

Better Way Apostolic Church- Bible Enrichment Class

Subject: The Peculiar People of God: Titus 2:11-14

Whenever God calls us to do a work, He gives us the plans and expects us to follow His will. Ministry is not accomplished by our trying to invent ways to serve God, but by seeking His will and obeying it (Isaiah 8:20).

When we abandon our place of ministry, we not only sin ourselves, but we may lead others into sin. John 21.

Redeem and purify are another expression of the dual effect of salvation (regeneration and sanctification.).

To redeem is to release someone held captive on the payment of a ransom. The price was Christ's blood paid to satisfy God's justice. Good works are the product, not the means of salvation.

When the Bible speaks of "the law," it refers to the detailed standard God gave to Moses, beginning in [Exodus 20](#) with the Ten Commandments. God's Law explained His requirements for a holy people and included three categories: **civil, ceremonial, and moral laws**. The Law was given to separate God's people from the evil nations around them and to define sin

([Ezra 10:11](#) Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

[Romans 5:13](#); For until the law sin was in the world: but sin is not imputed when there is no law.

[Romans 7:7](#) What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

The Law also clearly demonstrated that no human being could purify himself enough to please God—i.e., the Law revealed our need for a Savior.

By New Testament times, the religious leaders had hijacked the Law and added to it their own rules and traditions ([Mark 7:7-9](#)). While the Law itself was good, it was weak in that it lacked the power to change a sinful heart ([Romans 8:3](#)). Keeping the Law, as interpreted by the Pharisees, had become an oppressive and overwhelming burden ([Luke 11:46](#)).

It was into this legalistic climate that Jesus came, and conflict with the hypocritical arbiters of the Law was inevitable. But Jesus, the Lawgiver, said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" ([Matthew 5:17](#)). The Law was not evil. It served as a mirror to reveal the condition of a person's heart ([Romans 7:7](#)). [John 1:17](#) says, "For the law was given through Moses; grace and truth came through Jesus Christ." Jesus embodied the perfect balance between grace and the Law ([John 1:14](#)).

God has always been full of grace ([Psalm 116:5](#); [Joel 2:13](#)), and people have always been saved

by faith in God ([Genesis 15:6](#)). God did not change between the Old and New Testaments ([Numbers 23:19](#); [Psalm 55:19](#)). The same God who gave the Law also gave Jesus ([John 3:16](#)). His grace was demonstrated through the Law by providing the sacrificial system to cover sin. Jesus was born “under the law” ([Galatians 4:4](#)) and became the final sacrifice to bring the Law to fulfillment and establish the New Covenant ([Luke 22:20](#)). Now, everyone who comes to God through Christ is declared righteous ([2 Corinthians 5:21](#); [1 Peter 3:18](#); [Hebrews 9:15](#)).

The conflict between Jesus and the self-righteous arose immediately. Many who had lived for so long under the Pharisees’ oppressive system eagerly embraced the mercy of Christ and the freedom He offered ([Mark 2:15](#)). Some, however, saw this new demonstration of grace as dangerous: what would keep a person from casting off all moral restraint? Paul dealt with this issue in [Romans 6](#): “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We are those who have died to sin; how can we live in it any longer?” (verses 1—2). Paul clarified what Jesus had taught: the Law shows us what God wants (holiness), and grace gives us the desire and power to be holy. Rather than trust in the Law to save us, we trust in Christ. We are freed from the Law’s bondage by His once-for-all sacrifice ([Romans 7:6](#); [1 Peter 3:18](#)).

There is no conflict between grace and the Law, properly understood. Christ fulfilled the Law on our behalf and offers the power of the Holy Spirit, who motivates a regenerated heart to live in obedience to Him ([Matthew 3:8](#); [Acts 1:8](#); [1 Thessalonians 1:5](#); [2 Timothy 1:14](#)). [James 2:26](#) says, “As the body without the spirit is dead, so faith without deeds is dead.” A grace that has the power to save also has the power to motivate a sinful heart toward godliness. Where there is no impulse to be godly, there is no saving faith.

We are saved by grace, through faith ([Ephesians 2:8–9](#)). The keeping of the Law cannot save anyone ([Romans 3:20](#); [Titus 3:5](#)). In fact, those who claim righteousness on the basis of their keeping of the Law only *think* they’re keeping the Law; this was one of Jesus’ main points in the Sermon on the Mount ([Matthew 5:20–48](#); [Luke 18:18–23](#)).

The purpose of the Law was, basically, to bring us to Christ ([Galatians 3:24](#)). Once we are saved, God desires to glorify Himself through our good works ([Matthew 5:16](#); [Ephesians 2:10](#)). Therefore, good works *follow* salvation; they do not precede it.

Conflict between “grace” and the “Law” can arise when someone 1) misunderstands the purpose of the Law; 2) redefines *grace* as something other than “God’s benevolence on the undeserving” ([Romans 11:6](#)); 3) tries to earn his own salvation or “supplement” Christ’s sacrifice; 4) follows the error of the Pharisees in tacking manmade rituals and traditions onto his doctrine; or 5) fails to focus on the “whole counsel of God” ([Acts 20:27](#)).

When the Holy Spirit guides our search of Scripture, we can “study to show ourselves approved unto God” ([2 Timothy 2:15](#)) and discover the beauty of a grace that produces good works.

Titus 2:13-14

Holy people was His purpose in paying such a fearful price. Therefore, knowing what all He has

done and why He has done it, a Christian who truly loves Christ and looks forward to His return will pay any price to bring his life into conformity with his beloved Lord's will, lest he disappoint Him at His return. This was the Apostle John's thought when he wrote about the hope of Christ's appearing: "Everyone who has this hope in him purifies himself, just as He is pure" (1 John 3:3). A full understanding of these things leads inexorably to godly living. Conversely, ungodly living in a Christian is a clear sign that either he does not fully understand these things or he does not actually believe them.

THE WORD "peculiar" is found in Titus 2:14. Christians are the peculiar people of God. We use the word sometimes when we speak of something odd or strange. But that is not its use here. The word is translated from a Greek word which is made up of two words, **one which means "around," as a circle, and the other which means "to be." It can be charted by a dot within a circle.** This will help us to understand the meaning of the combined word. As the circle is around the dot, so God is around each one of His saints. The circle monopolizes the dot, has the dot all to itself. So God has His own all to Himself. They are His own private unique possession. He has reserved them for Himself. The expression in 1 Thess 1:1, "The church of the Thessalonians in God," has in it the same idea, for the Greek case is locative of sphere. That is, it is in the sphere of God, circumscribed by God, surrounded by Him.

This is a place of high privilege. In 1 Peter 2:7, the Greek has it, "Unto you who believe, is the preciousness." That is, the preciousness of Jesus is imputed to us. He becomes our preciousness in the eyes of the Father as He becomes our righteousness before the law. The Son dwells in the bosom of the Father, closest to the Father's affections. Marvellous grace, that we sinners saved by grace are brought into that favored place closest to the Father's affections. The Father loves us as much as He loves His only begotten Son. What a pillow on which to rest our weary hearts when going through a testing time.

God has you covered

This is also a place of protection. Place a dot outside of the circle, and draw an arrow from that dot to the dot inside the circle. Label that dot a temptation. As the arrow cannot reach the dot except it go through the circle, so no temptation can reach us except it go through the permissive will of God first. As we walk in the center of God's will, He will not permit the Devil to confront us with a temptation too great for us, but will provide us with the necessary faith and spiritual strength to overcome it. Victory over sin is a guaranteed fact when we are in the center of God's will. Put another dot outside the circle. Run an arrow to the dot inside. Label the outside dot "a trial or testing time." **As the arrow cannot reach the dot inside unless it goes through the circle, so no time of testing, no sorrow, can reach the child of God who dwells in the center of His will, unless it comes through the permissive will of God, and when it reaches us, God sees to it that all needed grace is given to bear that trial.** He is the God of all grace who comforts us in all our afflictions. And this is what Paul means in 1 Cor 10:13 when he says,

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." The Greek word translated "temptation" has two meanings, first, "a time of testing or trial," second, "a solicitation to do evil." We are the peculiar people of God, all His own, closest to His affections, under His protecting care, the recipients of all needed comfort and grace.

God in His wisdom plans the test, and limits the temptation. God in His love sends the test, and permits the temptation. God in His grace meets the test, and overcomes the temptation. In His wisdom He plans and limits. The purpose of Christian suffering is that it is a means whereby sin is put out of our lives and likeness to Jesus produced. "We must be ground between the millstones of suffering before we can become bread for the hungry multitudes." In His love He sends and permits. Christian suffering shows God's love for that saint. God wants him more to Himself. In His grace He meets and overcomes. The grace of God is sufficient to surmount every difficulty, comfort any sorrow, overcome any temptation. Titus 2:9-15

Grace redeems us (vv. 11, 14 a). People could not save themselves. God's grace had to bring salvation to lost mankind. This salvation was not discovered by sinners; it appeared to them via the life, death, and resurrection of Jesus Christ. God in His grace sent His Son to redeem those in the bondage of sin. This salvation is for "all men" who receive it (see 1 Tim 2:4-6). There is a universal need, and God provided a universal remedy for all who will believe. Paul explained this salvation further (Titus 2:14). Christ "gave Himself for us," which means that He became our substitute. "Who His own self bare our sins in His own body on the tree" (1 Peter 2:24). The word redeem means "to set free by paying a price." We were all slaves of sin (Titus 3:3) and could not set ourselves free; but Jesus Christ gave Himself as the ransom for our sins. By His death, He met the just demands of God's holy law, so that God in His grace could forgive and free those who believe on Christ.

We have been redeemed "from all iniquity, which means that sin should no longer master our lives. (Remember that the context of this passage is Paul's counsel to slaves. They knew the meaning of "redeem.") "Iniquity" means "lawlessness." In our unsaved condition, we were rebels against God's law, but now all of that has been changed. This led Paul to the second ministry of the grace of God.

Grace reforms us (vv. 12, 14 b). Salvation is not only a change in position (set free from the slavery of sin), but it is also a change in attitude, appetite, ambition, and action. The same grace that redeems us also reforms our lives and makes us godly. "Teaching" has the idea of "disciplining." We are disciplined by God's grace, trained to be the kind of people that glorify Him.

Godly living involves both the negative and the positive. We deny "ungodliness [whatever is unlike God] and worldly lusts" (see 1 John 2:15-17). The verb means that we do it once and for all. It is a settled matter. Then, we work on the positive. "Sober" is our familiar word for "self-control, prudence, restraint" (see Titus 2:2). This emphasizes the believer's relationship to himself, while "righteously" deals with his relationships with other people. **"Godly" speaks of**

the Christian's relationship to the Lord, though the qualities must not be separated. Christians live "in this present age" (NIV), but they do not live like it or for it. Christ has redeemed us from this evil age (Gal 1:4), and we must not be conformed to it (Rom 12:1-2). Neither should we walk according to its standards (Eph 2:2). We have tasted the powers of "the coming age" (Heb 6:5, NIV), and we should not desire to cultivate the present age with its shallowness and godlessness.

Grace reforms us because God purifies us and makes us His own special possession (Titus 2:14 b). This process of purification is called "sanctification," and its goal is to make the believer more like Jesus Christ (Rom 8:29). Sanctification is not only separation from sin, but it is also devotion to God (2 Cor 6:14-7:1). "Peculiar" does not mean "odd" or "strange." It means "a special people for God's own possession" (Deut 14:2; 26:18).

Grace rewards us (v. 13). We are looking for Jesus Christ to return; this is our only hope and glory. This verse boldly affirms that Jesus Christ is God, for there is only one article in the Greek: "the great God and our Saviour," Paul did not go into detail about the events surrounding the return of Christ. Believers should always be expecting His return and live like those Who will see Him face-to-face.