

Title: the book of Titus – Sermon 6: Sermon Notes

Scripture: Titus 2:11-15

Date preached: February 13th 2022

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11 For the grace of God that brings salvation has appeared to all men, **12** teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, **13** looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, **14** who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

11 이것은 구원을 주시는 하나님의 은혜가 모든 사람에게 나타났기 때문입니다. **12** 그 은혜는 우리에게 경건치 않은 것과 세속적인 정욕을 버리고 이 세상에서 절제하며 의롭고 경건하게 살라고 가르칩니다. **13** 그리고 위대하신 우리의 하나님이시며 구주이신 예수 그리스도께서 영광스럽게 나타나실 그 복된 희망의 날을 기다리게 하였습니다. **14** 그리스도께서 우리를 위해 자신을 주신 것은 모든 악에서 우리를 구원하고 깨끗하게 하셔서 열심히 선한 일을 하는 그의 백성이 되도록 하기 위한 것입니다. **15** 그대는 이 모든 것을 권위 있게 가르치고 관건하며 책망하여 아무도 그대를 업신여기지 못하게 하시오

Review

Before we look at today's passage lets review some of the things we considered last time. Last time we concluded the section (verses 2 to 10) in which Paul was guiding Titus in how to instruct the various groups within the church. Although as human beings we have many things in common each group or division in society has particular or individual issues or concerns. Paul wanted Titus to be aware of these particular concerns so that he could properly instruct and train the church. Today many churches have specialist leaders who handle the various groups. We have dedicated Sunday school teachers for the young. We have youth pastors for young adults and often churches have cell groups devoted to the particular age demographics. The new churches that Paul and Titus had established on Crete did not have such systems in place. All of the teaching and instruction fell upon Titus and the men he would later ordain as pastors.

Over the past couple of weeks then we have looked at Paul's instructions. He has given his advice for the teaching of five different groups. These groups were older men, older women, young women, young men and slaves. Last time we looked at Paul's instructions for young men and slaves. Young men were encouraged to be sober minded. As I said last time this expressions embraces a particular outlook or approach to life.

It calls on young men to be serious, self controlled, sensible and self restrained. Titus himself was a young man so Paul directed his instructions directly to Titus.

Titus of course was much more than just being a young man in the church. He was in a position of leadership and authority. This meant that it was vital that he set a good example. The other members of the church would be watching him carefully. Elders then are called to model the right way to live to their flocks. They are called to live good godly lives so that they reflect a Christ like attitude to the world. Nothing is worse for the Christian community than when the leader brings shame and disgrace upon the church.

We ended last week by talking about Paul's advice to those living as slaves or servants. Although talk of living as a slave makes us uncomfortable today we must remember Paul's historic context. He lived in a world in which slavery was the norm. As I said last time I believe Paul was opposed to

the practice of slavery. However it was the reality of the world in which he lived. Both the Greeks and the Romans despised manual labour. As a consequence their societies were built and survived on the work done by slaves. So Paul was writing to people who lived and operated in that world. Therefore he had to instruct them on how to conduct themselves properly as slaves. Slaves were to live in obedience to their masters. Even if they were unfairly treated they were to try and please or satisfy their masters. They were not to answer back or steal from them. They were to do these things because in doing so God received the glory. The important take away for all of us is as follows. When we are loving and faithful to God's Word we make the Christian message attractive to others. We are if you like living advertisements for the gospel.

Today Paul will talk about the place of grace in the Christian life. He has explained in verses 2-10 the pattern of behaviour, or the character expected of God's people in the church. Now he will explain that this pattern of behaviour is actually rooted in God's grace.

오늘 본문을 보기 전에 지난 시간에 고찰했던 몇 가지 사항을 검토해 보겠습니다. 지난 시간에 우리는 바울이 디도에 게 교회 내의 다양한 그룹을 가르치는 방법을 안내한 부분(2-10 절)을 보았습니다. 인간으로서 우리는 많은 공통점을 가지고 있지만 사회의 각 그룹이나 부서에는 특정 또는 개별 문제 또는 관심사가 있습니다. 바울은 디도가 교회를 올바르게 가르치고 훈련할 수 있도록 이러한 특정한 문제를 인식하기를 원했습니다. 오늘날 많은 교회에는 다양한 그룹을 다루는 전문 지도자가 있습니다. 우리는 청소년들을 위해 한산한 주일학교 교사들을 두었습니다. 우리에게 젊은 성인을 위한 청소년 목사가 있고 종종 교회에는 특정 연령 인구 통계에 전념하는 셀 그룹이 있습니다. 바울과 디도가 그 레데에 세운 새 교회에는 그러한 제도가 없었습니다. 모든 가르침과 가르침은 티투스와 그가 나중에 목사로 인수하게 될 사람들에게 주어졌습니다. 지난 몇 주 동안 우리는 바울의 지시를 살펴보았습니다. 그는 5 개의 다른 그룹을 가르칠 때 조언을 했습니다. 이 그룹은 나이 든 남자, □□□□□□ 젊은 여자, 젊은 남자 및 노예였습니다. 지난 시간에 우리는 젊은이들과 종들에 대한 바울의 지시를 살펴보았습니다. 청년들은 정신을 차리도록 격려했다. 지난 시간에 말했듯이 이 표현은 삶에 대한 특정한 관점이나 접근 방식을 포함합니다. 그것은 청년들에게 진지하고 자제하며 분별 있고 자제할 것을 요구합니다. 디도 자신도 청년이었으므로 바울은 디도에게 직접 지시를 내렸습니다. 물론 티투스는 교회에서 젊은 사람이 되는 것이 이상이었습니다. 그는 지도력과 권위의 위치에 있었습니다. 이것은 그가 좋은 본을 보이는 것이 매우 중요했음을 의미했습니다. 교회의 다른 회원들은 그를 주의 깊게 지켜보고 있을 것입니다. 그런 다음 장로들은 양 떼에게 올바른 생활 방식의 모범이 되도록 부름을 받습니다. 그들은 세상에 대한 그리스도와 같은 태도를 반영하도록 산하고 경건한 삶을 살도록 부름을 받았습니다. 지도자가 교회에 수채와 수치를 가져다주는 것보다 기독교 공동체에 더 나쁜 것은 없습니다. 우리는 지난 주에 종이나 종으로 살고 있는 사람들에게 바울이 한 조언에 대해 이야기하면서 마무리했습니다. 오늘날 노예 생활에 대한 이야기가 우리를 불편하게 하지만 우리는 바울의 역사적 맥락을 기억해야 합니다. 그는 노예제가 표준인 세상에서 살았습니다. 지난번에 말했듯이 나는 바울이 노예 제도에 반대했다고 믿습니다. 그러나 그것이 그가 살고 있는 세상의 현실이었다. 그리스인과 로마인 모두 육체 노동을 멸시했습니다. 결과적으로 그들의 사회는 노예가 하는 일을 기반으로 건설되고 살아남았습니다. 그래서 바울은 그 세상에서 살고 활동하는 사람들에게 편지를 쓰고 있었습니다. 그러므로 그는 그들에게 노예로서 합당하게 행동하는 방법을 가르쳐야 했습니다. 종들은 주인에게 순종하며 살아야 했습니다. 부당한 대우를 받더라도 주인을 기쁘게 하거나 만족시키려고 노력했습니다. 그들은 답장을 하거나 물건을 훔쳐서는 안 되었습니다. 그들이 이런 일을 하게 된 것은 그렇게 함으로써 하나님이 영광을 받으셨기 때문입니다. 우리 모두에게 중요한 교훈은 다음과 같습니다. 우리가 하나님의 말씀을 사랑하고 충실할 때 우리는 기독교 메시지를 다른 사람들에게 매력적으로 만듭니다. 당신이 복음을 위한 살아있는 광고를 좋아한다면 우리는 그렇습니다. 오늘 바울은 그리스도인의 삶에서 은혜의 위치에 대해 이야기할 것입니다. 그는 2-10 절에서 행동 양식, 즉 교회에서 하나님의 백성에게 기대되는 성품을 설명했습니다. 이제 그는 이러한 행동 패턴이 실제로 하나님의 은혜에 뿌리를 두고 있다고 설명할 것입니다.

11 For the grace of God that brings salvation has appeared to all men,

Today we are looking at verses 11 to 15. What you might not have noticed is that verses 11 to 14 actually form one very long and complicated sentence. It is a passage that is densely packed with important theology. I could spend several sermons explaining it. So I shall do my best, in the short time I have to unpack and explain the important doctrine that Paul is imparting.

The first thing to note is the first word of verse 11. It is the word “**for**” (*Gar* in Greek)). In our modern bibles we have separated Paul's words into chapters and verses and divided these up for the sake of convenience into paragraphs. So in my NKJV bible, Paul seems to end his instructions to the five groups of Christians in the church at verse 10. We are then given a non inspired paragraph heading and a new paragraph begins at verse 11. It may lead us to wrongly assume that Paul is now introducing a new idea or teaching. In reality what we are reading in verses 11 to 14 is a continuation of Paul's instruction for how we are to live and what our character should be. So when we see “**for**” here we should think the following.

The Christian should be motivated to live a good and God honoring life “for” or “because” of the following reasons.

Paul next tells us about the **grace of God**. God's grace is a wonderful and awesome thing. I could easily devote many sermons to discussing it. Let me then just spend a little time talking about grace. It's a word that as Christians we use often, but also one that we rarely take the time to unpack or explain.

It's one of those “Christianeze” words that is mysterious and strange to those outside the church, and perhaps even to some inside the church.

The word Grace is a translation of the Greek word *charis*. The word occurs 156 times in the NT. When a word occurs with that degree of frequency we can infer that it conveys an important idea or meaning. It is something God want us to know about. That is certainly true in this case. So what does the bible mean by grace? When the bible talks about grace it is describing God's favour or kindness to the undeserving or unworthy. Grace is often described as “undeserved merit.” Or more simply Grace is God's gift of kindness and attention to undeserving sinners like us. Let me give you an illustration that conveys the idea of grace in an easy to understand way.

Imagine that you are driving along the highway and exceeding the speed limit. Unfortunately for you there is a police office with a speed camera. The office pulls you over and issues you with a speeding ticket. You were breaking the law, so it's only fair or just that you pay the fine.

Now imagine that same situation but this time the officer only gives you a warning. He tells you that although you broke the law he will kindly let you off without a speeding ticket. That would be **mercy**, but not grace. You are being shown mercy and not being punished for your law-breaking.

Now imagine yet another situation. Once again the officer pulls you over for speeding. This time however he tells you that not only will he not issue you with a speeding ticket, but he will also give you a gift of some money. That would be an example of **grace**. Because not only have you been shown kindness or mercy, but you are also being given a gift even though you do not deserve to be rewarded.

This is what grace means when it is used in the bible. God is so loving and kind that He gives us the gift of His grace even though as people guilty of breaking His laws we are undeserving.

Paul next tells us that **God's grace has appeared to all men**. Paul does not tell us his exact

reference point for the appearance of God's grace. Most likely he means the arrival on earth of God in the second person of the trinity. When Jesus came to earth, lived, died and was resurrected He showed or manifested God's grace in a way that could easily be understood by all. What better expression of grace than for a perfectly innocent man dying in the place of a guilty one.

However we must also note that God's grace is not bound or constrained by time as we know it. So although the clearest expression of grace is seen in the life and work of Christ we can look beyond that to observe God's grace in history. Let me read these verses from 2nd Timothy.

9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, 10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel (2 Tim 1:9-10)

We learn from this passage that God's grace, as seen in His desire to save His elect was in effect from before time began. In this respect God's grace extends for all eternity. It stretches from before anything existed until the time we will live with God for all eternity. However this full understanding of grace was something that could not be fully known or realised by human beings until the appearing on earth of Jesus Christ.

Now, following the first appearance of the Messiah the gospel message is clear to all. We have God's revealed Word to inform us. No one living after Christ could claim that God's plan for salvation remains unknown or a mystery. For this reason we can rightly say that God's gift of salvation is freely offered to **all men** (people). When Paul uses the term all men here he means that the way that a person is saved is the same for all ranks, classes, ages and races.

There is not one means of salvation for one group and another for a different group. All people are saved through Jesus Christ. There is no other way to reach God. Please note that this does not mean that all men will be saved. God's Word is clear that not all will be saved. As we read in Matthew's gospel;

“For many are called, but few are chosen.” (Matthew 22:14)

Only those God has chosen or elected will be saved. A good way to think of it is as follows; Jesus Christ's salvific work is sufficient for **all**, but it will only be effective for **all** who believe in Christ.

오늘 우리는 11 절에서 15 절을 봅니다. 당신이 눈치채지 못했을 수도 있는 것은 11 절에서 14 절이 실제로 하나의 매우 길고 복잡한 문장을 형성한다는 것입니다. 중요한 산학이 뿔뿔하게 들어찬 구절이다. □ □ □ □ □ □ □ □ 설교를 할 수 있습니다. 그래서 나는 최선을 다해 짧은 시간 안에 바울이 전하고 있는 중요한 교리를 풀고 설명해야 합니다. 가장 먼저 주목해야 할 것은 11 절의 첫 번째 단어입니다. "for"(그리스어로 Gar)라는 단어입니다. 현대 성경에서 우리는 바울의 말을 장과 절로 나누고 편의상 단락으로 나누었습니다. 그래서 내 NKJV 성경에서 바울은 10 절에서 교회의 다섯 그룹의 그리스도인들에 대한 그의 지시를 끝내는 것 같습니다. 그런 다음 우리에게 영감되지 않은 단락 머리글이 주어지고 11 절에서 새 단락이 시작됩니다. 바울은 지금 새로운 아이디어나 가르침을 소개하고 있습니다. 실제로 11-14 절에서 우리가 읽고 있는 것은 우리가 어떻게 살아야 하고 우리의 성품이 어떠해야 하는지에 대한 바울의 가르침의 연속입니다. 따라서 여기서 "for"를 볼 때 우리는 다음과 같이 생각해야 합니다. 그리스도인은 다음과 같은 이유로 “때문에” 또는 “때문에” 선한 삶을 살고 하나님을 영화롭게 하는 삶을 살도록 동기를 부여받아야 합니다. 다음으로 바울은 하나님의 은혜에 대해 이야기합니다. 하나님의 은혜는 놀랍고 놀라운 것입니다. □ □ □ 것에 대해 토론하는 데 많은 설교를 쉽게 할 수 있었습니다. 그럼 은혜에 대해 이야기하는 시간을 갖도록 하겠습니다. 기독교인으로서 우리가 자주 사용하는 단어이지만 풀거나 설명할 시간이 거의 없는 단어이기도 합니다. 그것은 교회 밖에 있는 사람들에게, 그리고 아마도 교회 안에 있는 사람들에게도 신비하고 낯설게 하는 “기독교” 단어 중 하나입니다. □ □ □ 은혜라는 단어는 헬라어 카리스(charis)를 번역한 것입니다. 이 단어는 신약에서 156 번 나옵니다. 단어가 그

[illegible]

12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

Take a moment now just to reflect upon what I just told you when I read those verses from 2nd Timothy. They told us that before the world or anything in it had been created God had planned and determined to save you. Not because you were good or special in any way. Not because you would be useful or beneficial to Him. And definitely not because your efforts or good works would redeem you. No, God elected to save you simply because of His loving grace and mercy. Isn't that an amazing thing to think about? What kind of response should that elicit from you? Paul tells us that God's grace should motivate us to live (or try to live) the exemplary life he has outlined to the different groups in the church.

A life that is different from the world around us and one that brings glory to God. We should do this not because we feel compelled or mandated to follow some law. But instead out of immense gratitude to God for His kindness to us, and because we desire to please Him.

So in this regard our appreciation of God's grace is like a wonderful teacher. It teaches us how we should respond to God's kindness to us. Because God has been so gracious to us we should want to flee from sin. We should not want sin to have control or mastery over us. We do this Paul tells us by

denying ungodliness. This refers to any aspect of our lives that is unlike God. Things that are wicked, evil, or dishonouring to God should be denied. The same applies to **wordly lusts**. This refers to the things that so often occupy the minds of fleshly people. I am talking about things like the desire for money or wealth, a preoccupation with pleasure or over-indulgence, a craving for prestige or honor and an unrestrained desire for sexual or physical gratification.

On the positive side we should be motivated to **live soberly, righteously, and godly in the present age**. We must **live soberly**. That means we are to be moderate, self-controlled and self-restrained in regard to ourselves. We must live **righteously** in regard to the people around us. We must treat them fairly and with respect as people created in God's image. And we must live in a **godly way**. This means that we take God, and what He says seriously. It means that our orientation in life must be in God's direction.

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13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

Often when we tell people what to do their first response is to ask why? When our children are young, and we tell them to brush their teeth they may ask us why? We are then left to give them a logical reason for our command. Don't you want to have healthy teeth, and not have to regularly visit the dentist? We hope our logical reasoning persuades them to follow our instructions. In these two verses Paul is providing a logical reason for our motivation to live good lives.

The reason is that we should be eagerly looking forward to the second coming of the Lord Jesus Christ. The grace of God teaches us how to live in this world. But as we live in the here and now we

should always be preparing and looking for the world to come. We should be motivated to live good lives because Jesus could return at any moment. We don't want Him to return to find us living in a disreputable way. We don't want Him to return to find us bringing shame upon Him and His church.

So for now we live in anticipation. Our great God and saviour will return. Paul reminds us of what He did for us. He freely and willingly gave Himself up for us. He was not forced to go to the cross. No man took His precious life. He voluntarily gave it up out of love. And why did He do this? He did it so that He might **redeem us**. To redeem is the Greek word *lutroo*. It literally means to pay a ransom or a price to free someone from captivity. When kidnappers kidnap someone they will typically demand a ransom to free the person. When the ransom sum is paid the kidnap victim is set free. We were kidnapped and held in slavery or bondage to sin. In our fallen state we could not help but sin and live in rebellion to God.

Jesus paid the price with His blood to buy us or redeem us out of our slavery to sin. We are now His special, or peculiar people who are set apart or purified to do His work. How then should this make us live? Certainly we should not desire to continue on in our sins. Christ came to save us from our sins not to allow us to continue on in them. Our sinful lives should be relegated to history. This does not mean that we will not fall into sin from time to time, but that we are desiring to be free from the control of sin in our lives. We should seek to do good in the world not for our own benefit or acclaim but so that God is glorified and people are drawn to Him.

우리가 사람들에게 무엇을 해야 하는지 말할 때 첫 번째 응답은 종종 그 이유를 묻는 것입니다. 우리 아이들이 어렸을 때 이를 닦으라고 하면 아이들이 그 이유를 물을 수 있습니다. 그런 다음 우리는 그들에게 우리의 명령에 대한 논리적인 이유를 제시해야 합니다. 건강한 치아를 갖고 싶고 정기적으로 치과를 방문할 필요가 없습니까? 우리의 논리적 추론이 그들이 우리의 지시를 따르도록 설득하기를 바랍니다. 이 두 구절에서 바울은 우리가 선한 삶을 살아야 하는 동기에 대한 논리적인 이유를 제시하고 있습니다. 그 이유는 우리가 주 예수 그리스도의 재림을 간절히 고대해야 하기 때문입니다. 하나님의 은혜는 우리에게 이 세상을 사는 방법을 가르쳐 줍니다. 그러나 우리는 지금 여기에서 살아가면서 항상 다가올 세상을 대비하고 대비해야 합니다. 예수님은 언제든지 재림하실 수 있기 때문에 우리는 선한 삶을 살도록 동기를 부여받아야 합니다. 우리는 그가 평판이 좋지 않은 방식으로 살고 있는 우리를 찾기 위해 다시 오기를 원하지 않습니다. 우리는 그분과 그분의 교회에 수치를 가져오는 우리를 찾아 그분이 다시 오기를 원하지 않습니다. 그래서 지금 우리는 기대 속에 살고 있습니다. 우리의 위대한 하나님과 구원자가 다시 오실 것입니다. 바울은 그분이 우리를 위해 하신 일을 상기시킵니다. 그분은 우리를 위해 값없이 가까이 자신을 내어주셨습니다. 강제로 삽자기에 못 박히지 않았습다. 아무도 그분의 소중한 생명을 빼앗지 않았습니다. 그는 사랑 때문에 자발적으로 그것을 포기했습니다. 그리고 그분은 왜 이렇게 하셨는가? 그분은 우리를 구속하려고 그렇게 하셨습니다. 구속한다는 것은 헬리어 utroo 입니다. 그것은 문자 그대로 누군가를 포로에서 해방시키기 위해 몸값이나 대가를 지불하는 것을 의미합니다. 몸값이 지불되면 우리는 납치되어 노예 또는 죄의 속박에 사로잡혀 있었습니다. 타락한 상태에서 우리는 죄를 짓고 하나님께 반역하는 삶을 살 수밖에 없었습니다. 예수님은 우리를 사기거나 죄의 노예 상태에서 우리를 구속하기 위해 당신의 피로 값을 치르셨습니다. 우리는 이제 그분의 일을 하기 위해 구별되거나 정결케 된 그분의 특별하고 특별한 백성입니다. 그러면 이것이 우리를 어떻게 살게 합니까? 확실히 우리는 계속 죄를 짓고 싶어해서는 안 됩니다. 그리스도는 우리가 죄 가운데 거하지 못하도록 우리를 죄에서 구원하기 위해 오셨습니다. 우리의 죄 많은 삶은 역사로 강등되어야 합니다. 이것은 우리가 때때로 죄에 빠지지 않는다는 뜻이 아니라 우리 삶에서 죄의 지배에서 벗어나기를 원한다는 뜻입니다. 우리는 우리 자신의 유익이나 칭찬을 위해서가 아니라 하나님이 영광을 받으시고 사람들이 그분께 이끌리기 위해 세상에서 선을 행해야 합니다.

15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

What a fitting conclusion to this section of Paul's letter. Titus was not to read the letter quietly to himself and then keep its contents a secret. He was called to tell people about what it said. He was to encourage church members to learn from Paul's teachings. The people on Crete were a hard and difficult group. They had the reputation of being lazy, greedy liars. So Paul's words would be hard for some to take. No one likes to be criticised even if the criticism is warranted. Some would willingly adopt Paul's teaching. Other would need greater encouragement. Still others, who argued against Paul's teaching would need to be rebuked. Titus was not to shy away from being firm and strict. He had the authority as Paul's representative to do what was needed.

Also as an elder in the church he was called to preach and teach God's truth even though it would be challenging for some to hear. Though some may disapprove, disregard or try to ignore him he was to remain strong and hold all people responsible for their words and actions. The same principle applies today. A pastor is called to accurately preach and teach God's Word. At times the things he says may be hard for the congregation to take. However it is his calling to encourage the congregation to squarely and personally understand the will of God for their lives.

바울 서신의 이 부분에 대한 참으로 적절한 결론입니다. 티투스는 조용히 혼자 편지를 읽고 그 내용을 비밀로 하서는 안 되었습니다. 그는 사람들에게 그 내용을 알리기 위해 부름을 받았습니다. 그는 교인들이 바울의 가르침에서 배우도록 격려하기 위함이었습니다. 그런데 사람들은 힘들고 어려운 집단이었습니다. 그들은 게으르고 탐욕스러운 거짓말쟁이라는 평판을 받았습니다. 따라서 바울의 말은 어떤 사람들에게는 받아들이기 어려울 것입니다. 비판이 정당하더라도 비판을 좋아하는 사람은 없습니다. 어떤 사람들은 바울의 가르침을 가까이 받아들이었습니다. 다른 사람들은 더 큰 격려가 필요합니다. 바울의 가르침에 반대하는 또 다른 사람들은 책망을 받아야 할 것입니다. Titus 는 확고하고 엄격한 것을 부끄러워하지 않았습니다. 그는 바울의 대리인으로서 필요한 일을 할 수 있는 권세를 가지고 있었습니다. 또한 교회의 장로서 그는 비록 어떤 사람들에게는 듣기 어려운 말씀일지라도 하나님의 진리를 전파하고 가르치도록 부름을 받았습니다. 일부 사람들이 그를 승인하지 않거나 무시하거나 무시하려고 할지라도 그는 굳건한 자세를 유지하고 모든 사람들이 그들의 말과 행동에 책임을 지도록 해야 했습니다. 오늘날에도 동일한 원칙이 적용됩니다. 목사는 하나님의 말씀을 정확하게 전파하고 가르치도록 부름을 받았습니다. 때때로 그의 말은 회중이 받아들이기 어려울 수 있습니다. 그러나 회중이 그들의 삶을 향한 하나님의 뜻을 직설적이고 개인적으로 이해하도록 격려하는 것이 그의 소명입니다.

Things to think about

I have two comments to make from today's passage.

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1. Our motivation

In today's passage Paul has carefully laid out our motivation for seeking to live a good God honouring life. We should be motivated to live a good life because of our acknowledgement of God's grace. When we truly recognise and appreciate what God did for us it should compel us to want to please Him. Serving God and trying to live good lives flows from our gratitude for what He did for us.

So doing what's right, and living to serve others should never been seen as merely law keeping or a tedious chore. So my encouragement to you today is this. If ever you feel that life is especially hard, or that as a Christian you are suffering unfairly. Think about God's grace to you. Think about the price He paid to save you. Let that motivate you to live a good life.

오늘 본문에서 바울은 하나님을 영화롭게 하는 선한 삶을 살기 위해 노력하는 우리의 동기를 주의 깊게 설명했습니다. 다. 우리는 하나님의 은혜를 인정하기 때문에 선한 삶을 살도록 동기를 부여받아야 합니다. 우리가 하나님께서 우리를 위해 하신 일을 진정으로 인식하고 감사할 때 그것은 우리로 하여금 그분을 기쁘시게 하기를 원하도록 강요해야 합니다. 하나님을 섬기고 선한 삶을 살기 위해 노력하는 것은 그분이 우리를 위해 하신 일에 대한 감사에서 나옵니다. 그러므로 옳은 일을 하고 다른 사람을 섬기기 위해 사는 것을 단순히 법을 지키거나 지루한 집안일로 여겨서는 안 됩니다. 그래서 오늘 제가 여러분에게 드리는 격려는 이것입니다. □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ 고통을 겪고 있다고 느낀다면 당신에게 주신 하나님의 은혜를 생각하십시오. 그분이 당신을 구원하기 위해 치르신 대가를 생각해 보십시오. 그것이 당신이 좋은 삶을 살도록 동기를 부여하게 하십시오.

2. The call to speak

We ended today with Paul exhorting Titus to speak out. Titus was a leader in the church and it was his place to teach, exhort and rebuke. I recently read an article written by Pastor Chuck Swindoll. The article was about biblical illiteracy in America. A bible quiz was given to some US high school students at one of the top schools in the country. Let me give you a sample;

Q: What was Golgotha?

A: The name of the giant killed by David.

Q: What were Sodom and Gomorrah?

A: They were lovers.

In one sense these answers are amusing. But once we have stopped laughing we should be greatly saddened. Around the world people are ignorant of God's Word. Even in countries which claim to be Christian countries like the US and the UK. It might not really matter if people don't know the difference between Goliath and Golgotha. But it does matter if they don't know who Jesus Christ, is and what He did for them. Therefore all of us are tasked to speak out. To share the gospel and to share our faith with others. It is not an easy thing to do but knowing what God did for you it's a small price to pay.

[illegible]

