

Message #10**Titus 2:11-15**

One of the great themes of the Bible is the theme of the grace of God. The possibility of sinful people being made righteous in a relationship with the Holy God through faith in Jesus Christ is pure grace. We don't deserve this and we cannot earn this. Grace is God give us what we do not merit or deserve.

Titus was on the island of Crete and Crete was an island filled with all kinds of sinners. These sinners flaunted their sin and were proud of it. They were known as being liars, lustful, evil and lazy (**1:12**) and they were proud of it and wore these titles as a badge of honor.

But Titus was on that island and he was to present God's grace to those sinners. He was to communicate God's grace and live it. In fact, the Greek text says he was to manifest "the grace of the God." Now the thing that would motivate Titus to work with the people on this island in an attempt to produce a stable church was the grace of the God.

Notice **verse 11**, "the grace of the God (in the Person of Jesus Christ) has appeared, bringing salvation to all men." Notice **verse 13**, the glory of God in the Person of Jesus Christ will appear in the future. **Verse 11** refers to the first appearing of Christ and **verse 13** appears to the second appearing of Christ. In Paul's theology, **verse 11** refers to Christ's incarnation and **verse 13** refers to the Rapture (II Tim. 4:1).

Now verse 11 is critical because it teaches that Jesus Christ came to bring the grace of God that brings salvation to all men. Borrowing a concept from Dr. S. Lewis Johnson, we may observe that Jesus Christ did not come to us to bring to us social reform, social welfare, or to bring a good example of holy living. He came to bring us salvation. **Jesus Christ is the grace of God and all men need to be saved from their sins and it is only by faith in Him that one may be saved.**

Now when Paul writes that God's grace brings salvation "to all men" the construction is non articular (anarthrous). There is no article "the" before "all" and there is no article "the" before men. So what we conclude from this is that the Jesus Christ came into this world to bring the possibility of salvation to the character and quality of all kinds of people. The word men (anthropos) is not the intense gender-oriented noun. This is great news for the world. So Christ's work on the cross offers grace salvation to all humans—boys and girls, young men and old men, young women and old women. God's grace offers salvation to people who are involved in all kinds of sins. **No sinner, regardless of background or ethnicity, is beyond the reach of God's salvation.** All people on the island of Crete could experience God's grace through faith in Jesus Christ.

Now God offers any sinner grace salvation. But you will not ask God for this salvation until you realize you are a lost sinner who needs to be saved. If you already think you are in a good relationship with God by your own works, then you don't need Jesus Christ to save you and you won't ask Him to save you.

But if you realize that you are a sinner and you cannot save yourself, you may believe on Jesus Christ and experience God's amazing grace because "the grace of God brings salvation to all men."

Now the question for the believers in the church is how do we manifest this grace we have experienced to humanity? The conjunction "for" that begins **verse 11** clearly connects us to the preceding context. Leaders, older men, older women, younger women, younger men and employees are to manifest God's grace in the world in which they live.

GOD'S GRACE, THAT HAS APPEARED IN THE PERSON OF JESUS CHRIST AND WILL APPEAR AGAIN IN THE PERSON OF JESUS CHRIST, IS TO BE MANIFESTED BY OUR LIVES IN AN UNRULY WORLD.

What we have in this context are ways we are to manifest God's grace to all kinds of people. **Our job as a church is not to entertain the rowdy world, but to be a demonstration of God's grace in a rowdy world.** In this text Paul spells out three ways we do that and all of them begin with a word that starts with the letter "L."

GRACE MANIFESTATION #1 – We are to manifest God's grace by our learning. 2:12a

The present tense participle "instructing" means one way we actually demonstrate God's grace to a crazy world is by habitual and continual learning. We need to be continually instructed from God's Word.

Now the word "instruct" is most interesting. This particular word means that we must always see ourselves as a student, like a child, who needs to learn more and more of the Word of God. We must be after true teaching and instruction all the way through life (G. Abbott-Smith, *Greek Lexicon*, p. 333). We must always put ourselves under the discipline of the Word of God. This particular word was used of a school teacher who would take a child and instruct them so they could grow and mature.

I understand this to mean that we are to be lifetime students. We have much to study and learn. We will never learn it all and we will never know it all. When we show we are interested in being taught God's Word so we can be instructed in the right ways of God, we are actually making a great demonstration for the grace of God.

When people say they are real serious about understanding God's Word that is the kind of reputation that brings great glory to God. So one way a church makes a statement for God's grace is that it is a place of learning.

Now many people say we don't want deep instruction, we want practical application. What these people don't realize is that it is deep instruction that will lead to true, practical grace application. Sound doctrine and sound teaching always produces sound lives. This is proved by this very context. You start with teaching and instruction and that leads to application.

GRACE MANIFESTATION #2 – We are to manifest God’s grace by our living. 2:12b

We are to manifest the grace of God by the way we continually live. There are five traits we are to continually manifest as we live life in this present age:

Living Trait #1 - We are to continually deny ungodliness. 2:12b

The more one is growing in grace the less one will do the ungodly. The participle “deny” is aorist middle. What this means is that we have the responsibility in and of ourselves to refuse to acknowledge any ungodly thing in our lives. We have the responsibility to say no and to disown any ungodly thing (*Ibid.*, p. 59).

Now the word “ungodly” is most revealing. This word not only refers to ungodly things, but also impious things (*Ibid.*, p. 63). In other words, we have the responsibility to say no to any irreverent thing and any impious thing and any ungodly thing that comes our way. We have a responsibility to be reverent, godly people. When we behave this way, we demonstrate God’s grace to the world.

On this island of Crete, a person who did this would stand out as a great manifestation of the grace of God.

Living Trait #2 - We are to continually deny worldly desires. 2:12c

The Greek literally means the evil, lustful things of this world; literally the cosmos lusts. They include all kinds of things: Lust for power, pleasure, perversion, prosperity, promotion, prominence.

When grace is dominating a life, it moves one away from the old worldly lusts in life. One being dominated by God’s grace is not being dominated by old fleshly worldly desires.

Living Trait #3 - We are to continually live sensibly. 2:12d

The more we grow in grace, the more sensible we are. We are to live in a rational, sane and sober way.

Living Trait #4 - We are to continually live righteously. 2:12e

We are to live with lives that are upright in the sense that they are conforming to the Word of God. Growing in grace means we work at conforming our lives to the Scriptures. Righteous people have a Biblical integrity.

Living Trait #5 - We are to continually live godly. 2:12f

Here is that Greek word that stresses reverence and piety.

Now look carefully at the end of **verse 12**; these living traits are for this “present age.” So as we live life on this earth, we are to demonstrate these traits in our lives because they demonstrate the grace of God. We have the responsibility to demonstrate these traits as we live life on this earth.

GRACE MANIFESTATION #3 – We are to manifest God’s grace by our looking. 2:13-15

I believe **verse 13** clearly teaches Pre-Tribulation Rapture. **We are to be those who continually look for the glorious appearing of Jesus Christ.** We actually demonstrate God’s grace when we continually look for and long for the Rapture.

Now there is a difference between the “appearing” of Christ and the “Second Coming” of Christ.” The appearing of Christ refers to the moment He will appear in the clouds and Rapture the Church (I Thess. 4:17). The Second coming of Christ refers to the moment He puts His feet on the ground a Second Time.

So we are to live our lives anticipating and looking for the Rapture. The noun order is actually “Jesus Christ,” not “Christ Jesus”. For some reason the NASV reversed it, but the King James and the NIV have it as it appears in Greek. Paul is stressing the fact that Jesus is the Savior and He also is the Messiah. We are looking for Christ to first Rapture us as our Savior before He establishes Himself as Messiah.

Now there are five Christological facts that we are to adhere to and defend as we wait for Jesus Christ:

Christological Fact #1 - Jesus Christ is our glorious God. 2:13a

I challenge any cult from Islam to Mormonism, from Jehovah’s Witness to Christian Science to analyze the Greek text here because you cannot get around the fact that **diagrammatically this text clearly says Jesus Christ is the glorious God.**

The proper noun “Christ Jesus” sits appositionally to the nouns God and Savior. In other words, Jesus Christ is our great God and Jesus Christ is our great Savior. The nouns God and Savior refer to the same Person, Jesus Christ. That is exactly what this text says.

Christological Fact #2 - Jesus Christ is our Savior. 2:13b

Jesus Christ is our great Savior and He is our only Savior. There is no other Person who can save you. Jesus Christ is the only Savior.

Christological Fact #3 - Jesus Christ is our Redemption. 2:14a

Jesus Christ gave Himself “in behalf of us” (upper - in our place, in our stead) in order to redeem us from every lawless deed we ever committed. Not some partial redemption but total redemption. He paid the price.

Now those of you who have been in this church know there are three Greek words for redemption:

- 1) Agorazo - purchase and leave in market place.
- 2) Exagorazo - purchase and take home with you from market place.
- 3) Lutroo - purchase and set free.

The word used here is “lutroo.” Jesus Christ went to that cross and shed His blood so that we could be set free from all of our sins and law-breaking transgressions. He is our redemption. By the way, the aorist tense indicates this happens at the precise moment you believe.

Christological Fact #4 - Jesus Christ is our Purification. **2:14b**

Jesus Christ is our purification; we aren’t. He is the One who cleanses us and makes us pure. Again the aorist tense means the moment you trusted Christ you were clean.

Christological Fact #5 - Jesus Christ made us His people. **2:14c**

Jesus Christ has made us His people for His own possession. We did not make ourselves His people, He made us His people and He desires that we be zealous for works He classifies as good. We are the property of God via the grace work of Jesus Christ.

What these verses teach us is that we need to be focused on Jesus Christ and the Word of God until He returns. We need to be growing in grace and knowledge of Him and as we do that, we make a great manifestation statement for His grace and glory.

Paul says in **verse 15** that Titus was to speak these things, exhort these things and reprove with all authority. He was to let no one disregard him. The church was not to be some free-for-all where people come as they are so they can feel good about themselves.

This was to be a place where people were challenged to learn the Word of God; live the Word of God and look for the soon coming of Jesus Christ.

When people from the world come into an atmosphere like that, it is a powerful reflection of the grace of God.

Now regardless of who you are or what your sin, God offers you His grace in the Person of Jesus Christ. Receive Him, Call upon Him to save you and He will save you.