

“The Grace of God”

TIT 2:11 For the [unmerited] grace of God has appeared, bringing salvation [potentially] to all men,

- NIV has “For the grace of God that brings salvation has appeared to all men”
 - McCord “The saving grace of God has been revealed to all men”
 - Lit. “For the saving grace of God appeared to all men”
1. “For the grace of God has appeared” - God’s saving grace had been revealed to all.
 - a. God’s word emphasizes that salvation is by God’s grace. (Rom. 6:23; Eph. 2:5, 8-10; Tit. 3:7; Heb. 11:6).
 - b. The Bible never teaches we are saved by grace alone nor does it teach we are saved by faith alone.
 - c. Neither does the Bible teach that salvation comes by repentance alone, or confession alone, or self-denial alone, or by baptism alone.
 2. “bringing salvation to all men” - “soterious” [soh **tay** ree ahs] - “saving, bringing salvation.”
 - a. This is a reference to Christ’s incarnation and vicarious death.
 - b. Christ died for all. (Jn. 3:16; Heb. 2:9).

JOH 3:16 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.

HEB 2:9 But we do see Him who has been made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone.

- c. The Father and the Son want all to be saved (2 Pet. 3:9; 1 Tim. 2:4), but “all men” will not be saved.
 - d. Titus 2:11 does not teach universalism. (Matt. 7:21,13-14; 25:41,46; Heb. 5:9).
3. Christ died potentially for everyone, and He will save those who receive Him.
4. Jesus invites all to come to Him and obey Him that they might enjoy the blessings of God’s grace. (Matt. 11:28-30).

Demands of Grace

TIT 2:12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,

1. “instructing us to deny ungodliness and worldly desires [passions]” - Grace makes demands and instructs us how to live.
 - a. “paideuo” [pi **do** oh] - “bring up, train, educate, instruct, discipline, correct”

b. The grace of God demands a high standard of conduct.

c. It does not encourage or condone sin. (Rom. 6:1,2).

ROM 6:1 What shall we say then? Are we to continue in sin that grace might increase?

ROM 6:2 May it never be! How shall we who died to sin still live in it?

d. It does not encourage laziness or indifference or mediocrity.

e. Jesus' question, "What do you more than others?" is a question that Christians should keep in mind. (Matt. 5:47).

2. "and to live sensibly, righteously and godly" - NIV has "to live self-controlled, upright and godly lives."

3. "in the present age" - This is speaking of the Christian age.

a. This was spoken of the 1st century, but is to be true of Christians in every century.

b. Every generation of Christians needs to be godly, that is, transform the world rather than conform to it. (Rom. 12:1,2).

ROM 12:1 I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.

ROM 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.

c. Living for Christ has never been easy, but this is what God's grace requires of us.

d. Jesus had emphasize the cost of discipleship. (Matt. 16:24-26).

MAT 16:24 Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me.

MAT 16:25 "For whoever wishes to save his life shall lose it; but whoever loses his life for My sake shall find it.

MAT 16:26 "For what will a man be profited, if he gains the whole world, and forfeits his soul? Or what will a man give in exchange for his soul?"

TIT 2:13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;

1. "looking for the blessed hope" - The idea is "while we wait for the blessed hope"

a. "prosdechomai" [prahs **dehk** ah mi] - "receive, welcome, expect, wait for."

b. It is not a mere wish, but something that is fully expected.

2. "and the appearing of the glory of our great God and Savior, Christ Jesus" - "appearing of the glory" means "the glorious appearing" as the NIV has it.

a. The term "God" is here used of "Christ Jesus" our Savior.

1) There is just one article before "great God and Savior."

2) Lit. "appearance of **the** glory of the great God and Savior of us Jesus Christ."

b. See Jn. 1:1, 14; 14:9; 20:28; Col. 1:15; 2:9; Heb. 1:8.

TIT 2:14 who gave Himself for us, that He might redeem [free] us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

1. “who gave Himself for us” -Jesus “Himself” died “for us.” “huper” [hoo pehr] - “in behalf of, on behalf of”

a. This was a voluntary action. (Jn. 10:18; Phil. 2:5-8).

JOH 10:18 "No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."

PHI 2:5 Have this attitude in yourselves which was also in Christ Jesus,

PHI 2:6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

PHI 2:7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

PHI 2:8 And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

b. He could have called more than 72,000 angels to rescue Him from death.

MAT 26:51 And behold, one of those who were with Jesus reached and drew out his sword, and struck the slave of the high priest, and cut off his ear.

MAT 26:52 Then Jesus said to him, "Put your sword back into its place; for all those who take up the sword shall perish by the sword.

MAT 26:53 "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"

c. His death was an action motivated by love. (Rom. 5:8; Jn. 15:13).

ROM 5:8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

JOH 15:13 "Greater love has no one than this, that one lay down his life for his friends.

2. “that He might redeem [ransom, free] us from every lawless deed [all iniquity]” - This is another way of saying that He died to save us from our sins. We were slaves to sin and Satan, but He freed us.

a. It is by Christ’s death that we are cleansed of all our sins. (Isa. 53:4-6).

b. By the blood of Jesus the Christian is forgiven. (Eph. 1:7).

c. This forgiveness occurs at baptism (Acts 2:38; 22:16), and sins after baptism are forgiven by walking in the light and confessing sins. (1 Jn. 1:7, 9).

3. “and purify [cleanse] for Himself a people for His own possession” - “purify” [cleanse]

a. “a people for his own possession” - KJV has “a peculiar people”

b. Today the word “peculiar” means “strange, eccentric,” but in the 16th century meant “what one owns.”

c. Greek has “periousion” [peh ree oo see ahn] meaning “[His] own possession.”

d. We are a people owned by God and a people who should be believing in Him.

e. We were “bought with a price.” (1 Cor. 6:19, 20).

1CO 6:19 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

1CO 6:20 For you have been bought with a price: therefore glorify God in your body.

1) God paid the highest possible price for us.

2) He gave the life of His precious Son that we might be freed from the slavery of sin and be His spiritual children.

4. “zealous for good deeds” - “Zealous” is from “zelotes” [zay lah **tace**] meaning “zealot, zealous, enthusiastic, fanatic.”

a. The word “zealous” is significant and certainly does not mean coldness or even lukewarmness.

b. Christians are not to grow tired of doing good. (Gal. 6:9, 10).

GAL 6:9 And let us not lose heart in doing good, for in due time we shall reap if we do not grow weary.

GAL 6:10 So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith.

c. See “ready” in Titus 3:1.

TIT 2:15 These things speak and exhort and reprove [correct] with all authority. Let no one disregard you.

- “These things speak and exhort”
- “and reprove with all authority”

1. Preachers need to “exhort” [encourage] others in their preaching.

a. A steady presentation [diet] of negative preaching is very harmful to a congregation and leads to discouragement.

b. Christians need a lot of positive, inspirational preaching that builds up and inspires.

2. Preachers also have the authority and obligation from God to “reprove, rebuke.”

3. A preacher who never reproves is not pleasing the Lord.

a. Titus had the responsibility to “reprove.”

b. He was to do this “with all authority.” This authority comes from Jesus who has “all authority.” (Matt. 28:18).

c. See 2 Tim. 4:1-5

2TI 4:1 I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

2TI 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

2TI 4:3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires;

2TI 4:4 and will turn away their ears from the truth, and will turn aside to myths.

2TI 4:5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

d. It takes courage to reprove especially those who have power over you, but it must be done.

3. "Let no one disregard you" - See 1 Tim. 4:12

a. Very similar words were written to Timothy. (1 Tim. 4:12).

1TI 4:12 Let no one look down on your youthfulness, but rather in speech, conduct, love, faith and purity, show yourself an example of those who believe.

b. We do not know the age of Titus.

c. Regardless of his age he was not to allow others to ignore his authority and despise him.

d. He was not speaking his own message or the message of men, but God's message.

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