

# TAUGHT BY GRACE

Titus 2:11-12

## INTRODUCTION

- Every day, every one of us is being taught something
- Most people receive their teaching from the world and its god, Satan, through secular media, leaders, educators, colleagues and peers
- Such people are “Ever learning, and never able to come to the knowledge of the truth” (2 Timothy 3:7)
- It is important, that we as God’s people are careful in what voices we are listening to
- The teachings of the world only lead to death and misery
- But there is a true Teacher of men, who is thoroughly trustworthy, and whose teachings, if followed, lead to everlasting life and blessedness
- This teacher is the Triune God
  - ✓ God the Father (John 8:28)
  - ✓ God the Son (Ephesians 4:21)
  - ✓ God the Holy Spirit (John 14:26; 1 Corinthians 2:10-13)
- The primary means that the Spirit uses to teach us is the word of God (2 Timothy 3:16)
- He also uses providential circumstances to instruct us (e.g. Matthew 10:11-14)

- In his dealings with us, God is teaching us to yield ourselves in obedience to him
- This is the case when he corrects and chastens us (Hebrews 12:5-11)
- And it is also the case when he bestows his grace and mercy upon us
- Paul wrote to Titus, who was ministering on the island of Crete, to exhort him in establishing churches there with godly leadership, and in correcting some of the doctrinal and practical issues that were prevalent there
- Verses 1-10 of this chapter challenge the different groups of Cretian believers to godly standards of behaviour
- But here in verses 11-14, the basis for this call to godly living is given – the grace of God in Jesus Christ
- *"There are few passages in the New Testament which so vividly set out the moral power of the Incarnation as this passage does."* (William Barclay)
- This passage (vv. 11-14) is rich in theology – it covers soteriology (11,14), eschatology (13), and Christology (13), yet the central focus is the practical ramifications of these doctrines
- The word "for" indicates that what follows is the theological foundation for what was just written
- This is a reversal of the usual order in Paul's epistles (eg. Romans, Ephesians, Colossians) where the doctrinal basis for conduct is first given, followed by how that belief leads to practical behaviour
- Paul is saying, "I've given you all these instructions for godly living, now here is the foundation for it: the grace of God"

- Why should we practice self-denial, not doing the things the world does? Why should we pursue holiness in thought and deed? Why should I devote my life to God's service? Because it is my duty? Yes, but it is much more than that. I do these things, I live this way, **BECAUSE OF GOD'S GRACE IN SAVING ME!**
- Grace is God's free and unmerited favour, shown to guilty sinners who deserve only judgment
  - ✓ Grace is man getting what he does not deserve
  - ✓ Mercy is man not getting what he does deserve
- Grace has been defined as "God's Riches At Christ's Expense"
- The more we can grasp of greatness of God's grace towards us, the more it will teach us to love and obey our gracious God

## **I. GRACE IMPARTS SALVATION (11)**

### A. Salvation by grace alone

1. Man is under God's condemnation and wrath because of sin (Romans 3:10,23)
2. Man cannot save himself
2. The law of God only brings condemnation (Romans 3:20; Galatians 3:21)
3. Man can only be justified by the free grace of God (Romans 3:24)
4. Those who preach any other gospel are accursed (Galatians 1:6-9)

### B. This salvation is to "all men"

1. The verse can also be read, “For the grace of God that bringeth salvation to all men hath appeared”
2. This verse has been misused by universalists
3. Salvation is available to all (2 Peter 3:9)

Note who Christ died for:

- a. For all (1 Timothy 2:6; Isaiah 53:6)
  - b. For every man (Hebrews 2:9)
  - c. For the world (John 3:16; 2 Corinthians 5:19)
  - d. For the sins of the whole world (1 John 2:2)
  - e. For the ungodly (Romans 5:6)
  - f. For false teachers (2 Peter 2:1)
4. Salvation is effectual only to those who believe (1 Timothy 4:10)

C. This saving grace has *appeared*

1. Formerly it was a mystery (Romans 16:25; Colossians 1:26-27; 1 Peter 1:10-12)
2. It is now revealed
  - a. It began with Christ’s teaching ministry (Matthew 13:10-11,34-35)
  - b. It continued through the preaching of his disciples (Ephesians 3:3-5)

- c. Until made known unto all nations (Ephesians 3:8-9; Romans 16:25-26)
3. Appeared (*epephane*) means to “shine out”
  - a. *“There is a beauty and energy in the word epiphaino, hath shined out, that is rarely noted; it seems to be a metaphor taken from the sun. As by his rising in the east and shining out, he enlightens, successively, the whole world; so the Lord Jesus, who is called the Sun of righteousness, Malachi 4:2, arises on the whole human race with healing in his wings.”* (Adam Clarke)
  - b. This is in contrast to the gnosticism which kept knowledge hidden to all but the initiated – the gospel of grace is good news that God wants everyone to hear and to receive

## II. GRACE INSTRUCTS SEPARATION (12)

- A. Some have abused the doctrine of grace and made it a license to sin
  1. They make grace a license to sin (Romans 6:1-2; Jude 3-4)
  2. This is not the true grace of God
  3. Those who use it as a license to sin, have never experienced its saving power
- B. Grace teaches the believer
  1. The Greek word *paideuo* means to discipline, instruct, chasten
  2. *“Christ has manifested in his own person that wonderful grace of God which is to deal with us as with sons, and*

*to educate us unto holiness, and so to the full possession of our heavenly heritage. We are the many sons who are to be brought to glory by the discipline of grace.” (Spurgeon)*

3. True saving grace teaches us to live holy, separated lives
  - a. Before we are saved, the law is a “schoolmaster”, condemning us before God and showing us of our need of a Saviour (Galatians 3:24-25)
  - b. But after salvation, the legal schoolmaster is replaced by the gracious teacher
4. The believer is not saved by works, but he is saved unto works (Ephesians 2:10)

#### C. Evil is to be denied

1. All evil, whether internal or external
  1. Ungodliness – impiety or lack of reverence toward God
    - a. The ungodly live as if there is no God
  2. Worldly lusts – improper desires pertaining to the things of this world
    - a. These are lusts for the temporal things of this present world, without any thought for the things of the world to come
    - b. The love of the world is incompatible with love of God (1 John 2:15-17)

### **III. GRACE IMBUES SANCTIFICATION (12)**

- A. Grace not only teaches, but it empowers

1. In our lost state, we are slaves to sin, with no capacity to live righteously or please God (Romans 8:8)
2. But when grace enters the heart, the believer is freed from sin's bondage and enabled to walk in righteousness (Romans 6:17-18)
3. It is by grace "whereby we may serve God acceptably with reverence and godly fear" (Hebrews 12:28)
4. The believer now declares, "by the grace of God I am what I am" (1 Corinthians 15:10)

B. Grace shows us how we are to live

1. Soberly (*sophronos*) – wisely, moderated, self-controlled, disciplined living
2. Righteously (*dikaios*) – just, faithful conduct towards our fellow man
3. Godly (*eusebos*) – piety towards God

C. It shows us our relationship to this world

1. We are not to be friends of it (James 4:4)
2. We are not to love it (2 Timothy 4:10)
3. We are not to be conformed to it (Romans 12:2)
4. We are to be crucified to it (Galatians 6:14)
5. This world is evil and lies in wickedness (Galatians 1:4; 1 John 5:19)
6. We know that this present world is temporal, but the world to come is eternal

- a. We live with our eyes fixed not on this life, but the next (Hebrews 11:16)
- b. This enables us to endure the trials of this life, because we know they are but for a moment (Romans 8:18)

## **CONCLUSION**

1. Who are you being taught by?
2. Is it the world, conforming your thoughts and behaviour to its ungodliness?
3. Or is it the grace of God, drawing you to love and obedience to God
4. The first step in being taught by grace is to receive God's grace through repentance and faith in Jesus Christ
5. The believer in this life is a "work in progress"
6. We are called to the highest standards of holiness as believers
7. God's grace saves us, teaches us, and enables us to live lives that are pleasing to God
8. When grace enters the heart, it will manifest itself in every part of the life
9. If you were on trial for being a Christian, would there be enough evidence to convict you?