

**Paul's Letter to Titus
Getting God's House in Order**



**“The Discipline of Saving Grace”
Titus 2:11-15**



Titus 2:11–15 (NKJV)

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,



Titus 2:11–15 (NKJV)

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.





I. Saving Grace Changes Our Condition (v. 11)

II. Saving Grace Changes Our Conduct (v. 12)

III. Saving Grace Changes Our Center (vv. 13-14)

IV. Saving Grace Changes Our Confidence (v. 15)





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Religion

“I obey; therefore I’m accepted.”





Religion

“I obey; therefore I’m accepted.”

Christianity

“I’m accepted; therefore I obey.”





Religion

Motivation is based on fear and insecurity.





Religion

Motivation is based on fear and insecurity.

Christianity

Motivation is based on grateful joy.





Religion

I obey God in order to get *things* from God.





Religion

I obey God in order to get *things* from God.

Christianity

I obey God to get *God*—to delight and resemble him.





Religion

When circumstances in my life go wrong, I am angry at God or myself, since I believe, like Job's friends, that anyone who is good deserves a comfortable life.





Christianity

When circumstances in my life go wrong, I struggle, but I know that while God may allow this for my training, he will exercise his fatherly love within my trial





Religion

When I'm criticized, I am furious or devastated because it is essential for me to think of myself as a "good person." Threats to that self-image must be destroyed at all costs.





Christianity

When I am criticized, I struggle, but it is not essential for me to think of myself as a “good person.” My identify is not built on my performance but on God’s love for me in Christ.





Religion

My prayer life consists largely of petition and only heats up when I am in need. My main purpose in prayer is to control circumstances





Religion

My prayer life consists largely of petition and only heats up when I am in need. My main purpose in prayer is to control circumstances

Christianity

My prayer life consists of generous stretches of praise and adoration. My main purpose is fellowship with him.



Religion

My self-view swings between two poles. If and when I am living up to my standards, I feel confident, but then I am prone to be proud and unsympathetic to people who fail. If and when I am not living up to standards, I feel humble but not confident—I feel like a failure.





Christianity

My self-view is not based on a view of myself as a moral achiever. In Christ I am at once sinful and lost, yet accepted. I am so bad he *had* to die for me, and so loved he was *glad* to die for me. This leads me to deeper humility as well as deeper confidence, without either sniveling or swaggering.



Religion

My identity and self-worth are based mainly on how hard I work or how moral I am, so I *must* look down on those I perceive as lazy or immoral. I disdain and feel superior to others.





Christianity

My identity and self-worth are centered on the One who died for his enemies, including me. Only by sheer grace am I what I am, so I *can't* look down on those who believe or praise something different from me. I have no inner need to win arguments.





Religion

Since I look to my pedigree or performance for my spiritual acceptability, my head manufactures idols—talents, moral record, personal discipline, social status, etc. I absolutely *have* to have them, so they are my main hope, meaning, happiness, security, and significance, whatever I say I believe about God.



Christianity

I have many good things in my life—family, work, etc., but none of these good things are *ultimate* things to me. I don't absolutely *have* to have them, so there is a limit to how much anxiety, bitterness, and despair they can inflict on me when they are threatened and lost.





II. Saving Grace Changes Our Conduct (v. 12)

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