

Thursday, October 19, 2023 • Read Titus 2:11–15

Questions from the Scripture text: Whose what has appeared (v11)? What does that grace bring? To whom has it appeared? What two things does grace teach us to deny (v12)? In what three ways does grace teach us to live? When? What does grace teach us to look for (v13)? For Whose appearing is this blessed hope? Who is this great God and Savior? What has He given (v14)? For Whom? To do what for us? And to do what for Himself? What is the result of purifying this special people—for what are they zealous? By what three modes of communication is Titus to relate this to the Cretan church (v15)? In what manner is he to communicate? What mustn't he permit?

What does grace teach us? Titus 2:11–15 looks forward to the second serial reading of in morning public worship on the coming Lord's Day. In these five verses of Holy Scripture, the Holy Spirit teaches us that **grace teaches us to pursue that for which Christ has laid hold of us.**

Grace for all sorts of men, v11. Older men (v2), older women (v3), younger women (v4–5), younger men (v6), ministers (v7–8), slaves (v9–10)... “the grace of God that brings salvation has appeared to all men.” Every sort of man needs grace, and every sort may have it in Christ. It's God's grace; its efficacy is in God, not the man.

Grace that teaches us, v12. Although the efficacy of grace is entirely in God, and the righteousness that it gives us is entirely in Christ, yet grace DOES teach us what we must deny, how we must live, what we should look for, and how to prepare for it. While justification is only through faith, Christianity is more than justification, and God's grace teaches us to persevere in sanctification unto glorification (all in dependence upon grace!).

What grace says to deny, v12. Deny ungodliness. One thing always to remember about God's law is that it teaches us how make application, in our living of all of the implications of Who God is. Those who cry “legalism” over God's law unwittingly prefer to be godless. Such an idea of grace is almost exactly the opposite of the Bible. Deny worldly lusts (“lusts of the cosmos”). Grace teaches us to count Christ worth more than all this world.

How grace says to live, v12. Grace says to live soberly (same as “sober-minded” in 1:8, “temperate” in 2:2, and “sober-minded” in 2:6)—controlled by wisdom, theologically principled, not impulsively changing with feelings or inclinations. Grace says to live righteously—justly unto God (first great commandment), unto neighbor (second great commandment), and brother (“new” commandment, cf. Jn 13:34). Grace says to live godly—the law is not just a set of rules; it is how to live well in light of the Lord and in relation to Him.

What grace says to look for, v13. As obvious as it sounds, there are actually many “Christians” who look chiefly for something less than “the blessed hope and glorious appearing of our great God and Savior Jesus Christ.” And even those who do have this as our chief desire when we're “thinking straight,” often lose sight of this great desire. But grace corrects us and redirects us. Let us look for and long for His appearing!

How grace says to prepare for it, v14. Finally, grace teaches us how to live in this longing for Christ Himself: by pursuing what he pursued in “giving Himself for us.” He did that not just for our forgiveness but for our purity. And not only purity for its own sake; He purifies us for Himself as His own special people. So what grace teaches us to look for in v12 has its source in Christ's own desire for us to be with Him (cf. Jn 17:24), for which we must be sanctified (cf. Jn 17:13–19). Grace teaches us to be *zealous for good works.*

As the apostle writes to Titus, a minister mustn't shrink from speaking, exhorting, and rebuking with all authority (v15) that Christians are to be zealous for good works. Titus must teach all of these things above, because the grace that brings salvation teaches all of these things. Faithful preaching and believing hearing is the means that the God of grace has appointed for applying that purity and zeal from Christ, that He gave Himself for us to obtain.

What is something specific that you need to deny? What is a specific improvement that you hope to make in how you live? How will you increase your longing for Christ Himself? What is an area of obedience and service in which you will commit to being more zealous?

Sample prayer: Lord, we praise and thank You for Your saving grace that has appeared to us in Christ, who gave Himself to redeem us from every lawless deed and purify us for Himself as Your special people, zealous for good works. But we confess that whereas You teach us to deny ungodliness, we are often forgetful of You. And we confess that whereas You teach us to deny worldly desires, we often live for them. And whereas You teach us to live soberly, we often live impulsively. You teach us to live righteously, but we continuously falter in love to You, neighbor, or brother. Forgive us, and cleanse us by Your grace, O God of our salvation, we ask through our great God and Savior Jesus Christ, AMEN!

Suggested songs: ARP24 “The Earth and the Riches” or TPH533 “Have Thine Own Way, Lord”

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Titus 2 verse 11 through 15. These are God's words. For the grace of god, that brings salvation has appeared to all men. Teaching us that denying ungodliness and worldly lusts. We should live soberly. Righteously. And godly. In the presentation. Looking for the blessed, hope and glorious appearing. Of our great.

God and savior, jesus christ. 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. Speak these things. Exhort. And rebuke. With all authority. But no one. Despise you. And then the sends this reading of gods inspired and inherent word.

Was very encouraging for us and our most mundane and Ignominious, most lowly labors in this life. That in his list of different. People different demographics in the congregation that Titus should address. The apostle ended with the slave. And, Gave the work, the demeanor. The character of the slave, even As a great opportunity.

For showing the glory of the grace of the lord jesus christ in his life. And so he dealt with older men, older women, younger women, younger, men ministers, started themselves. And slaves. And now he says, the reason you can do all these things. Is that the grace of god that brings salvation?

Has appeared to all men. This grace, of course. Came and appeared and god saved us. As we will hear in the next chapter, not by Righteous things that we have done, but by his mercy, And yet the grace that is by his mercy. Produces in us. The doing of righteous things.

And so we want to be men of grace, we want to be those Who recognized that all strength is in god. All goodnesses and god. All righteousness is in God and that we in our own nature completely unable to produce any particle of righteousness. And even when we receive a new nature, nothing we do is so righteous as to be meritorious in itself to be worthy, but we're god in itself.

We want to be men of grace. Well, Praise god. He has made his grace to appear, to all men. Uh, men of all sorts. And, The grace of god not only Gives us christ that we may be counted righteous only with his righteousness, only But his grace also teaches us, you see that?

And the transition from verse 11 into verse 12, For the grace of god. Teaches us. And it teaches us to deny. Things. And it teaches us how to live. That teaches us what to look for. And it teaches us. How to prepare? For the thing for which we look.

But at first of all, teaches us, it is important that christians know That it is not incompatible with grace. To. Receive and give the commands of scripture. To pursue godliness. With all our hearts. To. Hate sin. And worldliness. So far, is it from being incompatible with grace that grace itself teaches all these things.

And it is so important. That we teach or in particular that Titus ministers elders? Teach. What. Grace, teaches. That the conclusion to the passages, speak these things. Exhort okay, so don't just say them but make application of them and rebuke. Don't just say them and make application of them, but if they're failing to application application them, But if they're failing to apply them, rebuke them for it.

With all authority. So don't have and haw and pretend like or not even pretend act like Uh, you are Um, So don't ham and haul and act, like you feel badly that you are rebuking them. Rebuke them in a way that says. If i don't rebuke you like, god has given me authority to do.

You will know, you will deceive yourself that you are in grace, when you are not walking according to grace. So, speak these things exhort and rebuke with all authority. Let no one despise you. And, Then you hear ministers, say things like, Well, i don't want to be dogmatic about this, but

Teaching and commanding and rebuking and doing so authoritatively. Of course, not roughly or harshly or unlovingly. That's, that's not authority. Christ has all authority. Is none of those things. And yet. Uh, firmly and soundly and unashamedly. For the sake of those. Over whom the authority has been set. Okay, so grace teaches The.

Indicatives of the gospel. Are the foundation and of and precede the imperatives indicatives are truths. I don't know if you guys use that. That word for the basic type of sentence, you probably have like, interrogative sentences and imperative sentences and exclavatories indicative is just the statement of a truth.

The indicatives of the gospel. Our foundational. And, And, Go first. But the imperish there are imperatives of the gospel. Grace teaches us. So what does grace teach us to deny? How does grace say to live? What does grace say to look for? And how does grace say to prepare for it?

Grace teaches us that denying ungodliness and worldly not losts, we should. And then how grace says, to live. The problem with living the way we ought, or the difficulty, rather with living the way that we ought. Is that there are things that need to be denied that need to be Uh, strangled suffocated killed.

If we are going to live the way we ought, we can't just skip Uh, to The second half. Of verse 12. We have to deny first of all, ungodliness We have to deny living in such a way that denies the presence of god. The requirements of god, the reality that we exist to glorify and serve Uh, to obey and worship god.

And what this means is that if we don't live, according to god's rules, If we aren't living, according to what we're about to hear, In the second half of verse 12, it will be because we are essentially Godless Which is really. Disturbing or grievous. Uh, to think about in connection with.

A church culture in which there are many churches and many ministers, and many people, because this doesn't come from churches and ministers. Um, Just outside of us. It's also comes from our flash. Uh there are many who take the idea of grace and say, well, if you tried to live by commands and for service, and if you try to Yeah, if you Come down too hard against being worldly and indulging ourselves and And all, you know, All of what?

The apostles talking about here, actually. If you try to do that, it's because you don't understand grace. Uh, you know. Any sort of devotion to holiness commitment. To upright, and Um, Consecrated living. Is seen. And spoken of as if it is. And paddle incompatible with grace. But if you don't have that, When you're godless, So, Teaching people not to live according to commandments from god.

Not to. Pursue. As as much as possible, righteousness, and holiness in the light, is teaching them to live godlessly. Not grace, justly. And so first, we have to deny ungodliness We have to deny worldly losts. This. Uh, combination of the word for Well, for cosmos. And the word for desire.

Those desires that belong to this world and this time, grace teaches us. To count christ. Worth more than all this world. So we live in this world and we gave engage this world but not according to the desires of this world, But according to a satisfaction with the lord jesus, And therefore a desire for his glory.

And how we enjoy this world. And what we do. In this world. And so, deny ungodliness, deny worldly lost. Desires. That belong the specially to. Um, This present creation, this present age. Well, then how does? Grace, say to live. And it says to live. Righteously with respect to ourselves with respect to others.

And with respect to god, That's what you have here, soberly righteously, and godly. In the present age. Soberly temperate, saber-minded. Uh, to live a life that is controlled by wisdom. And theologically principled. Not to live according to our impulses. Uh, moment by moment. And this is what was required of.

The elder, back in chapter 1, verse 8. This is what was required of the older, man? And chapter 2 verse 2. This is what is required of the young men in chapter 2 verse 6. Up in chapter 2, verse 2 for Whatever reason, it was translated temperate. But first, we we must live in a way that is proper towards ourselves.

Being theologically controlled being controlled by our principles. Not by our impulses and then That is right towards. Others. Uh, the word righteously here is Um, The use of the root for righteousness. That is more often translated, justly. Because it means equitably towards others. That we obey god's law. And properly.

Uh, recognize the value of respect the god-given rights and interests of Others. So soberly with respect to ourselves righteously, with respect to others but then most of all This is a crescendo, of course, godly. That we live a life of devotion to god. That we worship Him. In the way that he has commanded at the dew and set times that he has commanded with reverent harks.

And so first, commandment that we Live for god entirely second commandment. Especially that, when it comes time for the morning and evening, worship in the home, the Lord's, day by lord's day worship in the assembly. That we worship only in the way that god has said. Third commandment that whether at the set times of worship or even as we think of god, when we're offering ourselves, as living sacrifices in between the set times, That we always do.

So, with reverence towards god in our hearts. And then fourth commandment, especially the keeping Than of the set times. But also, The rendering unto God, all of our service and taking pleasure in god, and refreshment from god, and all of our recreation at the other times. That we would live godly.

In the present age. Piety. That's not pietism. One of the things that you'll hear from people who, Uh made a hard right turn into the reformed stream by way of podcasts or internet or whatever, from kind of floppy. Even angelicalism. They usually get their through speakers who are constantly denouncing something they call pietism.

And those speakers will. Um, Will belittle. Carrying much about the way that god is to be worshiped carrying much about the lord's day. Carrying much about. Devotional. Time and manner in your secret worship. Often they'll stress family worship but they won't stress it as worship. They'll stress it as some Uh, some sort of Family theology training, which i hope you're theology, is being trained as we worship God.

What better way is, is there to have your theology trained, then when we are engaging, the living god through the sun, by the help of the spirit, But they will turn up their nose and religious devotion, the heart life with god as pietism, Piotism is. When someone claims, To be living for this religious devotion.

But they don't, they don't do the first two things in this list of how we live. Soberly. Righteous wise, theologically principled living, where we are controlled by our principles, not our impulses and justly Uh, doing right by everyone else in our life. Including, First and foremost, our spas. If we are married our household our And

then our household and then the congregation and then our neighbor.

Um, in the community. Uh, but at the climax of this list is Godly. We are to live. Godly. In this present age. So, what grace says to not deny and then how grace says to live. What grace says to look for here's another thing that gets snared at and God have mercy.

Upon those. Who listened to those who teach the mother-wise and God have double mercy upon those who teach. Otherwise because they will be double judged, but a Christian is verse 13. That taught by grace to look. For the blessed hope. And glorious appearing of our great God and savior, Jesus Christ.

A Christian is taught by grace, the Christian is defined in scripture as those who love His appearing as a Christian is taught by grace to love that appearing to long for. The site of the Lord, Jesus the bodily presence of the Lord Jesus. Then you heaven and the new earth that are not being made right now by us.

But that will be. That will come will be inaugurated with the return of the Lord Jesus and the resurrection of our bodies. We are new creatures, but we do not have our new creation bodies and thank God that this is not it. But the best part of the new creation is not our resurrected bodies.

That is the return. Of our resurrected redeemer. Who will? Come from the third heaven. And dwell among us. In a new heavens and a new earth. Where He Himself? Will be the tabernacle of God with men. And this is what we desire. To lay our eyes upon our God.

Because He has made Himself visible. Incidentally, so the believer who is obeying Titus 2 verse 13. Will instinctively out of hand, reject. Any man-made images. Of the Physical human nature. Of the Lord Jesus Christ. Because what He longs for? Are not the falsehood demand. But the reality and the presence.

Of His Lord. This is what this is something that should be the longing and desire of our hearts. And of course it's not just a problem with false teachers, He He teach what they call an eschatology of victory but it's really Um, from the reconstructionist flavor just And eschatology of worldly.

Uh, worldliness and Christ, less nasty, being satisfied, not to have Jesus here. Um, Which is awful. But it's a problem with all of our hearts. Because what we can see, And smell and taste. Profoundly affects us. Because of the connection between our, our bodies and our minds. And so we don't long for the Lord, Jesus, like we should Our.

Weakness. Being flesh still. And our wickedness, having fleshly nest still in us. Uh, combined together. To make us long for the Lord. Jesus less than we should. And so we thank God that He is patient with us and His spirit perseveres with us. That His spirit is not just a seal unto us, but a seal unto us unto the day of our Redemption, and to the resurrection and to the return of Christ. That that He is with us upon us as a His upon us as a seal and that way and that He is also with us to apply His grace to us, which teaches us to look For the blessed hope.

And glorious appearing. Of our great. God and savior. Jesus Christ. And as we look for that hope, What do we do? Well, We pursue His agenda in our lives right now. He was 12 tells us without holiness, we will not see the Lord. First. John three says. We know we don't know yet, what we shall be.

Uh what we what we will be has not yet appeared but we know that when He appears what this versus talking about we will be like Him because we will see Him as He is and those who hope thus Purify themselves as they are pure. This is the great reason.

To purify ourselves. Uh, not merely over frustration without miserable. We feel When we sin against go out and sin against others and sin against ourselves, But because purifying ourselves as part of the preparation for seeing the Lord Jesus, And so He ties us things together here. Looking for the blessed, hope and glorious appearing.

Of our great. God and savior, Jesus Christ. And, Which, by the way, is An excellent statement that Jesus is God, although Uh, some like to translate it. The, the verse differently. But looking for the blessed hope and glory is appearing. Of our great gardens over, Jesus Christ who gave Himself for us.

That He might redeem us from every lawless deed. Okay, that's Uh, justification for sure. That we would be forgiven for the law's deeds, but it's also sanctification and glorification. That we would be redeemed from the presence. Not just from the guilt. Of our lawlessy. So we would stop committing lawless, deeds forever.

And purify for Himself. So that gives us motivation. For the Lord, Jesus. His own special people who are. Zealous for good works. So, if a Christian is zealous, For good works. It is because this is what Jesus died to make them. And if we are not zealous for good works, Then we should forget, what is behind.

And we should press forward. To lay hold of that, for which Christ has laid. Hold of us. That we would be zealous for good works, and that we would be with Him. And see Him as He is. So, watch out for those. Watch out for those who will tell you that being zealous for good works is not Christian.

The. The end goal of Jesus for every question. And it is what we ought to be. It is what grace teaches us to be. It is what Titus was to teach exhort. Rebuke with all authority. And let no one despise. We man looks great. Our father in heaven. We thank you for how much.

There is in, just these five verses. For us. We pray, Lord. That you would help us to. Deny ungodliness to deny. Worldly desires. And give us by your spirit, that Which Christ gave Himself for. That we would be redeemed. From. Uh, every lawless deed And that we would. Not only be purified from that, which is sinful.

But that we would become zealous. For good works. Give us O Lord to know you and to love you. So that we Out of The knowledge of you in Christ applied to us, by your spirit. Will live in a proper way towards ourselves and towards others. And towards you.

For, we ask it in Jesus name. Amen.