

Daily Bible Study

“The Power of The Incarnation”

Titus 2:11-15

January 5 – January 10, 2014

MONDAY – We now return to our text in **Titus 2:11-15** as we look at “*The Power of The Incarnation*”. We have already spoke once from this text from the pulpit and this week’s devotional will serve as both a refresher of what we have previously seen as well as push us forward as we finish the text. Few passages in the New Testament so vividly set out the power of the incarnation as this does. Its whole stress is the miracle of change Jesus Christ can work. We see in this text our responsibility in the command to give up what is evil and to live and acquire the virtues which mark the Christian life. But make no mistake; it is Jesus Christ who makes us able to live this way and the energy of this new life is the expectation of the coming of Jesus. This passage gives us the reason why every Christian can and should live a godly and righteous Christian life. The power of the incarnation is that Jesus not only freed us from the penalty of past sin but He enables us to live the godly life now and He prepares and fits us for eternity. One day this present age will have run its course and our *great God and Savior, Jesus Christ* will come again and introduce a whole new order of things. So how should we live as we look and wait for this great event? This is what we will learn this week as we see the grace of God in salvation and the self-giving life of Jesus provide for us the answer. Read **Titus 2:11-15**: “*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.* ¹⁵ *Speak these things, exhort, and rebuke with all authority. Let no one despise you.*”

Suggestion for Prayer: *God, teach me from Sacred Scripture how to live and act as I await the glorious appearing of Jesus.*

TUESDAY – **Titus 2:11**: “*For the grace of God that brings salvation has appeared to all men,*” The first thing we see in this passage is what we called “The Power Presented” in our sermon outline. God’s grace made its appearance and it was “salvation-bringing.” Grace came to rescue man from the greatest possible evil; the curse of God upon sin. God’s grace bestowed upon us such blessing, it brought salvation and it came to “all

men.” Here the context makes the meaning very clear of who is meant by “*all men*”; male or female, young or old, rich or poor. All men are guilty before God, and from all men, God gathers his people. In summary, all men and women are without excuse and should live lives set apart to God because the grace of God has appeared bringing salvation to them all. Grace did not bypass the older people or the women or those of certain ethnicity; the grace of God *appeared*, as the Greek language here pictures, like the sun rising as it dawned upon *all* regardless of their age, sex, or social standing. Therefore, no one from any particular group especially those who claim to be children of God can give a legitimate reason for not living a Christian life.

Suggestion for Prayer: *God, thank You for your grace which extends to all men. Thank You that Jesus Christ has appeared bringing salvation. Help me to live a life that glorifies You.*

WEDNESDAY – **Titus 2:12**: “¹² *teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,*” The next point we saw in the sermon was what we called “The Power as Pedagogue”. We get that point from the Greek word used for *teaching* in **verse 12**. The verb is *paideuo* (to train, to cause one to learn) in the original is from the same stem as is the noun *pedagogue*. A pedagogue is a teacher and this is precisely what we find from our text that *the grace of God that brings salvation* has done and does for us. In short, Grace *trains*. A pedagogue leads children step by step and in the same way, grace, too, gently leads and guides. It does not throw things into confusion; it does not suddenly and forcefully upset order. It patiently and gradually causes one to see the necessary changes and growth that they must do. Interestingly, the verb *paideuo* also means to chastise and grace *trains* by teaching and also by chastening (**1 Timothy 1:20, 2 Timothy 2:25, 1 Corinthians 11:32, 2 Corinthians 6:9, Hebrews 12:6–11, Revelation 3:19**). As we mentioned the style of The Apostle Paul is to present things in a negative and then positive way and this is what he now does. He says we need to *deny* (to disregard, to refuse, reject ~ for examples see **Acts 3:13, 7:35**) *ungodliness* and in doing so we are putting away idolatry and immorality (*worldly lusts*). This is what grace teaches us and works in us as believers; those saved from their sin by Jesus Christ. We see the lost and unsaved persons without faith in Jesus are not turning from ungodliness and the Lord’s wrath is revealed against it until salvation (see **Romans 1:18 and 11:26**). As William Hendriksen puts it, “When grace takes over, the sinner repudiates ungodliness. This repudiation is a definite act, a decision to give up that which is displeasing to God. No one *sleeps* his way into heaven. Rejecting ungodliness implies the renunciation of “those worldly passions”—strong, sinful desires—as well. According to scriptural usage, such worldly or sinful desires include the following: inordinate sexual desire, the liquor-mania, excessive yearning for material possessions, self-assertiveness (hence, quarrelsomeness,

vanity, the lust to dominate), etc. Briefly, it refers to inordinate longing for pleasure, power, and possessions. See also **1 John 2:16**.” With the negative now behind us we turn to the positive which says grace trains us in order that now in *this present age* we may live lives which display a radical change. This change is seen in relation to how we live *soberly, righteously, and godly*. First it’s seen in how we live *soberly* (self-controlled) as we control ourselves and sinful passions; secondly *righteously* (upright), as we display love and fairness to our neighbors and others, and finally *Godly*; displaying a true and genuine devotion to God. Our duty is to not attempt to resist this grace as it takes us in the direction of a life in which ungodliness and worldly passions have no place and where self-control, uprightness, and godliness rule.

Suggestion for Prayer: God, help me to not resist this grace but yield myself to You and in the power of The Holy Spirit truly see this change from rebellion and self to humility and service.

THURSDAY – Titus 2:13-14: “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.” As we read on we see that the grace of God trains us in order that we may live consecrated lives *in this present age* as *we are looking for the blessed hope*. This future hope is called *blessed*. It imparts happiness, delight, bliss and glory. This adjective is used of God Himself in Scripture (**1 Timothy 1:11, 6:15**). The possession and realization of this hope is truly a blessed thing. Remember that Scripture uses the word hope speaking of certainty not yet fully realized and not merely a blind “cross your fingers and wish”. The realization of this blessed hope is the *glorious appearing*. Notice the two appearing’s in this text. There had been one in **verse 11** and there is going to be another. It will be the appearing of *our great God and Savior Jesus Christ*. There has been a little debate among grammarians concerning this phrase and whether it refers to one or two persons. After the differences of opinion are looked into (we will look at some this Lord’s Day including some grammatical rules such as Granville Sharp’s rule) what we are left with is a very solid proof text concerning the deity of Jesus Christ. “*of our great God and Savior Jesus Christ*” is referring to one individual, The Lord Jesus. Paul sees Jesus as one in essence with God the Father. When Christ appears, the greatness of the divine glory will be revealed in Him like Jesus Himself said in **Luke 9:26**. In connection with all that has preceded this in our text we see that our joyful expectation of the appearing in glory of our great God and Savior Christ Jesus effectively prepares us for the life with him. The Second Coming will be glorious and believers will be manifested with Him in glory (**Colossians 3:4**) and this wonderful expectation fills us with gratitude which helps us by God’s grace be prepared and live prepared. As we move on we see that Jesus gave nothing less than Himself for us. He gave Himself. We must live in this joy and also follow this

example of humble servitude. Jesus had a salvific purpose in His sacrifice in that *He might redeem us...* He lived and died to redeem. He gave himself with the price of his own life to obtain freedom for us. And Paul tells us that freedom was from *every lawless deed*. Whether we would like to admit it or not our lives were definitely lawless before conversion and in order to set us *free* from such lawlessness Jesus gave himself for us. Not only did He die to redeem us but also to purify us. We are purified and should be eager to do what is good which is the very opposite of being lawless. We should be eager to please our Savior and to do what He would have us to do. We needed to be cleansed from our sin and delivered from its enslaving power if we were to be His people zealous for good works. All this was only possible through Jesus’ sacrificial self-giving. Jesus died that we might live such lives.

Suggestion for Prayer: Father, thank You for the promise that Jesus will appear again. Help me recognize and live with an understanding that Jesus gave Himself to forgive and cleanse me and may I live a life obedient and zealous to please Him as I await His return.

FRIDAY – Titus 2:15: “¹⁵ Speak these things, exhort, and rebuke with all authority. Let no one despise you.” The Apostle ends this section by again emphasizing Titus’s responsibility which he told him in the very beginning of the chapter. These details of Christian responsibility which call us to obedience by the grace of God and the self-giving of Christ are to be the subject of clear and careful instruction by the church of Jesus’s leaders. Not merely telling them how to live, Titus is to exhort and encourage them to carry these instructions out and rebuke them for any failure to do so. That’s not a real popular calling and it is a difficult one as well but notice if you will that God says it should be done *with all authority*. These instructions are ultimately Jesus’s, conveyed to both the Cretans and us through a messenger that Christ authorized to speak on His behalf. These commands have the backing of heaven and are to be delivered and received accordingly. Finally, Paul says *Let no one despise you*. Titus is to command the people’s respect as he labors among them as a teacher ultimately by being an example of the godly lifestyle that he is preaching to others. In a similar exhortation to Timothy, Paul said, *Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit in faith, in purity* (**1 Timothy 4:12**). Titus is to follow a similar path, “...*in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility* (**Titus 2:7**).

Suggestion for Prayer: God, help me understand what I hear from human messengers in Your church is from You. When it is Your Word I’m being taught it is authoritative & binding on me regardless of my attitude or thoughts about it. Help me listen, learn & grow.