

Titus 2:11-15; "By the Grace of God" May 26, 2024

I. Welcome

A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni. It is such a blessing to have you here with us this morning.

1. *Welcome any new faces and those streaming online.*

B. Before we dismiss the kids to their Sunday School class I know that today is the last Sunday for a few of you. God is wrapping up your time and season here in Iwakuni and readying you for the season to come.

1. We'd love to pray for you if that is the case. If this is your last Sunday with us, please rise to your feet in order that we may acknowledge you and pray for you and your season to come. (Francisco / Josh, Emily, Elsie Wagoner / others?)

2. *Pray for those who are PCSing and/or leaving Iwakuni.*

C. As we make our way back to our seats let's dismiss our elementary aged children to their Sunday School class.

1. *As well as the Bible English class (Second Service)*

D. This morning, we are going to continue in our study of the book of Titus and so if you have your Bible with you, go ahead and open it up to Titus chapter 2.

1. Last week, we began the second major section of the book of Titus dealing with the church's need to practice sound doctrine.

a. In the first part of chapter 2, Paul gave specific instructions to Titus regarding five different people groups; he addressed the older men, the older women, the young women, the young men, and the bondservants that were all part of the body of Christ there in Crete.

b. The sound doctrine Titus was to teach these people groups dealt with matters of character and behavior. We noted in our study that sound doctrine really is more about teaching people to live a life of godly character than it is about studying all sorts of theological dogmas.

c. We noted too how what the church really needs is sound simple instruction on how to live a life that is honoring of God and His Word.

i. We want to live our lives in such a way that we bring honor to God's Word.

ii. We want to live our lives in such a way that we don't give any sort of ammunition to the opposition. We don't want to live a life of hypocrisy that others can use against us to detract from God and His Word.

iii. We want to live our lives in such a way that we make God and His gospel message attractive to others. That people would see us and how we live our lives and want what we have.

2. This week our text is going to pick up where we left off in chapter 2 beginning in verse 11 and we're going to work our way to the end of the chapter down in verse 15.

3. The title of our study this morning is going to be "**By the Grace of God**".

4. So, if you are there in Titus chapter 2, I'd like to invite you to rise to your feet in honor of God and His Holy Word. I'm going to read our text from my Bible, do your best to follow along in your own Bible.

5. Paul, in writing to his dear friend and partner in the gospel, Titus, continues with the following in verse 11... (R & P)

II. Intro

A. Our text ended last week with Paul exhorting Titus, to exhort bondservants, that they show all good fidelity that they may adorn the doctrine of God our Savior in all things. (**Tit. 2:10**)

1. He wanted them to make the gospel attractive. He wanted them to live their life in such a way that they made what they had in Christ desirable for others.

2. But how exactly do we do that? How can we live our lives in such a way that we honor God and adorn the doctrine of God our Savior in all things?

B. The answer is found in the opening of verse 11. It begins "for the grace of God".

1. It is only by the grace of God we can do these things. It is only by the grace of God that we can live lives that honor God and His Word.

C. In our text this morning we're going to focus in upon the topic of the grace of God. We're going to talk not only about our need for the grace of God, but also the application of the grace of God. How does the grace of God impact our lives?

1. Most of you, I'm sure, have a basic understanding of grace when it comes to what the Bible describes as the grace of God.

2. We have a lot of simple catchphrases and playful definitions we like to use to describe God's grace.

a. You may have heard grace described as an acronym; "God's Riches At Christ's Expense", which obviously spells out the word "grace".

b. Or you may have heard me describe grace as us getting what we don't deserve.

i. I often like to delineate between God's grace, mercy, and justice in this manner.

ii. Justice is getting what we deserve. Mercy is not getting what we deserve, and grace is getting what we don't deserve.

c. You may have heard the grace of God explained or defined as God's unearned and unmerited favor.

d. There are all sorts of simple ways we describe the word grace.

3. The word “grace” in the Greek is the word “charis”. And it appears throughout the NT scriptures. In fact, the Greek word “charis” is used over 150 times in the NT.
    - a. The word “charis”, in the Greek, has its roots in the Greek verb “to rejoice”. And when taken in it’s literal form it describes “that which brings delight, joy, happiness, or good fortune.”
    - b. And that makes a lot of sense to me. For when we become recipients of God’s grace it is something that ought to bring delight, joy, happiness, and good fortune to our own lives.
  4. Now, some have taken the idea of God’s grace to extremes. Paul wrote about this in the book of Romans.
    - a. At the end of chapter 5, Paul spoke about how grace came in response to sin. He wrote, “But where sin abounded, grace abounded much more”. (**Rom. 5:20**)
    - b. And Paul, understanding the depravity of our hearts, clarified his point in the opening of chapter 6 where he addressed what he was sure some may have been thinking. He wrote, “What shall we say then? Shall we continue in sin that grace may abound?” (**Rom. 6:1**)
      - i. If wherever sin abounds, grace abounds all the more, shouldn’t we just live it up in this world and cause sin to abound? Should we just live in blatant abundant sin that grace, in turn, would flow even more and more?
    - c. Paul answers his own question with “Certainly not! How shall we who died to sin live any longer in it?” (**Rom. 6:2**)
    - d. You see, despite what some may think, God’s grace is not a license to sin.
      - i. God’s grace does not give us the freedom to sin, it gives us the freedom from sin.
    - e. And we will see how that plays out in our text this morning.
  - D. Speaking of which, I’ve taken the liberty of breaking up our text into two small sections.
    1. The first section will deal with the grace of God and how it relates to eternal life in verse 11.
    2. The second section will deal with the grace of God and how it relates to temporal life in verses 12-15.
  - E. So, let’s take a look at this first section dealing with the grace of God and how it relates to “**Eternal Life**” in verse 11. Paul writes...
- III. Titus 2:11; Grace for Eternal Life – Two Things
1. Here in verse 11 we read of how God’s grace pertains to eternal life. And in this verse I want to note two things.
- A. First of all, we see that it is **the grace of God that brings salvation.**

1. When we’re talking about salvation, we of course are talking about our eternal salvation; our deliverance from sin and the impact of that sin.
2. You see, you and I are nothing more than a bunch of dirty, rotten, no good, sinners.
  - a. Each and every one of us has sinned and fallen short of the glory of God. This is what the Bible teaches us.
    - i. Romans 3:23 states, “For all have sinned and fall short of the glory of God”. (**Rom. 3:23**)
    - ii. To sin means to miss the mark. And the mark that God has established is perfection. None of us are perfect, we’ve all blown it in some form or fashion.
  - b. You and I are sinners. And it’s important to understand that we’re not sinners because we sin, we sin because we’re sinners. By nature, we have been born into sin.
    - i. David writes in Psalm 51, “Behold, I was brought forth in iniquity, And in sin my mother conceived me.” (**Ps. 51:5**)
  - c. Ever since sin entered the world through Adam, mankind has been plagued with a sinful nature.
    - i. Romans teaches us, that “through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned.” (**Rom. 5:12**)
    - ii. It states that through one man’s offense [that being Adam] “judgment came to all men, resulting in condemnation” (**Rom. 5:18a**)
    - iii. And that “by one man’s disobedience the many were made sinners...” (**Rom. 5:19a**)
  - d. And the Bible tells us that the wages of sin is death. (**Rom. 6:23a**)
  - e. It tells us that our sins separate us from God.
    - i. The prophet Isaiah attests to the fact that our iniquities have separated us from our God; And our sins have hidden His face from us, So that He will not hear.” (**Isa. 59:2**)
  - f. God is perfect, holy, and pure. He cannot allow sin into His presence and therefore because we are sinners, we have no ability to ever enter into God’s presence in heaven.
3. That’s the bad news. We are sinners. We deserve death. And we have no shot of ever entering into eternity with God in heaven.
4. But grace changes all that. The grace of God brings salvation. It can save us from the penalty and repercussions of our sin.
  - a. It sets us free from sin and grants a way for us to enter into God’s holy presence in heaven.
5. You see, getting into heaven is not based upon our performance; whether we are good enough, as if to suggest our merit into heaven

was based upon some sort of cosmic scale that weighs the amount of good or bad we have in our lives.

a. Some people think they will get into heaven because they have done more good than bad. Or because they think that overall, they are a pretty good person.

i. But none of us are good. No note one according to Romans 3:10 (**Rom. 3:10**)

6. The only way for us to be saved is through God's grace. It has absolutely nothing to do with us.

a. We are justified by grace according to Titus 3:7. (**Tit. 3:7**)

b. Romans 3:24 says we have been justified freely by His grace through the redemption that is in Christ Jesus. (**Rom. 3:24**)

c. Ephesians 2 states, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." (**Eph. 2:8-9**)

B. Not only does the grace of God bring salvation, number two, we also see that **the grace of God has appeared to all men.**

1. Not just some men, or select men and women, but all men.

a. The Greek word translated "all" here means "all".

i. I find it interesting sometimes when I do certain word studies and use various lexicons and Bible dictionaries. One of my favorites is Zodhiates' "The Complete Word Study Dictionary". For the entry to this Greek word, it simply says one word "All."

ii. My Vines Complete Expository Dictionary's entry for this Greek word states, "radically means 'all'. Used without the article [at it is here in Titus 2:11] it means 'every', every kind or variety.

2. The grace of God has appeared to all men. It has been made available to all men. However, that does not mean that all men will be saved.

a. Just because God's grace has appeared to all men, does not mean that all men will experience the wonderful benefits and wonders of God's grace.

3. God's grace is a gift from God. But it must be received. And the Bible tells us that we must receive it by faith.

a. So, we understand that while God's grace has appeared to all men, it will only be those men and women who receive God's grace by faith who will benefit from the grace of God.

b. As it states in the book of Joshua, we must choose ourselves this day whom we will serve. (**Josh. 24:15**)

c. We are all free moral agents. God has given us the freedom to choose whether or not we want to accept God's gift of grace.

i. Romans 10:13 states, "For whoever calls on the name of the Lord shall be saved." (**Rom. 10:13**)

ii. John 3:17 reads "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved." (**Jn. 3:17**)

iii. 2 Peter 3:9 states that God is longsuffering towards us, [and that He is] not willing that any should perish but that all should come to repentance." (**2 Pt. 3:9**)

iv. Jesus Himself said, "Whoever desires to come after Me, let him deny himself, and take up his cross and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it." (**Mk. 8:34-35**)

4. By placing our faith in the grace of God that brings salvation, we can have our sins forgiven us, and we can have the assurance of eternity in heaven with God.

C. Well, let's move on to our second section. The first section dealt with the grace of God pertaining to eternal life, this second section deals with **the grace of God pertaining to temporal life.** Let's get started by taking a look at the next verse in our text, verse 12.

IV. Titus 2:12-15; Grace for Temporal Life – Four Things

1. Verse 12 starts off by describing how the grace of God is teaching us.

2. The word teaching carries the idea of training or disciplining. It's the same word used to talk about how a parent instructs their children in the way they should go.

a. A parent will instruct and shape their children through teaching and discipline so that their children can become well rounded and productive citizens within a community.

b. In a similar way, God's grace instructs and shapes us. It teaches us how to live our lives that we may become strong followers of the Lord and impactful for the Kingdom of God.

3. In this light we understand that God's grace is not just for eternal life in heaven, but that it is a very important part of our temporal life here on earth.

4. The grace of God has a lot to teach us, and in our text this morning we're going to note four things that the grace of God teaches us.

A. About the Life we Live (vs. 12)

1. And the first thing we're going to note is from verse 12. **The grace of God teaches us about the life we live.**

2. Here we see in verse 12 that the grace of God teaches us both about the positive and the negatives aspects of life.

a. Paul begins with the negative stuff first of all stating that the grace of God teaches us about denying ungodliness and worldly lusts.

i. Ungodliness carries the idea of impiety. An unrighteousness by virtue of not giving proper respect for God and/or God's Word.

- Ungodliness is a lack of reverence toward God. It is living without any regard for God or any sort of religious beliefs or practices.
- ii. Worldly lusts is when we love and crave the things of this world more than we desire God and the things of His Kingdom.
    - 1 John states, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.” (1 Jn. 2:15-16)
  - iii. So the grace of God teaches us to deny these things; to just say “NO” to ungodliness and worldly lusts.
- b. But the grace of God doesn’t just teach us about the negative things of the life we live, it also teaches us a few positive things. It teaches us to live soberly, righteously, and godly in this present age.
    - i. Soberly is the same Greek root word we looked at last week that was used in the instructions to pretty much everyone in the church. It speaks of exercising self-restraint when it comes to our passions and desires.
    - ii. Righteously speaks of living honestly, uprightly, and justly. It speaks about doing that which is fit and proper and expected of someone who names the name of Christ. We just don’t talk the talk, but we walk it as well. We practice what we preach.
    - iii. And then lastly, the grace of God teaches us to live a life that is godly.
      - Where ungodliness spoke of living a life without reverence towards God, godliness is the opposite. It speaks of rendering to God the reverence and worship that is due His name.
  - c. The ability to live this kind of life does not come in our own efforts or in our own strength. We can’t live soberly, righteously, and godly by simply just trying hard enough.
    - i. In our own strength we may be able to pull this off for a short while. But inevitably we will fall short. We will not be able to keep up the façade.
    - ii. This kind of living only comes from us being properly trained and disciplined in the grace of God. It is the grace of God that both enables us and empowers us to live this kind of life. It cannot be a work of the flesh. If it is a work of the flesh it will eventually fall apart and leave you broken and worse off than before.
  - d. We must allow God’s grace to teach us how to live our lives in ways that will honor and glorify Him. That we may praise Him for His grace as it works in our everyday lives for Him.
3. Let’s move on to our next verse. I said we would note four things that grace teaches us. In verse 12 we saw how grace teaches us about the

life we live. In verse 13 we’ll see how the grace of teaches us about the hope we have. Read vs. 13 with me.

#### B. About the Hope we Have (vs. 13)

1. The grace of God teaches us about the hope we have. And we’re going to note three things that are involved in the hope we have.
2. First of all, the hope we have involves the person of Jesus Christ.
  - a. Jesus Christ is our blessed hope. Where do we place our hope? What or who are we hoping in and for?
  - b. If our hope is anything or anyone other than Jesus Christ, we are going to be sorely disappointed. If our hope is not in Christ, we will end up hopeless.
  - c. Man will inevitably let you down and fail you. If you are putting your hope in me as your pastor, of spiritual leader, I will eventually let you down. I don’t mean to, but I’m a sinner just like you. And I mess up. I fall short. I don’t measure up to God’s standard. Do not place your hope in me. Do not place your hope in a church, or a ministry.
  - d. Do not place your hope in a relationship with anyone other than Jesus Christ. He is the only one that will never fail you.
  - e. Things in this life are always changing. The world is always changing around us.
    - i. Some people put their hope in their jobs, some people hope in their finances, some people put hope in the government, while others put hope in their age, or in their health, or in their beauty.
    - ii. But listen, all those things will change. Governments fall, markets crash, jobs come and go, our bodies begin to fall apart because they weren’t made to last forever.
  - f. But Christ never changes. He is the same yesterday, today, and forever according to Hebrews 13:8. (**Heb. 13:8**)
  - g. Put your hope in the person of Jesus Christ.
3. Second, we see that the hope we have involves the appearing of Christ.
  - a. The Greek word used here for appearing is the Greek word “epiphaneia” [ep-if-a-knee-a]. Its where we get our English word epiphany from.
  - b. Paul used this word to speak about Christ’s first coming in the book of 2 Timothy where he mentioned the appearing of Christ who “abolished death and brought life and immortality to light through the gospel.” (2 Tim. 1:10)
  - c. But here it seems to be pointing to Christ’ second coming. The hope that we have in Christ to come back for us.
    - i. Jesus said, “Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for

- you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.” (Jn. 14:1-3)
- ii. When we read about Jesus Christ ascending into heaven there in the book of Acts we read of how the disciples were standing there gazing up into the heavens as Jesus arose and there beside the disciples two men in white apparel stood by them and declared, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.” (Acts 1:11)
  - d. Jesus Christ is coming back. When? I don’t know. Nobody knows except for the Father. But just because we don’t know when He’s coming back doesn’t mean we can’t be living in hope of His glorious appearing.
4. Third, we see that the hope we have involves the deity of Christ.
- a. Here in verse 13 we have one of the most clear pieces of evidence for the deity of Christ. Jesus is our great God and Savior.
  - b. Jesus is God Almighty in the flesh. Some will try and attest that Jesus never made Himself out to be God, but that simply isn’t true.
    - i. Jesus Himself declared, “I and My Father are one.” (Jn. 10:30), and the Jews knew exactly what Jesus meant by that statement for they immediately responded by taking up stones to stone Him to death for claiming to be equal to God.
    - ii. Paul wrote in Romans that Christ came and is over all, and that He is the eternally blessed God. (Rom. 9:5)
    - iii. John wrote about Jesus as the Son of God and how He came and gave us understanding that we may know Him who is true. He concludes with the statement He is the true God and eternal life. (1 Jn. 5:20; ESV)
    - iv. In the book of Hebrews God exalts the Son and says of Him, “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.” (Heb. 1:8)
  - c. The deity of Christ is the hope we have. There are a whole lot of people out there that say a whole bunch of stuff about who Jesus is:
    - i. The Mormons say Jesus is the brother of Lucifer
    - ii. The Jehovah’s Witness say that Jesus is Michael the archangel.
    - iii. Many Muslims believe Jesus to be a prophet from God.
    - iv. Many Hindus believe that Jesus is an avatar; a reincarnation of God.
    - v. Christian Scientist, which is neither Christian nor scientific, believes that Jesus Christ is a divine idea.
    - vi. Still others will try to suggest that Jesus was simply a good moral teacher and nothing more.
  - d. For anyone to suggest or theorize that Jesus Christ is anything other than God in the flesh is a monumental failure and should immediately be rejected. Jesus is God Almighty in the flesh. He is our great God and Savior.
5. Now that we’ve looked at how the grace of God teaches us about the life we live and the hope we have, now let’s turn to verse 14 where we read of how the grace of God teaches us about the redemption we require. Take a look at verse 14.
- C. **About the Redemption we Require** (vs. 14)
1. Seemingly each word in this verse is of great importance for us and teaches us many things about the redemption we require. Bare with me as we go word by word through this amazing verse.
  2. We begin with “who gave”. This speaks of something that was voluntary. Jesus willingly gave. He was not forced to, or coerced to, He was not ordered to do anything. Jesus gave a gift.
  3. And what did He give? He gave “Himself”. Jesus gave the very best He could give; He gave Himself. He gave all that He could. He held nothing back whatsoever when He willing went to the cross for us and gave His very self.
  4. And to whom did He give Himself? He gave Himself for us. This means that Jesus was given as a substitute for us. He took our place. He gave Himself, taking our place upon the cross, dying in place of our sins.
  5. Why did He do so? That He might redeem us. The word redeem means to free someone by paying a ransom. Jesus redeemed us with His own blood as payment.
    - a. 1 Peter 1 attests, “that we were not redeemed with corruptible things, like silver or gold...but with the precious blood of Christ, as of a lamb without blemish and without spot.” (1 Pt. 1:18a-19)
  6. And what did He redeem us from? Verse 14 attests that it was from every lawless deed.
    - a. The KJV states He has redeemed us from all iniquity. The NIV reads that He has redeemed us from all wickedness. The New Living Translation puts it very plainly stating He has freed us from every kind of sin.
    - b. Jesus Christ has redeemed us from our bondage to sin. We were bound in sin, unable to escape the chains upon us, unable to get out from underneath the heavy bondage sin brings to our lives.
    - c. But Jesus paid the ransom price for us through His blood that He might set us free from the bondage of sin. Sin is no longer our master. We have been bought with a price. We are now the Lord’s redeemed. Set free from sin by the grace of God.
  7. But Jesus didn’t just give Himself for us that He may redeem us, no, He also gave Himself that He may purify us.

- a. The same blood of Christ that was used to redeem us can be applied to our lives in order to purify us, to wash us and cleanse us.
  - b. A lot of people get this all wrong and backwards. They think that before they can come to Christ they first must clean up their life and get their act together. This is the opposite of what the Bible teaches.
  - c. The Bible teaches that we come to God first and then by His grace He cleanses us and gets our act together. We don't clean ourselves up before coming to God, that's an impossible task. No, we first must come to Him and yield our lives to Him through faith and then He will wash us and cleanse us from the filth and stain of sin.
    - i. "What can wash away our sins...nothing but the blood of Jesus"
    - ii. 1 John 1 describes this truth for us when describing our walk with Jesus. John writes, "if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." (1 Jn. 1:7)
8. And who are we purified for? Verse 14 states we are purified for Christ Himself, that we may become His own special people.
- a. Because of the redemption Christ has purchased for us, because of His work of purification upon us, we have been given a special status and position before God. We have been given a right standing before God.
  - b. You see, the only way you or I could ever stand a chance of entering into the presence of a holy God and standing before Him is if we came in a righteousness that is equal to God's.
    - i. And unfortunately for us, our own righteousness is nothing more than filthy rags before God according to Isaiah 64:6 (Is. 64:6a)
    - ii. Our righteousness is nothing more than a filthy bloody mess before God.
  - c. But by the grace of God, we have been redeemed and we have been purified. When Christ went to the cross of Calvary a great exchange took place. He took our sins upon Himself and through faith in that work, we received His righteousness upon ourselves. He has given to us His own righteous standing before God.
    - i. The scriptures attest, speaking of God the Father, that "He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him." (2 Co. 5:21)
    - ii. We have been clothed with the righteousness of Christ. We have put on Christ and His righteous standing, so that when we come before the Lord, all that is seen is the beautiful holiness of Christ's righteousness upon us.
  - d. What an amazing position and place we have been given as God's special people.
9. And then finally, when we realize all that Christ has done for us and the special place He has given us, how does it impact our everyday lives

here on earth? Well, the end of verse 14 says that it will make us zealous for good works.

- a. These good works don't have anything to do with our salvation. Good works do not save us. Good works are a natural byproduct of God's grace and His work of redemption and purification.
  - b. When we understand the magnitude of what Christ has done for us, it will produce within us a zeal for God and a desire to honor Him and glorify Him in whatever way we can.
  - c. Good works are not the means of our salvation or our special place before God, they are the outcome, the fruit, of our salvation and our special place before God.
10. These are the things that grace teaches us about the redemption we require. Next, let's take a look at our final verse and see how the grace of God teaches us about the authority we apply. Read vs. 15 with me and we'll wrap up our time together this morning.

#### D. About the Authority we Apply (vs. 15)

1. Paul, in speaking about the grace of God, concludes this chapter by referring to the authority that had been given to Titus.
  - a. Before Jesus departed from this earth He gathered together His own disciples and stated to them, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." (Mt. 28:18-20)
  - b. Jesus commissioned His disciples with His authority. He gave them the authority to go out and make disciples.
  - c. Paul was given that same authority according to 2 Corinthians. There Paul attests to how the Lord had given to Him authority that was to be used for the edification of the body and not for the destruction of the body. (2 Co. 13:10)
  - d. And here in turn, Paul passes along that same authority to Titus, encouraging him to apply the authority that had been given to him. That none should despise him, or ignore him as if he had no authority.
2. And here in our text Titus is encouraged to apply that authority in three simple ways.
  - a. Number one, Titus is to speak these things with all authority.
    - i. What things? Well, the things he just spoke about regarding the grace of God. Titus was to have the message of the gospel of grace upon his lips at all times.

- The word speak is written in the present active imperative which means it is something that Titus is being commanded to continually do.
  - ii. People needed to hear these important truths about how the grace of God brings salvation and how it has appeared to all men.
  - iii. They need to hear about the things grace teaches us; how it teaches us about the lives we live, the hope we have, and the redemption we require.
  - iv. Such important and magnificent truths for Titus to continually be speaking forth to all he comes in contact with.
  - v. And in like manner we too should continually have the gospel of grace upon our lips; sharing it with as many as the Lord would allow us.
- b. Number two, Titus is to exhort with all authority.
- i. The word exhort is the Greek word "parakaleo"; it means to come alongside of someone and provide them with help, comfort, and encouragement.
  - ii. There will be times that Titus will need to exhort others in the grace of God.
    - People will go through tough times and difficulties in this life.
    - And there will be times that Titus will be called upon to come alongside people and comfort them and encourage them in their faith.
    - To remind them of the riches of God's grace upon their lives. To remind them of their redemption by grace, and the hope they have because of grace.
  - iii. May God use us in our own lives to come alongside others and comfort, encourage, and exhort one another in the amazing grace of our God.
- c. And lastly, number three, Titus is to rebuke with all authority.
- i. The word rebuke carries the idea of having to convince people of their error. Not only will there be times when people need encouragement and comfort, but there will also be times where people will need to be lovingly corrected through grace.
  - ii. Grace doesn't eliminate our need for correction. We will blow it from time to time and we will be in need of some loving, gracious correction. May we be humble enough to receive that correction and allow the grace of God to continue to work in us and upon us.

- B. We noted some important truths about the gospel of grace; the good news of God's grace.
1. We highlighted how the grace of God brings salvation. In our natural sinful state we were at enmity with God. We had no hope of eternity. But by God's grace a way has been made. Salvation has been made possible by the grace of God.
  2. This grace has appeared to all men, it's been made available to us all. But the benefits that come with the grace of God can only be enjoyed by those who are willing to receive it by faith.
  3. This morning, if you are here and you've never responded to the gift of God's grace, I want to give you that opportunity right now.
  4. If after listening to today's message you've come to realize your own need for the grace of God, not just for your eternal life in heaven, but also for your temporal life here on earth, I'd like to pray for you.
  5. I'd like to exhort you, to come alongside you and encourage you to receive the grace of God into your life through faith.
    - a. It doesn't take any fancy words or special phrases. It really is a matter of your own heart. If the Holy Spirit is moving upon your life and you're ready to finally surrender your life to God and His amazing grace, I'd like to ask you to raise your hand right up high that I might see it and that I may pray for you.
    - b. Is there anyone here that I can pray for to receive the grace of God by faith? Don't worry about what others may say or think, if God is moving upon your heart do not put it off for another day. Yield your life to Him and His grace. Anyone?
    - c. Great. Let's pray. *(Pray for any who raised their hands. Praise God for His grace and how it has washed over us all.)*

## V. Conclusion

- A. This morning we've looked at one of the most important topics within the Bible; the grace of God. We were able to highlight so many incredible truths that are only made available by the grace of God.