

INTRODUCTION

1. Read Titus 2:11-15
2. There is a reason for righteous living.
3. Paul tells us in verses 11-15 what that reason is.
4. As he concludes his address to the 5 groups in chapter 2, he gives them the reason why they are to live godly lives.
5. Not only does he address their ministries but he also addresses the person behind those ministries.
6. Just as chapter 1 addresses the lives of the elders, chapter 2 addresses the lives of the congregation.
7. So as we look at verses 11-15 we will see that the reason for righteous living is to illustrate the grace of God.
8. God's grace is not a license to sin but deliverance from it!
9. There are 3 features of God's grace that he mentions in verses 11-15.
10. The first feature is *the person of grace* in verse 11.

I. The Person of Grace (v.11)

Paul begins verse 11 by saying, “For the grace of God has appeared.”

What does Paul mean when he says, “the grace of God”?

Let’s examine first...

A. Its Meaning

The word “grace” is the Greek word *charis* and it refers to “God’s unmerited favor.”

William Hendriksen says, “God’s grace is his active favor bestowing the greatest gift upon those who have deserved the greatest punishment” (William Hendriksen and Simon J. Kistemaker, *New Testament Commentary : Exposition of the Pastoral Epistles*, New Testament Commentary (Grand Rapids: Baker Book House, 1953-2001). 370.

Kenneth Wuest, says, “In the ethical terminology of the Greek schools, *charis* implied a favor freely done, without claim or expectation of return. Aristotle, defining *charis*, lays the whole stress on this very point, that it is conferred freely, with no expectation of return, and finding its only motive in the bounty and free-heartedness of the giver. But in pagan Greece, this favor was always conferred upon a friend, not upon an enemy. When *charis* is taken over into the terminology of the NT, it takes an infinite

leap forward, and acquires an added meaning which it never had in pagan Greece, for the favor God did at Calvary's Cross, He did, not for a race that loved Him but which hated Him. Thus, in the NT., charis refers to an act that is beyond ordinary course of what might be expected and is therefore commendable. All the human race could rightfully expect would be condign (deserved) punishment for its sins. But it is offered mercy from the Judge who stepped down from His judgment throne in the Glory, to take upon Himself the guilt and penalty of human sin, thus satisfying His justice and making it possible to bestow mercy on the basis of justice satisfied upon a hell-deserving sinner who puts his faith in the Saviour who died for him” (Word Studies in the Greek NT, The Pastoral Epistles, pp.194-195).

Paul defines the *grace of God* by the next phrase; *that brings salvation.*

“Salvation” (soterios) means, “saving, delivering, bringing salvation” (Rienecker)

“The single word ‘salvation’ sums up the longing of God that is manifested in His redemptive work, because it denotes deliverance, rescue, and release from sin” (MacArthur, Titus).

Notice now...

B. Its Appearance

“has appeared”

The *grace of God* “is more than a divine attribute; it is a divine Person, Jesus Christ.”

Jesus Christ not only was God incarnate but was grace incarnate. He Himself personifies and expresses ‘the grace of God,’ the sovereign, eternal, and unmerited divine gift of Him who ‘has appeared, bringing salvation to all men’” (MacArthur, Titus).

The word “appeared” (epiphaino), means “to show” (Kittel), “to become clearly known” (Wuest), “to be made manifest. The essential meaning of the word is to appear suddenly upon a scene and it is used particularly of divine interposition” (Rienecker).

- a) John 1:14 - says, “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”
- b) John 1:16-17 says, “For of His fullness we have all received, and grace upon grace. 17 For the Law was given through Moses; grace and truth were realized through Jesus Christ.”

So this “grace” or unmerited favor of God that was freely bestowed upon sinners, became visible in a Person, the Lord Jesus Christ. He brought deliverance from sin, Satan, self, and hell.

Warren Wiersbe says, “People could not save themselves. God’s grace had to bring salvation to lost mankind. This salvation was not discovered by sinners; it appeared to them via the life, death, and resurrection of Jesus Christ” (The Bible Exposition Commentary).

What else does Paul say here about “the grace of God”?

He gives us in verses 11-14...

II. The Purpose of Grace (vv.11-14)

First, in verses 12-13 he tells us...

A. What it Teaches (v.12)

He continues in verses 12 by saying that “the grace of God has appeared...instructing us.”

The word “instructing” (*paideuo*, pres.act.part.), means, “to train by discipline, to train a child, to instruct” (Rienecker).

“This verb used in the original is from the same stem as is the noun *pedagogue*. A pedagogue leads children step by step” (Hendriksen).

D. Edmond Hiebert says, “In this child-training process instruction does have a prominent part. But every parent knows that the process at times also requires rebuke and

chastisement...So grace takes the believer into its school and carries on the process of training us. Knowledge of things spiritual is given, but when that is not enough then rebuke, conviction, and chastening are administered. The final aim is not creed but character” (Hiebert, Titus, pp.57-58).

The “grace of God” first instructs us...

1. Negatively (v.12a)

a) It trains us to deny “ungodliness”

- (1) “Deny” (arneomai, aor.mid.part), means to “reject, refuse” (Strong), “to say no in answer to a question; to refuse in relation to a claim or demand” (Kittel), “to renounce” (Hiebert).

It “carries the idea of a conscious, purposeful action of the will...It is to confess and consciously turn away from that which is sinful and destructive and to move toward that which is good and godly” (MacArthur).

“The force of the tense (aorist) may well be rendered, ‘having denied or renounced,’ pointing to a definite act of renunciation” (Hiebert, Titus, p.58).

Romans 6:12-14 says, “Therefore do not let sin reign in your mortal body so that you obey its lusts, 13 and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. 14 For sin shall not be master over you, for you are not under law but under grace.”

(2) “Ungodliness” (asebeia), refers to “wickedness” (Strong), “godlessness, the rejection of all that is reverent and of all that has to do with God” (Rienecker)

b) It trains us to deny “worldly desires”

Worldly desires “are those desires which are limited to and characterized by this world as estranged from God” (Hiebert).

(1) They are “worldly (kosmikos), that is, “having the character of this present age” (Wuest)

Romans 1:28-32 says, “And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not

proper, 29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 31 without understanding, untrustworthy, unloving, unmerciful; 32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.”

- (2) They are “worldly desires.” The word “desires” is the Greek word *epithumia*, which refers to “a strong desire” (Rienecker), or “a passionate desire” (Wuest)

It is used in 1 Timothy 3:1 to speak of a man who “desires” the office of overseer.

It is used in James 1:14 of one who is drawn away into sin by his own sinful “desires” or lusts.

Here the word refers to “sinful lusts or desires.”

1 John 2:15-17 probably best describes “worldly desires” as John addresses one’s love for the world and the things of the world.

He says, “Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 The world is passing away, and also its lusts; but the one who does the will of God lives forever.”

So we can say that “**Worldly desires** refers to sins that, although we may not actually have committed, we nevertheless long to commit. These **desires** include all of the countless sinful lusts and cravings that characterize the natural man. They include “youthful lusts” (2 Tim. 2:22), “fleshly lusts” (1 Pet. 2:11), and all other “foolish and harmful desires which plunge men into ruin and destruction” (1 Tim. 6:9)” (MacArthur, Titus).

So “the grace of God” addresses two negatives characteristics of the human race: ungodliness and

worldly desires.

Now Paul gives 3 positive truths the grace of God instructs us in:

2. Positively (v.12b)
 - a) It trains us to live “sensibly”

This is the “fifth and last time” this word is mentioned in Titus. We have already seen it in 1:8; 2:2, 4, 5, 6. But “now it is not applied to a specific group but is given as the characteristic of every true believer” (Hiebert, Titus, 59).

It is the Greek word *sophronos*, which comes from *sophron*, and it means “self-controlled, discreet, sober, temperate.”

The “grace of God” teaches us “self-control.”

It not only teaches us what that means but where it can be acquired. Galatians 5:22-23 says, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.”

So, “it means that we should exercise a due restraint on our passions and propensities”

(Albert Barnes, Notes on the New Testament Explanatory and Practical, ed. Robert Frew WORDsearch CROSS e-book, Under: "Titus 2").

b) It trains us to live “righteously”

“Righteously” (dikaios) means, “uprightly” (BAGD), “faithfully obeying the Word of God, the divine standard of what is right, without reservation” (MacArthur).

“In relation to our fellow men God's grace requires of us a life of truth and strict justice in all our dealings” (Hiebert, Titus, p.59).

So the word can be “used to refer either to morally and ethically acceptable behavior, or to fairness in dealing with others” (Daniel C. Arichea and Howard Hatton, A Handbook on Paul's Letters to Timothy and to Titus, UBS handbook series; Helps for translators (New York: United Bible Societies, 1995). 272.

- (1) Ps.106:3 says, “How blessed are those who keep justice, Who practice righteousness at all times!”
- (2) Proverbs 21:3 says, “To do righteousness and justice Is desired by the Lord more

than sacrifice.”

- c) It trains us to live “godly”

This is “just the reverse of what is implied in ungodliness” (Adam Clarke, A Commentary and Critical Notes, (New York: Abingdon-Cokesbury Press, 1826), WORDsearch CROSS e-book, Under: "Titus 2").

“Godly” (eusebos) refers to your “manner of life” (Vine) or “true piety.”

D. Edmond Hiebert says, “The old attitude of indifference to God has been replaced by an attitude of supreme devotion to Him. Once we had no place for God in our lives; now we are ever conscious of living in His presence and desire to fulfill all our duties toward Him” (Titus, p.59).

- (1) Psalm 4:3 says that God has “set apart the godly man for Himself.”
- (2) This is the one whose “soul is crushed with longing after [God’s] ordinances at all times” (Ps.119:20).
- (3) His desire is to please God by walking “in the law of the Lord” (Ps.119:1) and by

walking “in His ways” (Ps.119:3).

So “the grace of God” teaches oneself self-mastery, to others, fairness, honesty, justice, integrity, and to God, devotion, godliness, true piety and reverence “with respect to Him who alone is the proper object of worship” (Hendriksen).

Now notice...

B. What It Anticipates (vv.13-14)

Paul says in verses 13-14, “looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.”

He says that it causes us to “[look] for” (prosdechomai) or “wait for a hope”(BAGD). That hope is Jesus Christ. It “carries the meanings not only of longing and waiting but also of eager and certain expectation” (MacArthur, Titus)

So it anticipates...

1. The fulfillment of “the blessed hope”

The word “hope” (elpis) refers to “expectation or confidence” (Strong)

Paul is not speaking about a fond human wish but about a divinely promised certitude (MacArthur, Titus).

- a) Rom.5:1-2 says, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.”
- b) Rom.8:23-25 says, “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. 24 For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? 25 But if we hope for what we do not see, with perseverance we wait eagerly for it.”
- c) Galatians 5:5 indicates that “we through the Spirit, by faith, are waiting for the hope of righteousness.”
- d) 1 Thessalonians 5:8 says, “But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation.”

Not only does it anticipate the fulfillment of the blessed

hope but also...

2. The expectant return of the Lord Jesus Christ
 - a) Prosdchomai is used for those who await God's kingdom:
 - (1) We are told in Mark 15:43 that Joseph of Arimathea "was waiting for the kingdom of God."
 - (2) In Luke 2:25 we are told that Simeon was also "looking for the consolation of Israel."

The gospel is that the Messiah has come and waiting is over.

- b) This word is also used for Christian expectation of the resurrection (Acts 24:15), eternal glory (Tit. 2:13), and Christ's mercy in the judgment (Jude 21). Jesus tells his disciples to be as those who wait for their master (Lk. 12:36) (Kittel)

A third thing that it anticipates is...

3. The completion of redemption (v.13b-14)
 - a) His person revealed (v.13b)

“Our great God and Savior Christ Jesus”

Just as we noted the greatest statement Jesus ever made of Himself in John chapter 5. In Titus 2:13 we hear that statements that others make of Him.

(1) He is God

- (a) John 1:1, 14
- (b) 1 Tim.3:16 says, “And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory” (NKJV).

Some other passages on the deity of Christ include:

- (c) Hebrews 1:8, which says, “But of the Son He says, "Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.”
- (d) Peter began his second letter in 2 Peter 1:1 with these words: “Simon

Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ.”

- (e) The apostle John ends his first epistle by stating in 1 John 5:20, “And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.”
- (2) He is Savior
- (a) 2 Timothy 1:8-10 says, “Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God, 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 granted us in Christ Jesus from all eternity, 10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished

death and brought life and
immortality to light through the
gospel.”

- (b) 2 Peter 3:18 says, “But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.”

Not only do we see His Person revealed but also...

- b) His purpose accomplished (v.14)
 - (1) He “gave Himself for us”
 - (a) John 10:15 says, “Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.”
 - (b) Galatians 1:3-5 says, “Grace to you and peace from God our Father and the Lord Jesus Christ, 4 who gave Himself for our sins so that He might rescue us from this present evil age, according to the will of our God and Father, 5 to whom be the glory forevermore. Amen.”

- (2) Verse 14 also says He saved us with a purpose
 - (a) to “redeem us from every lawless deed”
 - (b) to “purify for Himself a people for His His own possession, zealous for good deeds”
 - (1) Titus 3:8, 14
 - (2) Ephesians 2:10 says, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”

Thomas Adams said, “Good deeds are such things that no man is saved for them, nor without them” (The Golden Treasury of Puritan Quotations).

William Jenkyn adds, “We are not justified by doing good works, but being justified we then do good” (The Gold Treasury of Puritan Quotations).

We have seen the Person and purpose of grace. Now notice...

III. The Preacher of Grace (v.15)

There are two truths Paul gives Titus in verse 15.

The first focuses on...

A. His Duty

1. Titus is to teach the grace of God

“Speak these things” includes the grace of God mentioned in verses 11-14 and the exhortations to holy living Paul just mentioned to the 5 groups in the church.

It could also “refer to all of Paul’s instructions to Titus from 1:10ff” (Thomas D. Lea and Hayne P. Griffin, 1, 2 Timothy, Titus, electronic ed., The New American Commentary (Nashville: Broadman & Holman Publishers, 2001, c1992). 316).

But “The natural understanding is that τῶντων refers to that which precedes in vv. 2–14” (George W. Knight, The Pastoral Epistles : A Commentary on the Greek Text [Grand Rapids, Mich.; Carlisle, England: W.B. Eerdmans; Paternoster Press, 1992]. 329).

Titus is to speak these things and that “points to the pastor’s responsibility to preach , announce, reveal, and disclose, with the intent of making clear God’s truth so that those who hear may understand. Careful and faithful biblical preaching gives them knowledge of that truth” (John MacArthur, Titus).

Paul not only instructs Titus to teach these things but he is also...

2. Titus is to teach the grace of God with conviction

- a) The word “exhort” (parakaleo) is a word Paul has already used in verse 6 translated “urge.” Here the word means “appeal to” or “exhort” or “urge,” so that those taught appropriate “these things” and live accordingly” (Knight).
- b) The word “reprove” (elegcho) means “to convict or convince of something, point something out to someone” (BAGD)

William Barclay writes, “The eyes of the sinner must be opened to his sin. The mind of the misguided must be led to realize its mistake. The heart of the heedless must be stabbed broad awake. The Christian message is no opiate to send men to sleep; it is no comfortable assurance that everything will be all right. It is rather the blinding light which shows men

themselves as they are and God as He is” (*The Letters to Timothy, Titus and Philemon* [Philadelphia: Westminster, 1960], p. 296).

- (1) Titus 1:13 used it in reference to the confronting the false teachers
- (2) 1 Timothy 5:20 says, “Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful of sinning.”
- (3) 2 Timothy 4:2 says, “Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.”

The second truth Paul gives to Titus refers to...

B. His Authority

He says that he is to “speak and exhort and reprove with all authority. Let no one disregard you.”

The word he uses here for “authority” (epitage) “refers to something that is in its proper order or place. The term came to be used figuratively of an official command, directive, or injunction” (MacArthur, Titus).

“This single verse is one of the clearest and strongest statements in Scripture about the spiritual authority of

men whom God calls to minister His Word and shepherd His people” (MacArthur, Titus)

1. Titus has the authority to command God's people to proper behavior
2. This is the calling of every pastor
 - a) Hebrews 13:7 says, “Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.”
 - b) Hebrews 13:17 says, “Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.”
 - c) 1 Thessalonians 5:12 says, “But we request of you, brethren, that you appreciate those who diligently labor among you, and have charge over you in the Lord and give you instruction.”
 - d) 1 Timothy 5:17 says, “The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching.”

“The preacher is called to accurately interpret and

proclaim Scripture with sympathy, compassion, and humility. But he also has the divine charge to present biblical truth with strong **authority**, commanding God's people to hear, believe, and obey God's Word. It is equally important, however, to understand that no pastor has authority of any sort *outside* of God's Word" (MacArthur, Titus).

"As long as he is faithful to God's Word, a pastor has the awesome privilege of ministering with Godgiven **authority**.

He is not called to share personal insights or opinions, to philosophize or even theologize, and certainly not to entertain with words that appeal to the whims and prejudices of those to whom he ministers (cf. 2 Tim. 4:3).

The preacher must put himself out of the way and let God's Word speak through him unhindered.

No matter what his training, experience, or personal abilities, he has spiritual **authority** only to the extent that what he says conforms to God's Word.

But as with Jesus' own teaching, when a minister of God *does* faithfully proclaim that Word, those who reject his teaching reject God's truth and are as much accountable for their rejection as if the Lord had spoken the truth with His own lips.

It is in that way, and only in that way, that a pastor is *able*

to speak with spiritual authority.

It is also in that way that he is *commanded* to speak with spiritual authority” (MacArthur, Titus).

CONCLUSION

1. We are witnesses of God's grace. Our lives are to reflect that.

George Swinnock said, “The course of thy life will speak more for thee than the discouse of thy lips” (The Golden Treasury of Puritan Quotations).

2. Whether you are an older man or woman or a young man or woman or a servant you are to model righteousness and holiness for the purpose of evangelizing those who do not know the Savior.
3. Let's Pray.