

## DAY 13: TITUS 2:11-14

WHILE THESE VERSES SAY A LOT ABOUT THE ESCHATON, THE FOCUS OF THIS SESSION IS NOT ON TIMING BUT ON EXPLORING THE NATURE AND CONTENT OF THIS PHRASE “THE BLESSED HOPE.”

### I. INTRODUCTION

- A. The content of our hope is Jesus’ second coming (vs 13)
  - 1) The appearance of grace (vs 11-14) was Jesus’ first coming
    - a. “Maran atha” = past consideration
  - 2) The appearance of glory (vs 13) will be Jesus’ second coming
    - a. “Marana tha” = future consideration

### II. THE APPEARANCE OF GRACE (vs 11-13)

- A. “The grace of God has appeared bringing salvation for all people”
  - 1) Justice is getting *exactly* what you deserve, mercy is *not* getting what you deserve, grace is getting *more* than you deserve.
  - 2) The grace of God brings salvation
    - a. Salvation comes to us; we don’t go out and get it.
    - b. Salvation is available for all.
- B. “It trains us”
  - 1) Grace teaches us to not only avoid, but to renounce ungodliness and worldly passion.
    - a. Not just things from our past, but the here and now.
  - 2) Grace teaches us how to live soberly or self-controlled.
    - a. This is the starting point of how we’re to live in this present age.
  - 3) Grace teaches us how to live righteously.
    - a. This has to do with the way we live our lives with the people around us.
  - 4) The grace of God is teaching us to live lives of radical obedience.
  - 5) The grace of God is teaching us what to expect, prepare for, and how to live our lives in terms of the future and expectancy.
  - 6) The grace that appeared in the past is here in the present, training us to actively wait and look to the future on this glorious appearing of our great, soon-coming King.



- a. The thing we're living for is our "blessed hope."

### III. WAITING FOR THE BLESSED HOPE

#### A. Waiting is not always passive

- 1) Paul uses the same word for "wait" as was used in [Luke 2:25](#), which means to go all in in confident expectation.
  - a. Like Simeon, we are to live our lives constantly expecting and waiting.

### IV. THE THEOLOGY OF HOPE

#### A. Hope traps we fall into

- 1) Death
  - a. Death is never spoken of by the apostles as something which Christians should look forward to. It's always described as the enemy.
  - b. The early believers were taught that they'd already died. ([Colossians 3:3](#), [Galatians 2:20](#))
  - c. Jesus taught the new birth, which means there's a death involved. ([John 3](#))
- 2) Heaven
  - a. Heaven is never set forth as the primary or the main object of a Christian's hope. The New Testament represents the church as already being in heaven. ([Ephesians 2:6](#), [Ephesians 6](#), [Philippians 3:20](#))

#### B. Hope is future-focused

- 1) Neither death nor heaven can be ultimately the church's hope because, as far as the essential relation to the Christian life, death is in the past - it's been dealt with - and heaven is in the present.
- 2) Conversion of the world cannot be our hope, either.
  - a. Declaring the gospel is a massive divine mandate on all our lives, but it is never the ultimate hope of the world.
  - b. The restoration of all things is in the future ([Habakkuk 2:14](#)), but the task of bringing this about was never committed to the church.
  - c. The New Testament describes the last days of the church as being both great and terrible. ([2 Timothy 3:1-5](#), [2 Peter 3:1-4](#))
  - d. The apostles weren't looking for global restoration in their day. Instead, they were looking for, longing for, waiting for, and fixing their eyes on Jesus Christ and His appearing.
- 3) The attitude of the whole New Testament church is "Marana tha" ([Revelation 22:20](#))

### V. THE HOPE OF THE CHURCH



- A. The return of the Lord Jesus is the hope of the church
  - 1) Jesus taught His disciples to expect His return ([Matthew 24](#), [John 14:1-3](#), [Matthew 26:64](#), [Acts 1:11](#))
  - 2) The apostles taught their converts to expect Jesus' return ([1 Thessalonians 1:9-10](#), [1 Corinthians 1:7](#), [Galatians 5:5](#), [Philippians 3:20](#), [Hebrews 9:28](#))
  - 3) The sanctification of the disciple is preparation for Jesus' return ([1 Thessalonians 5:23](#), [1 John 2:28](#), [1 Timothy 6:14](#), [1 Peter 5:2-4](#), [James 5:7-11](#), [1 Thessalonians 3:12-13](#), [1 Corinthians 11:26](#))
  - 4) The whole New Testament is centered around the hope of the return of Jesus.
  - 5) A good theology of hope has to be anchored ultimately in the return of the Lord.
    - a. In their letters, the apostles used the word "hope" in direct connection with the coming of the Lord.
- B. Who is this Biblical character of hope
  - 1) In our modern language, when we use the word "hope," we're actually expressing uncertainty more than we're expressing certainty.
  - 2) Biblical hope has to do with a confident expectation, this desire for something good that will come.
  - 3) Paul is tying together the waiting, the going all in with the object of the waiting: Jesus Christ, our blessed hope.
    - a. We have a moral certainty He will return.
- C. The apostles taught the hope of salvation in three ways
  - 1) In reference to the past as a fact that had already occurred
  - 2) In reference to the present as a process of sanctification
  - 3) In reference to the future as an act that is yet to be accomplished ([Romans 13:11](#), [Luke 21:28](#))

## VI. CONCLUSION

- A. The hope of Jesus' second coming has an immensely important bearing upon our lives and doctrine
  - 1) It's bound up with a belief in the supreme and infallible authority of the holy Scriptures.
    - a. It doesn't really make logical sense, but we believe the Scriptures have supreme authority to govern our lives.
  - 2) Our theology of hope bears testimony to the presence of God in human history.
    - a. We believe God has within His sovereignty all of the affairs of the passing of human history. In the person of Jesus, we cling to the truth that He has already supernaturally intervened in the course of history. We believe that He is presently seated on His throne in



heaven. And we believe, because of the authority of His word, that He's going to supernaturally intervene again in human history when He returns and makes everything right.

- 3) It exalts Jesus in our lives.
  - a. The Son of man isn't somehow dissolved away into some mere, general spiritual presence. Jesus exists today in heaven in His glorified, resurrected body; and this same Jesus is going to be revealed one day soon in His return.
- 4) It shows us this incredible view of God's great purpose in creation.
  - a. The return of Jesus shows us that the redemption of the world, the restoration of all things that is yet to come, was in the very forefront of God's divine purpose in creation.
  - b. What we believe when we believe in the return of the Lord is that the will of God is moving throughout the history of the ages. This present age is real and it matters, but the grace of God that appeared to train us how to live in this present age, appeared because we believe a far greater age is going to be ushered in by the second advent of King Jesus.
- 5) it provides us with the most inspiring motive for the way we live our lives.
  - a. Our blessed hope is a supremely practical hope.

B. Check your heart

- 1) Does your mind return frequently to the truth that Jesus is returning?
- 2) When your mind does turn to the truth of His appearing, does your heart want it? Is there an eagerness to see Him?
- 3) Do you pray for His coming?