



# THE FOUNT OF ALL THAT IS GOOD

TITUS 2:11–15  
(PART 1)

## Overview of Titus 2

Bookend

- **2:1** – “But as for you, speak the things which are fitting for sound doctrine.”

Imperatives

- **2:2–10** – The content of the doctrine

Indicatives

- **2:11–14** – The grounding for the doctrine

Bookend

- **2:15** – “These things speak and exhort and reprove with all authority. Let no one disregard you.”

“For the grace of God has appeared,  
bringing salvation to all men,  
instructing us to deny ungodliness and  
worldly desires and to live sensibly,  
righteously and godly in the present  
age, looking for the blessed hope and  
the appearing of the glory of our great  
God and Savior, Christ Jesus,  
who gave Himself for us to redeem us  
from every lawless deed, and to purify  
for Himself a people for His own  
possession, zealous for good deeds.”

I. The Achievement  
of Grace (v. 11)

II. The Enablement of  
Grace (vv. 12–13)

III. The Mediator of  
Grace (v. 14)

# I. The Achievement of Grace (2:11)

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**“For the grace of God”** has appeared, bringing salvation to all men” (v. 11).

- **“For”** – Paul introduces the basis for his exhortation to the slaves (vv. 9–10), and more broadly, for everything in vv. 2–10.
- **“the grace of God”** – a common theme in Paul’s letters.
  - The key concept of the entire paragraph.
  - The one-word explanation for how “liars, evil beasts, and lazy gluttons” (1:12) could be saved.



- God's *goodness* refers to His disposition to act on behalf of His creation's well-being.
- But God's *grace* refers to His disposition to pour out favor on those who are *unworthy*.
- What makes grace so amazing is not that it is given to those who merely lack merit.
- God's grace is so amazing because it is given to those who are inherently undeserving.

- At the center of grace is the concept of *undeserved favor*.
- Grace is *never* bestowed in response to worthiness; what God gives through grace is *never* “deserved.”
- The one who receives it has *no rightful claim* on it.
- Grace is *never* a payment made by God in response to something admirable or worthy of compensation.
- “If God or anyone else were obligated to give grace, it would no longer be grace—blessing would simply be a matter of justice” (John Feinberg, *No One Like Him*, 354).



“Grace is the voluntary, unrestrained, and unmerited favor that God shows to sinners and that, instead of the verdict of death, brings them righteousness and life.”

—*Herman Bavinck*

“For the grace of God **has appeared**, bringing salvation to all men” (v. 11).

- “**has appeared**” – “to show oneself, to make an appearance” — to make manifest that which was previously unseen.
- **Question:** How can something *abstract* like “grace” be made *visible*?
- **Answer:** Through an *historical person*.
  - **John 1:14** — “And the Word become flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”



“For the grace of God has appeared, **bringing salvation to all men**” (v. 11).

- “**bringing salvation**” – defines the grace that appeared—a kind that was *powerful to save*, that was *effective to redeem*.
- “**to all men**” – “to all *universally*” or “to all *impartially*”?
  - Answer: “To all *impartially*” – to all categories of humanity.
  - 2:2 – “older men”
  - 2:3 – “older women”
  - 2:4 – “young women”
  - 2:6 – “young men”
  - 2:9 – “slaves”



“Paul did not mean in this passage, or in 1 Timothy 2:6, anything else than that the great are called by God, though they are unworthy of it; that men of low condition, though they are despised, are nevertheless adopted by God, who stretches out his hand to receive them. . . . Thus, in this passage, after speaking of the poor slaves who were not reckoned to belong to the rank of men, he says that God did not fail, on that account, to show himself compassionate towards them, and that he wishes that the gospel should be preached to those to whom men do not deign to utter a word.”

—John Calvin

## II. The Enablement of Grace (2:12–13)

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“**instructing** us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age” (v. 12).

- This grace is not only efficacious for salvation, but it is also efficacious for *transformation*.
- “**instructing**” – “to provide instruction for informed and responsible living”; “to educate, train.”
- The verb places emphasis on the *manner* of teaching—the kind of education, guidance, and discipline associated with parenting.

“instructing us **to deny** ungodliness and worldly desires and **to live** sensibly, righteously and godly in the present age” (v. 12).

- Following his normal practice, Paul describes the Christian life in terms of “put of” (“to deny”) and “put on” (“to live”).
- **“to deny”** – “to refuse to pay attention to,” “to say ‘no’ to” (NIV).

#### The Root

1) **“ungodliness”** – godlessness in thought and action; a lifestyle that manifests irreverence.

#### The Results

2) **“worldly desires”** – fleshly lust; forbidden desires; world-promoted passions.

**“instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age” (v. 12).**

- **“to live”** – “to walk,” “to practice,” “to manifest.”

Self

**1) “sensibly”** – thoughtful self-control; good judgment.

Neighbor

**2) “righteously”** – right and just actions.

God

**3) “godly”** – reverent and God-honoring conduct.

- **“in the present age”** – life in the world of trouble, prior to glory.

“God’s grace does not simply prepare us for the age to come (v. 13) but also saves us for the present and teaches us how to live now.”

—George Knight, *The Pastoral Epistles*, 320

HERE  AND NOW



**“looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus” (v. 13).**

- Even though grace teaches how to live sensibly, righteously, and godly in the *present* age, the present age is not the ultimate one.
- God’s grace teaches that life must be lived in *active, vigilant expectation* of something greater in the future.
  - 1) **“the blessed hope”** – not barren but sublime—just as God Himself is “blessed” (1 Tim 1:11; 6:15).
  - 2) **“the appearing of glory”** – not a past “appearance” (v. 11), but a future one marked by “glory” (1 Cor 2:8).

**“looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus” (v. 13).**

- Scholars have debated whether this phrase refers to two persons (God the Father *and* Jesus Christ the Savior), or just one (Jesus Christ, who is God and Savior).
- The grammar tightly equates the title “great God” with “Savior.”
- The context strongly emphasizes that Jesus is in view; in the NT He is always the object of “hope” and the one who “appears.”
- Paul’s train of thought in verse 14 indicates that he has one person in mind—Jesus!



# HIS NAME IS SAVIOR

Three Important  
Couplets in Titus

- **Titus 1:3** – “God our Savior”
  - **Titus 1:4** – “Christ Jesus our Savior”
- **Titus 2:10** – “God our Savior”
  - **Titus 2:13** – “our great God and Savior, Christ Jesus”
- **Titus 3:4** – “God our Savior”
  - **Titus 3:6** – “Jesus Christ our Savior”

“This is one of the infrequent, but important, occasions where Jesus is specifically designated θεός, ‘God.’ . . . The use of θεός makes explicit what is implicit elsewhere in the NT, where Jesus is said to have the attributes of God, to do the work of God, and to receive the worship and allegiance due only to God.”

—Knight, *The Pastoral Epistles*, 326

Truly God

Truly Man

“And how you turned to God from idols to serve a living and true God, and to wait for His Son from heaven, whom He raised from the dead, *that is* Jesus, who rescues us from the wrath to come.”

—1 Thessalonians 1:9b–10

“For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.”

—Philippians 3:20–21

# IMPLICATIONS

- Has grace brought salvation to you?
- Has grace enabled transformation in you?
- Do you credit that transformation to grace?



**“Grace, ’Tis a Charming Sound”**  
*(Philip Doddridge)*

Grace first inscribed my name,  
In God’s eternal book:  
’Twas grace that gave me to the Lamb,  
Who all my sorrows took.

Grace led my roving feet  
To tread the heavenly road;  
And new supplies each hour I meet  
While pressing on to God.

Grace taught my soul to pray,  
And pardoning love to know;  
’Twas grace that kept me to this day,  
And will not let me go.