is what trains us for righteousness. You see, for the gospel to then train people also means that this continues on in the work of maturing believers. I appreciate Colossians 1:28 here as Paul's identifying his aim. He says, *"Him we proclaim,"* him, Christ, *"warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ."* You see, Paul's aim is to present people mature in Christ and that is the very ongoing work of the gospel in people's lives as well. So again, the gospel not only redeems us in Christ, but is also the means by which we are made mature in Christ.

And so then to briefly apply this for you, note that grace appearing is the means by which we are trained towards self-control. That same self-control with sin that we talked about earlier, it's the exact same thing that comes up again now. I hinted at that earlier in verse 12, *"to live self-controlled, upright, and godly lives,"* right. So, the gospel not only brings salvation, but it also trains us towards the very things that Paul was talking about in verses 1-10. And here's the thing, the gospel is the only means of self-control that you exhibit that can ever be legitimate and to glorify our god. Self-control aside from the gospel is not glorifying, that's just self-determination. That is not what this text is talking about. And so aside from Christ, your self-control is meaningless. However, in Christ, you can continue to mature in order that you might look more like him.

And then I want to move to verses 13 & 14. This is our final of those three, that grace appearing enables and powers us to wait. So, don't miss the very end of verse 12 though, it says *"in the present age,"* right. And so, we're going to be trained in this age and there's an age to come as well. And that's what verses 13 & 14 are talking about. Let's read that.

"Waiting for our 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 lawlessness and to purify for himself a people for his own possession who are zealous for good works."

Right here we must evaluate who this blessed hope is, right. The gospel grants salvation, it trains us for righteousness, it empowers us for waiting. But what kind of thing are we waiting on? And so, this is where I said I wanted to zoom in a second time, I've got three more things for you. Who are we waiting on? We're waiting on the one who redeems us, we're waiting on the one who purifies us, and we're waiting on the one who possesses us. And so, you could write redeemer, purifier, and possessor. Thank you, guys. So, redeemer, purifier, and possessor. So, we're going to work through each of those here in this text.

First, Jesus is our redeemer. He's the one who purchases us by the means of his own blood. We saw that even with Zechariah 13, right. That there's a fountain in that day that washes away sin. We sang about it earlier. Redemption biblically is buying people back, right, from something like sin, and that's exactly what Jesus has done for us. And so, for all of you who are believers, know that Christ is also your redeemer. He's bought you with his blood, right. And so, you are no longer a slave to sin, but instead a son of righteousness.

And then the second one there, he's, our purifier. So we so often and so readily, I think, forget that Jesus is also the only one who has the power to kill sin. We have complete confidence that he's the one who saves us from our sin, and then we say, okay, I'm good now. And then we try to live the rest of our lives aside from him. But instead, Jesus is also the only one who has the power to save us from our sin, to continue to kill off more of our sin. So, we talked earlier about being trained by grace, but friends, without Christ, being trained by grace does not happen. Being trained by grace is to be trained by Christ, to be purified by him. There's an ongoing sense to that purification, and so if Jesus in himself is not the means by which you are purified, then believe that you're turning and chasing something that cannot save you. We have a hope that we look forward to then with that.

In Revelation 19:6-8, that's the marriage supper of the lamb, and in there, it's said that the church is presented to Christ as a bride, but not just a bride, but as a pure bride. And so, Christ, as he continues to purify his bride here in Titus 2, as we see how that comes about, we know that he will complete this work, that in the end, the church will be made pure and presented to her husband in Christ as a pure bride. So, our sin will certainly be destroyed, it will not be anymore.

And then finally, we see Jesus as our possessor. So here 1 Peter 2:9 says this, *"But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness and into his marvelous light."* We are chosen to be his own possession. We serve the God who redeems people and then transforms them and then makes them into his own possession and then highlights the gospel with their lives. You know what he does with those people? He uses them in order to make himself more known and then he redeems more people and then he transforms them and then he makes them his own possession and then he uses them to make himself more known.

I thought it was funny, Colby and I both selected Deuteronomy 7 this morning and so you've already heard that twice and I'm going to read it again. So now you get Deuteronomy 7:6-11 for the third time today. It says this, *"For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the earth."* So, notice that the Lord has chosen these people for his own possession and I'm going to keep reading.

"It was not because you were more in number than any other people that the Lord set his love on you and chose you, for you were the fewest of all peoples, but it is because the Lord loves you and is keeping the oath that he swore to your fathers, that the Lord has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face."

And catch this, *"You shall therefore be careful to do the commandment and the statutes and the rules that I command you today."* You see, it's the same cycle as what we're seeing here in Titus, that our God has chosen people for himself in Deuteronomy 7. He redeems them from slavery and then at the end of, in verse 11, he says, okay, now that I've redeemed you from slavery and chosen you as my own possession, I want you to now live in this other way as well, this other way that would bring more glory to me. Does that sound familiar? Friends, it's happened again that the Lord has chosen people to be his own possession. He's redeemed them out of slavery into sin and out of all of the people on the earth, he now instructs you to live differently, to zealously pursue good works. That's what we see at the end of verse 14.

Let's continue on then in verse 15. I want you to see that this whole section is intimately connected, that we cannot divorce the good practical teaching of verses 1-10 and its aim of the glory of God from the gospel basis for it in verses 11-14. There's a textual reason that I hinted at earlier, that we did this entire thing in one section. And so, I want to hit that real quick. Literarily, Paul says the same thing at the beginning of the text and at the very end of the text. And so, if you have an ESV, which is what I have right now, and you look at verse 1, you'll see, *"But as for you, teach what accords with sound doctrine."* And that's a faithful translation, I'd encourage you to keep reading your Bible. And if you look at verse 15, you'll see, *"Declare these things."* Again, that's a faithful translation, I'd encourage you to continue reading your Bible.

If anybody here, though, has a CSB, and they look at verses 1 & 15, you'll notice something interesting. That in verse 1, it says, *"But as for you, proclaim."* And then in verse 15, it'll say, *"Proclaim these things."* And you're like, well, wait a second, why does the ESV use two different words there, but the CSB uses just one word? Well, they're slightly different translations, but this is one spot, I'm generally very fond of an ESV. I'd encourage you to continue to read your ESV. For right now, though, I'm going to be referencing the CSB, because it uses proclaim in both of those spots. And I think that that's a helpful translation, because Paul is using the word *laiei* there in verse 1, and he's using it again in verse 15, and in order to say proclaim these things, he's bookending this section.

So, for the question, what is good doctrine? Well, the good doctrine is verses 2-14. It's this whole thing. You can't separate the good practical teaching of 2-10 from the gospel foundation and basis for it in 11-14. This whole section is necessarily attached to one another. And so, in doing so, Paul keeps the what and the why from 11-14 tacked on to the first part of 2-9, or 2-10, excuse me. And that's exactly where we got our main idea for today from, right. Teach and do good doctrine. That's verses 2-10.

And then verses 11-14, for Christ has appeared. That well sums up the entire text, and Paul's begging us to see the same thing. By putting these bookends on either side, he says, teach and do good doctrine, for Christ has appeared. That's Paul's aim in this text. And it falls right in line with the overture that we saw at the beginning, that for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness and hope of eternal life, which God, who never lies, promised before the ages began and at the proper time manifested in his word, in order that he may be glorified.

And so, may we be a people who teach and do good doctrine, who are seeping with self-control, who are crushing gossip, right. Not because of our own power, but instead because Christ has appeared. God himself coming as a man in order that he would purify for himself a people for his own possession. And may all of that be done because we are consumed with our God being glorified. We're not in any way consumed with anything that we can get out of situations, but instead we're primarily consumed with his glory.

So, a very, very quick application. I want you to take time at some point today to think through an opportunity for self-control in your life. Maybe that's shutting down sin, maybe that's establishing a discipline that is a spiritual discipline. You need to be reading your Bible or something like that. I want you to actively think through an opportunity for self-control for you today, not in order that you would be made great or that bad consequences would not come, but instead, primarily because our God is worth being glorified and you exhibiting self-control does that very thing. That the foundation of that would be that Christ has appeared and the reason for that being that you've been redeemed by Christ and now he's purifying you and he's possessing you in order that we might be working for his glory to be made known.

Let's go to our God in prayer.

Father, thank you for your word and your desire to be glorified from the actions of your people. Father, thank you that we've seen here that we ought to be doing good teaching of this good doctrine that brings about good works, that yields good works in believers' lives. Father, we are amazed with the fact that your primary goal in that is not just that people would live special other ways just for the sake of it, but instead that people would live differently in order that you might be made known. Father, thank you for that and ask that you would not allow us to be consumed with ourselves and our own glory, but instead that you would raise as a primary thing your own glory in our lives, that we would see that as the greatest thing that we ought to be pushing for and desiring.

Father, may we be a people who pray for your glory to be made known. And I think of West Liberty and Bellefontaine and Urbana as we're reaching out to other people's here, that Father, would we live lives that

look different from other people in order that you would be glorified in those areas? And would we be a people who are passionate for your glory also to be overseas and that we would be pushing for those things as well, that out of this abundance of self-control and desire for your glory to be known, that we would be sending missionaries and other peoples overseas as well. I think of the Luse's, Father, and those things that we prayed for this morning, I'd ask that you'd continue to equip their church and strengthen them, provide safety for them in order that your glory would be known there as well. Father, would we be a people consumed with that.

And we pray all of this in Jesus' name and in the power of the Holy Spirit, Amen.

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