

Titus 24-08-04b

We're looking at this wonderful closing of chapter two and enter into chapter three here, seeing what the grace of God does. It is the power of God that transforms us into people who by nature will fall away from the ungodliness and the worldly desires in order to live in a way that reflects self-control and the godliness and righteousness that should characterize our lives. Looking for that blessed hope and glorious appearing of our great God and savior, Jesus Christ.

Our great God and savior, Jesus Christ. It is surprising that there are those who don't accept the deity of Jesus. And what they have to do is say that Paul didn't write Titus or it's not inspired.

Because to try to re-divide the Greek or separate the natural expression here, it says that Jesus Christ is our God and savior. The word savior is applied both to God generally and to the Lord Jesus specifically. But what is it we are looking for? This expectation is the foundation for our hope.

It's Elpis here in Acts, but the idea is that this is gonna happen at the return of Christ. We have it not only here in Titus 2.13, but also in Jude verse 21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ with a view toward eternal life.

Expecting, eagerly anticipating. And you know what the expectation of a visit means. A lot of us even recently have had visits from family or we're perpetrating a visit to someone else.

And the people who are expecting us or we who are expecting someone, this changes our priorities and changes our efforts and our schedule. We want things to look nice. We want there to be the kind of food that those people enjoy.

We try to plan activities that they will find pleasant and things that we can do together. So this is not just, I know it's coming, but because I know it's coming, I am eagerly awaiting it and I am making preparation. I am doing things differently because of the expectation.

That is the idea of *pros dechami*. So we are looking for the blessed hope that hope that Paul tells Felix about in Acts 24. It is also mentioned in Colossians 3, verse four, when Christ who is our life appears, then you also will appear with him in glory.

He gave himself for us that he might redeem us from every lawless deed. This is *anomos*, everything that doesn't comport with the standard, *anomos* is law or standard, and purify, cleanse. This is from *katharizo*.

This means to wash, to make clean, clean up for himself, purify, wash off what detracts and defiles, purify for himself a special purification for a special people. His own is not in

the Greek. Purify for himself a special people, zealous for good works.

The special idea here is the one that means it's originally used having more than enough. It exceeds the standard. It is surplus.

It's above and beyond. This means an above and beyond people, zealous for good works. Notice that the Lord Jesus gave himself to purify us.

The purification precedes the zeal for good works. This is the step that is constantly being skipped and we've noted it over and over again in Titus and in 1 Timothy before that. We have to become before we do.

Our works have to come from a trained person, a purified person, a properly motivated person. The work itself isn't the objective. Becoming someone capable of that, who knows when, where and how to do it by God's grace and in God's power.

That is the goal. The Lord Jesus gave himself and this is why constantly in the New Testament. Did you ever notice when we think about the work of Christ on the cross, you think God so loved the world.

What about all those old Testament people who lived and died and there had been no work on the cross and you just had the shadows in Israel anticipating and looking forward in hope, waiting for the redemption and the resurrection that would come in some largely nebulous and unknown fulfillment. But when you see Paul, especially talking about the Lord Jesus, he says he gave himself for us and it seems to be uniquely restricted to the church and this is a legitimate observation because there is another special people. Keep your finger here and turn back to Exodus chapter 15.

Exodus chapter 15. You're familiar with the geography of Exodus. We've gone verse by verse through it, but in Exodus 15 verse 16, it's saying, fear and dread will fall on them by the greatness of your arm.

They will be as still as stone till your people pass over, O Lord, till the people pass over whom you have purchased. Whom you have purchased, his own special people. God purchased, God redeemed to himself the nation of Israel.

The Lord Jesus is the redeemer of Israel, but there is a people for himself and believers in this age are the unique possession of the Lord Jesus. His redemption and reconciliation and propitiation covers all believers of all ages, but the Lord Jesus is rewarded with his own special people, his body. Israel is not body of Christ.

Israel is not church. The church is not Israel. The body of Christ is not comprised of any Old Testament saints and notice that he gave himself to redeem us from lawless deeds and purify for himself a special people zealous for good works.

The zeal precedes the good works, the motivation, the nature. So what is the practical outworking of this? We're going to close our Bibles, turn off our devices or stick them in our pockets or whatever, we're gonna go about the rest of our day. We're gonna have a Monday tomorrow.

We're gonna have a Tuesday and a Wednesday, be back for Bible class Wednesday evening, Lord willing, but what difference does it make that we have looked at this passage and we intellectually assent that, well, of course, I need to become a person that pleases God, but what is the practical outworking? We should examine what we're doing. Just take a beat, take a moment, pause and reflect. We should be thinking our way through life and instead of reflexively and instinctively, oh, well, it's lunchtime, let's make lunch.

Oh, it's lawn mowing time, let's mow the lawn. Well, it's time for this. This is on the schedule.

This is the routine. This is the requirement. This is my responsibility.

This is my opportunity. Here it is, I'm gonna do it. This program's coming on at such and such a time or we're gonna sit down and stream something at our own specified time.

We just do things and we concentrate on the task, on the effort, the result, when what we should do, because the saving grace of God has been manifested to us, it has been revealed to us, it has impressed us and made an appearance. I should be looking at myself and asking myself the question, why am I doing what I am doing? I'm gonna have a talk with so-and-so. I'm gonna get this thing done.

Why? Well, it's what I always do or it's next on the schedule or it needs doing and I'm gonna go do it. We should first be a unique people, a special people. This word special is very interesting.

It's periousios and you see it in Exodus 19 verse five. You can put this with the earlier Exodus passage that talks about the purchasing of the people. What are they to be? Exodus 19 five, therefore, notice the conditions.

If you will indeed obey my voice, if you will indeed honor and keep my covenant, then you shall be a special treasure to me above all people for all the earth is mine. It all belongs to me, but you will be unique. You will be special.

And this word periousios is used in the Septuagint translation of Exodus 19 verse five. You will be a peculiar is the King James version. Peculiar meaning especially treasured in this context.

It is used in Exodus 23, 22. If you indeed obey his voice and do all that I speak, this is Moses' voice, then I will be an enemy to your enemies and an adversary to your

adversaries. If you will listen to the message that I have entrusted to Moses.

By extension, you could say, if you will listen to the apostolic witness that the Lord Jesus Christ has transmitted to us from the father. If you will obey his voice, do all that I speak through him as in parentheses, I will be an enemy to your enemies and an adversary to your adversaries. And it goes on from there.

Same thing in Deuteronomy chapter seven verse six. You are a holy people to the Lord your God. The Lord your God has chosen you to be a people for himself, a special treasure.

Periosios, a special treasure above all the peoples on the face of the earth. Separated, set apart. It's another facet of hagios, sanctified, set apart.

Unique identity. It is a quality. It is a status and it's an opportunity.

It's a potential. Deuteronomy 14 verse two. You are a holy people to the Lord your God.

Holy is sanctified, set apart. The Lord has chosen you to be a people for himself, a special treasure above all the peoples who are on the face of the earth. For the Lord Jesus Christ, that's you.

And that's me, that's us. We have been redeemed. We have been sanctified, set apart to be, to become, to live up to the identity.

It's one thing to say you are a thing. It is something else to actually become it. So many of us have been through training and you get academic information.

You get some rudimentary hands-on practical training and experience and they give you a certificate. You wear a nurse's uniform. You put a stethoscope around your neck or you grab your law books or whatever else.

You foray out into the world. But when do you actually become the thing that you are on paper? As we said in the first session, we grow into, we mature by experience and repetition and practice and we gain insight. And the words that we saw on the pages of our texts live and breathe because I see what you mean by that.

Now I not only have the seeing of the eyes and the hearing of the ears, but I have the experience to know this as epinosis. Periosias, you're a holy people to the Lord your God, God the Father talking to Israel. The Lord has chosen you to be a people for himself, a special treasure above all the peoples who are on the face of the earth.

You are something else. You are something special. You have a unique divinely assigned purpose, both individually and collectively.

Finally, you can look at Deuteronomy 26, 18. Also today, the Lord has proclaimed you to

be his perusias people in the Septuagint. Remembering this starts out in Hebrew, but in the Greek, our word is used.

The Lord has proclaimed you to be his special people. Now, to what extent did Israel live up to this? The people that are being spoken to in Deuteronomy all dropped in the wilderness. Why? They were proclaimed to be a thing.

Did they grow into it? Did they become it? It's amazing to run into people who are doing what might be considered to be menial or blue collar work. And you get to talking to them and you find out, well, I've actually got a law degree or I've actually got a seminary degree or I've got special training in some very desirable field. And you say, well, what happened? I've run into people that graduated seminary, but they're just out in the world doing a standard job.

And I say, well, what about your pursuit of theological understanding and training and getting equipped? Some of these people are ordained to preach and they're not active in a church. They're not doing anything. You were proclaimed to be a pastor or a teacher or a Christian ministry worker, but you never actually became it.

You're one on paper, but you're not one in practice. Heaven forbid that we should be purchased, redeemed by the Lord Jesus, redeeming us from every lawless deed. We no longer have to be subject to lawlessness.

We no longer have to be controlled by worldly desires and ungodliness. We have been delivered. The saving grace has appeared and delivered us, purified.

Do we maintain the purity? Do we cultivate the purity? Do we embrace and enhance and pursue the purity that the Lord Jesus has redeemed us to possess? To be a special people, a special treasure. Those who respond to the Pai Duo training, in some cases, chastening, and be as a result of becoming those things, growing and extending and expanding into that identity, truly becoming what we are proclaimed to be, now there is an innate zeal. There is an instinct.

There is muscle memory. There is a natural outflow from what we have become into good works. The good works inevitably result from what we have become.

Instead of someone trying to manufacture or imitate good works without becoming. I have heard stories of guys who have impersonated a doctor and actually made it as far as the operating room. They're scrubbed up.

They're wearing the gear. They've watched some TV. And they go in and they're ready to operate on someone and they're not a doctor.

Do you want somebody that looks like a doctor and really wants to be a doctor to grab a scalpel with you on the table and let him go to work? Why? If he's got on the rubber

gloves, he's scrubbed up, he's got on a mask, there's the lights, there's the assistants, there's all the tools on the tray. Why do you not want the guy to grab a scalpel and start operating? He's not a real doctor. He is attempting to look like a doctor and he may well slice in there and start digging around, but he is not a doctor.

Even a guy that's freshly minted out of medical school, they don't let them do a bunch of book learning and then go off and start practicing on people. What do they have for years? Internship, travel alongside, absorb experience, gain supervised experience, carefully controlled that doesn't endanger anyone. When you become, now you can do properly, effectively, helpfully, and be a true blessing.

Believers who pursue good works without becoming special people are doctors with scalpels and no internship, no training. I've got a doctor coat, I've got a set of sharp things, I'm gonna go be a Christian out in the world. And it is as dangerous, if not more dangerous than the situation I have described because you do despot to the spirit of grace, you detract from the glory of God, you become an enemy of the cross in your self-directed attempts at righteousness.

If you have a very expensive item, a car, or a piece of technology, do you take it to someone who is a wannabe mechanic or a wannabe electronics person? And the very first thing they do is open up your \$1,900 flat screen TV and a spark jumps and it blows the entire main board. Well, that'll be \$900 for a new main board. That's about half the cost of the entire item because someone who means well and is willing and able to get the thing apart doesn't know what they're doing when they get there.

Become, become. This, having looked around and seen examples in the world, we have to look at ourselves and say, am I trying to accomplish things in my own strength with my own wits, my own conscience that hasn't been fully conditioned and Pieduod by God's grace? God's delivering grace. It not only delivers me, but it delivers the hearers.

It delivers the victims. It delivers those that God brings me in contact with and it's the grace doing the work. It's not me doing the saving.

It's God's grace because I have become, I have absorbed, I have been trained. So again, what's the practical outworking of this? Think about personal circumstances. All of us have them.

We've got relationships. We've got responsibilities. We've got opportunities.

We have challenges. There's circumstances everywhere. We should take a beat.

We should stop and think, all right, got a practical task I need to accomplish here, but to be a special gift from God the Father to the Lord Jesus Christ, I need to do this with godliness. So what's my attitude? Am I grumbling under my breath? Am I thinking somebody else should have done it? Am I thinking, well, this is going to be met with

ingratitude and oversight and neglect and I'm going to do it and nobody's going to care. Nobody's going to realize that if I hadn't done it, there would have been a catastrophe, but I have done it.

There's no appreciation. This is poison in our soul. This is toxic thinking.

I do what I do because I am a person that God in saving grace has trained to serve him. And in serving him, I end up serving others, but I'm not doing it because of who and what they are. I'm doing it, remember this, we do not do, we do not love, we do not serve based on who and what the object is.

We love and we serve based on who and what we are, what we become in Christ. I am a person who does this. It doesn't matter if it's appreciated, doesn't matter if it's noticed, doesn't matter if it's criticized, doesn't matter if it's misunderstood, misconstrued, quickly attributed to bad motives.

Oh my gosh, look at the political world to see people putting the worst face and impugning motives and impugning character when they hear someone say a thing or see someone do a thing. And they immediately, in many cases, they're judging others by themselves. I know if I was in that situation, I would do it in a rascally way for rascally reasons.

So you must be doing it that way. And assuming the worst about everyone. That is not godliness.

That is not God's delivering, saving grace at work to purify us as a people who have a genuine desire, not epithumia for the cosmos, but this zeal. The zeal word here is almost a transliteration. Remember Simon the Zealot? We talk about somebody who is a zealot, a zealot.

Well, this is zealotes. When you think about someone who is a zealot, someone who has a zeal, they're really invested, aren't they? I just can't get enough of this thing. I love it, I think about it.

I am one of the people that practice it. I think it's great. I love everything about it.

It's fulfilling, it's satisfying, it's pleasurable. I just think this is the greatest thing. Zealous, a zealot for Kalon Ergon.

Ergos, guys who row and crew have an ergometer. It measures the work you can do pulling on oar handles. Ergos, this is making things happen.

But it's kalos, it's not kakos, it's kalos. Good, zealous for good works, not perpetrating good works. Your nature identifies and accomplishes good works.

You instinctively know your experience, your qualities, your character that are developed

by God's saving grace. It's as natural as falling off a log. Don't have to agonize over it, it's a reflex.

So, speak these things, verse 15. Speak them, exhort and rebuke. Speak, this is laleo, this means to talk about it.

Laleo is the word for talk, communicate verbally. Speak these things, exhort is parakaleo. What's the Holy Spirit's name given by the Lord Jesus? I will send you the paraclete, the one who comes alongside with encouragement and support.

Encourage and support people with these things. That's what we're doing this morning. We're sharing them together.

We're looking at it and asking God's Holy Spirit to do the paraclete thing with these words. So the communicator, Titus, the pastor, is to talk about these things, elaborate them, illustrate them, bring them up and make an issue of them to the group. Exhort, paraclete them.

Do the same kind of thing the Holy Spirit does and rebuke. Elencho means you gotta point out where it's not happening. Rebuke with all authority.

What do you know about all authority? Can you think of a verse that mentions all authority besides here? Paul tells Titus, talk about paraclete and correct, rebuke. Word of God's profitable for what? Doctrine, reproof, correction and instruction with all authority. What's the first thing that comes to your mind when you see all authority? All authority, the Lord Jesus, just before the ascension.

All authority has been given to me in heaven and on earth. Everybody likes to quote Matthew 28, 19 and 20. Do ye therefore make disciples of all nations, teaching them to observe? But what's the preceding verse? All authority has been given to me.

So if you're going to speak, exhort and rebuke with all authority, what do you have to be doing? You have to be recognizing the all authority that belongs to the Lord Jesus. These principles, these doctrines, these truths are sourced in Him. If you're gonna do this with all authority, you've got to know the Lord Jesus.

You've got to be listening to Him, recognizing the chain of custody of these truths. This is not Titus' authority, it's not even Paul's authority. It is the authority of the Lord Jesus who received that authority from the Father, Matthew 28, 18.

Let no one despise you. Now, all of us have been held despicable by somebody at some time. People get angry, people get mad.

There's people that despise you, especially those on the outside, misconstrue, misunderstand, or we genuinely mess up and kind of deserve to be despised. When you

do a despicable thing, you ought to be despised. How can Paul say, let no one despise you? This can't be on Timothy's merits, Timothy's appearance, Timothy's vocabulary, Timothy's apparel, Timothy's background.

How can you never be despised by anyone? Let no one despise you. How can you control whether or not someone despises you? Are you going to live your life to please them? Are you gonna knock yourself out and roll over and go the extra mile and do whatever you can because, well, if they're not happy, they're despising me, so let me go do this and do that because I've got to curry their favor. I've got to make them happy.

Nobody can live their life to make someone else happy. You can't. We are commanded not to.

So what does this mean? Let no one despise you. If you are speaking, exhorting, and rebuking with what the Lord Jesus has provided in his all authority, if you're not adding to it, if you're not garnishing it, if you're not putting icing on the Lord Jesus cake, if you're not gilding the lily, if you're not expanding, extending, and doing what the Pharisees and legalists did to the law of Moses, well, here's the law, but we can make it better. We'll add to it.

We'll extend it and expand it. And were the Pharisees despicable? Absolutely. Look at the way they treated their parents.

Look at the way they perpetrated self-righteousness and hypocrisy. The Lord Jesus calls them out with the nine woes. They were worthy to be despised.

Why? They went beyond God's authority. They did what the Catholic church has done in New Testament times. Well, of course, Jesus has authority, but we have authority.

The church has authority. The Pope has authority. So we're gonna add our authority to God's, and we're gonna talk about indulgences and Hail Marys and confessions, and we're gonna elevate Mary to be the co-redemptrix on our authority.

There's no authority for that in the word of God. It's the church capital C that does that. If you're gonna let no one despise you, you've got to remain on the solid rock of the word of God.

And when the plain sense makes common sense, seek no other sense. It is the word of God, prayer. What we take in, in the physical realm, and this is again, both literal and metaphorical.

When Paul says, don't let anybody tell you that you can't eat that because it's off the menu, it's forbidden, as in the days of the law of Moses, where there's clean and unclean foods. Paul said, all things are good for food. Why? Or when? If they are sanctified by the word of God and prayer, if they are taken with thanksgiving, if they are taken on the

authority where God says, what God has called clean, let no man call common.

That's God's authority. Let no one despise you means I am basing my thoughts, my words and my actions squarely on scripture, not on a denominational creed, not on somebody's extended and expanded views that are springboarded off of a verse or the Sermon on the Mount or Revelation or something else in scripture. I've got rock solid training in this from the word of God.

I pray over it. I wait for God, the Holy Spirit to illuminate my path with the word that is a lamp to my feet and a light to my path. That's, and you cannot despise that.

The fruit of the spirit against such, there is no law. Who's gonna despise you for manifesting the fruit of the spirit? Look how this goes on in chapter three, verse two, and we'll pick up at verse one next time. But look what the outcome is when we are purified for good works, when we are leading a life that cannot be despised.

We speak evil of no one. We're peaceable, gentle. We show humility to everyone.

Nobody's gonna despise you for these qualities. It's when we take the bit in our teeth and shake off God's authority that we get in trouble. Well, there's a lot to come in this.

I'm not real happy, not that anybody cares, but I'm not personally real happy with the chapter three break here. Chapter three flows in a completely connected and unbroken fashion from verse 13, 14, and 15 here. This is the outworking.

There's not even a connective here. It doesn't say, therefore. It says, remind them, speak these things, and then three, one, remind them.

Speak them, exhort them, rebuke from them, and remind them. Reminder, of course, almost always involves repetition, but we can't hear this enough. This is who we are and why we're here.

Well, more to come in chapter three, verse one next time. We'll close here in a word of prayer. Father, thank you for the clear light that shines so brightly from your word.

Thank you for the gift of your spirit to enable us to understand things that our carnal minds cannot. Thank you for the Lord Jesus who gave himself to purify us so that we could have a natural inbuilt desire to reflect your goodness in the world. We pray that God, the Holy Spirit, will help us to not only understand what is in the word, but also how we can practice it and implement it in our circumstances, addressing our challenges, exploiting our opportunities, and reflecting your glory in this world as we await the day of the blessed hope and glorious appearing of our God and Savior, Jesus Christ.

We ask it in his name, amen.