

Titus 2:11-15 – The Grace of God

In the first ten verses of Titus chapter 2, Paul gave instructions to Timothy about how older men, older women, younger women, younger men and slaves were to live in a way that adorned the doctrine of God. The rest of the chapter deals with the basis for living a godly life. The Cretans were to live a godly life because the grace of God has appeared.

Read Titus 2:11-15.

The grace of God has appeared. God has always been a God of grace. What is meant by “the grace of God has appeared”? What did God’s grace do? Is God’s grace, which brings salvation, for all people without exception or is it for all people without distinction? In other words, is God’s saving grace for every single person ever born or is it for all types of people, young and old, male and female, Jew and Gentile, slave and free? What in the immediate context sheds light on how “all people” should be understood? Reflect on the previous ten verses. (2:11)

God’s grace brings salvation and it also trains us. What does God’s grace train us to renounce? What are worldly passions? What does the word “training” imply? Can someone saved by God’s grace be constantly living a life controlled by worldly passions? Why or why not? Why is the term “carnal Christian” incompatible with this verse? (2:12)

What kind of life does God’s grace train us to live? Note that the word “self-controlled” appears again. Note the contrast between “ungodliness” and “godly”. How would you respond to someone who said that a person can be saved by God’s grace and not live any differently? (2:12)

God’s grace has appeared and trains us in the present. What future event are we waiting for? Note that God’s grace has appeared. It is here and now. We wait for the appearing of God’s glory. What event is referred to by “our blessed hope, the appearing of the glory”? (2:13)

Verse 13 can be read as “our great God and our Savior Jesus Christ”. I think that the ESV has it right. It reads “our great God and Savior Jesus Christ.” This means that Jesus is both our Savior and our God. While I do think this verses teaches that Jesus is the Son of God, the second person of the Trinity, there are better passages that teach the deity of Christ. One point that multiple commentaries have made is that it is always Jesus who is to appear at the second coming. It is not God the Father who appears at the second coming. This favors the ESV translation.

Why did Jesus die? In the words of verse 14, why did he give himself for us? What does it mean to be redeemed from all lawlessness? How does this doctrine impact how God's children live? How does this verse tie in with the previous verses of the chapter?

Based on verse 14, what else did Jesus' death accomplish besides redeeming us? Whom did Jesus redeem and purify? The ESV has "a people for his own possession". KJV has "a peculiar people". NKJV has "his own special people". TLV has "a chosen people". One dictionary says that the original word means "being of very special status, chosen, especial". This phrase may be taken from Exodus 19:5 and Deuteronomy 14:2. What is the significance of the statement that those who are saved by grace, redeemed and purified by Christ are his people who are a choice treasure [a chosen people]?

In verse 14, what are God's people who are saved, redeemed and purified supposed to do? What are some examples of good works? What is the relationship between being saved by grace and doing good works?

In verse 15, what is the difference between declaring, exhorting and rebuking? How was Titus to speak? Where did Titus' authority come from?

What do you think it means by "let no one disregard you"? How could Titus prevent people from disregarding him? (1:15)

How does the doctrine of grace influence our lives?

How does a doctrine of salvation by works influence someone's life?