

The Need for Healthy Households

I. A Church that is Orderly (1:5-16)

II. A Church that is Sound (2:1-15)

A. **Gospel Power** in Family Life (2:2-10, cf. vv. 11-14)

B. **Gospel Hope** in Family Life (2:11-14, cf. v. 13)

The grace of God teaches us to –

- 1) Leave (v. 12a)
- 2) Live (v. 12b)
- 3) Look (v. 13a)

- Grace Redeems Us:
- Grace Reforms Us:
- Grace Redirects Us:

I. A Church that is Orderly (1:5-16)

A. Finding Church Leadership in the Home (1:5-9)

B. Family Men Fending for the Family of God (1:10-16)

II. A Church that is Sound (2:1-15)

A. **Gospel Power** in Family Life (2:2-10, cf. vv. 11-14)

1. The Gospel Power in Our Lives:

The transformations called for (2:1-10) are the product of the Gospel (2:11-14)

The qualities are specifically Christian because they presuppose the dynamic grace of God (2:11ff.) at work in our hearts:

I. A Church that is Orderly (1:5-16)

II. A Church that is Sound (2:1-15)

A. **Gospel Power** in Family Life (2:2-10, cf. vv. 11-14)

B. **Gospel Hope** in Family Life (2:11-14, cf. v. 13)

1. Epiphany of Grace (**Ἐπιφάνη**) (v. 11)

2. Epiphany of Glory (**ἐπιφάνειαν**) (v. 13)

The duties within our homes are to be enforced by confidence in the 1st and 2nd comings of Christ:

I. A Church that is Orderly (1:5-16)

II. A Church that is Sound (2:1-15)

A. **Gospel Power** in Family Life (2:2-10, cf. vv. 11-14)

1. The Gospel Power in Our Lives:

2. The Gospel Witness Through Our Lives:

Lives being built up that serve the gospel ministry: These (ivα vv. 5, 8, 10) clauses indicate –

- 1) Christian character has an impact on the pagan attitudes toward Christianity (v. 5),
- 2) Christian conduct and teaching can silence the opponent (v. 8), and
- 3) Christian character can attract a lost world to the truth (v. 10)

- Our Lives Reflect the Tangibility of the Gospel Truths:

The Doctrinal Basis for Healthy Households

- Theology is the study of God (θεος - λογος):
- The purpose of theological study is to increase our knowledge of God:
- The ultimate goal of increasing our knowledge of God should be Christian lives characterized by growth in obedience to God's revealed will:

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

1. The Manifestation of God's Grace (2:11)

a) The Meaning of Manifestation (**ἐπεφάνη**)

- 'To become visible, to make an appearance'

b) The Reality of the Manifestation (**Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ**) (v. 11)

c) The Circumstances of the Manifestation – Christ's Entire Earthly Life (**ἐπεφάνη αοριστ tense**) (v. 11a)

- Grace appeared visibly in Christ Jesus –

- 1) It was displayed in His lowly birth
- 2) It was displayed in His gracious words and compassionate deeds, above all
- 3) It was displayed in His atoning death:

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

1. The Manifestation of God's Grace (2:11)

a) The Meaning of Manifestation (**ἐπεφάνη**)

b) The Reality of the Manifestation (**Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ**) (v. 11)

c) The Circumstances of the Manifestation – Christ's Entire Earthly Life (**ἐπεφάνη αοριστ tense**) (v. 11a)

d) The Content of the Manifestation – The Grace of God (**ἡ χάρις τοῦ θεοῦ**) (v. 11)

d) The Content of the Manifestation – The Grace of God (ἡ χάρις τοῦ θεοῦ) (v. 11)

- (1) **The Manifestation of Grace was Unmerited (ἡ χάρις) (v. 11a)**
Christ's coming was an act of pure grace on God's part, unmerited by man;
- (2) **The Manifestation of Grace was Redemptive (σωτήριος) (vv. 10, 11, 14)**
This picks up "Savior" (σωτήρος) of v. 10 and anticipates v. 14;
- (3) **The Manifestation of Grace was with Saving Efficacy – "Salvation-Bringing" (σωτήριος) (v. 11, cf. v. 12)**
- (4) **The Manifestation of Grace was Indiscriminate (πᾶσαν ἀνθρώποις)**
Salvation is available to all, but its saving effect is dependent on a personal response of faith:

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

1. The Manifestation of God's Grace (2:11)
2. The Training of God's Grace (2:12)

a) The Personified Educator (παιδευοῦσα) (v. 12a)

The verb form means "to train a child," bringing up a child and guiding toward maturity:
It comprehends the entire training process:
Grace leads and guides, it does not throw things into confusion, it does not suddenly and forcefully upset the social order:
Grace trains by teaching (παιδεύουσα):

b) The Process of the Education (v. 12b)

- (1) **Grace Teaches Us to Leave – Renounce/Reject (ἀρνησάμενοι) (v. 12)**
- (2) **Grace Teaches Us to Live (ζήσωμεν) (v. 12)**
 - To Live Sensibly – Inward (σωφρόνως)
 - To Live Righteously – Outward (δικαίως)
 - To Live Godly – Upward (εὐσεβῶς)

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

1. The Manifestation of God's Grace (2:11)
2. The Training of God's Grace (2:12)

➤ **The Grace of God in Christ Brings Salvation:**

➤ **The Grace of God in Christ Brings Sanctification:**

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

1. The Manifestation of God's Grace (2:11)
2. The Training of God's Grace (2:12)

a) The Personified Educator

(παιδευοῦσα) (v. 12a)

b) The Process of the Education (v. 12b)

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

B. The Epiphany (ἐπιφάνειαν) of Christ in Glory (2:13-14)

τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ

One article connecting both terms referring to *one* person "Jesus Christ" who stands in apposition to "our great God and Savior":

The full manifestation of all that Christ is in Himself (τῆς δόξης):

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

1. The Manifestation of God's Grace (2:11)
2. The Training of God's Grace (2:12)

The past work of Christ cannot be overemphasized, but to neglect the present responsibility (v. 12 "in the now age" ἐν τῷ νῦν αἰῶνι) is to dishonor the efficacy of what Christ did:

Grace still operates in the lives of the saved:

Note Paul's epistolary salutations and concluding benedictions (Titus 1:4 χάρις; 3:15 ἡ χάρις μετὰ πάντων ὑμῶν)

b) The Process of the Education (v. 12b)

(1) Grace Teaches Us to Leave – Renounce/Reject (ἀρνησάμενοι) (v. 12)

This is not merely at the beginning of a life of Christian victory, but is a daily process of self-denial:

- Ungodliness (ἀσέβειαν)

Impiety, all wrong thoughts about God and the actions that flow from it:

- Worldly Desires (κοσμικὰ ἐπιθυμίας)

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

B. The Epiphany of Christ in Glory (2:13-14)

1. The Expectation of Christ's Return (2:13)

a) There is Certainly Hope (ἐλπίδα)

b) This Hope is Certainly Blessed (την μακαρίαν)

It imparts bliss, happiness, delight:

c) Are We Looking for It?

(προσδεχόμενοι)

Receiving favorably, welcoming:

I. Gospel Power in Family Life (2:1-10)

II. Gospel Hope in Family Life (2:11-15)

A. The Epiphany of Grace in Christ (2:11-12)

B. The Epiphany of Christ in Glory (2:13-14)

1. The Expectation of Christ's Return (2:13)

2. The Encouragement of Christ's Redemption (2:14)

a) It was Selfless (*ἔδωκεν ἑαυτὸν*)

b) It was Sacrificial (*ὕπερ ἡμῶν*)

c) It was Sanctifying (*καθαρίσας*)

B. The Reiteration of the Duty of Titus (2:15)

➤ The Grace of God in Christ Brings Salvation:

➤ The Grace of God in Christ Brings Sanctification:

➤ The Grace of God in Christ Brings Perseverance:

➤ The Grace of God in Christ Brings Purification:

➤ *That we might be zealous for good deeds:*