

THE GIFT THAT COMES WITH INSTRUCTIONS!

Titos/Titus 2:11-15

Eph'siyim/Ephesians 2:8 “For by favour you have been saved, through belief, and that not of yourselves, it is the gift of Elohim”

The word used here for gift in the Greek is δῶρον dōron – Strong's G1435 and means, ‘a gift, present, sacrifice, offering’. This word speaks of a gift that is the result of an offering or sacrifice, and so Messiah offered Himself!

The gift of Elohim – the gift of Elohim is that we have been saved through faith in His working a perfect redemption for us and it is not something that we could work out for ourselves.

lḅ'rim/Hebrews 9:13-14 “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the defiled, sets apart for the cleansing of the flesh, ¹⁴ how much more shall the blood of the Messiah, who through the everlasting Spirit offered Himself unblemished to Elohim, cleanse your conscience from dead works to serve the living Elohim?”

The sacrificial system of removing guilt and cleansing from sin could only truly be fulfilled in Messiah offering up His own sinless body for us who were full of sin – and this is exactly what the Master יהושע Messiah, our Elohim did for us! The gift of life has been offered to us to freely take hold of; yet what many today fail to understand is that this gift, while it is free for all to receive, does come at a cost! And more importantly this gift comes with instructions, instructions on how to live and use the gift of life that we have been favourably given through His blood and not our own! Tonight in a message called, “**THE GIFT THAT COMES WITH INSTRUCTIONS!**” I would like us to be reminded of this fact and therefore ask ourselves the very important question of whether we are using this gift according to its instructions and guarding it closely, or do we do as many do today, and throw it aside in the falsely taught notion that because we have been given it that it now belongs to us and cannot be taken away, and therefore see no need to heed the instructions on how to use the gift! Please turn with me to **Titos/Titus 2:11-15** (Read).

Tonight I will be sharing with you a few Greek words and their meanings in order to help us understand our need to heed the instructions of the gift of Elohim, and this short passage contains a very powerful and clear message that so many fail to see under the veil of inherited dogmas and traditions of man.

Here Sha'ul tells us very clearly that the saving gift of Elohim has appeared to all men! Everyone has the opportunity to receive this gift – none are excluded, yet few really choose to receive it and cling to it as we ought to!

The Greek word used here for ‘saving gift’ is χάρις charis – Strong's G5485 meaning, ‘grace, kindness, blessing, gift, favour’. Most translations may have this rendered in English as ‘grace’, and is often understood in the Hebrew as the word חֶסֶד hesed – Strong's H2617 and means, ‘goodness, kindness, deeds of devotion, faithfulness’ and appears 248 times in the Tanak (OT) – almost 2 times more than the Greek word translated as ‘grace’ in the Renewed Covenant (N.T.)!!!

Another word used in the Tanak (O.T.) which is often translated as ‘grace’ or ‘favour, kindness’ is the Hebrew word חֵן hen – Strong's H2580 meaning, ‘grace, adornment, favour, gracious’ and comes from the primitive root חָנַן ḥanan – Strong's H2603 meaning, ‘show favour, be gracious to, dealt graciously with, given to them voluntarily, shown favour’. These two words (hen and ḥanan) are collectively used 147 times in the Tanak (O.T.).

In the Hebrew the concept of חֵן hen and חֶסֶד hesed go hand in hand in understanding our loving relationship with יהוה.

חֵן hen can best be described as ‘a gracious and favourable action passing from a superior to an inferior’ and is an action that cannot be forced upon or demanded! This in many ways carries the same concept of the ‘Christian’ idea or concept of ‘grace’ as understood through the Greek word χάρις charis – Strong's G5485 meaning, ‘grace, kindness, blessing, favour’. חֵן hen is poured out as a gift to a people who have no ‘claim’ to it as it is given freely and so we see that this certainly is not a ‘new’ concept as it is a continuous theme right through the Scriptures as seen in the Loving Kindness extended by יהוה to Yisra'el, His Covenanted people! What we must understand though is that both חֵן hen and חֶסֶד hesed are uniquely related in terms of understanding the fullness of our relationship with our Creator.

What we find in Scripture is that חֶסֶד hesed is used only where there is a prior relationship bond, be it through family, marriage or kinship, and it is used in regards to a bond or relationship that produces in the bond itself a requirement or an obligation for action, where both parties share חֶסֶד hesed and can expect from each other and even demand in a sense reciprocal responsibilities, and so חֶסֶד hesed is not a free gift, but is rather the devotion and faithfulness shown as a result of a covenanted relationship! What we need to recognize is that חֵן hen is offered on the basis of חֶסֶד hesed as a result of a Covenant. Yisra'el and יהוה are obligated to each other, in marriage, as a result of the Covenants made by יהוה with Abraham, Yitshaq and Ya'aqob!

חֵן hen may certainly be, and actually is, the primary reason behind the establishment of the Covenants of Promise, however the moment the Covenants were made, obligation became attached to it by both parties. And while Yisra'el

constantly broke their obligation to the Covenants we see how lovingly committed יהוה is by extending His favour to us, an undeserving people and by His חן **hen** (being gracious toward us and adorning us with favour in His eyes) He has extended to us His Kindness - חסד **hesed** – His loving-commitment to the Covenants which He remains faithful to in being obligated and fully committed to; and thus because of His חן **hen** which is freely given to us, we too are now by our acceptance of His free gift also required to express true commitment in understanding our obligation to guarding the Covenant! And this is exactly what Sha’ul is saying here in the letter to Titos – His free gift comes with instructions on the basis of the already established Covenant which has been renewed in the Blood of Messiah. Sha’ul is clearly telling us here that ‘grace’ comes with instructions on how to live – in other words, grace is extended as a gift to an undeserving people as a result of the Covenants of Promise given to Abraham, Yitshaq and Ya’aqob by יהוה. This is the pattern that we see continually in Scripture and it is no different for us today as it was when Yisra’el were delivered from Mitsrayim! Based on His Covenants of Promise, יהוה saved Yisra’el by grace, and after bringing them out of Mitsrayim He gave them the commands on how to live as a set-apart bride who had accepted this free gift of life!

In Messiah this ‘grace’ or gift of life has appeared to all – all who would accept and receive it and are willing to learn how to live as a set-apart bride who makes herself ready for her Husband’s soon return at the end of this age!

Verse 12 Sha’ul tells us that this saving gift ‘**instructs**’ us on how to live in this present age and the word used for ‘**instructing**’ is παιδεύω **paideuō** – **Strong’s G3811** meaning, ‘**to train children, to chasten, instruct, correct, discipline, correcting, educating**’, and this word is also used in the following verses:

lb’rim/Hebrews 12:7 “**If you endure discipline, Elohim is treating you as sons. For what son is there whom a father does not discipline?**”

We also see this word used in the clear wakeup call that is given to the lukewarm assembly in:

Hazon/Revelation 3:19 “**As many as I love, I reprove and discipline. So be ardent and repent.**”

Now we can clearly see what this saving gift does – it disciplines us, teaches us, rebukes us and calls us to repentance and turn away from living in sin! Sha’ul goes on and explains to us what this gift actually instructs us to do:

RENOUNCE - ἀρνέομαι **arneomai** – **Strong’s G720** which means, ‘**say no to, deny, disown, refuse**’ – what are we to say no to and deny or refuse to partake in?

1 – WICKEDNESS - ἀσέβεια **asebeia** – **Strong’s G763** meaning, ‘**impiety, wickedness, lack of reverence**’ as well as meaning, ‘**a neglect or violation of duty toward Elohim**’

2 – WORLDLY LUSTS – two words – a) ‘**worldly**’ - κοσμικός **kosmikos** – **Strong’s G2886** meaning, ‘**pertaining to the world**’ in the sense of, ‘**having the character of this present corrupt age, belonging to the world**’ and b) ‘**lusts**’ - ἐπιθυμία **epithumia** – **Strong’s G1939** meaning, ‘**lust, desire, lust after, desiring what is forbidden, deep desire and longing for, coveting**’

The saving gift of Elohim disciplines us to disown and say no to desiring or lusting after that which is of this corrupt age and world system that seeks only to satisfy the flesh. The disciplining us to disown and say no to the fleshly things and live set-apart lives according to the Kingdom of Messiah, is exactly what the Torah (instructions) of יהוה does!!!

To desire and lust after the fleshly renders one being sold under sin, while the Torah is spiritual and having been redeemed from sin, we must disown that which once owned and enslaved us as we live as sojourners here while we wait for the blessed hope and appearance of our Master and Saviour! We are in the world but not of the world, having died to sins that we might live unto righteousness.

The gift of life teaches us through the Torah how to strip away that which does not belong and disciplines us to be able to bear fruit of righteousness, if we are actually willing to be trained by it! (**lb’rim/Hebrews 12:11**)

Ok so it teaches us to say no to that which we must say no to, while at the same time it also teaches us how we are to live:

1 – SENSIBLY - σωφρόνως **sōphronōs** – **Strong’s G4996** meaning, ‘**soberly, with sound mind, temperate, sensibly**’ and is from the word σώφρων **sōphrōn** – **Strong’s G4998** meaning, ‘**sound mind, self-controlled, prudent**’ and this is made up of the two words – a) - σώζω **sōzō** – **Strong’s G4982** which means, ‘**safe, well, to save, preserved, restore**’ and φρήν **phrēn** – **Strong’s G5424** which means, ‘**midriff, heart, mind, thought**’ – in our words, ‘**thinking**’.

The word σώφρων **sōphrōn** is used 4 times here in Titos (**1:8; 2:2; 2:5; 2:6**). We are to live sensibly, meaning we are to be sober and have a sound mind that takes captive the thoughts. What is the opposite of being sober? Being drunk!!! Now in terms of Scripture we see that those who live lawlessly are living as the result of being drunk with the wine of whoring! What is whoring? It is to commit adultery! In other words whoring is what happens when one steps outside of the clear boundaries of a marriage covenant and breaks their commitment through a disregard for the instructions for living set-apart and show true love to one’s betrothed!

Living sensibly in this age can only be done with a renewed mind that meditates on the Torah day and night and does not turn aside or wander from the Torah!

2 – RIGHTEOUSLY - δικαίως **dikaiōs** – **Strong’s G1346** meaning, ‘**righteously, just, upright**’:

Debarim/Deuteronomy 6:25 “**And it is righteousness for us when we guard to do all this command before יהוה our Elohim, as He has commanded us.**”

3 – REVERENTLY - εὐσεβῶς eusebōs – Strong’s G2153 meaning, *‘reverently, piously, devout’* which expresses pure devotion and commitment to respect and honour that is to be given unto our Master and Elohim.

This gift of life instructs us how to live a sober, upright life that walks in the fear of Elohim with eyes fixed on Messiah as we look forward with great expectancy His soon return – the return of our Beloved Saviour who gave himself for us in order to redeem us from ALL LAWLESSNESS!

The word used for *‘lawlessness’* here in verse 14 is ἀνομία **anomia – Strong’s G458** meaning, *‘lawlessness or lawless deeds, unrighteousness’* and comes from the word ἄνομος **anomos – Strong’s G459** meaning, *‘lawless or without law, transgressors’*.

This verse is very loud and clear – Messiah redeemed us from ‘lawlessness’ – if this is the case then that means we are no longer lawless, but rather we can now freely run in the commands of Elohim and no longer be without law and doing lawless deeds. The word *‘redeem’* here is λυτρόω **lutroō – Strong’s G3084** which literally means, *‘to release by paying a ransom, redeem’* – in other words Messiah has paid the price for us and released us from lawlessness by paying the ransom for our lives with His Blood.

Sha’ul tells us in:

Romiyim/Romans 6:18 *“And having been set free from sin, you became servants of righteousness.”*

Released from lawlessness and here Sha’ul saying ‘set free from sin’ – the word sin here in the Greek is the word ἁμαρτία **hamartia – Strong’s G266** which means, *‘sin, failure, miss the mark, to miss or wander from the path of uprightness and honour, to do or go wrong’*, and also carries the meaning of, *‘wandering from the law of Elohim, violate the law of Elohim’*.

So in other words we can see that The Master יהושע Messiah has redeemed us and set us free from all lawlessness and sin, in order that we never wander from or violate the Torah.

Yohanan Aleph/1 John 3:4 *“Everyone doing sin also does lawlessness, and sin is lawlessness.”*

This verse spells it out very plainly for those who seem to miss the fact that to not walk in the Torah is sin! It is as though Yohanan was spelling out this fact very bluntly and straightforward for those who struggle with a Greek mind-set and see no need to walk in the Torah – well right here in the Greek it is clear – If you are lawless (that is to walk contrary to the Torah) then you are indeed sinning!

ἁμαρτία hamartia – Strong’s G266 is ἀνομία anomia – Strong’s G458

When we understand this very simple truth then we can see plainly what Yohanan is saying in:

Yohanan Aleph/1 John 5:18 *“We know that everyone having been born of Elohim does not sin, but the one having been born of Elohim guards himself, and the wicked one does not touch him.”*

This is a very sobering verse as it is clear that everyone who is born of Elohim does not sin but guards themselves – how? By hearing, guarding and doing the Torah! What he is in effect saying here is that anyone who is born of Elohim does not keep wandering from the law of Elohim! So many confessing believers who claim to be born of Elohim continue to wander from the need to walk in the Torah and this means only one thing – they have not been born of Elohim!!! Redeemed from lawlessness and cleansed to be a lawful and faithful Bride – that is our call in Messiah!!!

His saving gift has come with very clear instructions – are you following them as you dress yourself daily in Him, guarding the gift of life as you walk diligently in His Torah and express your love for Elohim with great zeal in doing the good works prepared beforehand for us to do? We have been given a priceless gift – one that we are to be daily adorned with as we put on the Master יהושע Messiah, and make no provision for the lusts of the flesh.

Are you ‘wearing’ this saving gift each and every day as you offer up your lives as a daily living sacrifice or do you at times neglect the gift and refuse to be trained and disciplined by it, and wander from the call to be living sensibly, righteously and reverently in this present age!

Grace comes with instructions - that is His Torah. It is time for the True Bride of Messiah to rise up and live sensibly in the present age and call many out from the drunken state of lawlessness as we shine our clear commitment to not be found wandering from the Law of Elohim.

How are you living in the gift of Elohim? Are you following the instructions or not for His gift is a gift that comes with instructions – let us guard to do them as we recognise our obligation to the Covenants of Promise that we have been brought near to by the Blood of Messiah, amēn!

Anyone who claims to be under grace and disregards the Torah while claiming to be the bride is not a part of the True Bride, but is rather a part of an apostate bride that is headed for destruction!

Let the True Bride stand up and, together with the Spirit, say, “Come!” and let us delight ourselves in walking in the Torah (instructions) that came with the saving gift of Elohim!

יהוה bless you and guard you, יהוה make His face shine on you and give you favour, יהוה lift up His face to you and give you peace!

Shalom!