

Titus

Chapter 2:11-15

¹¹ **For** the grace of God has **appeared**, bringing salvation to all people, ¹² **instructing us** to **deny ungodliness** and worldly **desires** and to live sensibly, righteously, and in a godly manner in the present age,

For > Pink > But there is something else which is equally important as being sound in doctrine, namely, that we adorn it by our conduct. The sounder I am in doctrine, the more loudly I advertise my orthodox views, the more do I bring that doctrine into reproach—if my life is worldly, and my walk carnal.

Appeared > Swindoll > The term “appeared” best translates the Greek term *epiphainō*, from which we derive our word “epiphany.” Humanity didn’t receive grace and salvation after a diligent search, or by pleading for help, or by approaching God. The grace of God appeared by His own initiative, motivated solely by His goodness, despite our unworthiness. The Creator spontaneously and voluntarily reached down to rescue humanity from our own self-imposed, sinful condition.

Hiebert > "In the Greek, 'has appeared' stand emphatically at the beginning, stressing the manifestation of grace as a historical reality

Instructing us > Strong’s > to train children, to chasten, correct

Stott > What then does grace teach? Two main lessons. First, and negatively, it teaches us to say ‘No’ to ungodliness and worldly passions (12a). Second, and positively, it teaches us . . . to live self-controlled, upright and godly lives in this present age (12b).

Deny > Precept Austin > (*arneomai* from "a" = negation + *rheo* = say) literally means "to say no",

Ungodliness > Swindoll > Negatively, we learn to reject “ungodliness,” which comes from the Greek word *asebeia*. The root term is *sebomai*, which originally meant “to fall back before” or “to shrink from,” as one would do in the presence of a deity. By the time of Paul, the word described an attitude of reverence or worship. The Greek prefix *a-* negates whatever it’s attached to, so the term *asebeia* refers to a lifestyle of irreverence, which inevitably breeds contempt for God.

Desires > HELPS > *epithymía* (from *epí*, "focused on" and *thymós*, "passionate desire") – properly, *passion* built on strong feelings (urges)

Swindoll > As Benjamin Franklin insightfully noted to a friend, “Only a virtuous people are capable of freedom. As nations become corrupt and vicious, they have more need of masters.”

¹³ looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, ¹⁴ who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, eager for good deeds.

Looking for > Strong's > *prosdechomai* > *pros* > to, toward + *dechomai* > to receive

HELPS > *prosdéxomai* (from *prós*, "towards, interchange" and *dexomai*, "welcome, receive") – properly, to receive in a personal (open) manner

Appearing > Stott > The noun *epiphaneia* means the visible appearance of something or someone previously invisible, a coming into view of what has been concealed. It was used in classical Greek of the dawn or daybreak, when the sun leaps over the horizon into view; of an enemy emerging out of an ambush; and of the supposed saving intervention of a god or gods in human affairs.

Our great God and Savior, Christ Jesus > Stott > There has been a long and lively debate whether the future epiphany is of two persons, namely ‘our great God (the Father)’ and ‘our Saviour, Jesus Christ’, in which case Jesus is designated only ‘our Saviour’, or of one person, whose full title is spelled out as ‘our great God and Saviour’, in which case this is perhaps the most unambiguous declaration in the New Testament of the deity of Jesus. There are five main arguments in favour of this latter, longer version. First, there is no definite article before the noun ‘Saviour’, which suggests that the one article covers both nouns. In Greek ‘nouns linked together by one article designate the same subject’

The comment above (“nouns linked together by one article designate the same subject”) is found in what is called the “Granville Sharp Rule”. Without getting into it deeply it *basically* states “When an “and” connects two nouns of the same case, if an article precedes the first noun and not the second, the second noun always relates to the same person that is expressed or described by the first noun.” Let’s see how that explains Stott’s comment.

The phrase is stated “*Our great God and Savior, Christ Jesus*”. His comment is that there is no article before the second noun (“Savior”) and implies there is one before the first noun (“God”). That would permit us to apply both attributes to Christ Jesus > “God” and “Savior”. This is why Stott states, “this is perhaps the most unambiguous declaration in the New Testament of the deity of Jesus.”

Redeem > Guthrie > The verb used here is *lytroō* (redeem), which literally means ‘to release on receipt of a ransom’ (Abbott-Smith).

Precept Austin > *Redeem (lutroo)* in simplest terms means to release someone held captive (prisoner, slave) on receipt of a ransom payment (the "ransom" being the technical term for money paid to buy back a prisoner of war) with the implied analogy of freeing a slave set free (liberate, liberation, deliverance).

Precept Austin > *Lutroo* is in *middle voice* which indicates that the person who carries out the action (of redemption) has a special interest in what the overall transaction. This is certainly the case in the redemption accomplished by Christ as Paul explains in the remainder of this verse.

The middle voice denotes that the subject is both an agent of an action and somehow concerned with the action.

(https://daedalus.umkc.edu/FirstGreekBook/JWW_FGB5.html)

Purify > Strong's > *katharizo* > to cleanse

A **people for His own possession** > Vincent > *λαός* *people* only here in Pastorals. In Paul ten times, always in citations. Most frequently in Luke and Acts; often in Hebrews and Revelation. A few times in Lxx, always with *λαός*. See **Exodus 19:5**; Exodus 23:22; **Deuteronomy 7:6**; **Deuteronomy 14:2**; **Deuteronomy 26:18**. The phrase was originally applied to the people of Israel, but is transferred here to believers in the Messiah - Jews and Gentiles.

Exodus 19:5 > ⁵ *Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine;*

Deuteronomy 7:6 > ⁶ *For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His personal possession out of all the peoples who are on the face of the earth.*

Deuteronomy 14:2 > ² *For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His personal possession out of all the peoples who are on the face of the earth.*

Deuteronomy 26:18 > ¹⁸ *And the LORD has today declared you to be His people. His personal possession, just as He promised you, and that you are to keep all His commandments;*

Luke 1:17 > ⁷ *And it is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of fathers back to their children, and the disobedient to the attitude of the righteous, to make ready a people prepared for the Lord."*

Ephesians 5:25-27 > ²⁵ *Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, ²⁶ so that He might sanctify her, having cleansed her by the washing of water with the word, ²⁷ that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.*

Eager for good deeds > Strong's > zealous

Robertson translates this as > A zealot for good works

Wuest's Translation of verse 14 > *who gave himself on our behalf in order that He might set us free from every lawlessness and purify for himself a people of His own private possession, zealous of good works.*

¹⁵ **These things speak and exhort, and rebuke with all authority. No one is to disregard you.**

Speak ... exhort ... rebuke > Swindoll > Paul charged Titus with the responsibility to proclaim the truth of grace to the churches, and through the churches, using three strong imperatives:

1. *Laleō*, "to speak"—This verb frequently implied casual speaking. In other words, Paul wanted Titus to infuse every conversation with this teaching on grace.
2. *Parakaleō*, "to exhort"—Our title for the Holy Spirit, "Paraclete," derives from this verb, which pictured the relationship of a coach to his or her athlete-in-training. Paul expected Titus to make this teaching on grace the training regimen for church leaders and members.
3. *Elenchō*, "to correct, reprove"— This term carries the idea of replacing incorrect ideas with correct ideas, much like a math teacher might show a student the right method of solving a problem.

(HELPS > properly, to *convince* with solid, compelling *evidence*, especially to expose [prove wrong, connect])

Paul challenged Titus to "prove," "convince," "refute," and "persuade" the churches so that they would abandon false teaching and embrace the doctrine of grace.

Uteley > There are three (Greek grammar) > *continue* teaching, *continue* exhorting, and *continuing* reproofing.

Authority > Strong's > a command

HELPS > (from *epí*, "suitably on," intensifying *tássō*, "arrange") – a command "*fitting*" to the situation, i.e. an order that arranges things so they build on (Gk *epi*) each other to achieve the needed goal.

Barnes > The word "authority" here means. The sense here is, he was to do it decidedly, without ambiguity, without compromise, and without keeping anything back. He was to state these things not as being advice or counsel, but as the requirement of God.

With all authority > Swindoll > Paul encouraged Titus to stand on the apostolic "authority" delegated to him in the letter he held in his hands and read before the congregations on Crete. We must remember that this took place before the New Testament had been written and compiled. Christian teaching took place by word of mouth, so an authentic teacher needed apostolic authority to set him apart from itinerant teachers presenting their own ideas as divine truth.

Uteley > Jesus is said to have all authority (*exousia*) in heaven and on earth (cf. Matt. 28:18). He delegated this authority to His Apostles (Paul being the last, one born out of due time). Paul delegated his authority (*epitaē*) to both Timothy and Titus as his personal representatives.

Disregard > Strong's > to examine on all sides, to despise

HELPS > (from *perí*, "all-around," and *phronéō*, "exercising personal perspective") – properly, think all-around by considering from all sides which results however in "over-thinking" (injecting personal bias, used only in Tit 2:15)

Robertson > old verb, only here in N.T., to think around (on all sides). Literally, "let no man think around thee" (and so despise thee).