

“Defined & Delivered”

Titus 2:11a

October 30, 2016

VIDEO: *“All-In”*

INTRO: That video summarizes Titus...

Our world is broken... and filled with broken people...

We the Church... are called to “put things in order”

Today... we learn HOW, or at least how we KNOW we can!

T/S: Welcome to Titus 2:11a, this is the meat of the letter...

“For the grace of God has appeared...”

BIG IDEA:

Jesus is **BOTH** God-incarnate **AND**
GRACE-incarnate!

PREVIEW:

- A. The Person & Promise of Grace
- B. The Power & Purpose of Grace
- C. The Process & People of Grace

CONTEXT:

- We have covered the “Who” of Titus
- Now we come to the “How” of Titus
- This is the heart of the Book of Titus!

Last Week:

- Look, Live, Love like Christ!
- ...so that the Word is not reviled...
- We are to **“WEAR the WORD!”**
- Today... v.10b from last week is KEY!

*so that in everything they may adorn
the doctrine of God our Savior.*

T/S:

Paul is expanding & explaining the meaning of "Savior" by explaining salvation & sanctification through Jesus Christ. The emphasis is on *grace*—God's lavish favor on undeserving sinners.

TEXT: *“For the grace of God has appeared”*

*“**For**” connects Paul’s
“behavioral exhortation with
the Gospel’s doctrinal explanation”*

God's commands are rooted in His grace.

*What God demands of us is possible
because of what He first has done
for us and in us.*

➤ ***“appeared”** = epiphany in Greek*

A working definition of grace...

*Undeserved acceptance and love received from
another, especially the characteristic attitude
of God in providing salvation for sinners.*

I. PERSON & PROMISE of Grace

a. PERSON

- i. God's grace is His unmerited favor toward wicked, unworthy sinners, by which He delivers them from condemnation and death. But 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 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.
- ii. See Genesis 1:1 & John 1:1; 14:6
- iii. It is not popular in our day to claim that Jesus is the only way to God. Modern culture and theologies see this as too narrow and too restrictive, intolerant, unloving, and unworthy of the God we imagine God to be. Having said that, no doctrine of Scripture is more precious to mankind than the doctrine of salvation. And no word is more crucial to the doctrine of salvation than the word grace. That the sovereign God of creation would reach down from heaven and rescue undeserving sinners from the bondage and slavery of sin, (not to mention) spiritual death and eternal separation from God in a (real) place called hell, can only be described in one word: grace.

John 1:14

*In Jesus Christ "the Word became flesh, and dwelt among us, and we have seen His glory... **full of grace** and truth*

"Of all times, it is the turning-point; of all love, it is the highest-point; of all worship, it is the central-point; of all salvation, it is the starting-point."

b. PROMISE

- i. **Genesis 3:15**
- ii. **Isaiah 53**
- iii. **John 3:16**
- iv. **Matthew 28:20 & Acts 1:8**
- v. **Ephesians 6:10ff**

Men are not condemned because God has not chosen them but because they have not chosen Him.

II. POWER & PURPOSE of Grace

a. POWER

Romans 12 & 2 Cor. 12 – “God’s power tools”

Ephesians 2:8-9 – The only power to save souls!

Colossians 1:6 (NLT) - *“This same Good News / Gospel that came to you is going out all over the world. It is bearing fruit everywhere by changing lives, just as it changed your lives from the day you first heard and understood the truth about God's wonderful grace.”*

2 Corinthians 5:17-21 - *Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. 18 All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; 19 that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. 20 Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. 21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*

T/S: After looking at the Person, Promise, & Power...
Do you better understand “grace?”

VIDEO: “What Is Grace?”

*** COMMUNION ***

b.PURPOSE

Luke 19:10

“For the Son of Man has come to seek and to save that which was lost.”

1 Corinthians 1:9

God is faithful, through whom you were called into fellowship with His Son, Jesus Christ our Lord.

John 17:21

that they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

III. PROCESS & PEOPLE of Grace

a. PROCESS

i. Providence

1. Grace in Starting... Gen. 1 & Rom. 5:8
2. Grace in Selection Eph. 1:4; Gal. 1:15
3. Grace in Salvation Eph. 2:8-9
4. Grace in Sanctification John 15/Vine
5. Grace in Solidification

ii. Preaching/Proclaiming... spreads grace!

iii. Poisoning... Titus 1:10-16

iv. Patience = 2 Peter 3:9

v. Precautions Matt.10:28; John 3:36

Romans 2:5

Because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

b. PEOPLE

- i. **PURCHASED** by Grace (Cross)
- ii. **PASSIONATE** about Grace (Church)
- iii. **PROCEEDING** in Grace (4 Great C's)
- iv. **PERSONALITY** of Grace (Christ-like)
- v. **PERSEVERANCE** thru Grace! (Champions)

CLOSE:

"'Grace' is a one-word summary of God's saving act in Christ..." - Mounce

Grace is the PINNACLE...

Above all, grace is the hallmark of the Christian experience. - Dr. John Polhill

God's grace enables believers to live holy & godly lives

2 Corinthians 1:12

For this is our confidence: The testimony of our conscience is that we have conducted ourselves in the world, and especially toward you, with God-given sincerity and purity, not by fleshly wisdom but by God's grace.

VIDEO: ***"Faces of Grace"***

Let's PRAY!

Verse 11. *For the grace of God.* The favour of God, shown to the undeserving. [Romans 1:7](#).

That bringeth salvation. Marg., to all men, hath appeared. That is, in the margin, "the grace which brings salvation to all men has been revealed." The marginal reading is most in accordance with the Greek, though it will bear either construction. If that which is in the text be adopted, it means that the plan of salvation has been revealed to all classes of men; that is, that it is *announced or revealed* to all the race that they may be saved. Comp. [Colossians 1:23](#). If the other rendering be adopted, it means that that plan was fitted to secure the salvation of all men; that none were excluded from the offer; that provision had been made for all, and all might come and be saved. Whichever interpretation be adopted, the sense here will not be essentially varied. It is, that the gospel was adapted to man as man, and therefore might include servants as well as masters; subjects, as well as kings; the poor, as well as the rich; the ignorant, as well as the learned. See [1 Timothy 2:1,2](#); [Acts 17:26](#).

(* "grace of God" [Romans 5:15](#))

(* "hath appeared" "hath appeared to all men")

Barnes' Notes on the New Testament.

Titus 2:11

The grace of God that bringeth salvation hath appeared to all men—**Επεφανη γαρ η̄ χαρις του Θεου η̄ σωτηριος πασιν ανθρωποις**. Literally translated, the words stand thus: For the grace of God, that which saves, hath shone forth upon all men. Or, as it is expressed in the margin of our authorized version:

The grace of God, that bringeth salvation to all men, hath appeared. As God's grace signifies God's favor, any benefit received from him may be termed God's grace. In this place, and in Colossians 1:6, the Gospel, which points out God's infinite mercy to the world, is termed the grace of God; for it is not only a favor of infinite worth in itself, but it announces that greatest gift of God to man, the incarnation and atoning sacrifice of Jesus Christ. Now it cannot be said, except in a very refined and spiritual sense, that this Gospel had then appeared to all men; but it may be well said that it bringeth salvation to all men; this is its design; and it was to taste death for every man that its author came into the world.

There is a beauty and energy in the word επεφανη, hath shined out, that is rarely noted; it seems to be a metaphor taken from the sun. As by his rising in the east and shining out, he enlightens, successively, the whole world; so the Lord Jesus, who is called the Sun of righteousness, Malachi 4:2, arises on the whole human race with healing in his wings.

And as the light and heat of the sun are denied to no nation nor individual, so the grace of the Lord Jesus, this also shines out upon all; and God designs that all mankind shall be as equally benefited by it in reference to their souls, as they are in respect to their bodies by the sun that shines in the firmament of heaven. But as all the parts of the earth are not immediately illuminated, but come into the solar light successively, not only in consequence of the earth's diurnal revolution round its own axis, but in consequence of its annual revolution round its whole orbit; so this Sun of righteousness, who has shined out, is bringing every part of the habitable globe into his Divine light; that light is shining more and more to the perfect day; so that gradually and successively he is enlightening every nation, and every man; and, when his great year is filled up, every nation of the earth shall be brought into the light and heat of this unspotted, uneclipsed, and eternal Sun of righteousness and truth.

Wherever the Gospel comes, it brings salvation—it offers deliverance from all sin to every soul that hears or reads it.

As freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does Jesus Christ dispense the merits and blessings of his passion and death to every soul of man. From the influences of this spiritual Sun no soul is reprobated any more than from the influences of the natural sun. In both cases, only those who wilfully shut their eyes, and hide themselves in darkness, are deprived of the gracious benefit. It is no objection to this view of the subject, that whole nations have not yet received the Divine light. When the earth and the sun were created, every part of the globe did not come immediately into the light; to effect this purpose fully there must be a

complete revolution, as has been marked above, and this could not be effected till the earth had not only revolved on its own axis, but passed successively through all the signs of the zodiac. When its year was completed, and not till then, every part had its due proportion of light and heat. God may, in his infinite wisdom, have determined the times and the seasons for the full manifestation of the Gospel to the nations of the world, as he has done in reference to the solar light; and when the Jews are brought in with the fullness of the Gentiles, then, and not till then, can we say that the grand revolution of the important YEAR of the Sun of righteousness is completed. But, in the meantime, the unenlightened parts of the earth are not left in total darkness; as there was light

"—ere the infant sun
Was rolled together, or had tried his beams
Athwart the gloom profound;"

light being created, and in a certain measure dispersed, at least three whole days before the sun was formed; (for his creation was a part of the fourth day's work); so, previously to the incarnation of Christ, there was spiritual light in the world; for he diffused his beams while his orb was yet unseen. And even now, where by the preaching of his Gospel he is not yet manifested, he is that true light which enlightens every man coming into the world; so that the moral world is no more left to absolute darkness, where the Gospel is not yet preached, than the earth was the four days which preceded the creation of the sun, or those parts of the world are where the Gospel has not yet been preached. The great year is rolling on, and all the parts of

the earth are coming successively, and now rapidly, into the light. The vast revolution seems to be nearly completed, and the whole world is about to be filled with the light and glory of God. A heathen poet, apparently under the inspiration of God (for God has his witnesses every where) speaks of those glorious times in words and numbers which nothing but the Spirit of God can equal. It gratifies myself to refer to them, and it will gratify my reader to find them entered here: —

*Ultima Cumaei venit jam carminis aetas:
Magnus ab integro saeculorum nascitur ordo.—
Talia saecula suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcae.—
Aspice convexo nutantem pondere mundum,
Terrasque, tractusque maris, coelumque profundum:
Aspice, venturo laetentur ut omnia saeclo!*

The last great age, foretold by sacred rhymes,
Renews its finish'd course; Saturnian times
Roll round again; and mighty years, begun
From their first orb, in radiant circles run.
Majestic months, with swift but steady pace,
Set out with him on their appointed race.—
The Fates, when they their happy web have spun,
Shall bless the clew, and bid it smoothly run.—
See labouring nature calls thee to sustain
The nodding frame of heaven and earth and main;
See, to their base restored, earth, seas, and air,
And joyful ages from behind appear In crowding ranks.

DRYDEN.

Hasten the time, thou God of ages! Even so. Amen. Come, Lord Jesus!

Adam Clarke's Commentary.

2:11 Paul was not a universalist, believing that all people go to heaven. Rather, God's grace is for all the kinds of people discussed in [verses 1-10](#) (young and old, men and women, slaves and masters). see [note on 1 Tm 4:10](#).

The Apologetics Study Bible: Understanding Why You Believe.

But the positive motive, to make God's message attractive, and the negative motive, to keep God's teaching from being slandered, ought to control our lives.

Here ([Titus 2:11](#)) **Paul expanded the meaning of "Saviour" ([Titus 2:10](#)) by explaining what was involved in this salvation that we have through Jesus Christ. The emphasis is on *grace*—God's**

lavish favor on undeserving sinners. Paul pointed out three wonderful ministries of the grace of God ([Titus 2:11-14](#)).

Grace redeems us ([vv. 11, 14a](#)). **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. God in His grace sent His Son to redeem those in the bondage of sin. This salvation is for "all men" who receive it** (see [1 Tim. 2:4-6](#)).

There is a universal need, and God provided a universal remedy for all who will believe.

Paul explained this salvation further ([Titus 2:14](#)). Christ "gave Himself for us," which means that He became our substitute. "Who His own self bare our sins in His own body on the tree" ([1 Peter 2:24](#)). The word *redeem* means "to set free by paying a price."

We were all slaves of sin ([Titus 3:3](#)) and could not set ourselves free; but Jesus Christ gave Himself as the ransom for our sins.

By His death, He met the just demands of God's holy law, so that God in His grace could forgive and free those who believe on Christ.

We have been redeemed "from all iniquity," which means that sin should no longer master our lives. (Remember that the context of this passage is Paul's counsel to *slaves*. They knew the meaning of "redeem.")

"Iniquity" means "lawlessness." In our unsaved condition, we were rebels against God's law; but now all of that has been changed. This led Paul to the second ministry of the grace of God.

- Bible Exposition Commentary

The Amazing Grace of God ([Titus 2:11-15](#))

Main Idea: The grace of God is the foundation for godly living.

- I. God's Grace Teaches Us How We Should Live ([2:11-12](#)).
 - A. **God's grace has come to us** ([2:11](#)).
 - B. God's grace must change us ([2:12](#)).
- II. God's Grace Teaches Us Where We Should Look ([2:13](#)).
 - A. We know what to look for: His coming.
 - B. We know whom to look for: our Savior.
- III. God's Grace Teaches Us Who Is Lord ([2:14](#)).
 - A. Jesus paid for us.
 - B. Jesus purifies us.
 - C. Jesus possesses us.

- D. Jesus prepares us.
 - IV. God's Grace Teaches Us What We Should Learn ([2:15](#)).
 - A. Learn doctrine.
 - B. Learn duty.
 - C. Learn discernment.
 - D. Learn dedication.
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No doctrine of Scripture is more precious to mankind than the doctrine of salvation. And no word is more crucial to the doctrine of salvation than the word grace. That the sovereign God of creation would reach down from heaven and rescue undeserving sinners from the bondage and slavery of sin, from spiritual death and eternal separation from God in a place called hell, can only be described in one word: grace.

Salvation is a wonderful doctrine of the Bible. It is a badly misunderstood doctrine as well, especially as it relates to our understanding of the work of Christ and how it applies to sinners. It is not popular in our day to claim that Jesus is the only way to God. Modern culture and theologies see this as too narrow and restrictive, intolerant, unloving, and unworthy of the God we imagine God to be.

Three theological ideas dominate the contemporary religious scene when it comes to the issue of salvation. First,

universalism, and the related term pluralism, teaches that there are many ways—or even an unlimited number of ways—to God. This is the idea that all roads lead to God, and therefore everyone will eventually be saved and make it to heaven. This is a popular position among more liberal theologians as well as among those who embrace New Age ideologies. This view is well represented by **theologian John Hick, who says,**

Most New Testament scholars today do not believe that Jesus, the historical individual, claimed to be God incarnate. The old exclusivist view that only Christians are saved has been abandoned by the majority of Christian theologians and church leaders. There is, in fact, a basic moral outlook which is universal, and I suggest that the concrete reality of salvation consists in embodying this in our lives in a spiritual transformation whose natural expression is unrestricted love and compassion. The basic moral teaching of the religions remains the same. It constitutes the universal ideal. What are called the conflicting truth-claims of the religions do not in fact conflict, because they are claims about different human awarenesses of the divine. We are living today in a time of transition which amounts to a move to a new paradigm of Christian thought. ("Only True Religion?" 3-11)

Second, inclusivism affirms that Jesus is the only Savior but that it is possible to be saved by Jesus even though you may never have personally trusted Him for salvation. Inclusivism teaches that salvation can be received through a positive response to God's revelation in nature and conscience (called

general revelation) or possibly even through other world religions. Although other religions have an imperfect understanding of the one true God, the truth that they do possess is seen to be adequate to save a person. **It is said that we may be able to recognize these "anonymous Christians" (a phrase coined by the Roman Catholic theologian Karl Rahner) by the good deeds they do. Hence, belief in a works salvation often accompanies this position.** Clark Pinnock and John Sanders are representative of this perspective. Pinnock writes:

According to [Acts 4:12](#), then, Jesus has done a unique work for the human race, the good news of which needs to be preached to the whole world. But this uniqueness does not entail exclusivity.... The Son through whom all things were made is constantly at work in the world. The Spirit of God broods over the whole creation and over history. We should not think of God as absent from the world except where the name of Jesus of Nazareth is pronounced. Although for many evangelicals the finality of Christ spells exclusivism, I believe our high Christology can also create space for openness and generosity to the world's peoples. We do not need to think of the church as the ark of salvation, leaving everyone else in hell.... I have always been impressed by the view put forward at the Second Vatican Council to the effect that the person who dies having sincerely sought after God, but not having learned about Jesus, will not be automatically condemned in the judgment but will be given the opportunity to plead the blood of Christ. ("Acts 4:12," 112-14)

Sanders is even more clear in how he believes someone can get to heaven without personally trusting Christ:

The Father reaches out to the unevangelized through both the Son and the Spirit via general revelation, conscience and human culture. God does not leave himself without witness to any people. Salvation for the unevangelized is made possible only by the redemptive work of Jesus, but God applies that work even to those who are ignorant of the atonement. God does this if people respond in trusting faith to the revelation they have.

("Inclusivism," 36)

Third, exclusivism is the teaching that has been held by the majority of the church for most of its history. It is the orthodox, evangelical position, teaching that salvation comes only through a personal faith commitment to Jesus Christ as Savior and Lord. This does not exclude those who never reach an age of moral responsibility and accountability, such as infants and small children, or those who are incapable of moral discernment, such as mentally handicapped people. Evangelicals have overwhelmingly held the view that these individuals are the objects of God's saving grace and mercy. But exclusivism does affirm the absolute uniqueness and finality of God's revelation in Jesus. He alone is the one and only Savior, as taught in [John 14:6](#); [Acts 4:12](#); and [1 Timothy 2:5](#). Only in Him can one be saved. God would not have sent His only Son to die on a cross if He could have saved us by some other means. **The cross of Christ is God's great testimony that Jesus is the exclusive way to the Father.** The preaching of the gospel is how this great testimony is made known for salvation throughout the world ([Rom 10:9-17](#)).

As we think about the doctrine of salvation, several important texts in the Word of God address various facets of our salvation.

In [John 3](#) Jesus teaches us about spiritual birth.

[Romans 3](#) teaches us about justification by faith in Christ.

In [2 Corinthians 5](#) we learn about reconciliation with God.

[Galatians 3](#) teaches us about deliverance from the curse of the law.

[Hebrews 7-10](#) tells us about Jesus our great high priest and His perfect sacrifice for sin.

In [1 John 2:2](#) and [4:10](#) we see His propitiatory work of atonement.

In [Titus 2:11-15](#) we learn about the grace of God that brings salvation to all men!

In [Titus 2:11-15](#), **Paul highlights the grace of God and the glory of God. What he discusses concerning these two realities can also be summed up in one word: Jesus.**

So, what does God want us to know and embrace when it comes to the "glory of the One and Only Son..., full of grace and truth" ([John 1:14](#))?

God's Grace Teaches Us How to Live

God's Grace Teaches Us How to Live

[Titus 2:11-12](#)

The conjunction "for" ties the weighty sentence of verses 11-14 to the practical instruction of verses 1-10.

It shows us that God's commands are rooted in His grace.

Here then is the doctrinal foundation for the practical instruction.

In this instance belief follows behavior, and yet, in a real sense, belief and behavior continue to be woven together in a beautiful tapestry of biblical teaching in the text before us.

From this we are assured that what God demands of us is possible because of what He first has done for us and in us.

God's Grace Has Come to Us (Titus 2:11)

The "grace of God" refers to His unmerited favor, His goodness and kindness, His compassion and mercy demonstrated toward undeserving sinners. This grace of God "has appeared with salvation" or "brings salvation" (NKJV), the deliverance and rescue from sin and its judgment. The crucial point is clear: no grace would mean no salvation.

Mounce writes, "'Grace' is a one-word summary of God's saving act in Christ, given freely to sinners who believe (cf. [1 Tim 1:2](#))" (Mounce, *Pastoral Epistles*, 422).

Salvation by the grace of God **"has appeared... for all people."** That is, **He has made this salvation known in a way previously unknown, and He has made it known for all the world to see. The perfect atonement of Jesus Christ the eternal Son of God made all men savable.** There is a universal and unlimited provision.

**Every sin of every person has its answer
in Jesus. No nation, tongue, people, or
person is excluded from His saving work.
Those who perish in the horrors of hell
must walk over a blood-stained cross that
bears their name.**

By His nature our God is a saving God.

**His gracious gift of salvation has
appeared for all.**

That includes you and that includes me. Hallelujah! What a Savior!

- Christ-Centered Exposition

2:11-14 Gospel Basis. Paul gives the theological basis for the lifestyles he has described in vv. 1-10. Christians should live this way because (“for”) the grace of God that saves also instructs its recipients to live in a new way.

One cannot truly claim to be a recipient of saving grace without also being a pupil of “training grace.” This change in lifestyle is

rooted in the atonement ([v. 14](#)) and the expectation of Christ's return ([v. 13](#)).

[2:11](#) Bringing salvation for all people is sometimes misunderstood as meaning that all people will be saved.

However, such a reading is not necessary here and flatly contradicts other Scripture (see note on [1 Tim. 2:4](#)). **It means, rather, that salvation has been offered to all people (including all ethnic groups), not just to some.**

- ESV Study Bible

[2:11-14](#) This paragraph provides the theological basis for the lifestyle commended in [verses 1-10](#). Christians should live sanctified lives because the grace of God that saves us also instructs us to live in a new way. A person cannot claim to be a recipient of God's saving grace if he is not also a trainee in the lifestyle made possible by grace.

[2:11](#) This verse has sometimes been misunderstood as saying that all people will be saved. However, such a reading is not made necessary by the words here, and it flatly contradicts other portions of Scripture. **The force of all people is to emphasize the universal offer of the gospel. The offer of salvation is proclaimed not just to one group but to all peoples.**

- HCSB Study Bible.

Verse 11. the grace of God—God's *gratuitous favor* in the scheme of redemption.

hath appeared—*Greek*, "hath been *made to appear*," **or "shine forth"** (**Isa 9:2; Lk 1:79**). "hath been *manifested*" (**Titus 3:4**), after having been long hidden in the loving counsels of God (**Col 1:26; 2Ti 1:9, 10**). **The image is illustrated in Ac 27:20. The grace of God hath now been embodied in Jesus, the brightness of the Father's glory, manifested as the "Sun of righteousness," "the Word made flesh."** The Gospel dispensation is hence termed "the day" (**1Th 5:5, 8**; there is a double "appearing," that of "grace" here, that of "glory," **Titus 2:13**; compare **Rom 13:12**). Connect it not as *English Version*, but, "The grace... that *bringeth salvation to all men* hath appeared," or "been manifested" (**1Ti 2:4; 1Ti 4:10**).

Hence God is called "our Saviour" (Titus 2:10).
The very name *Jesus* means the same.

to all—of whom he enumerated the different classes (Titus 2:2-9): even to servants; to us Gentiles, once aliens from God. Hence arises our obligation to all men (**Titus 3:2**).

- A Commentary: Critical, Experimental, and Practical on the Old and New Testaments.

Actors, musicians, athletes, entertainers, politicians, and other celebrities who have achieved exceptional media exposure, popularity, or success often are called *stars*. Because they have risen to great prominence in their fields, they stand out brightly in the world's eyes and are accorded great acclaim and deference. Most of those stars, however, are far from being luminaries in God's sight.

In Daniel's final vision, the angel said to him, "Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever" ([Dan. 12:3](#)). Daniel himself was such a star of righteousness, as were Noah, Abraham, Sarah, Moses, Rahab, and all the other godly men and women of the Old Testament who gained God's approval through their faith ([Heb. 11:4-39](#)). A few of them, such as Moses and David, also achieved worldly prominence. But often the lives of those ancient saints, including Moses and David, were characterized much less by worldly success than by physical weakness, torture, mocking, scourging, chains, imprisonment, affliction, destitution, and even execution ([vv. 34-37](#)). The world considered them unworthy of respect or admiration. But in God's sight "the world was not worthy" of them ([v. 38](#)).

Those who hold to divine truth and have divine wisdom are able to discern the sinfulness, hopelessness, and futility of the world's wisdom and standards. Because they choose God's way above man's, they not only live righteously themselves but also "lead the many to righteousness." And for their faithfulness they "will shine brightly like the brightness of the expanse of heaven,... like the stars forever and ever."

Speaking of John the Baptist, the angel declared to his father Zacharias that "he will be great in the sight of the Lord, and he will drink no wine or liquor; and he will be filled with the Holy Spirit, while yet in his mother's womb. And he will turn back many of the sons of Israel to the Lord their God. And it is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord" ([Luke 1:15-17](#)). In the final verse of his letter, James assures us that any believer "who turns a sinner from the error of his way will save his [the sinner's] soul from death, and will cover a multitude of sins" ([James 5:20](#)). It should be our constant purpose to "prove [ourselves] to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom [we are to] appear as lights in the world" ([Phil. 2:15](#)). Those who follow the instructions in [vv. 2-10](#) and are godly in this life will become heavenly luminaries in the life to come.

The promise given through Daniel is based on character, not accomplishment. It is faithful believers who know, live, and reflect God's redeeming truth so that others are led to belief who will shine like stars forever in His heavenly kingdom. **It is God's gracious plan to demonstrate His saving power through His saved people. Just as "the Son of Man has come to seek and to save that which was lost" ([Luke 19:10](#)), so should the purpose be of those whom the Son has already sought and saved. The sovereign purpose of all exhortations to holy living in Scripture is to honor and glorify God**

through the righteous living of His people, leading to the salvation of more sinners.

Paul wanted to reinforce this central reality of redemptive purpose and therefore culminates this practical instruction with a monumental section about the saving work of God. He begins where we should always begin—with the grace of God.

God's grace is His unmerited favor toward wicked, unworthy sinners, by which He delivers them from condemnation and death. But the grace of God is more than a divine attribute; it is a divine Person, 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.

Has appeared is from epiphainō,

which carries the meaning of coming to light, especially that of becoming manifest in a way that previously was unseen. Jesus brought God's saving purpose out of the shadows, as it were, into full light. God "has saved us, and called us with a holy calling," Paul reminded Timothy, "not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, 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" ([2 Tim. 1:9-10](#), emphasis added). **As Paul again declares later in this letter to Titus, it was in the very person of Jesus Christ that salvation appeared. "When the kindness of God our Savior and His love for mankind appeared, He saved us" (3:4-5, emphasis added). He not only was grace incarnate, but also love and kindness incarnate.**

As the godly Simeon took the infant Jesus in his arms, he "said, 'Now Lord, Thou dost let Thy bond-servant depart in peace, according to Thy word; for my eyes have seen Thy salvation'" ([Luke 2:28-30](#)). Just as Isaiah prophesied, in the incarnate Son of God, "all flesh [would] see the salvation of God" ([Luke 3:6](#); [Isa. 40:5](#)).

In Jesus Christ "the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.... For of His fulness we have all received, and grace upon grace" ([John 1:14, 16](#)).

Speaking of the incarnation, the noted **German theologian Erich Sauer** wrote, "*Of all times it is the turning point, of all love it is the highest point, of all worship it is the central point, of all salvation it is the starting point.*"

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.

In [Titus 2:11-14](#), Paul condenses the eternal plan of God in Christ by grace. He gives four aspects, or realities, of God's redemptive grace: salvation from the penalty ([v. 11b](#)), the power ([v. 12](#)), the presence ([v. 13](#)), and the possession ([v. 14](#)) of sin.

Salvation From the Penalty of Sin

bringing salvation to all men, ([2:11b](#))

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. What [verses 11](#) and [12](#) imply, [verse 14](#) makes explicit: Jesus "gave Himself for us, that He might redeem us from every lawless deed."

In His sovereign grace, God often saves from physical danger and affliction, even death. Daniel, for example, was divinely delivered from a den of lions ([Dan. 6:19-22](#)), just as his compatriots, Shadrach, Meshach, and Abed-nego, had been delivered from a fiery furnace ([3:24-27](#)). During a storm on the Sea of Galilee, Jesus saved the Twelve from almost certain drowning ([Mark 4:39](#)). **But unless the context clearly indicates otherwise, when Scripture, either Old or New Testament, refers to salvation, or redemption, it is always in regard to deliverance from sin and its consequences (spiritual death and separation from God) and from its penalty (eternal damnation).** "The wages of sin [always] is death" ([Rom. 6:23](#)). Jesus scathingly warned, "You shall die in your sins; for unless you believe that I am He, you shall die in your sins" ([John 8:24](#); cf. [v. 21](#)). "Do not fear those who kill the body, but are unable to kill the soul," He had warned on another occasion; "but rather fear Him who is able to destroy both soul and body in hell" ([Matt. 10:28](#)).

Hell, "where... the fire is not quenched" (Mark 9:44; cf. Isa. 66:24), is the certain, inescapable destiny of those who die unforgiven in their sins. It is from that dreadful prospect that God's sovereign and supreme grace brings eternal salvation to those who place their trust in His Son, Jesus Christ.

If, as some Christians maintain, salvation can be forfeited, it then would be obvious that God's grace lacks everlasting power, that the life He bestows on believers is not eternal. A believer's hope could only be temporary. He would be in continual danger of losing salvation, because it would be dependent on his own faithfulness and power to avoid sin that would cast him back into lostness. **If that were true, one's own power to sin would be greater than God's power to save,** and any testimony given to unbelievers to bring them to salvation would be undermined.

Without qualification, Jesus declared that "all that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out" ([John 6:37](#)) and that "I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand" ([10:28](#)). The Lord *will not* revoke a believer's salvation, and anyone else—whether the believer himself, another human being, or even Satan—*cannot* revoke it (cf. [Rom. 8:28-38](#)).

Or if, as others maintain, a believer cannot lose his salvation but can lose his faith, disregard Christ's lordship, turn from Him to complete disobedience, and continue to live in sin, his testimony is equally impaired, because his life gives no evidence of God's saving power. As Paul states later in the present text, Jesus "gave Himself for us, that He might *redeem* us from every lawless deed and *purify* for Himself a people for His own possession" ([Titus 2:14](#), emphasis added). **A person who is not being purified from sin has no claim on being saved from it.**

Those twin truths have significance not only in regard to personal salvation but also in regard to world evangelization. **If God is unable to keep a believer saved or to purify his life after he is saved, He has nothing by which to demonstrate His saving grace to a lost and condemned world.**

To all men does not, as some maintain, refer to universal salvation but rather to the universal opportunity for salvation.

In his first letter to Timothy, Paul speaks of "the living God, who is the Savior of all men, especially of believers" ([1 Tim. 4:10](#)). God "is Savior of all men" in the sense of delaying their deserved judgment for sin and of granting them countless temporal blessings that they do not deserve but nevertheless receive because of His gracious love.

Contrary to what many people think, the Old Testament does not portray a God of judgment and wrath and the New Testament a God of love

and mercy. In both testaments, He is above all a God of infinite grace who desires the salvation of all mankind. By His very nature, God is a Savior. Over six centuries before the birth of Christ, the Lord declared through Isaiah: "There is no other God besides Me, a righteous God and a Savior; there is none except Me" (Isa. 45:21; cf. 43:11). Earlier the prophet professed, "Behold, God is my salvation, I will trust and not be afraid; for the Lord God is my strength and song, and He has become my salvation" (Isa. 12:2).

As noted above, God delivers all sorts of people—individuals and nations, Jews and Gentiles, believers and unbelievers—from various physical dangers and afflictions, including death. Paul told Jewish members of the church at Corinth, "I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ" ([1 Cor. 10:1-4](#)). All of the people were guided by the cloud that went before them; all of them were saved from death or enslavement by the Egyptians after passing through the Red Sea; all of them were saved from thirst and starvation by God's gracious provision of manna to eat and water to drink in the wilderness; and all of them had the blessing of knowing God's righteous standards through the law. "Nevertheless," Paul goes on to say, "with most of them God was not well-pleased"

(1 Cor. 10:5). Although all of the Israelites were blessed by God, most of them did not trust in Him and were not spiritually saved.

In his book *The Five Points of Calvinism*, **R. L. Dabney writes:** "Christ's sacrifice has certainly purchased for the whole human race a merciful postponement of the doom incurred by our sins, including all the temporal blessings of our earthly life, all the gospel restraints upon human depravity, and the sincere offer of heaven to all. For, **but for Christ, man's doom would have followed instantly after his sin, as that of the fallen angels did**" ([Harrisburg, Pa.: Sprinkle Publications, 1992], p. 62).

"Do you think lightly of the riches of [God's] kindness and forbearance and patience," Paul asks rhetorically, "not knowing that the kindness of God leads you to repentance?" (Rom. 2:4). God graciously delays judgment and showers unbelieving mankind with every sort of blessing in order that they might repent and come to Him in saving faith.

His temporal manifestations of grace, however, are not permanent or eternal. One day they will end. "Because of your stubbornness and

unrepentant heart," Paul goes on to warn unbelievers, "you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5).

In His atoning death, Christ did not save all men spiritually but provided the means of salvation to all men who would be saved.

In His matchless grace, God "desires all men to be saved and to come to the knowledge of the truth" ([1 Tim. 2:4](#)).

Emphasizing that same truth, Peter wrote, "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" ([2 Pet. 3:9](#)).

As our Lord Himself declared in His beautiful and familiar promise: "God so loved the world, that He gave His only begotten Son, that *whoever* believes in Him should not perish, but have eternal life" ([John 3:16](#), emphasis added; cf. [John 6:51](#)). The gospel is good news **to all men**, not because they are all elected or because Christ died for each one of them in particular, but because, as Jesus promised, "*anyone* [who] enters through Me, he shall be saved" ([John 10:9](#), emphasis added).

When God calls on all sinners to believe, He does not command them to believe that they are divinely chosen or that Christ died especially for them. He commands them to believe that Jesus Christ died for all sinners in the world. He does not offer salvation to a person either as elect or not elect but simply as a sinner.

Scripture nowhere teaches what is commonly called double predestination. God does not deterministically elect some men to salvation and others to damnation. In a way that is inscrutable and incomprehensible to our finite minds, God's Word makes clear that every believer was chosen by God "in Him [Christ] before the foundation of the world, that we should be holy and blameless before Him" ([Eph. 1:4](#)). Scripture makes equally clear that those who do not believe are responsible and guilty for their rejection of Christ (cf. [John 3:17-20](#)).

Jesus gives us the marvelous assurance that "all that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out.... And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day" ([John 6:37, 39](#); cf. [17:2](#)). With that assurance, He also gives the promise that "he who comes to Me shall not hunger, and he who believes in Me shall never thirst,... and the one who comes to Me I will certainly not cast out" ([John 6:35, 37](#)).

In his letter to the church at Rome, Paul further explains that "whom [God] foreknew, He also predestined to become conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified" (**Rom. 8:29-30**). **A bit later** the apostle gives the immortal promises that "whoever believes in Him will not be disappointed" and "whoever will call upon the name of the Lord will be saved" (**Rom. 10:11, 13**).

But **Scripture does not teach** what might seem to be the corollary of that truth—**that God predestines unbelievers to hell**. As noted above, **God is by nature a Savior, and it is unbelievers alone who are responsible for the sin that sends them to hell**.

The Lord "desires *all* men to be saved and to come to the knowledge of the truth" (**1 Tim. 2:4**, emphasis added), "not wishing for any to perish but for *all* to come to repentance" (**2 Pet. 3:9**, emphasis added).

Men are not condemned because God has not chosen them but because they have not chosen Him.

The Lord says to all unbelievers what He said to unbelieving Jews in Jerusalem: "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.... And you do not have His word abiding in you, for you do not believe Him whom He sent.... and you are unwilling to come to Me, that you may have life" ([John 5:24](#), [38](#), [40](#); cf. [8:24](#)).

All men are not saved for the single reason that "not all have faith" in Jesus Christ ([2 Thess. 3:2](#)).

It is not the extent of the atonement that excludes some people from salvation. As John makes clear in his second letter, Jesus "Himself is the propitiation for our sins; and not for ours only, but also for those of the *whole world*" ([1 John 2:2](#), emphasis added). Jesus tasted death for everyone ([Heb. 2:9](#)). The atonement was sufficient because Christ was divine perfection and completely satisfied God. If God had chosen every person who ever lived, no further atonement would be needed than Christ's.

In his *Discourses and Sayings of Our Lord Jesus Christ*, the noted eighteenth-century Scottish Puritan John Brown wrote,

There can be no doubt in the mind of a person who understands the doctrine of personal election, that those

who are actually saved are the objects of a special love on the part of God; and that the... Savior had a special design in reference to them. But there can be little doubt that the atonement of Christ has a general reference to mankind at large; and that it was intended as a display of love on the part of God to our guilty race.

Not merely was the atonement offered by Christ Jesus sufficient for the salvation of the whole world, but it was intended and fitted to remove out of the way of the salvation of sinners generally, every bar which the perfections of the divine moral character and the principles of the divine moral government presented.... In consequence of that atonement, every sinner may be, and if he believe in Jesus certainly shall be, pardoned and saved....

The revelation of mercy made in the gospels refers to men as sinners, not as elect sinners.

([New York: Robert Carter & Bros., 1855], 1:33)

The problem, therefore, is not in the sufficiency or the scope of God's grace. "There is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for *all*" ([1 Tim. 2:5-6](#), emphasis added). Without any exception, God calls all men to faith in His Son, Jesus Christ, whose atoning sacrifice was more than sufficient to cover every sin that has been or ever will be committed.

The Holy Spirit revealed that great truth to the prophet Isaiah, who declared that "all of us like sheep have gone astray, each of us has turned to his own way" and then foretold of Christ that

"the Lord has caused the iniquity of us all to fall on Him" ([Isa. 53:6](#)).

John the Baptist testified of Jesus, "*Behold, the Lamb of God who takes away the sin of the world!*" ([John 1:29](#)).

Paul explains more fully that, "if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.... So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.... And the Law came in that the transgression might increase; but where sin increased, grace abounded all the more" ([Rom. 5:15, 18, 20](#); cf. [2 Cor. 5:14-15](#)).

The abundance of God's grace more than exceeds the whole of man's depravity.

But not all men trust in God's gracious and sufficient provision of salvation. That is always the reason, and the only reason, that Scripture gives for a person's not being saved. Jesus' beautiful promise in [John 3:16-17](#) is followed by the dire warning that "he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God" ([v. 18](#)).

Part of the Holy Spirit's work is to "convict the world concerning sin, and righteousness, and judgment; concerning sin, because they do not believe in Me" (John 16:8-9). In an appearance after His resurrection, Jesus reiterated that truth, saying, "He who has believed and has been baptized shall be saved, but he who has disbelieved shall be condemned" ([Mark 16:16](#)).

It might be said that Christ's atonement is sufficient for the whole world but is efficient only for those who believe.

God calls His people, those who are already saved, to demonstrate His saving power in their lives and thereby show Him to be a saving God, to glorify Him and to draw others to Him. "Now

all these things are from God," Paul declares, "who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God" (2 Cor. 5:18-20).

- MacArthur New Testament Commentary – Titus.

Verse 11

16 tn *Grk* “all men”; but ἀνθρώποις (*anthrōpois*) is generic here, referring to both men and women.

- NET Bible.

The Theological Basis for Christian Behavior

Simply defined, theology is *the study of God: who he is and what he does.* For many Christians

theology is somewhat mysterious; it suggests ideas and concepts that are deep, profound, and often confusing. While it is true that some aspects of theology are difficult, if not impossible, for the finite human mind to understand, it is equally true that much of theology can be easily understood.... The purpose of theological study should be to increase our knowledge of God. However, the ultimate goal of increasing our knowledge of God should be Christian lives characterized by growth in obedience to God's revealed will... For this reason Paul clearly connected the practical, behavioral exhortations in [2:2–10](#) with the profound theological statements of [2:11–15](#).

As noted previously, Paul's *specific behavioral exhortations* are clearly referred to as “*what is in accord with sound doctrine*” ([2:1](#), author's emphasis). In [2:11–14](#) Paul offered “*sound doctrine*” *per se*.

His use of the conjunction “for” (*gar*) indicates the logical connection between the previous practical/behavioral exhortations and his forthcoming theological statements, which

constitute the second outstanding theological affirmation of this epistle (cf. [1:1–4](#)). Both the grammatical structure and the vocabulary of vv. [11–14](#) suggest the possibility that Paul incorporated material from early Christian confessions, creeds, prayers, or hymns.

2:11 Paul asserted, “For the grace of God that brings salvation has appeared to all men.” The New Testament concept of “the grace of God” is his beneficial activity on behalf of humans (both corporately and individually). **God’s grace toward us is based solely on his love and our total inability to meet God’s standards.**

God’s grace is a gift we do not deserve and cannot earn. Without God’s grace, there can be no salvation since grace is foundational to salvation ([Eph 2:4–9](#)).

The NIV renders the adjective *sōtērios*, “*that brings salvation,*” as **modifying “the grace of God,”** with which it agrees in case, number, and gender (cf. also KJV). **However, sōtērios may be understood as modifying “all men” (*pasin anthropois*), thus rendering “that brings salvation to all men” (cf. RSV, NASB). Either translation is acceptable, though perhaps the arguments for the latter rendering are slightly more convincing. Neither rendering implies universalism** (i.e., that all

people are saved). **Rather, the point is that salvation is universally offered to all without exception.**

God's grace "has appeared" (epephanē). This verb occurs in Luke 1:79 (metaphorically) with regard to Jesus' birth...

and in Acts 27:20 (literally) with regard to the appearance of the sun and stars.

The only other occurrences of this verb are in Titus 2:11 and 3:4, where it clearly refers to the manifestation of God's salvation.

Paul may have intended this highly suggestive term to illustrate the dawning of

the light of God's gospel upon a dark and lost world (cf. [Eph 5:8](#); [Col 1:13](#)).

Or he may have chosen this term as a contrast to its common usage with reference to the “divine appearances” of the Roman emperors. In either case, Paul stated that God's salvation (characterized by his grace) “appeared” at a given time in history (note the aorist tense) for “all men” indiscriminately (e.g., Jew and Gentile, slave and free). **“The grace of God” was revealed and per-sonified in Jesus Christ. This appearing was not limited to his birth but refers to his entire life including his death, resurrection, and exaltation, which accomplished the salvation now offered to “all men.”**

Paul did not limit the operation of God's grace toward Christians to justification in the restricted, legal sense of the conversion experience. Rather, throughout his letters Paul indicated that God's grace continues to operate in the sanctification process of the Christian's life.

God's grace is active and powerful. It sustains in time of need ([2 Cor 12:9](#)), it provides strength ([1 Cor 15:10](#); [2 Tim 2:1](#)), it produces thanksgiving and glory to God ([2 Cor 4:15](#)), it affects our conversations ([Col 4:6](#))...

God's grace enables believers to live holy and godly lives ([2 Cor 1:12](#)).

- New American Commentary

[2:11](#) the grace of God. The unmerited compassion of God.

has appeared. That is, **in Jesus Christ** ([3:4](#), [6](#); [2 Tim. 1:10](#)).

bringing salvation. God's purpose in extending grace to sinners is their salvation ([3:4-7](#); [2 Tim. 1:9](#)).

all people. All types of people, regardless of gender, age, or social class are in view ([vv. 2-10](#); [1 Tim. 2:1-6](#)).

- The Reformation Study Bible.

THE PURPOSE OF GRACE

"Grace" is a term we often toss around very flippantly. **What is grace? What is its purpose?**

God's grace is something desperately needed but not deserved, something that one might receive but has no right to expect.

We are not just talking about human grace, but the grace of God—God acting toward us in a way that we do not expect and do not deserve.

There is daily evidence that man is a sinner. In the most enlightened and most affluent age that has ever dawned upon the earth, we have the highest divorce rate, the highest suicide rate, the highest crime rate, the highest war rate ever to be found among men. We are not good, not any of us.

We would expect God to respond in anger, judgment, and punishment. Instead, he offers us grace. We deserve wrath, but God says, "I will give you forgiveness. I cannot let your sin go unpunished, so I will take the punishment for you. I will sacrifice myself in your behalf." That is the purpose of his grace. He wants to forgive us.

Further, it is the grace of God "that bringeth salvation." The phrase "bringeth salvation" is an adjective. **Paul was literally**

saying, "the salvation-bringing grace of God has appeared!" The ultimate purpose of God's grace is that we might receive forgiveness, that we might enter the family of God.

Every time God has spared our lives, every time God has given us wisdom for decisions, every time God has moved in miraculous ways in our lives, it was for the purpose of bringing us to salvation and then to maturity in Christ.

THE PRESENCE OF GRACE

This *grace* "*hath appeared to all men,*" a phrase meaning "to be made evident." It refers to something that was once hidden, but now is brought to light. God has unveiled it.

How did God do this? Did he show his grace by sending us the Bible? That was a precious thing to do, but that is not the primary evidence of God's grace. Did we learn of his grace through a beautiful song? No, it was revealed by Jesus.

Paul is underscoring the importance and centrality of the incarnation of Jesus Christ. Grace has become visible in the person of Jesus Christ.

Some believe that all men will be saved because of Jesus Christ. That is certainly what God wants. God does not desire that

any should perish, but wants all to come to repentance (2 Peter 3:9). But what God is saying here is that this salvation-bringing grace has become apparent so that all may have access to it. The advent of Christ did not mean that all men everywhere would be saved, but that all men could be saved.

Every man has the opportunity to respond to the claims of Christ for his life.

That's why we gather as a church week by week.

We do not gather simply to pat ourselves on the back and think about how spiritual we are, or even about how nice God is being to us. We have banded together as a church because Christ is the visible evidence of the salvation-bringing grace of God. It is our assignment to see that men everywhere hear the message of our God who loves them.

- Titus: Patterns for Christian Living.

Sound Doctrine ([2:11-15](#))

[2:11-13](#) This is the heart of the letter, emphasizing that God's sovereign purpose in calling out elders ([1:5](#)) and in commanding His people to live righteously ([vv. 1-10](#)) is to provide the witness that brings God's plan and purpose of salvation to fulfillment. Paul condensed the saving plan of God into three realities: (1) salvation from the penalty ([v. 11](#)); (2) the power ([v. 12](#)); and (3) the presence ([v. 13](#)) of sin.

[2:11](#) grace of God. Not simply the divine attribute of grace, but Jesus Christ Himself, grace incarnate, God's supremely gracious gift to fallen mankind. Cf. [John 1:14](#).

all men. This does not teach universal salvation. *Mankind* is translated as “man” in [3:4](#) to refer to humanity in general, as a category, not to every individual. See notes on [2 Corinthians 5:19](#); [2 Peter 3:9](#).

Jesus Christ made a sufficient sacrifice to cover every sin of every one who believes ([John 3:16-18](#); [1 Tim. 2:5, 6](#); [4:10](#); [1 John 2:2](#)). Paul makes clear in the opening words of this letter to Titus that salvation becomes effective only through “the faith of God’s elect” (1:1).

See note on [3:2](#).

Out of all humanity, only those who believe will be saved ([John 1:12](#); [3:16](#); [5:24, 38, 40](#); [6:40](#); [10:9](#); [Rom. 10:9-17](#)).

- The MacArthur Bible Commentary.

GRACE

Undeserved acceptance and love received from another, especially the characteristic attitude of God in providing salvation for sinners. **For Christians, the word “grace” is virtually synonymous with the gospel of God’s gift of unmerited salvation in Jesus Christ. To express this, the New Testament writers used the Greek word *charis*, which had a long previous history in secular Greek. Related to the word for joy or pleasure, *charis* originally referred to something delightful or attractive in a person, something which brought pleasure to others. From this it came to have the idea of a favor or kindness done to another or of a gift which brought pleasure to another.** Viewed from the standpoint of the recipient, it was used to refer to the thankfulness felt for a gift or favor. These meanings also appear in the biblical use of *charis*, but only in the New Testament does it come to have the familiar sense which “grace” bears for Christians.

Grace in the Old Testament

No one word in the Hebrew Old Testament is equivalent to the New Testament use of *charis* for God’s unmerited gift of salvation. The translators of the Greek Old Testament characteristically translated the Hebrew word *chanan/chen* as *charis*, and the King James Version likewise often translates this as “grace” or “favor” or “mercy.” **The Hebrew verb *chanan* occurs some 56 times in the Old Testament and refers to the kind turning of one person to another in an act of assistance, such as aid to the poor ([Prov. 14:31](#)). In the Psalms it is**

frequently used to call upon the gracious assistance of God in times of need ([Pss. 4:1](#); [6:2](#); [25:16](#); [31:9](#); [86:3](#); [86:16](#); [123:3](#)). In other instances God is said to make one attractive or favorable in the eyes of another ([Gen. 39:21](#); [Ex. 3:21](#); [11:3](#); [12:36](#)). It is the latter meaning of “favor” which the noun *chen* especially conveys. Of its 70 occurrences in the Old Testament, 43 are in the stereotyped expression “to find favor/grace in the eyes/sight of another.” Most commonly this expression refers to persons seeking or obtaining the favor of another (Jacob from Esau—[Gen. 32:5](#); [33:8](#); Joseph from Potiphar—[Gen. 39:14](#); Ruth from Boaz—[Ruth 2:2,10](#); Esther from Ahasuerus—[Esther 2:17](#)). More rarely it refers to a person receiving God’s special favor (Noah—[Gen. 6:8](#); Moses—[Ex. 33:12-19](#); Gideon—[Judg. 6:17](#)). **In none of these instances, however, is there any emphasis on the recipient’s lack of merit as in the New Testament concept of “grace.”** Closest to this idea are the few passages in the prophets which refer to God’s gracious favor to Israel in delivering her from captivity and restoring the nation ([Jer. 31:2](#); [Zech. 4:7](#); [12:10](#)).

Other Hebrew words convey the idea of God’s grace, such as *racham/rachamim* (“mercy”) and *chesed* (“steadfast covenant love”). These words are often combined with *chen* to refer to the one merciful, loving, gracious God ([Ex. 34:6](#); [Neh. 9:17](#); [Pss. 86:15](#); [103:8](#); [145:8](#); [Joel 2:13](#); [Jonah 4:2](#)).

Together they convey something of the New Testament sense of God’s grace, but even then they lack the sense of this being an unmerited favor of God.

To be sure, the idea that Israel did not deserve God's mercy and love is found in the Old Testament ([Deut. 7:7-10](#); [9:4-6](#)). God promised David that He would not remove His love from David's successor, even though the successor sinned ([2 Sam. 7:14-16](#)).

The entire Book of Jonah deals with God's merciful concern to save the wicked Ninevites, and Hosea powerfully conveys God's undeserved mercy and grace with the image of the prophet's love for the faithless Gomer. God's grace shines forth clearly in the Exodus, where God delivered an undeserving people before they entered into His covenant.

Still, it remained for the New Testament writers to catch the full vision of God's grace in the light of Jesus Christ.

Grace in the New Testament

We owe our distinctly Christian understanding of grace to the apostle Paul. The Pauline epistles employ the word *charis* and its related forms twice as frequently as the rest of the New Testament writings combined.

Paul sometimes employed the word with its more secular meanings. He urged his readers to make their speech “gracious” or “attractive” ([Col. 4:6](#); [Eph. 4:29](#)), and referred to his visit to Corinth as a “grace” which would bring them pleasure ([2 Cor. 1:15](#) NAS text note). The idea of gift also appears, especially in reference to his collection for the Jerusalem saints ([1 Cor. 16:3](#); [2 Cor. 8:1,4,6,7,19](#)). Often he used charis to mean thanks, as in the thanksgiving over a meal ([1 Cor. 10:30](#)) or in songs of praise ([Col. 3:16](#)). Frequently he employed the set expression “Thanks” (“charis be to God” ([Rom. 6:17](#), [7:25](#); [1 Cor. 15:57](#); [2 Cor. 2:14](#); [8:16](#); [9:15](#); [1Tim. 1:12](#); [2 Tim. 1:3](#)). One wonders if for Paul this common Greek idiom did not carry a deeper nuance.

It was precisely his experience of God’s grace that led to his profound sense of thanksgiving.

Paul's sense of God's grace owed much to his experience of being turned from the persecutor of the church to Christ's missionary to the Gentiles (1 Cor. 15:9-10; 1 Tim. 1:12-14).

So convinced was he that this was all God's doing and not of his own merit that he could describe his apostolic calling as coming even before his birth (Gal. 1:15).

He was an apostle solely because of God's grace (Rom. 1:5), and his entire ministry and teaching were due to that divine grace (Rom. 12:3; 15:15; 1 Cor. 3:10; 2 Cor. 1:12; Gal. 2:9; Eph. 3:2,7,8).

Paul had too profound a sense of human sin to believe that a person could ever earn God's acceptance ([Rom. 3:23](#)).

As a Pharisee, he had sought to do that by fulfilling the divine law. Now **he had come to see that it was not a matter of earning God's acceptance but rather of coming to accept God's acceptance of him through Jesus Christ.**

So, he came to see a sharp antithesis between law and grace. Law is the way of self-help, of earning one's own salvation.

Grace is God's way of salvation, totally unearned ([Rom. 3:24](#); [4:4](#); [11:6](#); [Eph. 2:8](#)). Grace is appropriated by faith in what God has done in Christ ([Rom. 4:16](#)). God's grace comes to sinners, not to those who merit God's acceptance ([Rom. 5:20-21](#)). It is through Christ's atoning work on the cross that God's grace comes to us, setting us free from the bondage of sin ([Rom. 3:24-31](#)).

Christ is the Representative who breaks the reign of sin and brings life and acceptance with God through divine grace ([Rom. 5:15](#), [17](#)).

God's grace is so bound up with Christ that Paul could speak of the "grace of our Lord Jesus Christ" ([2 Cor. 8:9](#); [2 Tim. 2:1](#)). It was in the beloved Son that God's grace came supremely to mankind ([1 Cor. 1:4](#); [Eph. 1:6-7](#); compare [2 Tim. 1:9](#)).

For Paul, grace is practically synonymous with the gospel. Grace brings salvation ([Eph. 2:5, 8](#)). Grace brings eternal life ([Rom. 5:21](#); [Titus 3:7](#)). To share in the gospel is to be a partaker of grace ([Phil. 1:7](#); [Col. 1:6](#)).

In Christ Jesus, God's grace is open to all people ([Titus 2:11](#); compare [2 Cor. 4:15](#)); but the experience of God's grace is conditional upon human response. It can be rejected or accepted ([2 Cor. 6:1](#); [Gal. 1:6](#); [5:4](#)).

From the human perspective, the divine grace is a power which undergirds the present life.

God's grace abides in us ([2 Cor. 9:14](#)); we stand in it ([Rom. 5:2](#)).

Our calling, our witness, our works are all based on the power of God's grace in our lives ([2 Thess. 1:11-12](#)).

Paul sharply rejected any antinomian perversion of the gospel which failed to recognize that the true experience of God's grace changes one's life in the direction of righteousness ([Rom. 6:1,14-15](#)).

Grace never gives freedom to sin.

His own experience had shown him a new power of the divine grace active in his ministry in spite of his human weakness ([2 Cor. 12:9](#)).

All who experience God's grace have gifts of that grace for ministry and service
([Rom. 12:6](#); [Eph. 4:7](#)).

So pervasive was Paul's sense of God's grace that he always referred to it in the opening or closing of his letters. His usual salutation includes a wish for "grace" and "peace" upon his readers ([Rom. 1:7](#); [1 Cor. 1:3](#)).

Here Paul played upon the normal word of salutation in Greek letters (*chairein*-joy). *Charis* has a similar sound, but a world of difference. For the Christian, a reminder of God's grace in their lives is the richest word of greeting and the fullest source of joy.

Surprisingly the word "grace" does not occur in Matthew or Mark. The concept is there, in Jesus' ministry to sinners and outcasts, in His healing ministry, and in such teachings as the parable of the laborers in the vineyard ([Matt. 20:1-8](#)). Luke, however, made extensive use of *charis* in both his writings. Sometimes he used it with basically secular meanings, such as "credit, benefit" ([Luke 6:32-34](#) NAS), as "thanks" ([Luke 17:9](#)), or as attractiveness in speech ([Luke 4:22](#)). The familiar Old Testament idea of "favor" appears a number of times, sometimes referring to the favor of one human to another ([Acts 2:47](#); [7:10](#); [24:27](#); [25:3,9](#); [Luke 2:52](#)), sometimes to God's favor bestowed on individuals ([Luke 1:28,30](#); [2:40](#); [Acts 7:46](#)). Reminiscent of Paul are the **references in Acts which refer to salvation or to the gospel as "grace"** ([Acts 11:23](#); [13:43](#); [18:27](#); [20:24,32](#)).

Particularly Pauline is **the reference to salvation through the grace of the Lord Jesus in Acts 15:11**. Also like Paul are those **places where grace is described as an enabling power in the ministries of various Christians** ([Acts 4:33](#); [6:8](#) NAS; [14:26](#); [15:40](#)).

Grace only occurs three times in John's Gospel, all in the prologue (ch. 1), and all in a sense reminiscent of Paul. Grace is equated with truth ([1:14](#)), its gift nature is emphasized ([1:16](#)), and it is set in antithesis to the law of Moses ([1:17](#)). In the remainder of the Johannine corpus, grace occurs only three times, all in benedictions ([2 John 3](#); [Rev. 1:4](#); [22:21](#)).

In the Johannine writings the idea of God's unmerited gift in Christ is very present, but conveyed by a different word—agape (love).

References to grace in the other New Testament writings do not extend beyond the meanings found in the Pauline epistles and Luke-Acts. Secular meanings of charis occur, such as “gratitude” ([Heb. 12:28](#)) and “credit” ([1 Pet. 2:19-20](#) NAS).

Grace is connected with God's mercy ([Heb. 4:16](#)) and with the atoning death of Christ ([Heb. 2:9](#)).

Grace is virtually equated with the gospel ([1 Pet. 5:10](#)) and with salvation ([1 Pet. 1:10,13](#)).

*Grace is seen as a power which
strengthens life ([Heb. 13:9](#)).*

***Grace undergirds those who are persecuted
([1 Pet. 5:10](#)),***

*Grace grants gifts for Christian service
([1 Pet. 4:10](#)).*

God's grace can be spurned ([Heb. 10:29](#); [12:14-15](#)) or turned into a perverted gospel promising freedom from the law and thus freedom to sin without judgment ([Jude 4](#)).

**Above all, grace is the hallmark
of the Christian experience** and thus a frequent component in benedictions ([Heb. 13:25](#); [1 Pet. 1:2](#); [2 Pet. 1:2](#)). See [Mercy](#); [Love](#); [Justification](#).

- John Polhill

- Holman Bible Dictionary.

What Is Grace?

Many years ago, Dietrich Bonhoeffer coined a term that has come to characterize much of evangelical Christianity — it's the term "cheap grace." Cheap grace is in reality a self-imparted grace, a pseudo-grace, and in the end the consequences of living by it are very, very costly.

Cheap grace is not at all a reference to God's grace; it's a contemptible counterfeit. It's a grace that is "cheap" in value, not cost. It is a bargain-basement, damaged-goods, washed-out, moth-eaten, second-hand grace. It is a man-made grace...

reminiscent of the indulgences Rome was peddling in Martin Luther's day. Cheap? The cost is actually far more than the buyer could possibly realize, though the "grace" is absolutely worthless.

Bonhoeffer was a German Lutheran pastor and Nazi resister. He was hanged in 1945 by SS guards, but not before his writings had left their mark.

Bonhoeffer's theological perspective was neo-orthodox, and evangelicalism rightly rejects much of his teaching. But Bonhoeffer spoke powerfully against the secularization of the church. He correctly analyzed the dangers of the church's frivolous attitude toward grace. **After we discard the neo-orthodox teachings, we do well to pay heed to Bonhoeffer's diatribe against cheap grace:**

Cheap grace means grace as a doctrine, a principle, a system. It means forgiveness of sins proclaimed as a general truth, the love of God taught as the Christian "conception" of God. An intellectual assent to that idea is held to be of itself sufficient to secure the remission of sins. The Church which holds the correct doctrine of grace has, it is supposed, *ipso facto* a part in that grace.

In such a Church the world finds a cheap covering for its sins; **no contrition is required, still less any real desire to be delivered from sin. Cheap grace therefore amounts to a denial of the Incarnation of the Word of God.**

Cheap grace means the justification of sin without the justification of the sinner. Grace alone does everything, they say, and so everything can remain as it was before.

"All for sin could not atone." The world goes on in the same old way, and we are still sinners "even in the best life" as Luther said. Well, then, let the Christian live like the rest of the world,

let him model himself on the world's standards in every sphere of life, and not presumptuously aspire to live a different life under grace from his old life under sin (*The Cost of Discipleship* [New York: Collier, 1959], 45-46).

Cheap grace has not lost its worldly appeal since Bonhoeffer wrote those words. If anything, **the tendency to cheapen grace has eaten its way into the heart of evangelical Christianity.** While verbally extolling the wonders of grace, it exchanges the real item for a facsimile. This bait-and-switch tactic has confounded many sincere Christians.

Many professing Christians today utterly ignore the biblical truth that grace "instruct[s] us to deny ungodliness and worldly desires and to live sensibly, righteously, and godly in the present age" ([Titus 2:12](#)). Instead, they live as if grace were a supernatural "Get Out of Jail FREE" ticket-a no-strings-attached, open-ended package of amnesty, beneficence, indulgence, forbearance, charity, leniency, immunity, approval, tolerance, and self-awarded privilege divorced from any moral demands.

Sadly, the rank-and-file Christian is further cemented in an unbiblical view of grace by what comes out of some seminaries.

There are scholars who actually legitimize the error as a correct understanding of grace. They call their teaching "grace theology" and their movement "The Grace Movement."

They advocate a "grace" that alters a believer's *standing* without affecting his *state*. It is a grace that calls sinners to Christ but does not bid them surrender to Him. In fact, no-lordship theologians claim grace is *diluted* if the believing sinner must surrender to Christ. The more one actually surrenders, the more grace is supposedly watered down. This is clearly not the grace of [Titus 2:11-12](#).

No wonder Christians are confused. Christian churches mirror the world; Christian leaders follow the culture; and Christian theologians provide their stamp of approval. The situation is nothing short of deplorable.

But here's what I propose...

Let's start by laying down a *biblical* definition of grace with this simple question:

What is grace?

Grace is a terribly misunderstood word. Defining it succinctly is notoriously difficult. Some of the most detailed theology textbooks do not offer any concise definition of the term.

Someone has proposed **an acronym: GRACE is God's Riches At Christ's Expense.** That's not a bad way to characterize grace, but it is not a sufficient theological definition.

One of the best-known definitions of grace is only three words: God's unmerited favor.

A. W. Tozer expanded on that: "Grace is the good pleasure of God that inclines him to bestow benefits on the undeserving."

Berkhof is more to the point: *grace is "the unmerited operation of God in the heart of man, effected through the agency of the Holy Spirit."*

Grace is not merely unmerited favor; it is favor bestowed on sinners who deserve

wrath. Showing kindness to a stranger is "unmerited favor"; doing good to one's enemies is more the spirit of grace ([Luke 6:27-36](#)).

Grace is not a dormant or abstract quality, but a dynamic, active, working principle: "The grace of God has appeared, bringing salvation...and instructing us" ([Titus 2:11-12](#)). It is not some kind of ethereal blessing that lies idle until we appropriate it.

Grace is God's sovereign initiative to sinners (Ephesians 1:5-6).

Grace is not a one-time event in the Christian experience.

We stand in grace (Romans 5:2).

The entire Christian life is driven and empowered by grace: *"It is good for the heart to be strengthened by grace, not by foods"* (Hebrews 13:9).

Peter said we should *"grow in the grace and knowledge of our Lord and Savior Jesus Christ"* (2 Peter 3:18).

Thus we could properly define grace as *the free and benevolent influence of a holy God operating sovereignly in the lives of undeserving sinners.*

Paul frequently contrasted grace with law ([Romans 4:16](#); [5:20](#); [6:14-15](#); [Galatians 2:21](#); [5:4](#)). He was careful to state, however, that grace does not nullify the moral demands of God's law. Rather, it *fulfills* the righteousness of the law ([Romans 6:14-15](#)). It does not annul the righteous demands of the law; it confirms and validates them ([Romans 3:31](#)).

Grace has its own law, a higher, liberating law: "The law of the Spirit of life in Christ Jesus has set you free from the law of sin and death" ([Romans 8:2](#); cf. [James 1:25](#)). Note that this new law emancipates us from sin as well as *death*.

Paul was explicit about this: **"What shall we say then? Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?"** ([Romans 6:1-2](#)).

Grace reigns through *righteousness* ([Romans 5:21](#)).

That is the good news of the gospel! God has acted to set us free from sin — not just the consequences, but it's very power and presence. One day we will never know the experience of

temptation, a stray thought, a misspoken word, a false motive. Guilt will be gone, and with it shame, and "so we shall always be with the Lord" ([1 Thessalonians 4:17](#)).

In the meantime, we enjoy the liberation from sin's cruel power and defiling influence. God has enabled us, through grace, to "deny ungodliness and worldly desires" so that we can enjoy a sensible, righteous, and godly life in the present age ([Titus 2:12](#)). "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" ([Ephesians 2:10](#)).

- Adapted from *The Gospel According to the Apostles* © 2000 by John MacArthur.

[2:11-14](#)

Here we have the grounds or considerations upon which all the foregoing directions are urged, taken from the nature and design of the gospel, and the end of Christ's death.

I. From the nature and design of the gospel. Let young and old, men and women, masters and servants, and Titus himself, let all sorts do their respective duties, for this is the very aim and business of Christianity, to instruct, and help, and form persons, under all distinctions and relations, to a right frame and conduct.

For this,

1. They are put under the dispensation of the grace of God, so the gospel is called, [Ephesians 3:2](#). It is grace in respect of the spring of it-the free favour and good-will of God, not any merit or desert in the creature; as manifesting and declaring this good-will in an eminent and signal manner; and as it is the means of conveying and working grace in the hearts of believers. Now grace is obliging and constraining to goodness: Let not sin reign, but yield yourselves unto God; for you are not under the law, but under grace, [Romans 6:12-14](#). The love of Christ constrains us not to live to self, but to him ([2 Corinthians 5:14, 15](#)); without this effect, grace is received in vain.

2. This gospel grace brings salvation (reveals and offers it to sinners and ensures it to believers)-salvation from sin and wrath, from death and hell. Hence it is called the word of life; it brings to faith, and so to life, the life of holiness now and of happiness hereafter. The law is the ministration of death, but the gospel the ministration of life and peace. This therefore must be received as salvation (its rules minded, its commands obeyed), that the end of it may be obtained, the salvation of the soul. And more inexcusable will the neglecters of this grace of God bringing salvation now be, since,

3. It hath appeared, or shone out more clearly and illustriously than ever before. The old dispensation was comparatively dark and shadowy; this is a clear and shining light; and, as it is now more bright, so more diffused and extensive also. For,

4. It hath appeared to all men; not to the Jews only, as the glory of God appeared at mount Sinai to that particular people, and out of the view of all others; but gospel grace is open to all, and all are invited to come and partake of the benefit of it, Gentiles as well as Jews. The publication of it is free and general: Disciple all nations: Preach the gospel to every creature. The pale is broken down; there is no such enclosure now as formerly. The preaching of Jesus Christ, which was kept secret since the world began, now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, [Romans 16:25](#), [26](#). The doctrine of grace and salvation by the gospel is for all ranks and conditions of men (slaves and servants, as well as masters), therefore engaging and encouraging all to receive and believe it, and walk suitably to it, adorning it in all things.

5. This gospel revelation is to teach, and not by way of information and instruction only, as a schoolmaster does his scholars, but by way of precept and command, as a sovereign who gives laws to his subjects. It directs what to shun and what to follow, what to avoid and what to do. The gospel is not for speculation only or chiefly, but for practice and right ordering of life; for it teaches us,

(1.) To abandon sin: Denying ungodliness and worldly lusts; to renounce and have no more to do with these, as we have had: Put off, concerning the former conversation, the old man which is corrupt; that is, the whole body of sins, here distributed into ungodliness and worldly lusts. "Put away ungodliness and irreligion, all unbelief, neglect or disesteem of the divine Being, not loving, nor fearing,

nor trusting in him, nor obeying him as we should, neglecting his ordinances, slighting his worship, profaning his name or day. Thus deny ungodliness (hate and put it away); and worldly lusts, all corrupt and vicious desires and affections that prevail in worldly men, and carry out to worldly things the lust of the flesh also, and of the eye, and the pride of life, all sensuality and filthiness, covetous desires and ambition, seeking and valuing more the praise of men than of God; put away all these." An earthly sensual conversation suits not a heavenly calling. Those that are Christ's have crucified the flesh with the affections and lusts. They have done it by covenant-engagement and promise, and have initially and prevailingly done it in act; they are going on in the work, cleansing themselves more and more from all filthiness of flesh and spirit. Thus the gospel first unteaches that which is evil, to abandon sin; and then,

(2.) To make conscience of that which is good: To live soberly, righteously, and godly, etc. Religion is not made up of negatives only; there must be doing good as well as eschewing evil; in these conjunctly is sincerity proved and the gospel adorned. We should live soberly with respect to ourselves, in the due government of our appetites and passions, keeping the limits of moderation and temperance, avoiding all inordinate excesses; and righteously towards all men, rendering to all their due, and injuring none, but rather doing good to others, according to our ability and their need: this seems a part of justice and righteousness, for we are not born for ourselves alone, and therefore may not live to ourselves only. We are members one of another, and must seek every man

another's wealth, [1 Corinthians 10:24](#); [1 Corinthians 12:25](#). The public, especially, which includes the interests of all, must have the regards of all. Selfishness is a sort of unrighteousness; it robs others of that share in us which is their due. How amiable then will a just and righteous conduct be! It secures and promotes all interests, not particular only, but general and public, and so contributes to the peace and happiness of the world. Live righteously therefore as well as soberly. And godly towards God, in the duties of his worship and service. Regards to him indeed should run through all. Whether you eat, or drink, or whatsoever you do, do all to the glory of God, [1 Corinthians 10:31](#). Personal and relative duties must be done in obedience to his commands, with due aim at pleasing and honouring him, from principles of holy love and fear of him. But there is an express and direct duty also that we owe to God, namely, belief and acknowledgment of his being and perfections, paying him internal and external worship and homage,-loving, fearing, and trusting in him,-depending on him, and devoting ourselves to him,-observing all those religious duties and ordinances that he has appointed,-praying to him, praising him, and meditating on his word and works. This is godliness, looking and coming to God, as our state now is, not immediately, but as he has manifested himself in Christ; so does the gospel direct and require. To go to God in any other way, namely, by saints or angels, is unsuitable, yea, contrary to the gospel rule and warrant. All communications from God to us are through his Son, and our returns must also be by him. God in Christ we must look at as the object of our hope and worship. Thus

must we exercise ourselves to godliness, without which there can be no adorning of that gospel which is according to it, which teaches and requires such a deportment. A gospel conversation must needs be a godly conversation, expressing our love and fear and reverence of God, our hope and trust and confidence in him, as manifested in his Son. We are the circumcision (who have in truth what was signified by that sacrament) who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. See in how small a compass our duty is comprised; it is put into few words, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, in this present world. The gospel teaches us not only how to believe and hope well, but also to live well, as becomes that faith and hope in this present world, and as expectants of another and better. There is the world that now is, and that which is to come; the present is the time and place of our trial, and the gospel teaches us to live well here, not, however, as our final state, but with an eye chiefly to a future: for it teaches us in all,

(3.) To look for the glories of another world, to which a sober, righteous, and godly life in this is preparative: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Hope, by a metonymy, is put for the thing hoped for, namely, heaven and the felicities thereof, called emphatically that hope, because it is the great thing we look and long and wait for; and a blessed hope, because, when attained, we shall be completely happy for ever. And the glorious appearing of the great God and our Saviour Jesus Christ. This denotes both the time of the accomplishing of our hope and the

sureness and greatness of it: it will be at the second appearing of Christ, when he shall come in his own glory, and in his Father's, and of the holy angels, [Luke 9:26](#). His own glory which he had before the world was; and his Father's, being the express image of his person, and as God-man, his delegated ruler and Judge; and of the holy angels, as his ministers and glorious attendants. His first coming was in meanness, to satisfy justice and purchase happiness; his second will be in majesty, to bestow and instate his people in it. Christ was once offered to bear the sins of many; and unto those that look for him will he appear the second time, without sin, unto salvation, [Hebrews 9:28](#). The great God and our Saviour (or even our Saviour) Jesus Christ; for they are not two subjects, but one only, as appears by the single article, *tou megalou Theou kai Sōtēros*, not *kai tou Sōtēros*, and so is *kai* rendered Revelation [1 Corinthians 15:24](#), When he shall have delivered up the kingdom to God, even the Father; *tō Theō kai Patri*. Christ then is the great God, not figuratively, as magistrates and others are sometimes called gods, or as appearing and acting in the name of God, but properly and absolutely, the true God ([1 John 5:20](#)), the mighty God ([Isaiah 9:6](#)), who, being in the form of God, thought it not robbery to be equal with God, [Philippians 2:6](#). In his second coming he will reward his servants, and bring them to glory with him. Observe,

[1.] There is a common and blessed hope for all true Christians in the other world. If in this life only they had hope in Christ, they were of all men the most miserable, [1 Corinthians 15:19](#). By hope is meant the thing hoped for, namely, Christ himself, who is called our hope ([1](#)

[Timothy 1:1](#)), and blessedness in and through him, even riches of glory ([Ephesians 1:18](#)), hence fitly termed here that blessed hope.

[2.] The design of the gospel is to stir up all to a good life by this blessed hope. Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, [1 Peter 1:13](#). To the same purport here, Denying ungodliness and worldly lusts, live soberly, righteously, and godly, in this present world, looking for the blessed hope; not as mercenaries, but as dutiful and thankful Christian. What manner of persons ought you to be in all holy conversation and godliness, looking for and hastening to the coming of the day of God! [2 Peter 3:11, 12](#). Looking and hastening, that is, expecting and diligently preparing for it.

[3.] At, and in, the glorious appearing of Christ will the blessed hope of Christians be attained; for their felicity will be this, To be where he is, and to behold his glory, [John 17:24](#). The glory of the great God and our Saviour will then break out as the sun. Though in the exercise of his judiciary power he will appear as the Son of man, yet will he be mightily declared to be the Son of God too. The divinity, which on earth was much veiled, will shine out then as the sun in its strength. Hence the work and design of the gospel are to raise the heart to wait for this second appearing of Christ. We are begotten again to a lively hope of it ([1 Peter 1:3](#)), turned to serve the living God, and wait for his Son from heaven, [1 Thessalonians 1:9, 10](#). Christians are marked by this, expecting their Master's coming ([Luke 12:36](#)),

loving his appearance, [2 Timothy 4:8](#). Let us then look to this hope; let our loins be girt, and our lights burning, and ourselves like those who wait for their Lord; the day or hour we know not, but he that shall come will come, and will not tarry, [Hebrews 10:37](#).

[4.] The comfort and joy of Christians are that their Saviour is the great God, and will gloriously manifest himself at his second coming. Power and love, majesty and mercy, will then appear together in the highest lustre, to the terror and confusion of the wicked, but to the everlasting triumph and rejoicing of the godly. Were he not thus the great God, and not a mere creature, he could not be their Saviour, nor their hope. Thus of the considerations to enforce the directions of all sorts to their respective duties from the nature and design of the gospel.

- Matthew Henry's Commentary

Grace of:

Grace's PERSON/PERSONIFICATION (Christ)

Grace's PURCHASE (Cross)

Grace's PEOPLE (Church)

Grace's PLAN (

Grace's POISON

- Lies & Liars
- Lovelessness
- Lukewarmness

Grace's PASSION

Grace's PRACTICALITIES

Grace's PERSONALITY

- Fruit of the Spirit
- Beatitudes
- Bold & yet Beautiful
- Holy & yet Humble
-

Grace's POWER (Conflict)

- Key verses:
 - 2 Peter 1:3
 - Philippians 4:13
 - Ephesians 6:10ff

Grace's PURPOSE (Koinonia)

- Koinonia = ULTIMATE purpose of Grace!
 - 1 Corinthians 1:9
 - Koinonia with Christians
 - Great Commission
 - Koinonia with Jesus Christ
 - Great Commandments
 - Koinonia with the Godhead (John 17)
 - Great Completion
 - John 3:16
 - John 17:21-25
 - 1 John 1:1-3 (why we have the Word)

Grace's PROCESS

- 1 Thessalonians 1:11 = 8 stages of grace...
 - 1st God
 - 2nd God's Grace
 - 3rd God's Power
 - 4th Our Faith
 - 5th Our Resolve
 - 6th Our Work
 - 7th God's Fulfilling
 - 8th God's Glory
 - See Genesis 1:1 & John 1:1
 - All to the glory of our Lord Jesus Christ

- See Grace in God's "warning"
 - Matthew 10:28
 - John 3:36
-

"Defined & Delivered"

Titus 2:11a

October 30, 2016

11 For the grace of God has appeared,

"For" = points back...

"the grace"