

**Titus 2:11-15**  
**“Amazing Grace”**

**I. Introduction**

**II. Vs. 11, 14a Redeeming Grace**

**III. Vs. 12, 14b Reforming Grace**

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**I. Introduction**

In the 2<sup>nd</sup> chapter Paul wrote to Titus about God’s plan to transform society, in short it resembles apprenticeships where it is the responsibility of the more experienced and mature to train up the younger. Christian advancement wasn’t to rely upon the philosophical or academic sciences as the Greeks had, the push from Jesus and the early church was not to establish educational institutions. The training in **the Christian life** **was practical, relational and trans-formal in nature**. Followers of Christ had **NOT** gotten a degree or passed a prescribed course of study, they were followers of Christ because they had each experienced a personal relational encounter with the Living God! The training of fellow believers how to live in the Christian life would continue to require personal and relational interaction with their fellow believers. Nothing I know of can better explain the failure of the modern evangelical church in our society than our moving away from what was common place in the early church and continues on in many places in churches our side of the Western and European traditions. If for no other reason than this every Christian, pastor and church ought to spend regular time in the pastoral letters of the New Testament that we may right the ship so we can stay the course. To better examine this passage I have broken it apart not upon numeric sequence of verses but rather of themes which Paul writes about.

## II. Vs. 11, 14a Redeeming Grace

Vs. 11 Too further illustrate the methodology of Christian training Paul points out to Titus the nature of God's revelation to man. Notice that he says that, "*the grace of God that brings salvation **HAS APPEARED TO ALL MEN.***" We don't go out and *GET* salvation GRACE the grace of God brings it. The significance of this statement is understood in the context ***not*** of those who physically witnessed the appearance of God's grace during Jesus' earthly life time, but rather His appearing to ALL MEN which is still continuing to happen. Paul's point is that our salvation and sanctification is relational as he didn't say, "*turn to page 30 in the Gospel*". His appearing is not "***discovered or learned***" it is experienced through the Spirit via His life, death and resurrection when we trust Him. His appearing is for all who receive Him according to 1 Timothy 2:4-6. **As we examine these five verses we see that the "grace of God" does three things for those who believe:**

1. Vs. 11a, 14a **REDEEMS US**: The Greek word for redeem means to "*set free by paying a price*", Jesus paid the price for our slavery to sin. The Greeks knew something about slavery and because of this they understood the word redeem. By Jesus' death whereby He gave Himself as the only ransom for our sins, meeting the just demands of God's law we have been set free from bondage. There are several points Paul makes about our redemption:
  - a. **Universal**: Salvation is universal in need because "ALL MEN" are in bondage thus the remedy requires a universal REMEDY, in Jesus. The cure for what ails us is Jesus, not works, not education, not a good environment, JESUS.

- b. **Complete:** The fact that Paul writes to Titus that “Jesus GAVE Himself for us”, reveals that what he did was completely **VOLUNTARY**. This redemption is further explained in verse 14 by Paul as he says that our redemption is “from **every LAWLESS DEED**”. Our redemption is not just to save us so that we will be one day in heaven with Him but to save us from bondage to sin **NOW** as Paul writes in verse 14 “*that He might redeem us from EVERY LAWLESS DEED*”. Sin is not to be our master any longer.

### III. Vs. 12, 14b Reforming Grace

2. Vs. 12,14b **REFORMS US:** The Greek word for “*teaching*” is a word that speaks of what a parent does for their child, training which involves **three aspects: ENCOURAGEMENT, CORRECTION and, DISCIPLINE**. The same grace that redeems us also reforms our lives and makes us godly as grace not only changes our “*position*” it “*teaches us*” **and reforms four things:**
- a. **Attitude:** Vs. 12 “*deny ungodliness and worldly lusts*”. Paul puts this in the negative and the word “*ungodliness*” means whatever is “*unlike God*”. Grace puts ungodliness and worldly lusts in our past as we renounce these things not just avoid them. We no longer desire the things that are not like God. In Paul’s letter to the Romans he said in 2:4 that it is the “*goodness of God that leads us to repentance*”. The more we appreciate the grace of God that has been lavished upon us the more our attitude about the things that are against God changes. If our attitude hasn’t changed towards “*worldly lusts*” it reveals that we have either not experienced God’s grace or forsaken it!

- b. **Appetite**: Vs. 12 “*we should live soberly, righteously, and godly in this present age*”. Next Paul speaks of the fact that grace reforms our spiritual appetite as all of these qualities are positive in nature. Grace teaches us to live self-controlled lives as well as living rightly towards our fellow man. Notice as well that these “*positive appetites*” emphasize our relationship with ourselves first which then changes how we will have relationships with our fellow man. Paul says that these appetites are neither “FOR” or “LIKE” this present age as Christ has redeemed us from this present age according to Galatians 1:4 and Paul wrote to the Romans in 12:1-2 that we should not be conformed to this present age. In Ephesians 2:2 he wrote that we must not walk according to its standards.
- c. **Ambition**: Vs. 14 “*and purify for Himself His own special people*”. Paul continues to write to Titus that grace reforms not only our “**attitude and appetite**” it reforms our **ambition** as we now are ambitious towards that which purifies and demonstrates that we are His own special people. This change in “*ambition*” is better known as “*sanctification*” which is not merely a separation from sin but a separation from sin because of a devotion to God! **What makes us special is not just what we are separate from but Who we are devoted too!**
- d. **Action**: Vs. 14 “*zealous for good works*”. Finally Paul writes that grace reforms our actions as we become “*zealous for good works*”. Our redemption produced a ZEAL to live rightly before the world. Because grace has reformed our **attitudes**, **appetites** and **ambitions** it naturally changes our actions as to be a zealot virtuous **actions**.

#### IV. Vs. 13, 15 Rewarding Grace

3. Vs. 13, **REWARDS US**: Paul says that the final thing that grace does for us is it causes us to long for His return for us. **Grace teaches us to live expectantly and prepare to see Jesus face to face.** The “*blessed hope*” is not heaven or even glory but Jesus Himself face to face forever. Grace is such that it:

- **REDEEMS us from our PAST**
- **REFORMS us in the PRESENT**
- **REWARDS us in the FUTURE**

When we see what grace has done in the past and in the present we are naturally hope full about the future and His soon return for us. Grace impacts every part of our life and every area of our life. Look at that phrase “*our great God and Savior Jesus Christ*” as this is all in one article in the Greek and as such this phrase affirms that Jesus Christ is God. Saints everyone believer who has experienced God’s grace should be living an expecting life, anticipating His return living like those who will soon see Him face to face.

Vs. 15 Like Titus we are directed to speak, exhort and rebuke all with regards to the THREE LESSONS that grace teaches us. These truths about the work of grace in the believer were the words that Titus would use to exhort and if need be rebuke. They are a test we can use to see if our life is truly impacted by His grace. In Paul’s final words in this section Titus is to make sure that his words about grace match the way he lived so that no one would despise his message.