

Class Paper –rev 92

Titus 2:11-14

An Assignment Prepared for

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In Partial fulfillment of the Requirements for the course

BLS 503, Acts through Revelation

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April 6, 2004

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Introduction

Many of us were saved and brought up in churches or para-church organizations that teach we are saved “*by grace through faith plus nothing*”. I still believe that BUT my definitions and thoughts have matured since I was saved. When I was young, I thought of my salvation as being little more than a “fire escape from hell”. I was very thankful to God, and loved Him but that was all I knew and understood. Since then I have learned through the grace of God, that grace does not stop at the point of salvation. Paul, in his letter to Titus his spiritual son, talks about how the people of the church in Crete (and us by application) should be living. He also gives the reason that they are to live in honor and service to God. That reason is “His grace”. We are saved by His grace, we are to live by His grace and we are to look forward to His return because of His grace.

Titus 2:11-14 is a mini capsule of doctrine from Paul on grace. Paul presents us with three aspects of grace and their impact on our salvation:

- Grace that saves ➡ Salvation as an historical occurrence
- Grace that instructs ➡ Salvation as a reversal of present sinful behavior
- Grace that gives hope ➡ Salvation of our bodies and an eternity with Christ

As you read this, I hope that God speaks to you and I pray that you will be encouraged to live “soberly, righteously, and godly”, and that the “blessed hope” of His return will be a reality in your daily life.

Titus 2:11-14 from Five Different Bible Translations

New American Standard Bible 2 nd The Lockman Foundation ©1995	The Holy Bible, New International Version International Bible Society ©1984
<p>11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 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.</p>	<p>11 For the grace of God that brings salvation has appeared to all men. 12 It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, 13 while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, 14 who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.</p>

Holy Bible, New Living Translation Tyndale Charitable Trust ©1996	The Holy Bible, New King James Version Thomas Nelson, Inc ©1982
<p>11 For the grace of God has been revealed, bringing salvation to all people. 12 And we are instructed to turn from godless living and sinful pleasures. We should live in this evil world with self-control, right conduct, and devotion to God, 13 while we look forward to that wonderful event when the glory of our great God and Savior, Jesus Christ, will be revealed. 14 He gave his life to free us from every kind of sin, to cleanse us, and to make us his very own people, totally committed to doing what is right.</p>	<p>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, 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.</p>

Youngs Literal Translation of the Bible Parsons Technology Inc ©1998
<p>11 For the saving grace of God was manifested to all men, 12 teaching us, that denying the impiety and the worldly desires, soberly and righteously and piously we may live in the present age, 13 waiting for the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ, 14 who did give himself for us, that he might ransom us from all lawlessness, and might purify to himself a peculiar people, zealous of good works;</p>

Outline - Titus 2:11-14 (NASB)

1. The Grace of God	11
a. Has appeared	11
i. Bringing salvation	11
ii. to all men	11
b. instructing us	12
i. to deny	12
1. ungodliness	12
2. worldly desires	12
ii. and to live	12
1. sensibly	12
2. righteously	12
3. and godly in the present age	12
c. looking for	13
i. the blessed hope	13
ii. and appearing of the glory	13
1. of our great God	13
2. and Savior	13
3. Christ Jesus	13
2. Who gave himself for us	14
a. To redeem us from every lawless deed	14
b. to purify for Himself a people	14
i. for His own possession	14
ii. for good deeds	14

Discussion of Titus 2:11-14

Verse 11 - Salvation from the Penalty of Sin

Paul begins his treatise on grace in verse 11 by introducing the first of four aspects of grace: salvation from the penalty of sin. This first verse shares a fundamental truth and with that truth, raises an interpretation difficulty.

Fundamental Truth

The fundamental truth here is that it is the grace of God that brings salvation. God's mercy did not save us, nor did God's love save us. It is by His grace that we are saved (Eph 2:8-9). Mercy is the compassion that prompted God to send a Savior. If one could be saved by mercy, then all could have been saved by mercy and there would have been no need for the cross. Love did not save man. Love is a motive, but God is also righteous. His just claims on the righteous standard had to be met. The immutable law of justice makes love powerless to save man. Jesus Christ, by dying for our sins on the cross, met the holy demands of God's judgment and justice and he can now save us by grace. Grace is not complicated or implicated with human effort. God doesn't ask for our efforts, our cooperation, for good conduct, or a good character to save us. God only asks men to believe Him, to trust Him and to accept the gift of God's grace. God's way is the best way and the only way. Grace brings salvation and apart from grace there is no salvation.

Interpretation Difficulty

The interpretation difficulty centers on a difference in word order, and possible meaning seen when comparing the NASB to the NIV:

The NASB for Titus 2:11 states: "For the grace of God has appeared, bringing salvation to all men."

The NIV for Titus 2:11 states: "For the grace of God that brings salvation has appeared to all men."

Did the grace of God bring salvation to all men as the NASB states, OR has salvation appeared to all men?

Grammatically, the phrase "to all men" can go with "appeared"(as in the NIV) or with the adjective $\sigma\theta\epsilon\omicron\iota\ \omicron\varsigma$ (as in the NASB).

Some advocate universal salvation based on these verses, and that is clearly not taught anywhere else in the Bible. However, consider these verses:

Matthew 11:28 "Come to Me, all who are weary and heavy-laden, and I will give you rest."

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.

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

Hebrews 2:9 (NASB) ⁹But we do see Him who was made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.

These verses clearly show a “universality” ie, “all who are weary”, “all to come”, “so loved the world”, and “taste death for everyone”. However, consider these verses:

1 Timothy 4:10 (NASB) ¹⁰For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers.

1 John 2:2 (NASB) ²and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world.

2 Peter 2:1 (NASB) ¹But false prophets also arose among the people, just as there will also be false teachers among you, who will secretly introduce destructive heresies, even denying the Master who bought them, bringing swift destruction upon themselves.

These verses present either that NOT all are saved, or similarly some are destined for destruction. They do not support universal salvation but they do support a construct of Universal Atonement. Christ paid for all sin.

1 Tim 2:5-6 states He gave himself a ransom for all. Christ’s death is sufficient for the whole world but it is efficient only for those who believe.

Paul’s statement here however may be better understood based on the context of this verse in Titus Chapter 2. In the first 10 verses, Paul is telling Titus how people, the Cretan Christians (and us by application) are to be acting. He starts with elder men, then younger men, then woman, then younger woman and ends up with slaves. This covers all ranges or “classes” of men. Paul then in verse 11 concludes the first ten verses saying the grace of God has appeared bringing salvation to all men (meaning all types of men – all classes.) . Paul in Galatians 3:28 expressed it this way:

Galatians 3:28 (NASB) There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.

The Greek word for appeared is ἐπιφαινώ (epi phai no) which means to be illumined, to come to light, especially being manifest in a way that was previously unseen. God had shown grace in the Old Testament (OT): individually , as evidenced by His selection and working with Abraham, and nationally, by His choice of Israel to be His own special people in spite of their continued disobedience. Grace reached it’s fullest manifestation when “the word became flesh and dwelt among us” (John 1:14). Today, God’s grace brings salvation to any and all who will hear the Word of God and believe on the Lord Jesus Christ regardless of race, color or whatever. Consider:

Luke 19:10 (NASB) “For the Son of Man has come to seek and to save that which was lost.”

Luke 5:31-32 (NASB) ³¹And Jesus answered and said to them, “*It is not those who are well who need a physician, but those who are sick.*” ³²“I have not come to call the righteous but sinners to repentance.”

Paul is teaching that salvation bringing grace has become apparent so that all may have access to it. The advent of Christ does not mean that all men everywhere would be saved but that all men could be saved. This is the church’s job, to band together and see that men everywhere hear the message of our God who loves them.

Verse 12 – Salvation from the Power of Sin

God’s grace does not stop once we are saved and no longer under the condemnation of sin. If God left us there, we would be a people without a purpose in life. God’s grace takes what it started at the cross in the lives of the believer and continues it by giving them power over sin.

Paul here gives the basis for his directions to the Cretans in the first 10 verses of Chapter 10. Paul was dealing with HOW these people were to live, detailing points of practice in their lives so that they may be more godly. In verse 12, Paul gives the platform for grace and the life we should have as a Christian.

Grace as a Teacher

God’s grace instructs or teaches us. In Titus 2, there are six other words used for teaching and instructing including:

λάλέω (l al eo) , (2: 1) to speak, assert, proclaim
καλοδιδάσκαλος (kal odi daskal os) (2:3) to be admirable, and then instruct how to be that way
σωφρονίζω (soφhroni z) (2:4) to encourage, advise, urge – implied teaching of morals and good judgement
παρακαλέω (par akal eo) (2:6) to encourage or exhort
τύπος (t ypos) (2:7) to be a pattern or an example to follow
διδασκαλία (di daskal i a) (2:7) the act (usually verbal) of instructing

In Titus 2:12 a seventh word is used for teaching of grace and that word is: παιδεύω (pai deuo) . This word means to give guidance as a parent might guide or correct a young child. For example, as others see our way of life, we explain that way of life in words and as they then seek to imitate us, we remain alongside to guide and correct their initial steps towards godliness. This is the role of grace as a teacher in the life of a Christian: to give us an example of the life we are to lead and then to come along side and guide us, and to give us the power to be successful so that we can grow more godly each day. There are three aspects to this kind of teaching: first, it shapes

lives; second, it deals with all aspects of life; and third, it is a complex task requiring active involvement with the student and includes instructing, modeling, encouraging, advising, urging, exhorting, guiding, exposing and convicting.

Note that this verse does not say that God's grace teaches everyone. Verse 12 refers to "us", the already saved. We are first saved from the penalty of sin and then freed from the power of sin to live a life of godliness. God's grace begins a process of developing the believer to live consistently with his new life in Christ.

Teaching the Negatives

God's grace first teaches us to deny ungodliness and worldly lusts. Our salvation came by simply accepting the completed work of Christ on the cross in faith, BUT as a Christian, we are to live lives worthy. Note that Paul points first to the negative, i.e. things to stop. We are to deny ungodliness and worldly desires. When lives are filled with these negatives, there is little value in addressing the positives. Their presence overpowers everything else in our lives.

Ungodliness is ἀσέβεια (asebeia) in the Greek text and means impiety – broadly, violating the first three commandments of the Ten Commandments. Worldly desires comes from κοσμητός (kosmētos) which means this world, the physical things in it and ἐπιθυμία (epithymia) which means strong passions or lusts. Broadly, this is the last six commands of the Ten Commandments. Worldly desires represents the idea of involving ourselves in the system of evil that is presently in the world today. We often let the world set the standard for us. We are not to let this system of evil, which is under Satan, be a companion in our hearts and lives. We are to reject it and draw away from it. Ungodliness and worldly desires are to be hated and denied as they are old habits which once lived un-judged in our past days of evil.

Teaching the Positives

As we continue to grow, denying ungodliness and the worldly desires, God's grace does not stop. As He reveals Himself in His Son, His grace goes beyond the laws instructing us to live sensibly, righteously and godly.

The word sensibly is translated from σοφρόνως (sōphronōs) and means to exercise due constraints on our passions. Not only alcohol (living soberly) but also our appetites should be constrained just like anything that would draw us away from God. We are to live lives that would enable us to invite others to follow us as we follow Jesus. We should be able to invite them to walk in our steps as we walk in His steps.

Righteously in the Greek is δίκαιως (di kai oδ) and has to do with justly performing our duties with our fellow man. We should live lives with fidelity in relation to others. We must discharge our duty to our fellow citizens or anyone providentially placed in our way as an honest Christian.

Godly in the Greek is εὐσεβῶς (euseboθ) and means piously, not self-righteously. We are to live in faithful performance of our duties to God who gave His Son Jesus to die for us.

You want it when? NOW!

If we live sensibly in our thinking and practice, treat our fellow men justly and right, if we live a godly life dedicated to righteousness, then we are what we should be in this present age! Right now. We are saved and we live in this present world. As believers, we are the sons of God (1 John 3:1-3), we are more than conquerors (Rom 8:35-38), there is no temptation that can overtake me (1 Cor 10:13), and whosoever is born of God overcomes the world (1 John 5:1-5). We are in this world but we are not to be of this world. Paul tells us in Romans, “present your bodies a living and holy sacrifice, acceptable to God” (Romans 12:1b), and then continues, “do not be conformed to this world, but be transformed by the renewing of your mind” (Romans 12:2a).

We are however still human and will certainly sin but we should be responding to God’s grace in our lives. Ephesians 2:10 tells us, “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.” A Christian who truly understands God’s grace in saving him will desire to conform his life to the Will of God. We can do this now, in this present world. In all circumstances, we must do as God instructs us. Paul tells Titus that even slaves were to exercise godly living. None of us should say, “I can’t do this”, “My job is too hard”, “You don’t understand”, “I can’t live like that.” In ourselves, we cannot do it. However, if we have received God’s salvation bringing grace, that grace will produce the kind of life God wants you to have. Whatever the circumstances, God is able to bring victory. We need a faith that can say, “This is the day which the LORD has made; Let us rejoice and be glad in it.” (Psalm 118:24)

Verse 13 - Salvation from the Presence of Sin

Paul has to this point presented grace's part in freedom from the penalty of sin and how grace also gives us power over sin in our daily lives. In verse 13 Paul shifts perspective from today as indicated by the closing in verse 12 of "in this present age" and shifts it squarely on the future.

Expectant Living

The first word of verse 13 is "looking". This is taken from the Greek word προσδέχομαι (prosdechomai). This means to long for, to be ready to receive, to be eager with certain expectations. Consider, a young couple who is expecting their first-born child. They are eagerly and expectantly waiting for the birth and preparing so that they will be ready. There is a nursery to design, bottles, clothes, diapers and all sorts of things that they need to get and they are anxiously preparing. They are "looking" for the day when their child is going to be born. We should be that way in our looking for the return of Jesus Christ. His return is certain, and we are to be prepared to receive Him.

The Blessed Hope

The phrase "blessed hope" comes from two Greek words. The first, μακάριος (makarios) means blessed, happy, or fortunate. The second ἐλπίς (elpis) means expectations, or hopes. Unlike the typical interpretation of hope in our western culture, hope is not a wishful thought. Paul talks of a certain blessed hope. It is going to happen and we are all going to be changed. Those who are dead will be raised, and then those who are alive will be transformed and have eternal bodies and live in close fellowship with our God (1 Thes 4:15-16).

The Appearing of the Glory

Appearing is the Greek word ἐπιφάνεια (epiphaneia) and is used of both Jesus' first and second coming. At the first appearing of Jesus Christ, He abolished death and brought life and immortality to light through the Gospel (2 Tim 1:10). At His second appearing, He will judge the living and the dead and establish His earthly kingdom (2 Tim 4:1). Though not specifically thinking of the rapture, (the time before the tribulation where the believers are taken to be with Christ in Heaven) or after when he sets up His millennial kingdom in His father's glory, it seems that Paul is here referring to Christ's second coming in general. At this time, He will appear in glory and power, in His father's Shekinah Glory, like what was partially revealed at Jesus' transfiguration by Peter, James

and John (Matt 17:1-8). This is in sharp contrast to when Christ appeared the first time when he was grace personified in humility and submission to His Father. Consider these contrasts between His two comings:

Came to save soul	Comes to save body
Came to save individual	Comes to save society
Came for crucifixion & a cross	Comes for coronation & a throne
Came in humility	Comes in Glory, Power & Authority
Came in love	Comes with wrath
Came to be judged	Comes to Judge
Came to stand before Pilate	Pilate will stand before Him

Hebrews 9:28 states “so Christ also, ... will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.” Jesus is coming back to those that look for Him, and in Titus 2:13, Paul reiterates that we are to expectantly wait for our Great God and Savior, Jesus Christ. In the New Testament, “grace” is spoken of almost 125 times; repentance is mentioned almost 75 times, and the second coming of Christ is mentioned almost 400 times. God’s Word clearly emphasizes the importance of the second coming of Christ. On the day of His return, there will be three key things:

- 1) The coming of Jesus Christ completes the redemption of believers. On His first coming, He saved their soul, and when he returns, he will complete that salvation with a new eternal body. Creation must wait for it’s final restoration but humanity can celebrate.
- 2) The coming of Jesus Christ means Victory Day. The world scorned Jesus on His first coming but when he returns at His second coming, every knee will bow.
- 3) The coming of Jesus Christ means that we can have a face-to-face encounter with our Lord who loved us and bought us with His Blood.

He who testifies to these things says, “**Yes, I am coming quickly.**” Amen. Come, Lord Jesus (Rev 22:20).

Our Great God and Savior, Jesus Christ

Paul closes this verse by confirming who is appearing, and confirming His deity. There are however several translations that use the alternate phrasing, “of the great God and our Savior Jesus Christ” (KJV). Reasons for preferring the first translation (used by NIV, NASB) over the second include:

- 1) The Greek includes a single article, dual single nouns, and a simple connector “kai”. This fits the Granville-Sharpe Rule which states that both nouns are applicable to a common person.
- 2) “Great” is only used with “God” this once and is thus unique. Jesus has also been called Blessed by Paul in Romans 9:5.
- 3) “Appearing” is never used of “God the Father”. Additionally, “GOD” is never stated as coming back to earth. It is always Jesus Christ that is ascribed to coming back to earth in His Father’s glory to sit on the throne.

- 4) Contemporary Greek applied a similar construct to the Ptolemies, where one deity not two deities were meant. Thus contemporary (and early church fathers) would recognize this phrase as linking “great God” with “Savior” and applying them both to Jesus.

Here we have a statement by Paul confirming Christ’s deity. Paul explicitly states that our Savior Jesus Christ is also God.

This will be a great day. We will see our Savior face to face, sit at the marriage supper in the sky, be rewarded for stewardship (2 Cor 5:10; 1 Cor 3:11-15) and then return with Him to reign for 1000 years (Rev 20:5-6).

Verse 14 - Salvation from the Possession of Sin

He gave Himself

The pronoun He has its antecedent in verse 13. He, refers to our Savior Jesus Christ who gave Himself for us. A holy God demands holiness. Without holiness, no man can see God (Hebrews 12:14) as only the pure and spotless can enter into God’s presence. Such piety and holiness can only be found in mankind if provided by a holy God. Therefore God gave Jesus, and Jesus gave Himself to redeem us and to make us pure and spotless through the covering of His precious blood.

To redeem us

Christ gave Himself for our redemption by the price of His blood. The Greek word translated redeem is λυτρόω (l utroo). It means to release by paying a ransom. It is used here in the middle voice, which has no direct English equivalent. A.T. Roberts comments on the middle voice saying:

The middle voice is used in Greek to call special attention to the subject of the verb. The subject is active in some way which directly relates to itself.

Thus, Jesus Christ is the author of our redemption (no other man). It was not for our sake alone that He redeemed us but for the sake of having a special people who have voluntarily died to themselves in order to live to Christ.

The blood of Jesus Christ cleanses us from all sin. Consider,

Hebrews 9:22 ²And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

1 Peter 1:18-19 ¹⁸knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, ¹⁹but with precious blood, as of a lamb unblemished and spotless, *the blood* of Christ.

Colossians 1:20 ²⁰and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, *I say*, whether things on earth or things in heaven

Ephesians 1:7 ⁷In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace

Three key concepts in our redemption:

First, Christ paid the ransom with His own blood.

Second, with His blood He removed the curse of the Law (Gal 3:13, 4:5).

And third our ransom released us from the bondage of sin into the freedom of grace (Tit 2:14, 1 Peter 1:18).

To purify us

The Greek word that is translated “purify” is καθαρίζω (*katharizo*) ὁ It means to cleanse, to make or declare clean. An English cognate for this word is “catharsis”. It refers to ceremonial, religious, or moral purification. In Greek, it is used to refer to a healing from a disease which was considered hopeless such as leprosy. This is also the same word that is used in 1 John 1:9, which states that God is faithful to “cleanse” us from all unrighteousness.

Christ came to earth to purify us from the disease of sin, and to deliver us out of this present evil age (Gal 1:4). Sanctification is a supernatural work. It is something done by God, and not ourselves. 1 Thessalonians 5:23a states, “Now may the God of peace Himself sanctify you entirely”. Sanctification is also a progressive activity of God. Philippians states, “*For I am* confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus.” Also, 1 Cor 1:18 states that the cross is the power of us that are being saved (sanctified, not justified). We are not only redeemed from eternal punishment in Hell, but also from the strangle hold of iniquity. We are no longer free to indulge in iniquity and have been freed from sin’s power. This was accomplished through the cleansing effected by the shedding of Christ’s blood on the cross.

Additionally, Christ came to purify us to be a special possession, or as some translations call it a peculiar people. The phrase peculiar people comes from the Greek words λαός (*laos*) which simply means people and περιούσιος (*periousios*) which conveys the notion of one’s own possession, a special treasure. This phrase is also used in the Septuagint in Ex 19:5 and it translated there my own possession. It is not that we live different, or are perceived differently (even though maybe we should) but rather it is that Christ has redeemed us, and purified

us to make us a special treasure of His. We are no longer our own – we have been bought with a price and washed by the blood of the Lamb.

To be zealots – of good works.

Believers are to be peculiar in that they do not love the things of this world, nor practice them. Their peculiarity though goes deeper. Paul used the word zealous in Gal 1:14 to describe his own eagerness to maintain the traditions of his ancestors, and although his original zeal was misplaced, he never lost his enthusiasm. In Titus 2:14 He envisages a whole people noted for rightly directed zeal.

We are to be a precious possession of the Lord Jesus Christ and are to be zealous of good works. We are not to be zealous of good works in order to be saved, but in obedience to the will of God and to testify to our subjection and gratitude to Him. Ephesians 2:10 tells us that we are to walk in the works God has prepared for us. We are no longer sin's possession, but God's possession and are to walk as children of light. We are to be a holy people unto the Lord (Deut. 7:6). We should have a zeal for the glory and honor of God.

Conclusion

In Titus 2, we have a strong connection between our ethics and theology. Titus 2:1-10 which presents models of godly living is immediately followed by Titus 2:11-15 which gives us the Gospel of grace, and the reason for our godly living. The connecting particle γὰρ (for) connects the first ten verses of chapter 2 with the final five verses of the chapter.

The expression “grace of God” is one of the key phrases of Paul’s theology. He cannot think of Christian salvation apart from the “grace of God” (Eph 2:8-9; Titus 2:11 and others). McArthur writes:

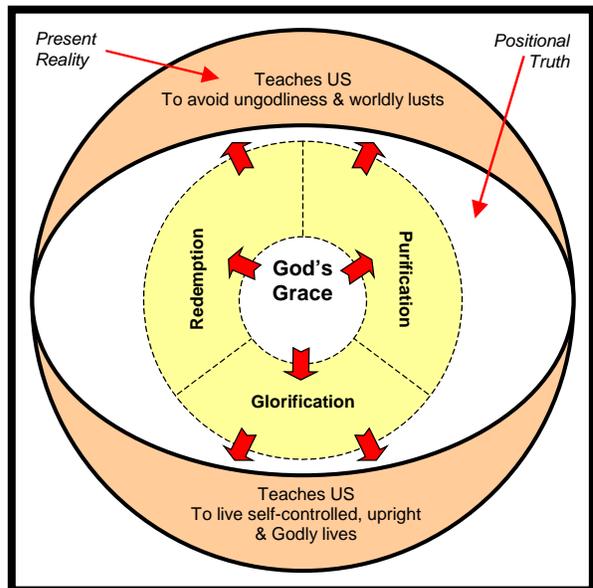
The very point of the redemptive grace of God through Jesus Christ is to save men from the corruption and damnation of sin. Sin that debilitates and crushes human life, that separates sinners from a holy God, and that persists in unredeemed mankind like an incurable and fatal disease.

At least two things can be raised as we conclude this paper. First, a philosophy of life, and second a thought about those people who profess to be “Christian” but do not reflect that reality in their lives.

A Philosophy of Life

Paul presents the core and frame for a Christian philosophy of life. That philosophy starts with God’s grace.

Surrounding the core of God’s grace, are the three key activities of Grace: Redemption, Purification, and Glorification. God’s grace first redeems us. Once redeemed, it purifies us and it will one day give us our new glorified bodies. Till that day, all our thoughts and actions can be evaluated based on God’s standards. We are to be avoiding ungodliness and worldly lusts as a part of our purification and as a part of our continued glorification, we are to live self-controlled, upright lives. When we do this, our lives which are living in a present reality with sin will someday be transformed and we will be like He is and see Him face to face.



Paul never forgot the impact of God’s grace on his life. His desire was to please the one who loved him when he was anything but worthy of love. A believer who has a true Christian Philosophy of Life will be motivated by

God's grace. While he waits for Christ's return, he will serve Him, be taught by grace, and live in the power of God's grace to conform his life to the image of God.

What about those ...

What about those people who profess to be Christians, but their lives do not show the grace of God working in them? I can propose three options:

1. Some come to belief but are untaught regarding God's plan for their lives.
2. Some may be taught, but like the Corinthians they are so far removed from a Christian life style that the transition can take much time
3. Some may profess to be a Christian but they have never truly been regenerated by God. He is not truly a believer.

In each of these three cases, there is an urgency for the church, and more specifically on each of us. We need to assure that we properly share the gospel message and the grace of God when witnessing and discipling people.

Two Poles in a Christians Life

There are two poles in the Christian life. The first we see as we look back to the cross and our salvation and the second pole we see as we look to the return of our Savior Jesus Christ. These two poles help keep us steady in our Christian walk. The cross gives us an assurance of our salvation and power over sin. The return of Jesus Christ give us a hope, a reason to continue in this sinful world. These two themes are the frame for Titus 2:11-14 and were also written into Paul's description of the Lord's supper (1 Cor. 11:26) where he states:

“For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes

Amen. Come, Lord Jesus. (Rev 22:20b)

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