

Edgemont Bible Church
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Titus 2:11-14

June 17,
2018

Intro: In the previous passage, Paul gives us four purpose statements as to why each group needed to be of Christ-like character. Verse 4, older women needed to show forth Christ-like character so that they could admonish the young women with credibility. Verse 5, younger women needed to show forth Christ-like character so that the word of God may not be blasphemed. Verse 8, Titus was to be an example of Christ-like character in his speech so that one who is an opponent may be ashamed, having nothing evil to say of you. And verse 10, slaves were to demonstrate Christ-like character in their work so that they may adorn the doctrine of God our Savior in all things. It is God's gracious plan to demonstrate His saving power through His people, both through their life and their sharing of the Gospel. It is through His unmerited favor (grace) that He delivers wicked, unworthy sinners from condemnation and death. His grace is more than a divine attribute, it is the divine person, Jesus Christ. He Himself personified and expresses the grace of God. In His incarnation, He brought to light God's grace and so Paul here writes that that grace has appeared. Has appeared comes from **epiphaino** which means to shine upon, become visible or known, appear, give light. This grace that provides salvation has four aspects that we will discuss in this passage.

VII. Saving Grace

A. Salvation from the Penalty of Sin - vs 11b

1. Salvation

- a. the longing of God in His redemptive work
- b. denotes deliverance, rescue, and release from sin
- c. can be used of physical deliverance - Dan 3:24-24; 6:19-22; Mk 4:39
- d. unless context indicates otherwise, both OT and NT refers to salvation from sin
- e. the need for salvation
 - i. sin's wages are death - Ro 6:23
 - ii. Jesus warned those who would die in their sins - Jo 8:24
 - iii. He warned to fear Him who can kill the soul - Mt 10:28
 - iv. Hell, "where 'Their worm does not die, And the fire is not quenched.' - Mk 9:44; Isa 66:24

2. to all men

- a. does not refer to universal salvation
- b. refers to universal opportunity
 - i. 1 Tim 4:10 - we trust in the living God, who is the Savior of all men, especially of those who believe.
 - ii. God is the Savior of all men in the sense of
 - delaying their deserved judgment
 - granting them countless temporal blessings they don't deserve
- c. By nature, OT & NT, God is a Savior
 - i. Isa 43:11 I, even I, am the LORD, And besides Me there is no savior.
 - ii. Isa 45:21b And there is no other God besides Me, A just God and a Savior; There is none besides Me.
- d. His atoning death provided the means of salvation to all men who would be saved

i. He desires all men to be saved and to come to the knowledge of the truth.- 1Ti 2:4

ii. The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.- 2Pe 3:9

iii. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. - 1Jo 2:2

iv. that He, by the grace of God, might taste death for everyone. - Heb 2:9b

e. The problem is not with God's desire or sufficiency to Save, but with Man's unbelieving heart

B. Salvation from the Power of Sin - vs 12

1. teaching us that,

a. **paideuo** - to train up a child, educate, discipline (by punishment):-- chasten(-ise), instruct, learn, teach.

b. The subject of the sentence is the grace of God

i. The grace of God is personified in Jesus Christ

ii. He is not only the deliverer, but the teacher

iii. 1Co 2:12-13,16b Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But we have the mind of Christ.

c. Why we need this type of teacher

i. Ro 3:10-12 total depravity causes "no fear of God before their eyes."-vs 18

ii. 1 Co 2:14 total depravity causes the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them,

iii. Ro 8:7 total depravity causes the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

The teaching that brings sanctification and has both negative and positive aspects

2. The negative teaching/ The Put Off

a. denying

i. **ameomai** - to contradict, disavow, reject, abnegate, deny, refuse.

ii. Carries the idea of conscious, purposeful action of the will.

iii. a commitment that starts at salvation and is continually recommitted to when we confess our sins

iv. The Spirit warns and enables us to resist and renounce sin

- Ro 6:12-13a Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin,

- Jas 1:21 Therefore lay aside all filthiness and overflow of wickedness,

b. ungodliness

- i. **asebeia** - impiety, wickedness:--ungodly(-liness).
- ii. Refers to a lack of true reverence for and devotion to God
- iii. It is why the wrath of God is revealed from heaven - Ro 1:18
- iv. a person who is characterized by ungodliness is not saved
 - He who practices righteousness is righteous, just as He is righteous. – 1 Jo 3:7
 - that those who practice such things will not inherit the kingdom of God. - Ga 5:19-21

c. and worldly lusts,

- i. refers to sins that even if not committed, we long to commit
- ii. includes all the countless sinful lusts that characterize the natural man
- iii. we are called to flee youthful lusts – 2 Ti 2:22 and walk in the Spirit so we won't fulfill them – Gal 5:16

3. The Positive teaching/ The Put On we should live

a. having been declared and made righteous by justification, we are enabled to live what we are “in Christ”

b. soberly

- i. **sophronos** - with sound mind, i.e. moderately:--soberly.
- ii. used in one form or another 4 times in the previous passages –1:8; 2:2, 5, 6
- iii. one who living sensibly does not allow circumstances or irresponsible influences of others to distract him or affect his own judgment
- iv. not only avoids immoral or unspiritual, but also the trivial and unproductive

c. righteously

- i. **dikaios** - equitably:--justly, (to) righteously(-ness).
- ii. to live faithfully obeying God's word

d. godly

- i. **eusebos** - piously:--godly.
- ii. living in close fellowship with God

e. Three dimensional teaching of the grace of God

- i. sensibly – divine and continuous change in us
- ii. righteously – deals with our changed relationship with others
- iii. godly – refers to our changed relationship with God

f. all three give evidence in the present age,

- i. **aion** - an age; perpetuity; the world; (Jewish) a Messianic period, course.
- ii. Living the difference the Gospel makes is what makes the gospel believable and powerful

C. Salvation from the Presence of Sin - vs 13

1. looking for
 - a. **prosdechomai** - to admit (to intercourse, hospitality, credence, or endurance); to await (with confidence or patience):--accept, allow, look (wait) for, take.
 - b. not only longing and waiting for, but also an eager and certain expectation
2. the blessed hope
 - a. **elpis** - expectation or confidence:--faith, hope.
 - b. not a fond human wish, but a divinely promised certainty
3. glorious appearing
 - a. **epiphaneia** - a manifestation, the advent of Christ (past or future):-- appearing, brightness.
 - i. the root idea of uncovering, unveiling, or disclosing
 - ii. used of both the 1st and 2nd comings of Chris
 - iii. more accurately translated “the appearing of glory” personified
 - b. probably not speaking of the rapture here, but the whole of the 2nd coming
4. of our great God and Savior Jesus Christ,
 - a. some say this refers to God the Father and Jesus the Son
 - b. speaks of one person
 - i. one definite article
 - ii. in the following vs, the personal pronouns refer back to one person
 - iii. Christ is the one returning

D. Salvation from the Possession of Sin - vs 14

1. who gave Himself for us,
2. The twofold purpose
 - a. that He might redeem us from every lawless deed – Mk 10:45
 - i. **lutroo** - to ransom, redeem
 - ii. refers to releasing one held captive.
 - iii. 1Pe 2:11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,
 - b. and purify for Himself
 - i. His own special people, - 1Pe 2:9
 - ii. zealous for good works. - Eph 2:10; Tit 3:8