

Titus 2:11-15

Titus 2:11 – **For the grace of God has appeared, bringing salvation for all people,**

2014 [e]	1063 [e]	3588 [e]	5485 [e]	3588 [e]	2316 [e]	4992 [e]	3956 [e]	444 [e]
Epephanē	gar	hē	charis	tou	Theou	sōterios	pasin	anthrōpois
11 Ἐπεφάνη	γὰρ	ἡ	χάρις	τοῦ	Θεοῦ	, σωτήριος	πᾶσιν	ἄνθρώποις
Has appeared	for	the	grace	-	of God	bringing salvation	to all	men
V-AIP-3S	Conj	Art-NFS	N-NFS	Art-GMS	N-GMS	Adj-NFS	Adj-DMP	N-DMP

1. “For” – sets the ethical behavior of 2:1-10 on the doctrinal statements in 2:11-15
2. The key reason being “God has appeared”
 - a. described as “God our Savior” in 2:10 – “adorn the doctrine of God our Savior.”
3. Three things that cannot be separated in Christianity:
 - a. Truth/Doctrine (2:13-14)
 - b. Conduct/Behavior (2:12)
 - c. Grace/Salvation (2:11)
4. Key words or phrases in 2:11 –
 - a. “appeared” – *epephane* –
 - i. Notice ***epephane*** is emphatic in the Greek being the first word
 - ii. From *epi* and *phaino*
 1. Epi = “over”
 2. Phaino = “appeared”
 - iii. Meaning “to shine upon”, “become visible”, “become known”, “appear”
 - iv. This is in the past tense and had already occurred when Paul wrote Titus.
This is referring to Jesus first coming, being born, living as a man, his death and resurrection.
 - v. THE NEXT THREE WORDS ARE THE RESULT OF THIS WORD:
 - b. “grace” – *charis* –
 - c. “bringing salvation – *soterios* –
 - d. “to all men” – *pasin anthropois* – is dative (indirect object, receives the action) and could be “for all men”
5. Note: Salvation for all men is completed by grace before behavior, conduct, character are described. Also, the reason for 2:1-10 is 2:11 has already occurred.

2:12 – training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,

3811 [e]	1473 [e]	2443 [e]	720 [e]	3588 [e]	763 [e]	2532 [e]	3588 [e]	2886 [e]	1939 [e]
paideuouosa	hēmas	hina	arnēsamenoi	tēn	asebeian	kai	tas	kosmikas	epithymias
12 παιδεύουσα	ἡμᾶς	ἵνα ,	ἀρνησάμενοι	τὴν	ἀσέβειαν	καὶ	τὰς	κοσμικὰς	ἐπιθυμίας ,
instructing	us	that	having denied	-	ungodliness	and	-	worldly	passions
V-PPA-NFS	PPro-A1P	Conj	V-APM-NMP	Art-AFS	N-AFS	Conj	Art-AFP	Adj-AFP	N-AFP

4996 [e]	2532 [e]	1346 [e]	2532 [e]	2153 [e]	2198 [e]	1722 [e]	3588 [e]	3568 [e]	165 [e]
sōphronōs	kai	dikaiōs	kai	eusebōs	zēsōmen	en	tō	nyn	aiōni
σωφρόνως	καὶ	δικαίως	καὶ	εὐσεβῶς	ζήσωμεν	ἐν	τῷ	νῦν	αἰῶνι ,
discreetly	and	righteously	and	piously	we should live	in	the	present	age
Adv	Conj	Adv	Conj	Adv	V-ASA-1P	Prep	Art-DMS	Adv	N-DMS

1. What “training us”, “teaches us” or “instructs us”? The GRACE that has APPEARED.
2. “Training” – **paideuó** – means “to train up a child”, “to educate”, “to discipline”, “chastise”, “instruct”
 - a. From the word **pais** which is “a child under development with strict training”
3. Negative training – “having denied” – **arneomai** - “to disavow, reject, renounce, or disown”, “deny”, “contradict”
 - a. “ungodliness”
 - b. “worldly passions”
4. Positive training –
 - a. “discreetly”, “self-controlled” – refers to INWARD -
 - b. “righteously”, “upright” - OUTWARD – fulfil truth, justice reality in our relationships
 - c. “piously”, “godly” - BEFORE GOD – obedience to his holiness
5. The last three adverbs are emphatic before the verb “we should live” /zēsōmen/ which is aorist meaning “to come to live” and refers to our entire life

6. "Present age" – *nyn aioni* - (image from Wuest)

are his *enim*
 gether with the pleasures, pursuits, "Soberly" is *sōphronōs*, "with sound
 the individuals involved. "Godly" is *eusebōs*, "piously,
 mind, temperately, discreetly." "World" is *aiōn* which Trench defines as "that floating
 godly." "World" is *aiōn* which Trench defines as "that floating
 mass of thoughts, opinions, maxims, speculations, hopes, impulses,
 aims, aspirations, at any time current in the world, which it may
 be impossible to seize and accurately define, but which constitute
 a most real and effective power, being the moral or immoral at-
 mosphere which at every moment of our lives we inhale, again
 inevitably to exhale." Christians live in this atmosphere. We
 breathe it. It confronts us wherever we go. It seeks our de-
 struction. It is pernicious. It surrounds us like the air we
 breathe. We take it in unconsciously like every breath of air
 we breathe. We must therefore be well supplied with an inner
 antidote which will counteract its evil tendencies, the fullness of
 the Holy Spirit, the Word of God, a godly life, and the upward
 look for the coming of the Lord Jesus. "Looking" is *prosdēch-*
omai "to receive to"

- a. Galatians 1:4 – "who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father,"
- b. Romans 12:2 – "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect."

2532 [e]	3361 [e]	4964 [e]	3588 [e]	165 [e]	3778 [e]	235 [e]
kai	mē	syschēmatizesthe	tō	aiōni	toutō	alla
2 καὶ	μὴ	συσχηματίζεσθε	τῷ	αἰῶνι	τούτῳ	, ἀλλὰ
And	not	be conformed	to the	age	this	but
Conj	Adv	V-PMM/P-2P	Art-DMS	N-DMS	DPro-DMS	Conj

- c. 2 Timothy 4:10 – "For Demas, in love with this present world, has deserted me and gone to Thessalonica."

2:13 – waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,

4327 [e]	3588 [e]	3107 [e]	1680 [e]	2532 [e]	2015 [e]	3588 [e]	1391 [e]	3588 [e]	3173 [e]	2316 [e]
prosdechomenoi	tēn	makarian	elpida	kai	epiphaneian	tēs	doxēs	tou	megalou	Theou
13 προσδεχόμενοι	τὴν	μακαρίαν	ἐλπίδα	καὶ	ἐπιφάνειαν	τῆς	δόξης	τοῦ	μεγάλου	Θεοῦ
awaiting	the	blessed	hope	and	[the] appearing	of the	glory	of the	great	God
V-PPMP-NMP	Art-AFS	Adj-AFS	N-AFS	Conj	N-AFS	Art-GFS	N-GFS	Art-GMS	Adj-GMS	N-GMS

2532 [e]	4990 [e]	1473 [e]	5547 [e]	2424 [e]
kai	Sōtēros	hēmōn	Christou	lēsou
καὶ	Σωτῆρος	ἡμῶν	, Χριστοῦ	⇔ Ἰησοῦ
and	Savior	of us	Christ	Jesus
Conj	N-GMS	PPro-G1P	N-GMS	N-GMS

1. “appearing” – *epiphaneia* – this is the noun form of the verb in 2:11. It means “a manifestation”
2:14 – **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.**

3739 [e]	1325 [e]	1438 [e]	5228 [e]	1473 [e]	2443 [e]	3084 [e]	1473 [e]	575 [e]	3956 [e]	458 [e]	2532 [e]
hos	edōken	heauton	hyper	hēmōn	hina	lytrōsētai	hēmas	apo	pasēs	anomias	kai
14 ὅς	ἔδωκεν	ἑαυτὸν	ὑπὲρ	ἡμῶν	, ἵνα	λυτρώσεται	ἡμᾶς	ἀπὸ	πάσης	ἀνομίας	, καὶ
who	gave	Himself	for	us	that	He might redeem	us	from	all	lawlessness	and
RelPro-NMS	V-AIA-3S	RefPro-AM3S	Prep	PPro-G1P	Conj	V-ASM-3S	PPro-A1P	Prep	Adj-GFS	N-GFS	Conj

2511 [e]	1438 [e]	2992 [e]	4041 [e]	2207 [e]	2570 [e]	2041 [e]
katharisē	heautō	laon	periousion	zēlōtēn	kalōn	ergōn
καθαρίσει	ἑαυτῷ	λαὸν	περιούσιον	, ζηλωτὴν	καλῶν	ἔργων
might purify	to Himself	a people	specially chosen	zealous	of good	works
V-ASA-3S	RefPro-DM3S	N-AMS	Adj-AMS	N-AMS	Adj-GNP	N-GNP

1. Three phases:
 - a. Past – “Gave himself to redeem us”
 - b. Present – “to purify for himself a people...zealous for good works
 - c. Future – “waiting for our blessed hope, the appearing of the glory”

2:15 – **Declare these things; exhort and rebuke with all authority. Let no one disregard you.**

3778 [e]	2980 [e]	2532 [e]	3870 [e]	2532 [e]	1651 [e]	3326 [e]	3956 [e]	2003 [e]	3367 [e]	4771 [e]	4065 [e]
Tauta	lalei	kai	parakalei	kai	elenche	meta	pasēs	epitagēs	mēdeis	sou	periphronēitō
15 Ταῦτα	λάλει	, καὶ	παρακάλει	, καὶ	ἐλεγχε	μετὰ	πάσης	ἐπιταγῆς	. μηδεὶς	σου	περιφρονεῖτω
These things	speak	and	exhort	and	rebuke	with	all	authority	No one	you	let despise
DPro-ANP	V-PMA-2S	Conj	V-PMA-2S	Conj	V-PMA-2S	Prep	Adj-GFS	N-GFS	Adj-NMS	PPro-G2S	V-PMA-3S

1. “Declare these things” or “THESE THINGS”:
 - a. **Lalei** – “talk, utter words”, “preach”, “say”
 - b. **Parakalei** – *parakaleo* from “*para*” = “beside”, “near” and “*kaleo*” = “called”
 - c. **Elenche** – “to confute, admonish, convict t, convince, rebuke, reprove”, “tell a fault”

2. Titus’ authority comes from the source of his message.

Titus can rebuke because it is the Word of God.

Titus refuses to be ignored or disregarded because he is not promoting himself, but the Word of God