



The Appearance of Grace and Glory: Motive for Godly Living

Intro: The appearing of Christ's grace and glory are both quite underrated in many circles today. Often, those who are expected to think most of Christ's gracious appearing actually consider it only rarely. Even more astounding is the reality that Christ's glory is routinely overlooked. So many Christians are fixated upon the here and now, and they have embraced John Bunyan's "Vanity Fair" instead of being repulsed by it. It seems that regularly remembering the appearing of Christ's grace and consistently awaiting the appearing of Christ's glory will radically affect the day-to-day living of many Christians. This passage is loaded with doctrine and surprisingly practical for Christian living.

Passage: Titus 2:11-14

Background / Set-up

- There are many in the American Christian subculture who teach and affirm a Jesus that suits their own desires, and the notion of grace they proclaim is simply antinomianism.
 - Jesus helps me achieve the American Dream.
 - Creflo Dollar said, "Jesus bled and died for us so that we can lay claim to the promise of financial prosperity... Because of the cross, we have a blood-bought right to be abundantly supplied"¹
 - Joel Osteen said, "God can cause opportunity to find you. He has unexpected blessings where you suddenly meet the right person,

¹ See full *Christianity Today* article at <http://www.christiantoday.com/article/unrepentant.creflo.dollar.still.says.jesus.died.to.make.us.rich/67458.htm>

or suddenly your health improves, or suddenly you're able to pay off your house. That's God shifting things in your favor.”²

- Jesus lets me get by with everything – no need to worry about judgment.
 - While there are numerous quotes that might be placed here as a demonstration of this kind of thinking, I can think of no better picture of it than the common obituary of many lawless pagans. The deceased may have rarely ever darkened the door of a church building, and spent weeks and years chasing sinful pleasure, but surviving family and friends will assure themselves and everyone else of eternal bliss for their departed beloved. Why?! Because Jesus forgives... and so goes the foolish thinking.

Exposition of Major Ideas in the Passage

Outline:

(1) The GRACE of God has appeared in Christ Jesus!

(2) Jesus is not just the One who WAS. He IS NOW, and IS TO COME in GLORY!

(3) Both of these “appearances” should motivate us today.

11 For the grace of God has appeared, bringing salvation for all people, 12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

1. The GRACE of God has appeared in Christ Jesus!

“For the grace of God has appeared, bringing salvation for all people” (v11)

- This is the first of two mentions of “appearing” in this brief passage, and the two are inseparably linked. This first mention of “appearing” of the grace of God that “has appeared.”
 - Grace
 - *charis* – meaning “favor,” “kindness,” or “leaning towards” in a manner that shares one’s self

² <http://www.brainyquote.com/quotes/quotes/j/joelosteen579066.html>

- God has looked favorably upon helpless sinners!
- God has extended kindness beyond compare!
- God has leaned in towards sinners and given them Himself!
- The grace of God is nowhere visible more than in the person and work of Jesus Christ.
 - Paul says if we set aside Christ’s atoning work, then we set aside the “grace of God” itself (Gal. 2:21).
 - We learn elsewhere that the grace of God comes *through* or *because* of Christ (1 Cor. 1:4).
 - The Bible also tells us that the grace of God is visualized in Christ, and that grace is what spurs us on to act in ways that reflect the work of Christ (2 Cor. 8:1-15).
- The grace of God has already appeared!
 - This reality cannot be overstated... God has entered into human history and put His grace on display. We all may look back to the incarnation, humiliation, and substitutionary service that Jesus Christ has completed, and thus we may say, “HIS GRACE HAS APPEARED!”

“For the grace of God has appeared, bringing salvation for all people” (v11)

- The salvation that has “appeared” is *THE SALVATION* for all humankind.
- 3 things...
- 1) First, this is not a universal application of saving grace to every individual human.
 - John 3:18 – “Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.”
 - John 5:24 – “Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.”
 - Romans 10:16-17 – “But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what

he has heard from us?” So faith comes from hearing, and hearing through the word of Christ.”

- The Bible also explicitly teaches that there are some who will not enter into “life” or “eternal life.”
 - 1 John 3:14 – “We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.”
 - John 8:24 – “I told you that you would die in your sins, for unless you believe that I am he you will die in your sins.”
 - Hebrews 4:1-2 – “Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened.”

2) Second, there is salvation in Christ for all who believe from every people group – without partiality to any ethnicity.

- Luke 3:5-6 – “Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, and all flesh shall see the salvation of God...”
- John 1:9 – “The true light, which gives light to everyone, was coming into the world.”
- Colossians 1:5-6 – “you have heard before in the word of the truth, the gospel, which has come to you, as indeed in the whole world it is bearing fruit and increasing...”
- Matthew 28:19 – “Go therefore and make disciples of all nations...”

3) Third, there is salvation in Christ and in no other.

- Isaiah 45:22 – “Turn to me and be saved, all the ends of the earth! For I am God, and there is no other”
- Acts 4:12 – “there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”
- 1 Timothy 2:5 – “there is one God, and there is one mediator between God and men, the man Christ Jesus...”

2. Jesus is not just the One who WAS. He IS NOW, and IS TO COME in GLORY!

“our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ” (v13)

- Jesus was the baby born in Bethlehem, and He was the carpenter from Nazareth. Jesus was the teacher of Jewish disciples, and He was the miracle-working prophet of God. Though He was all of these, He was and is much more.
 - Jesus was God of the universe before He was Jesus of Nazareth.
 - John 1:1-4, 14 – “**1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men... and the Word became flesh and dwelt [tabernacle] among us...**”
 - Colossians 1:15-20 – “**15 He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together. 18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. 19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.**”
 - Jesus is now the reigning King of glory!
 - Jesus departed earth as the victorious King. Luke records, “Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them as was carried up into heaven. And they worshiped him and returned to Jerusalem with great joy” (Luke 24:50-52).
 - After the miraculous coming of the Holy Spirit at the Day of Pentecost, Peter addresses the crowd and says, “Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified” (Acts 2:36).

- After speaking of Christ's humility in coming as the suffering servant for sinners, Paul reminds us that Christ is now the glorious King. He says, "Therefore God has highly exalted him and bestowed upon him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).
- Jesus is coming as the victorious King of everything!
 - Revelation 19:11-16 – "11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. 12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. 13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. 14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. 15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. 16 On his robe and on his thigh he has a name written, King of kings and Lord of lords."

3. Both of these "appearances" should motivate us today.

"12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope... 14 [Christ] gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works."

- *"training us..."* (v12)
 - Away with the notion that the Gospel is not relevant, active, or compelling in my life today! The salvation that the Gospel announces to my rotten soul is a message that "trains" me to act, and such gracious training is both necessary and refreshing.
 - *paideuouosa* – meaning to "teach," "educate," or "discipline"
 - The "grace of God" appears and brings *discipline* and *training*... Oh, how awkward such words seem to fall upon our ears. There was a time when men and women

assumed God's dominant regulations, but today there are few who admit an imperative from God at all. Long ago people suffered a lack of experiencing God's gracious grace, but today it seems that many suffer a lack of appreciating God's gracious authority.

- *“training us to renounce ungodliness and worldly passions”* (v12)
 - *“renounce ungodliness”* (v12)
 - *arnēsamenoi* – meaning to “deny” or “repudiate”
 - *asebeian* – meaning “impiety” or “irreverence”
 - The idea here is that the Gospel of Jesus Christ graciously trains us to be what we are not naturally – reverent and worshipful towards God.
 - *“renounce... worldly passions”* (v12)
 - *kosmikas* – meaning “earthly,” “worldly,” and “belonging to the present world”
 - *epithymias* – meaning “desire,” “eager desire,” and even “excessive desire”
 - The idea here is a love for or exceedingly strong desire for the present world. This is in direct contrast to the “self-controlled, upright, and godly lives” (v12) that the “grace of God” (v11) “trains” (v12) Christians to live in the “present age” (v12).
- *“training us... to live self-controlled, upright, and godly lives”* (v12)
 - *“self-controlled”* (v12)
 - *sōphronōs* – meaning “soberly” or “moderately” or “regulated”
 - Self-control, soberness, moderation, and self-regulation present a common theme throughout this letter. This particular word shows up in some variation at least 6 times in two chapters (1:8, 2:2, 2:4, 2:5, 2:6, 2:12).
- *“present age”* (v12) and *“waiting...”* (v13)
 - The concept of the “present age” necessitates the posture of “waiting,” but it is important to note that “waiting” is the right and good perspective of Christians.
 - Christians are “waiting,” so they are not perfectly content with the present. Christians are not content in this present world and with the present world's accompaniments.

- Christians are “waiting,” so they are looking forward to something that is yet to come. There is yet a future reality that entices the Christian to “wait” with anticipation.
- Christ has “*redeemed us from all lawlessness*” and it is Christ who will “*purify [us] for himself*” (v14).
 - Surely, we must strive to live in light of these two appearances!
 - Yet, we must also rest in the promise of Christ: for He has washed us, He is washing us, and He will bring us to perfect cleanliness in the end.

Application

- What is God commanding us to BELIEVE here?
 - Grace has come! And we are to trust Him.
 - Christ is coming in glory, both to save and to judge.
 - Christ is our ever-present King and Savior.
- What is God commanding us to DO here?
 - Trust His grace.
 - Await His coming.
 - Live like we believe both ‘appearing’s are true.

My Prayers

- May God help us to trust the appearing of His grace
- May God make us to believe the appearing of His glory
- May God empower and motivate us to live between grace and glory

Pastor Marc's Commentary

- Outline of the Letter:
 - Salutation (1:1-4) **doctrinal statement #1*
 - Organizing the Churches in Crete (1:5-16)
 - Order and Qualified Elders (1:5-6)
 - Qualifications of Elders/Overseers (1:7-9)
 - Dealing with False Teachers (1:10-14)
 - Stark Distinctions and True Intimacy with God (1:15-16)
 - Instructing Various Groups (2:1-14)
 - Instructions for Titus and Others A (2:1-6)
 - Instructions for Titus and Others B (2:7-10)
 - **Theology for Life (2:11-14) **doctrinal statement #2***
 - Instructing on Doing What is Good (2:15-3:11)
 - Initial Charge (2:15-3:2)
 - Human Depravity and the Grace of God (3:3-7) **doctrinal statement #3*
 - Final Charge (3:8-11)
- Closing and Benediction (3:12-15)

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- “For” (v11)
 - *gar* – meaning “after all” or “because”
 - This is an indicator that what follows will be the basis or reason for what has preceded. “We ought to do A for/because B...”
- “For the grace of God has appeared” (v11)
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 - Grace
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substitutionary service that Jesus Christ has completed, and thus we may say, "HIS GRACE HAS APPEARED!"

- "*bringing salvation*" (v11)
 - God has not only appeared graciously in a general or even merely a revelatory way. No! He has brought salvation in His appearing!
 - sóterios – meaning "saving" or "bringing salvation"
 - This carries a weight of salvation *applied*, not merely *offered*
- "*bringing salvation for all people*" (v11)
 - The salvation that has "appeared" is *THE SALVATION* for all humankind.
 - First, this is not a universal application of saving grace to every individual human.
 - While there are some who would claim a universal salvation for all humans, the Bible explicitly teaches that faith or belief in Christ (who He is and what He did) is required for salvation.
 - John 3:18 – "Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God."
 - John 5:24 – "Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life."
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 - Matthew 28:19 – “Go therefore and make disciples of all nations...”
- Third, there is salvation in Christ and in no other.
 - Isaiah 45:22 – “Turn to me and be saved, all the ends of the earth! For I am God, and there is no other
 - Acts 4:12 – “there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”
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 - Away with the notion that the Gospel is not relevant, active, or compelling in my life today! The salvation that the Gospel announces to my rotten soul is a message that “trains” me to act, and such gracious training is both necessary and refreshing.
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admit an imperative from God at all. Long ago people suffered a lack of experiencing God's gracious grace, but today it seems that many suffer a lack of appreciating God's gracious authority.

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 - The idea here is that the Gospel of Jesus Christ graciously trains us to be what we are not naturally – reverent and worshipful towards God.
 - Romans 1:18-21 – “18 For the wrath of God is revealed from heaven against all *ungodliness* and unrighteousness of men, who by their unrighteousness suppress the truth. 19 For what can be known about God is plain to them, because God has shown it to them... So they are without excuse. 21 For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.”
 - “*renounce... worldly passions*” (v12)
 - *kosmikas* – meaning “earthly,” “worldly,” and “belonging to the present world”
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 - Therefore, the “grace of God” in the Gospel of Jesus Christ trains followers of Christ to renounce or repudiate the love they once had for the present world/age, and take on a new set of desires that demonstrate desire for another world/age.

- “*training us... to live self-controlled, upright, and godly lives*” (v12)
 - “*self-controlled*” (v12)
 - *sōphronōs* – meaning “soberly” or “moderately” or “regulated”
 - Self-control, soberness, moderation, and self-regulation present a common theme throughout this letter. This particular word shows up in some variation at least 6 times in two chapters (1:8, 2:2, 2:4, 2:5, 2:6, 2:12).
 - “*upright*” (v12)
 - *dikaiōs* – meaning “justly” or “righteously”
 - While the frequency of this word in various forms may not be as frequent as “self-controlled,” the theme remains the same (1:8, 2:12).
 - “*godly*” (v12)
 - *eusebōs* – meaning “piously” or “devout”
 - While the frequency of this word in various forms may not be as frequent as “self-controlled,” the theme remains the same (1:1, 2:12).
 - The three of these combine to present a general posture, perspective, and procedure for Christians in the “present age.”
 - Posture – upright. Christians are to stand with uprightness, “walking the line” as it were.
 - Perspective – godly. Christians are to have a devoted gaze upon God and those things that He says are right and good.
 - Procedure – self-controlled. Christians are to act in ways that are under control and conformed to the will of God.
- “*the present age*” (v12)
 - The notion of a “present age” brings both a temporality to the present and a hope for something future.
 - We are wise to understand the temporality of this “present age.” Such a perspective may provide tremendous motivation for remaining free from worldly attachments. Because the world is temporal and passing away, those things in the world and of the

world that might entice believers to love the world may not have nearly the draw that they would otherwise.

- Keeping a heavenly mind/perspective is crucial for Christians passing through this present age/world. The hope of future glory provides incredible fortitude for Christian prudence in interacting with the world.
- *“waiting...”* (v13)
 - The concept of the “present age” necessitates the posture of “waiting,” but it is important to note that “waiting” is the right and good perspective of Christians.
 - Christians are “waiting,” so they are not perfectly content with the present. Christians are not content in this present world and with the present world’s accompaniments.
 - Christians are “waiting,” so they are looking forward to something that is yet to come. There is yet a future reality that entices the Christian to “wait” with anticipation.
- *“waiting for our blessed hope”* (v13)
 - As above, the Christian is waiting for something, but not just any something. Christians do not merely await worldly gain, earthly pleasures, or simply freedom from mortal suffering. Christians await “our blessed hope.” The Christian anticipation is one of certain surety in the hope-filled promise of the Redeemer.
- *“the appearing of the glory of... Jesus Christ”* (v13)
 - Oh, what blessed hope is articulated here! There shall be the appearing of the “glory of Jesus Christ!”
 - The disciples caught a glimpse of this glory atop the mountain, and their faces fell to the ground. A legion of demons noticed the glorious Son of God, and the whole lot of them was thrown into utter despair as they assumed the time of their destruction was imminent. Yet, the appearing of the Lord Jesus Christ is the hope and joy of all those who trust in Him for grace and peace. When He shall appear, His glory shall be our joy and our eternal possession (Jn. 17:22-24).
 - The same Jesus Christ who lived perfectly for sinners and died horribly as the guilty One; the same Jesus Christ who conquered death and kindled the flame of zeal in the hearts of His disciples; the same Jesus Christ who ascended into heaven and took His seat of authority and power at the right hand of the Father; YES, this

same Jesus Christ shall appear again! This time, however, He will not appear as the lowly, suffering servant; No, He shall appear as the divine, conquering King of kings and Lord of lords!

- *“the appearing of... our great God... Jesus Christ”* (v13)
 - It was once said that Jesus of Nazareth was either a liar, a lunatic, or He was Lord. Indeed, Christ is the Son of God and God the Son; He is very God of very God! The Scriptures teach what the earliest Christians affirmed – that Jesus Christ is both God and man. As John wrote, “the Word was God and the Word was with God” (John 1:1-2), so we see articulated here as well. Christ is God, the Son of God, the second person of the triune deity, and the sovereign ruler of all creation.
 - John 1:1-4 – “1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made. 4 In him was life, and the life was the light of men.”
 - Colossians 1:15-20 – “15 He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together. 18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. 19 For in him all the fullness of God was pleased to dwell, 20 and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”
- *“the appearing of the glory of our great God and Savior Jesus Christ”* (v13)
 - Jesus Christ is God and He is Savior to all who trust in Him. The Savior of our souls is not merely a past figure with no future; He is not merely someone who has stepped onto the scene for a moment, never to return. No! Christ was the Savior, He is the Savior, and He is the returning Savior whom we shall see!
 - Oh, what a blessed day this shall be indeed! The Savior of my soul shall look into my face with real eyes and speak with a real mouth of His love for me! My blessed Savior will hold our real arms and grasp me with real hands that shall never let me fall again! My beloved Savior will embrace me as my kinsman Redeemer, and I shall see Him as He is!

- *“who gave himself”* (v14)
 - It is important to note here that the Scriptures remind of Christ’s personal sacrifice and personal gift. He has not offered a payment *from* Himself, nor has He offered a gift that He has merely secured for those He loves. No, He has offered Himself as the payment, and He has offered none other than Himself as the gift.
- *“who gave himself for us”* (v14)
 - Like the idea above, here too it is important to remember that Christ has offered Himself for (on behalf of and given Himself to) a people. The “us” here is the same “us” who has been trained to live godly lives, the same ones who are “waiting for” His appearing, and the same “us” who are redeemed and purified by Christ as His own possession.
- *“to redeem us”* (v14)
 - Christ’s person and work has accomplished the redemptive task. He has redeemed “us!”
- *“redeem us from all lawlessness”* (v14)
 - Note the use of the term here: “lawlessness.” (*anomias*)
 - The term carries both the deeds done and the posture of lawless living. In other words, Christ (who has given Himself for “us”) has freed “us” from the penalty of our lawless deeds and He has freed “us” from continuing to live according to our lawless desires.
 - Paul’s letter to Titus is a broken record of this kind of language. The Gospel frees sinners from the penalty of sin and from slavery to sin. Right theology/doctrine should always produce right practice/living.
- *“to purify for himself a people”* (v14)
 - This is not a shift from the previous thought, and it is certainly no contradiction. Christ is about doing the business of “purifying” His people, and His people are about the business of living pure lives in service to Him. These two ideas are complimentary and not mutually exclusive. Praise God for His work in Christians to produce purity in them!
- *“a people for his own possession who are zealous for good works”* (v14)
 - Christians are possessed of Christ, for “you are not your own” (1 Cor. 6:19-20).
 - Christians are to be devoted to pleasing their King

- *zēlōtēn* – translated “zealous” – meaning one who is eagerly devoted to a person or a thing
 - Christ is good; He has performed good works; and He has been devoted to such things forever. So too, His subjects and followers are to be devoted to doing that which honors and pleases their Possessor.

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