

Professing believers have an even greater obligation, because they realize that they belong to Christ, by reason of both creation and redemption. This places heavy obligations on them to follow the truth and to live lives of self denial and holiness.

The teachers mentioned in this verse were no doubt professing believers. They had publicly acknowledged that Christ had bought them with His own blood, and that they were not their own. Yet by denying the truth and living lives that were shameful, greedy, corrupt, lustful, and depraved, they showed that they were false teachers, contradicted their profession, and denied the lordship of the One who they professed had bought them.

f. Titus 2:11

"For the grace of God has appeared, bringing salvation to all men."

This text tells us that the saving grace of God has appeared (and we know this grace has come through the atoning work of Christ). The text also tells us that God's saving grace has appeared to all human beings to whom it has been sent.

The "all men" could mean "all human beings of all times and places." But the saving grace of God has not appeared to all men in this sense, nor has the gospel of God's saving grace in Christ appeared to all men. The general or common grace of God reaches all human beings, but not God's saving grace.

The "all men" could mean "all human beings in the Roman world at the time Paul wrote Titus." This would mean that the gospel of God's grace in Christ had reached to all parts of the Roman world by the time Paul was nearing the end of his life. This would fit nicely with Colossians 1:23. But this would still exclude the inhabitants of North, Central, and South America, central and southern Africa, most of Asia, and the South Pacific.

The "all men" could mean "all believers", to whom the saving grace of God has appeared, in the sense that it has come to them and reached them and actually brought salvation to them. This would fit well with the flow of the context, in which Paul speaks of all age groups, whether older or younger (verses 2 and 6); both genders, whether men or women (verses 2 and 3); and all social classes, whether slaves or masters (verse 9).

Verse 11 would then be saying, "For the grace of God that brings salvation has appeared to all categories of believers -- those of all age groups, genders, and social classes, teaching us (believers) to say 'No' to ungodliness," etc.

g. Romans 5:18

"even so through one act of righteousness there resulted justification of life to all men."

This could be understood to be speaking either of potential justification for all men or actual justification for those men who believe (justification by faith, as in Romans 5:1). However, since the flow of thought in 5:12-19 speaks of actual justification, just as it speaks of actual condemnation, the latter understanding prevails. The verses that bracket verse 18 help us to understand the "all men" as speaking of all those who "receive the gift of righteousness" (verse 17), and of "the many who will be made righteous." Only these human beings receive "justification of life" (verse 18).