

"Thy Will Be Done, Part Two"

Third Petition of the Lord's Prayer, Part Two

Titus 2

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by C.W. Powell

Titus 2:11-13

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Last Sunday we looked at this petition from the point of view of the Person of our Lord Jesus Christ and His prayer in the Garden of Gethsemane. It was a great struggle for the human will of Christ to be conformed to the divine will, but it was through this internal struggle that His humanity was perfected, or matured. Of course, there is nothing that we ever experience that is remotely similar to the struggle He endured, because He was to take upon Himself the sins of the world and to endure the wrath of God against sin in those hours on the Cross. We will never have to endure anything like that.

The catechism says in Question 124:

Q124: What is the third petition?

A124: Thy will be done in earth, as it is in heaven; that is, grant that we and all men renounce our own will, and without gainsaying obey Thy will, which alone is good; so that every one may fulfill his office and calling as willingly and faithfully as the angels do in heaven.

This is a wonderful concise and biblical statement of the duty that we have concerning the will of God, and it is useful to consider it from the general work of the Holy Spirit in the life of believers.

Paul is instructing Titus on the application that he is to make to the doctrine that he teaches. Let us look at the first part of this chapter again.

Teach the things that become sound doctrine: or the things that go along, that fit the doctrine. How are you to live because of the things you profess to believe. "Sound Doctrine" means "healthy" doctrine. It is possible for the body of Christ to be ill, not because the doctrine is unhealthy, but because the practice is not healthy. Both have to be healthy. The food you eat may

be healthy, but if you don't get enough sleep, exercise, and do the other things that are right, you may still lose your health. Healthy practice must be joined to a healthy diet. This is what the apostle is saying. Your practice must fit the doctrine. There is something here for everyone.

A. Old men are to be

1. sober: free from intoxicants of all kinds. Free from those things that hinder the mind from making proper decisions. This word is often connected with watchfulness; perhaps because military guards would often get drunk and fall asleep, and put the army in jeopardy. So in a number of places of Scripture we are called to be sober and watch.

2. grave: This word connects seriousness of purpose to the idea of dignity. It is the will of God for old men to command respect by their dignity and seriousness of their purpose. Because of this, the law commanded Israel to "rise up" before the hoary head, to give them respect and honor, but this passage says that old men should cultivate a character that will command respect. Our Lord Jesus is called the Ancient of Days to denote His great wisdom and antiquity. Years and years ago, in the beginning of my ministry, I learned the great strength and vigor that exists in the elderly of the church, and have always tried to use those resources for good. Ministers are making a big mistake if they do not visit the aged and enlist their prayers and their wisdom for the benefit of the church. But this passage is not speaking of how the aged are to be treated; it is addressed to the aged as to how they are to conduct themselves to be respected and honored. There is nothing more unbecoming to godliness than silly old men and silly old women. Old men are not always wise, the Scripture says, and that is to their shame. You young men and women must conduct yourselves and spend your time now in such a way that your wisdom may shine on the church when you are old. It will be labor well spent. Remember, wisdom will not come pouring into your soul like magic when you cross a certain magic age, such as sixty-five or seventy-five. This word also has the idea of honesty; a person has reached and attained wisdom so he doesn't have to pretend anymore—It has been my joy to have known many such people whose godly honesty refreshed all those around them.

3. temperate: a "saved mind" self-disciplined, that the mind is not controlled by the passions and the desires. This is important to the elderly. Although physical passions may have cooled, yet there are many selfish and worldly desires that are a snare to the aged, but wisdom teaches us to seek the glory of God even when we are old.

4. sound in faith. Here is that same "soundness" again. We get the word "Hygiene" from it; and it means healthy. Faith is not to be contaminated with poisons. An old man should have his doctrine right to contribute to the health of the church and not loose noxious ideas into the congregation.

5. charity By now, the aged man ought to be able to show mercy and brotherly kindness to others. As a young preacher I knew a number of old men and women who modeled this Christian virtue, and I thank God for those who were kind

toward this young and sometimes foolish preacher. I learned a great deal from them.

6. patience. Vine says this is “the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings.” It means keeping on the right path, and not being distracted by this or that, no matter how hard the trial gets. Patience is one of the greatest virtue that people need in this day if godly churches are going to be restored to our land. There are many things to distract you from the purpose and the goal—new models for church growth and success, what you can do to attract people and make them feel good about themselves, how to cater to the restlessness of modern man. You will be distracted from your purpose if you do not have it clearly in mind and do not press on.

B. Old women are to be:

1. likewise as becometh holiness: they are sacred to God and are to act that way.
2. not false accusers—the word is “devilish” for this is the devil’s best work, slandering the people of God, spreading rumor and innuendo.
3. not given to much wine: self-explanatory. Much wine takes away the heart.
4. teachers of good things: this is one word: a teacher of good.

C. Virtues to be taught to young women:

1. sober: restored to senses; to hold to your duty. Not the same word that is used before, although related to it.
2. love their husbands. Love is to rule the marriage: Husbands are to love their wives, and wives are to love their husbands.
3. love their children.
4. Discreet: same word as “temperate” in verse 2. All of these words are related: we are to be sound in mind, not drunken and out of your mind. So many of the adjectives in this passage speak to that concept—keep a right mind, reject any intoxicant of body or spirit that will put you out of your mind.
5. chaste:: pure from every blemish.
6. keepers at home: homestayors: not running around meddling in others’ business. The focus is on her home, not on other people’s business. See the following:
13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. –I Timothy 5

7. word of God be not blasphemed

D. Young men: “sober minded” Very little else to say to young men, because everything that went before covers what is expected to young men. God does not have one morality for old men, another for young, another for women; but we are to love one another and fulfill the office or the calling that we have been given, whether we are men, women, or servants.

E. The minister and elder:

1. pattern of good works
2. purity of doctrine
3. gravity
4. sincerity
5. Sound speech that cannot be condemned, convincing the gainsayers.

F. The servant: those who labor for others. Either as a slave or as a freeman. We do not have slaves in this country, thank God.

1. obedient: do your job. Be faithful: Joseph is a great example of what a good servant is to be, even to ungodly masters.

2. Well pleasing: you are not to please yourself, but to please your employee.

3. Not talking back and being mouthy.

4. Not stealing: be content with your wages.

5. Faithful: reliable. Can be counted on.

6. All your work, whether as employer or employee is for the Lord Jesus and He is the reference for all that we do. We are to “adorn” the doctrine: make it look good.

7. There is an interesting passage in Proverbs 27:18: “Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honored.”

G. The grace of God teaches us these things. The law can command them, but it is grace in the heart that teaches them. All of these things were taught by the ancient pagan philosophies, and they are commended today by the ungodly; but the ungodly cannot perform that which they admire. But Grace teaches the godly, and these things are godly and right and good.

1. Soberly, righteously, and godly. Doing the things listed in this chapter are the sane, the good, and the godly things to do.

2. We are not to seek our portion in this world, but are to look for the world to come, looking for our Lord Jesus Christ, who purchased with his own blood.

3. We are to be a ready and good minded to do these things as the angels are in heaven to do the will of God.

4. Paul knew the world he lived in. It wasn't a perfect world. I have an idea that many a Jew, or Greek, or Roman Christian looked at these words and said, "But you do not know the conditions of my life." These things just won't work. Give me something practical. Beloved, this is practical, for these things are the very words of God for you and for me. It will work if you work it. May God bless you.