Who Are You Church?

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*Titus 2:11-14-For the grace of God that brings salvation has appeared to all men, **12** teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, **13** looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, **14** who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.*

The Salvation Of The Church

"Salvation" Means To Be Set Free And Delivered From The Bondage And Eternal Consequence Of Sin, I.E., HELL (Matthew 7:21-23; 8:11-12; John 8:34-36; Romans 6:17-18; 1 John 5:13)

The Unification Of The Church

"All Men" Means Both Jews And Gentiles (Genesis 12:1-3; Mark 16:15-16; Romans 1:16; Galatians 3:26-29; Ephesians 2:14-22)

The Education Of The Church

“Teaching” Refers To Continual Instruction That Is Given And Which Is An Integral Part Of Christianity (John 6:44-45; Romans 10:17; 2 Peter 3:18) And Is For Both Men And Women (Luke 10:39;[1] 1 Timothy 2:11-15[2]).

The Transformation Of The Church

“Denying” Means To Keep Saying NO. “Ungodliness” Is Referring To Those Qualities Which Are Not In Harmony With The Character Of God. “Worldly Lusts” Means Desires That Are Common In The Population Of Humanity Who Follow Satan And Have Turned Their Back On God.[3] “Soberly” Means Free From The

Influence Of Intoxicants. "Righteously" Means In Harmony With What God Says Is Right. "Godly" Means In Accordance With Those Things Which Are Like God's Nature.

The Anticipation Of The Church

"Looking For" Has The Idea Of Eagerly Awaiting.[4] "The Blessed Hope" Means The God-Approved Certainty Of What Will Happen. "Glorious Appearing" Refers To The Day When Jesus Will Return For His People And Commence The Day Of Judgment. The "Blessed Hope" And The "Glorious Appearing" Refer To The Same Event.[5]

The Propitiation Of The Church

"Our Great God And Savior Jesus Christ" Identifies Jesus As Both The One True God[6] While Savior Is Affirming That He Is The One Who Saves. He Saves Us Because He "Gave Himself For Us" Showing A Free Act Of Selfless Grace. "Redeem Us From Every Lawless Deed" Suggests That Christ's Death Has Paid Once For All Time The Price For Any And All Sins. "Purify For Himself" Means That Every Member Of The Church Has Been Cleansed/Sanctified For The Personal Adoration And Workmanship Of The Messiah. "Special People" Speaks To The Fact

That The Church Is Christ's Own Precious And Treasured Allotment.[7]

The Vocation Of The Church

"Zealous For Good Works" Means Eagerly Seeking To Be Involved In Acts Of Love And Devotion To God And Our Fellow Man, The Most Important Being That Of Proclaiming Through Our Words And Actions The Gospel Of Christ

Endnotes

[1] One very familiar story in Luke's account is that of Mary and Martha (Luke 10: 38–42). Preachers often pose the question, "Which are you, Mary or Martha?" in sermons. This is an excellent teaching passage on taking the time to learn and be contemplative. In Luke 10: 39, however, Mary is sitting at the feet of Jesus. This was the position that a disciple took. It's the very same posture that Paul took when he learned from Gamaliel in Jerusalem (Acts 22: 3; cf. Luke 8: 35). What's so startling about this story is that women were not disciples of rabbis. Period! They received no formal education, and the only skills they were taught were typically household duties. Moreover, if a man instructed his daughter in the Law, it was as if he was teaching her lustfulness according to the rabbis (m. Sotah 3.4). Women were too simple minded to learn such deep truths, so it was believed. For Mary to have become a disciple was for Jesus to have elevated women. This one small detail in this story is often overlooked, but it is a profound truth in a short phrase. Luke shows that Christ elevated women to the status of a disciple (Luke 24: 10). (Steven Hunter, Being Phoebe: How Women Served in Early Christianity (Start2Finish Bible Studies), 13 (Kindle Edition); Dalls, TX; Start2Finish Books)

[2] Concerning the question of educating women in the Church, however, much is known. Whenever Paul established a church, he insisted that women were to be educated in the faith. He began this passage in 1 Timothy with the words "let a woman learn," and while such a program would be in keeping with Paul's goal for women, it was at variance with Jewish and Greek customs. Jewish women were not included in formal education. It was permissible for a man to teach Scripture to both boys and girls, 1 but a woman could not teach even the youngest of children in a school, and one rabbi said that "if a man gives his daughter a knowledge of the Law, it is as though he taught her lechery." 2 Women were to be educated only in matters regarding homemaking skills. As one rabbi said, "There is no wisdom in woman except with the distaff." 3…Just a few years before Paul's death, Joshua ben Gamala instituted a law that teachers should be appointed in every province and in every town, that all Jewish children above the age of six or seven might be placed in their care. But this introduction of compulsory education excluded girls. Greek women, likewise, were not educated, except in the arts of homemaking…But the word for silence is a lovely word, hesuchia (hey-soo-KEY-ah). It does not mean simply refraining from talking. It means restful quietness, as in meditation or study…The difference between being quiet in order to hear someone speak (sigao—see chapter 3) and being quiet in order to listen with studious attention (hesuchia) is well illustrated in Acts 21: 40 to 22: 2. At the temple in Jerusalem, Paul was facing a hostile mob that was clamoring in such an uproar that the Roman tribune came with soldiers and centurions to establish order. The tribune had Paul arrested. But when Paul spoke to him in Greek, asking for an opportunity to address the crowd, the surprised official gave him permission. So Paul motioned to the people with his hand, and a great silence (sige, the noun form of sigao) fell over the crowd. Then, when Paul addressed them in the Hebrew language, we read that the people showed hesuchia. At his signal, they became still; as he spoke, they became quietly attentive. Paul was asking the same of women. He was telling women that they must learn, and to do so they must be quiet and respectful. Providing education for women, however, must have incited considerable criticism from family members and community leaders outside the Church. Any change creates resistence, but the matter of educating women ran the risk of moral censure from non-Christians…Moreover, the Jewish sages declared that any man who spends too much time talking with women "will inherit Gehenna" (hell). 6 Any man who taught Jewish women in the Church might be accused by their husbands of trying to break up marriages, or might be told that he was going to hell for his efforts. Greeks, when associating women with religion, would think of the temple of Diana in Ephesus, which had hundreds of prostitutes, called Melissai (bees). Any man who taught Greek women in the Church might be accused of catering to sacred prostitutes, or of seeking to entice women to enter into this position within this new Eastern religion." (John Temple Bristow, What Paul Really Said About Women: An Apostle's Liberating Views on Equality in Marriage, Leadership, and Love, 70-72 (Kindle Edition): New York, NY: HarperCollins NY)

[3] "5. the inhabitants of the earth, men, the human family 6. the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ". (Joseph Henry Thayer, Hebrew and Greek Lexicon, 119635-119638 (Kindle Edition): E4 Group)

[4] "Ver. 13. προσδεχόμενοι κ.τ.λ., as already stated, describes the glad expectancy which is the ruling and prevailing thought in the lives of men looking for their Lord's return (Luke 12: 36), προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ χριστοῦ (Jude 21). Cf. Rom. 8: 19; 1 Cor. 1: 7; Phil. 3: 20; 1 Thess. 1: 10; Heb. 9: 28; 2 Pet. 3: 12. Isa. 25: 9 is the basal passage. Cf. Acts 24: 15, ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται. In this quotation ἐλπίδα is the mental act, while the relative ἥν is the realisation of the hope. ἐλπίς is also passive—the thing hoped for—in Gal. 5: 5; Col. 1: 5; 1 Tim. 1: 1." (James Moffatt, Newport J.D. White, W. Robertson Nicoll, First and Second Thessalonians, First and Second Timothy & Titus (The Expositor's Greek Testament Book 9), 457 (Kindle Edition): Seattle, WA: Re: Source Digital Publishing)

[5] These people argue that the 'and' between 'the blessed hope' and 'appearing of the glory of....' indicates that Paul is talking about two separate events, the 'blessed hope' of the rapture where Christians escape the Tribulation before it starts, and then 'the glorious appearing' at the end of the Tribulation. Just like in English, in Greek the word 'and' can be used in different ways. 'There is a table and a chair' denotes two different, separate things, but 'That piece is both a table and a chair' refers to different aspects or attributes of one single object." (Nathanael Lewis, The Rapture Trap, 72 (Kindle Edition): McKnight & Bishop Inspire)

[6] For example, in Titus 2: 13 and 2 Peter 1: 1, the KJV inaccurately translates these passages by splitting the terms "God" and "Saviour," thus distinguishing the person of God from the person of Jesus. They read "the great God and our Saviour, Jesus Christ." This rendering wrongly implies two persons are spoken of: 1) the great God, and 2) our Saviour Jesus Christ. Jehovah's Witnesses use this ambiguity to argue that Jesus Christ is not "the great God" but only "our savior." The King James translators translated the words this way because they were unaware of a grammatical rule of the Koine Greek—the Granville Sharp Rule—which was not discovered until the early nineteenth century. According to Dr. Wallace, "the King James translators knew Greek less well than they knew Latin and so they constantly relied on the Latin to get themselves through the Greek." 44 This helps explain why the KJV mistranslates Titus 2: 13, 2 Peter 1: 1, and other places that clearly teach the deity of Christ. As noted, Greek grammarian Granville Sharp wrote a monograph in 1798 on the Greek construction of Titus 2: 13, 2 Peter 1: 1, etc., and formulated a rule which, despite claims to the contrary, has universally proven true in the New Testament. When defined properly, "it is found to be entirely without exception." 45. (John Ankerberg, John Weldon, Facts on King James Only Debate, 20-21 (Kindle Edition): ATRI Publishing)

[7] “The word we have translated as special (periousios) is interesting. It means reserved for, and it was used for that part of the spoils of a battle or a campaign which the king who had conquered set apart especially for himself. Through the work of Jesus Christ, Christians become fit to be the special possessions of God.” (William Barclay, The Letters to Timothy, Titus, and Philemon (The New Daily Study Bible), 289 (Kindle Edition): Westminster John Knox Press)