

OUR BLESSED HOPE

TITUS 2:11-13 *HIS GLORIOUS APPEARING*

INTRODUCTION:

What is the hope of the church today? In many places the hope of the people of God is rooted in financial increase, deliverance from affliction and the rectification of troubling circumstances. Author John Piper, in his best-selling work, *Let the Nations Be Glad!* writes in an Introduction entitled, *New Realities in World Christianity and Twelve Appeals to Prosperity Preachers*. He writes regarding the pervasive influence of a perversion of the gospel, often called the *prosperity gospel*, infecting the church in African, Asian and Latin-American nations today. Often times an American export, this brand of preaching is readily accepted by the masses as it presents the possibility of living, couched in the arms of great wealth and affluence, with our expectations fixed unflinchingly on God's ability to leverage His power in order to minimize our discomfort while maximizing the ease with which we live.

But is this really what the scriptures posit as the great hope of the nations? Is our *ultimate* hope rooted in wealth or health or revival in politics, or in culture, or even within the church itself? While we are to remain advocates for the transformation of culture and politics, we must understand that the full application of the prophetic scripture finds its realization in the age to come. The authors of the New Testament continually pointed to a particular period in human history in which Christ visibly returns to the earth triumphing over sin and death and establishing His lordship over every continent.

As we begin our study, we want to confront the idea of spiritual idealism in this age while taking a practical look at how we are to live as we contend for a greater manifestation of the breaking in of the Kingdom around us while continuing to set Christ as the supreme glory of the nations.

OUR TEXT:

¹¹ 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.”
-Titus 2:11-13

OUR CONTEXT:

Titus is considered one of the last letters that Paul ever penned and was written at the same time as both of his letters to Timothy. These letters are often considered his pastoral epistles as he writes to two young protégés (1 Tim.1:18; 2 Tim.1:2; Titus 1:4) in the ministry to help them on their way as, Timothy in Ephesus and Titus on the island of Crete, both prepare to fill shoes much larger than their own.

Titus' letter was written to help him in developing the overall maturity of the members of the church by appointing trustworthy leaders (ch.1:5) and dealing with the influence of a false gospel (ch.1:10-16). In chapter one he is to appoint elders who can teach sound doctrine and establish the church in a pattern of *proper belief* concerning the faith. In chapter two Paul encourages Titus to speak directly to the members of the church themselves instructing them in a pattern of *proper behavior* for God's people. In chapter three Titus is to speak to church leaders and to church members alike exhorting them to godly conduct within the church and in society at large.

Our text comes from chapter two where Paul speaks first to the character of church members (vv.2:1-9) and then to the conduct of church members (vv.9-13). He renders practical advice for believers concerning the standard of God's holiness for His people as it applies to everyday life while exhorting them to wait patiently for the onset of Christ's physical appearing.

CHALLENGES:

One of the challenges we have today regarding the (re)formation of the church is that during Paul's ministry, church structure and church government weren't fully defined. There did not exist the permanent and established leadership that we have today throughout the West and therefore His letters weren't written to churches as such. In that day, Christians existed more or less as a community of believers in a particular area rallying around a common belief and a common hope. Paul's writings helped to develop their theology and their doctrine. He helped to answer questions of a practical and spiritual nature and to create some semblance of organization and structure of leadership in order to maintain a sustainability and continuity of

the faith (Rom.15:5-6). The believers then did not have the benefit of nearly two thousand years of church history like we do today. There was not much of a rear-view mirror to look through to gauge and evaluate success. They very much believed that Christ would return visibly in their generation (1 Cor.1:5-8). Their overall expectation of deliverance and the urgency with which they lived, as a whole, was much different than it is in many places today. We would do well to remind ourselves of what was essential to the early church and why.

I. FOR THE GRACE OF GOD THAT BRINGS SALVATION v.11

A. The understanding and application of the doctrine of the grace of God is under assault today just as it has been in former generations.

- When we think of **grace**¹ (e.g. Lk 1:28; Ac 15:40) we can think of both the kindness and favor of God and of the help that He supplies to us in our weakness. In this verse, it is the extravagant kindness of God that is being referenced (cf. Titus 3:4-5).
- Every believer is called to defend the gospel message. In Ac.20:24 the apostle Paul uses the phrase, *“the gospel of the grace of God”*. This helps to give the sense that the entire gospel message is a manifest expression of the eternal kindnesses of God. The gospel message includes themes such as the kingdom of God, the person of Christ, repentance from sin, salvation and eternal life, discipleship and holiness, and good works and the Great Commission.

*“I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. ³ **For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn their ears away from the truth, and be turned aside to fables. ⁵ But you be watchful in all things...**”-(2 Tim.4:1-5)*

- One of the greatest challenges to the modern mind is the reconciliation of the kindness and mercy of God with the doctrines of sin, hell and the judgment of God. The book of

¹ 88.66 χαριτώ; χάρις^a, ιτος^f: to show kindness to someone, with the implication of graciousness on the part of the one showing such kindness—‘to show kindness, to manifest graciousness toward, kindness, graciousness, grace.’
Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 748). New York: United Bible Societies.

Joel presents one of the most concise and seamless statements regarding this issue found anywhere in the scriptures.

¹² "Now, therefore," says the Lord, "**Turn to Me with all your heart, with fasting, with weeping, and with mourning.**" ¹³ So rend your heart, and not your garments; return to the Lord your God, **for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm.** ¹⁴ Who knows if He will turn and relent, and leave a blessing behind Him." -Joel 2:12-14

- The scriptures make clear that in order to appropriate the full measure of God's grace humanity must begin the process of recognizing and turning away from sin and turning to the Lord, Jesus.

¹⁹ Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord," -Ac.3:19

³⁷ Jesus said to him, " 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' ³⁸ This is the first and great commandment. -Mt.22:37-38

II. HAS APPEARED TO ALL MEN v.11

- B. As we continue on with the subject of God's grace, it is important to make a distinction between what theologians call *common grace* and *saving grace*. V.11 tells us that the "*Grace of God that brings salvation has appeared to all men.*"

- Some people believe that because God is so kind and because of the potency of Christ's atoning death that no human beings will be in hell. They imagine that the scope of His work on the cross covers the sins of all men for all time (e.g. 2 Cor.5:19; 1 Pt.3:18; Heb. 9:12).
- While the power of Christ's sinless death to once-for-all deal with sin is never in question in the scriptures (e.g. Heb.7:27, 9:16), the nature of its application is. The application of this aspect of God's lavish grace pre-supposes an individual's repentance from sin. God's grace through Christ's sacrifice is able to forgive all sin for all time because God shed His own blood through the person of Jesus, fully God and fully man. "**He is able to save to the uttermost those who come to God through Him.**" (Heb.7:25).

- Common grace refers to the favor or blessing that God makes available to all men regardless of their righteousness (Ps.145:9,15-16; Mt.5:44-45; Ac.14:16-17). Here's a simple truth to remember, *"God gives gifts because He is good, not because we are good."*
- Saving grace refers to the aspects of God's goodness which ultimately work salvation in an individual. The two primary arenas where this takes place are in regards to the granting of repentance (2 Tim.2:25) and the drawing work of the Holy Spirit (John 6:37,44,63; Phil.2:13)
 - God grants repentance by giving humanity a desire to be saved and an ability to recognize and receive the truth concerning Him (1 Tim.2:4; 2 Tim.2:25) **for a direct contrast see 2 Tim.3:7*

C. In what sense has this saving grace appeared to all men?

- God has revealed Himself through His creation and through His moral code imprinted on the conscience of all human beings (Ro 1:19–20, 2:14–15).
- Faith in God, the Creator has always presupposed salvation (Gen.15:6). Even when Israel lived within the framework of the Mosaic Covenant faith, not works, was the requirement for salvation (Heb.10:1-10). Additionally, before the Mosaic covenant, humanity was accountable to the degree of revelation concerning God which He had provided (Gen.3:15,21), *also called progressive revelation.*
- Saving grace comes through the proclamation of the gospel message (Titus 1:1-3)
- The message of the kingdom of God and of His Christ has appeared to all, and continues to appear to all, however progressive, through the unfolding narrative of Gen.3:15 (Is.11:1; Mt.13:31-32; Lk.13:20-21).

III. TEACHING US, THAT DENYING UNGODLINESS v.12

D. Teaching- **παιδεύω [paideuō]**: to provide instruction, with the intent of forming proper habits of behavior²

² Louw, J. P., & Nida, E. A. (1996). [*Greek-English lexicon of the New Testament: based on semantic domains*](#) (electronic ed. of the 2nd edition., Vol. 1, p. 413). New York: United Bible Societies.

1. Παιδεύω [*paideuō*] and παιδεία focus upon the forming of proper habits of behavior³
 - a. God works to form a pattern of proper habits in us so that we may serve as a pattern of good works for others. (Titus 2:6)
2. The emphasis of the working of this aspect of God's saving grace is unto forming the image of Christ *in* (Rom.8:29) *and through* (2 Cor.2:14-15) our whole man.
 - a. *Sanctification— involves more than a mere moral reformation of character, brought about by the power of the truth: it is the work of the Holy Spirit bringing the whole nature more and more under the influences of the new gracious principles implanted in the soul in regeneration. In other words, sanctification is the carrying on to perfection the work begun in regeneration, and it extends to the whole man (Rom. 6:13; 2 Cor. 4:6; Col. 3:10; 1 John 4:7; 1 Cor. 6:19).*⁴

E. Deny -**Refuse** to agree, **refuse** to follow

F. Ungodly -ἀσέβεια [asebeia]: **to live in a manner contrary to proper religious beliefs and practice**—‘to live in an ungodly manner, godlessness.’⁵

1. ἀσέβεια (*asebeia*), impiety, godlessness, ungodliness, *i.e.*, **living without regard to a religious belief or practice.**⁶
2. *“²⁷ Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.”* -James 1:27
3. *“⁷ Submit yourselves therefore to God. Resist the devil, and he will flee from you.”* - James 4:7

³ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition.). New York: United Bible Societies.

⁴ Easton, M. G. (1893). In [Easton's Bible dictionary](#). New York: Harper & Brothers.

⁵ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 532). New York: United Bible Societies.

i.e. id est, that is

⁶ Swanson, J. (1997). [Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

IV. AND WORLDLY LUSTS v.12

G. The word used here, *worldly*, can be translated as either *earthly* (Heb.9:1) or *worldly*, that is, pertaining to this world. However, in this context the emphasis focuses primarily on the negative, or ungodly, aspects of a fallen world system (Jn.12:31; 1 Jn.5:19; 2 Cor.4:4) and not on those things that are permissible and beneficial (i.e. food, clothing, shelter, safety, joy, companionship).

1. The dynamics of a sinful world system fall under the heading of *lusts*⁷, or *deep desires* (Lk.17:22; Heb.6:11) in our text. It is not wrong to deeply desire to do or to have something, but we need to differentiate between the desires of the new nature and the old nature.

¹Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? ²You lust and do not have. You murder and covet and cannot obtain. You fight and war.” -James 4:1-2 (contrast Matt.6:31-33)

⁵For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. ⁶For to be carnally minded is death, but to be spiritually minded is life and peace. ⁷Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. ⁸So then, those who are in the flesh cannot please God.” -Romans 8:5-8

H. Three characteristics of a fallen world system

¹⁵Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. ¹⁷And the world is passing away, and the lust of it; but he who does the will of God abides forever.” -1 Jn.2:15-17

⁷ 25.12 ἐπιθυμέω^a; ἐπιθυμία^a, αςf: to greatly desire to do or have something—‘to long for, to desire very much.’ Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 289). New York: United Bible Societies.

1. Lust of the eyes -Our impulses are stirred up by what we see, and more importantly, what we choose to look at. One of the most important arenas of holiness is related to our eyes. (2 Cor.3:18)

⁹And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.” -Mt.18:9

2. Lust of the flesh -Our impulses are stirred by innate longings of the flesh often manifested in our emotions. This also includes inordinate desire for legitimate things.

⁸For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life.” -Gal.6:8

3. Pride of life -This is related to a gross imbalance in the way that we understand our own worth based primarily on our possessions and economic holdings.

¹⁹“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; ²⁰but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.” -Mt.6:19-20

V. WE SHOULD LIVE SOBERLY v.12

- I. We have been exhorted to deny ungodliness and worldly lusts. Now we will examine those things that we must embrace. Many times, religion focuses on what we are not to do while neglecting to mention what we ought to be doing. He we are to live soberly. But what does that really mean?

1. The Greek word translated here as live focuses on the behavior, or conduct of an individual. **ζάω** [Zaō]: *to conduct oneself, with the particular manner specified by the context—‘to live, to conduct oneself, to behave.’...In 2 Tm 3:12 ζάω does not refer to*

*physiological existence, but rather to the manner in which a person behaves or conducts himself in relationship to other persons and to God.*⁸

- “¹¹ For the grace of God that brings salvation has appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should behave soberly...”
- 2. To live soberly implies much more than avoiding drunkenness. It should be obvious to any believer that we are to avoid an overconsumption of alcohol and an abuse of narcotic drugs.

** narcotic- a drug or other substance affecting mood or behavior*

- **88.94 σώφρων, ον**, gen. **ονος; σωφρόνως** [sōphronōs]: (derivatives of the stem σωφρο- ‘to behave in a sensible manner,’ 88.93) pertaining to being sensible and moderate in one’s behavior—‘sensible, sensibly, moderate, moderately.’ σώφρων: πρεσβύτεας νηφαλίους εἶναι, σεμνούς, σώφρονας ‘the older men should be sober, proper, sensible’ Tt 2:2. σωφρόνως: ἵνα ... σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ‘that ... we may live sensibly, uprightly, and godly’ Tt 2:12. In a number of languages terms such as σωφρονισμός^b (88.93), σωφροσύνη^b (88.93), σώφρων, and σωφρόνως may be rendered as ‘to have right thoughts about what one should do’ or ‘to let one’s mind guide one’s body.’⁹
- The exhortation here is to live with self-restraint and to use good judgment or common sense. It doesn’t get much more practical than this and in saying this, it doesn’t get much more spiritual. Living sensibly would be the direct opposite of living according to our lusts, or our impulses which we are commanded not to do.
- I find it incredibly fascinating that just a few short verses earlier, when referring to the character of believers (Titus 2:1,6) Paul instructs that older men are expected to be sober and the singular exhortation to younger men is to be self-controlled. It is a dangerous thing to pander to the impulses of a generation of teen-agers and young adults. It is in direct contrast to the wisdom of God for their lives. Is it any wonder...

⁸ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 503). New York: United Bible Societies.

gen. genitive

⁹ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 752). New York: United Bible Societies.

VI. RIGHTEOUSLY AND GODLY IN THE PRESENT AGE v.13

- J. To live righteously implies that we are viewing life from a completely different perspective than we did before our salvation. We are to live according to what God considers right. Eph.1:17-18; Phil.1:9-10
1. It is a process by which we begin to understand and agree with the mind of God.
 - ¹⁶ For “who has known the mind of the Lord that he may instruct Him?” **But we have the mind of Christ,**” 1 Cor.2:16
 - “if God perhaps will grant them repentance, **so that they may know the truth,**” 2 Tim.2:25
 2. God desires to establish righteousness in every place. It is part of our kingdom mandate to bring righteousness everywhere that we go.
- K. We are to be godly, that is, devoted to the Lord. We don’t seek righteousness for righteousness’ sake like so many religions, we seek to please the Lord in all that we do because we love the Lord.
1. ³ For they, being ignorant of God’s righteousness, **and seeking to establish their own righteousness,** have not submitted to the righteousness of God.” Rom 10:3
 2. ⁹ For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; ¹⁰ that you may walk worthy of the Lord, **fully pleasing Him,** being fruitful in every good work and **increasing in the knowledge of God.**” Col.1”9-10
- L. We are truly citizens of another age. This present age and its fallen systems is passing away (1 Cor.7:31; 1 Jn.2:17). We must become students of the glory of eternity (Eph.1:18b) so that are eyes our fixed on what is real and lasting.

VII. LOOKING FOR v.13

K. “Looking for the blessed hope....” Προσδέχομαι [*prosdechomai*]; to remain in a place and/or state, with expectancy concerning a future event—‘to await, to wait for.’¹⁰ This word doesn’t necessarily emphasize what can be seen with the eyes but rather what can be felt with the heart.

- ‘He was one who was **waiting** for the kingdom of God’ Mk 15:43
1. In our anticipation of Jesus’ bodily return to the earth, which we will see (Rev.1:7), we are to be paying attention to signs, or indicators, that help us to narrow down the time-frame in which He will return.
 2. The New Testament was written against the backdrop of Jesus’ promise to His disciples that He would return to the earth to establish His reign over the nations (Mt.16:27-28, 24:3, 25-30, 26:63-64). Their writings indicate that they expected Him to return shortly in context to the signs that He had given them (Mt.24; Lk.21.; Mk.13).
- At the time of Jesus’ birth, the nation of Israel was expectantly looking for their Messiah to come. There was a long history of Messianic expectation by that time. The Hebrew scriptures (our Old Testament) predicted that God would send a King who would deliver His people from gentile oppression and cause their nation to be the chief nation of the earth.
3. Today, when we anticipate His coming, we also are to anticipate it in context to all that the Bible teaches will happen beforehand. This requires dedication and careful study of the scripture, but it is something that we are to be faithful in (Mk.13:32-33; 1 Thess.5:5-11).

¹⁰ Louw, J. P., & Nida, E. A. (1996). [*Greek-English lexicon of the New Testament: based on semantic domains*](#) (electronic ed. of the 2nd edition., Vol. 1, pp. 728–729). New York: United Bible Societies.

VIII. THE BLESSED HOPE AND GLORIOUS APPEARING OF OUR GREAT GOD AND SAVIOR JESUS CHRIST PART I: HE IS COMING

“¹³ looking for the blessed hope **and** glorious appearing of our great God and Savior Jesus Christ.” NKJV

“¹³ awaiting our blessed hope, **the** appearing of the glory of our great God and Savior Jesus Christ,” RSV (Heb.1:3)

M. The scriptures magnify the person of Jesus, from beginning (Gen.3:15) to end (Rev.22:20) and posit *Him* as *the* great hope of the nations (Hag.2:6-7).

1. The Bible is the story of a people who are longing for the return of the prophesied One who would one day come to the earth and defeat the host of darkness and restore the fellowship between God and man that was lost in the paradise of Eden.

a. This people have an adversary. The Coming One has an adversary and the war between them lasts for the entire period of recorded history until as last, the enemy is overthrown (Rev.20:11-15) and all things are made new (Rev.21:1,5).

2. Eve understood that a supernatural man would come to overthrow the serpent and deliver creation from the death-curse. ¹¹

- “Now Adam knew Eve his wife, and she conceived and bore Cain, and said, “I have acquired a man from the Lord.” Gen.4:1 NKJV
- “Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man with the help of the Lord.” Gen.4:1 RSV
- “Now the man had relations with his wife Eve, and she conceived and gave birth to ²Cain, and she said, “I have gotten a ³manchild with *the help of* the Lord.” Gen.4:1 NASB

¹¹ A literal translation of the Hebrew text for Genesis 4:1 would read: “And the man knew Eve his wife, she conceived and bare Cain and said, ‘I have gotten a man: Jehovah.’”

Fruchtenbaum, A. G. (1998). [Messianic Christology: a study of Old Testament prophecy concerning the first coming of the Messiah](#) (p. 15). Tustin, CA: Ariel Ministries.

² I.e. gotten one

³ Or *man, the LORD*

3. This expectant prophetic tradition was passed from generation to generation as is seen from the naming of Noah by his father, Lamech and the naming of Lamech's father Methuselah by his father, Enoch.
 - a. *"²⁸ When Lamech had lived a hundred and eighty-two years, he became the father of a son, ²⁹ and called his name Noah, saying, "Out of the ground which the Lord has cursed **this one shall bring us relief from our work and from the toil of our hands.**" Gen.5:28-29*
 - b. The New Testament, in Jude 14–15, tells us that Enoch was a preacher of righteousness and a prophet. The name which he gave to his son was indeed rich with prophetic significance. *Methuselah* is a Hebrew name which literally means "When he dies it will come." Since there is no neuter in Hebrew, it actually reads "When he dies he will come."¹²

IX. THE BLESSED HOPE AND GLORIOUS APPEARING OF OUR GREAT GOD AND SAVIOR JESUS CHRIST PART II: HE IS COMING TWICE

"³ He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him." Is.53:3

"² He will not cry out, nor raise His voice, nor cause His voice to be heard in the street." Is.42:2

"⁴ Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come." Jn.2:4 (Jn.7:6,8,30,8:20)

- N. One of the greatest challenges presented to those of Jesus' day who were examining Him to see if He was indeed the long-awaited Messiah was the understanding that He would appear twice -once to die and save from sin and once to conquer and judge sin.
 - a. *"²² Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it. ²³ And they will say to you, 'Look here!' or 'Look there!' Do not go after them or follow them. ²⁴ For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be **in His day.** ²⁵ **But first** He must suffer many things and be rejected by this generation." Lk.17:22-25*

¹² Fruchtenbaum, A. G. (1998). [*Messianic Christology: a study of Old Testament prophecy concerning the first coming of the Messiah*](#) (p. 16). Tustin, CA: Ariel Ministries.

1. The scriptures foretold a Deliverer who would be a great military hero -a King like David who would vanquish Israel's enemies (Isa. 9; 11; 16:5; Jer. 23:5-8; 30:9, 21-22, 31:34; 33:14-26; Ezek. 34:23-24; 36:26-27; 37:21-28; Hos. 3:4-5; Amos 9:11-15; Zech. 3:8; 6:12; 9:9-13; 10:4, 10-12) (Ps.110:1; Mt.22:41-45)^{13 14 15}
 - a. ⁹ Then the multitudes who went before and those who followed cried out, saying: *"Hosanna to the Son of David! 'Blessed is He who comes in the name of the Lord! Hosanna in the highest!"* Mt.21:9¹⁶ (NKJV) (Ps.118:25-26)
 - b. ⁹ The crowds ahead of him and behind shouted, *"Please! Deliver us!"* to the Son of David; *"Blessed is he who comes in the name of Adonai!"* *"You in the highest heaven! Please! Deliver us!"* Mt.21:9 (CJB)

¹³ There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, Ant. 8.2.5 [8.42-49]). Biblical Studies Press. (2006). *The NET Bible First Edition Notes* (Mk 10:47). Biblical Studies Press.

¹⁴ Matthew repeatedly stresses Jesus' identity as a descendant of David later in his gospel. Matthew 9:27-31 records Jesus' healing of two blind men. This account is unique to Matthew's gospel. This unparalleled account contains Matthew's second explicit description of Jesus as the "Son of David" (v. 27). It is significant that Jesus as Son of David heals the blind. The Old Testament promises that when the Messiah arrives, he will preserve the sight of those who see and grant sight to the blind (Isa. 32:1-3; 33:17). Isaiah 35:5-6 promises that in the day on which the glory of the Lord is revealed, "the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy." Matthew's description of Jesus' miracle specifically recalls this prophecy. -Quarles, C. L. (2013). *A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator*. (R. A. Peterson, Ed.) (1st Ed., p. 75). Phillipsburg, NJ: P&R Publishing.

¹⁵ And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. And I, the Lord, will be their God, and my servant David shall be prince among them. I am the Lord; I have spoken. (Ezek. 34:23-24) -Quarles, C. L. (2013). *A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator*. (R. A. Peterson, Ed.) (1st Ed., p. 77). Phillipsburg, NJ: P&R Publishing.

¹⁶Shouting, "Please! Deliver us!" to the Son of David. Greek *ôsan* transliterates Hebrew *hoshia·na* (literally, "Save, please!"). The word, and sometimes the whole phrase, is usually rendered as if it were an acclamation of praise: "shouting, 'Hosanna to the Son of David!' " Actually "*Hoshia·na*" is a prayer addressed to the Messiah, quoted from Psalm 118:25-26; Psalm 118 is Messianic throughout (Mattityahu cites another important passage from it at v. 42 below). The implication is that the crowds recognized and honored Yeshua as the Messiah by shouting, "Please, deliver us, Son of David!"—"Son of David" is a Messianic title (see 1:1N), and the crowds wanted their Messiah to deliver them from the Roman overlords.

Likewise, again quoting Psalm 118:25-26, they were recognizing Yeshua's Messiahship when they shouted, Blessed is he who comes in the name—that is, with the power and authority (see Ac 3:16N)—of *Adonai!* In other words: blessed is the Messiah, who exercises God's power and authority on earth and at the same time is present in the highest heaven, with intimate access to God himself (compare Yn 17:1-26, Pp 2:6-11). That this is the sense is clear from Yeshua's own use of the same passage at 23:39."

Stern, D. H. (1996). *Jewish New Testament Commentary: a companion volume to the Jewish New Testament* (electronic ed., Mt 21:9). Clarksville: Jewish New Testament Publications.

- i. Though the crowd does not make the connection that the Son of David is divine by way of their quoting Ps.118:25-26 Jesus certainly does.¹⁷
 - ii. Interestingly, it is this very phrase, “Blessed is He who come in the name of the Lord” that Israel will one day say again as the prophet from Nazareth comes in His full and divine glory. Mt.23:38
 - iii. The book of Daniel connects the ideas of an everlasting kingdom from the house of David (2 Sam.7:16) and the eternal kingdom of the Son of Man (Dan.2:34-35,44,4:3,34,; 7:14).
2. The scriptures also foretold of a suffering Servant who would suffer the rejection of His people, abuse from foreigners and even suffering at the hand of God. This was a difficult message to receive for those of Jesus’ day who knew the scripture and yearned for deliverance from Rome. (Is.52:13–53:12)
- O. Making sense of the prophetic word of God is not a new challenge, either for Bible teachers or for those who are looking for the coming Kingdom of God (Lk.2:25).
1. The ability to hear and understand God coupled with the wisdom to apply what has been said is a work of the Holy Spirit not of man’s ability.
- a. *“...the sons of Issachar who had understanding of the times, to know what Israel ought to do.”* 1 Chron.12:32

X. THE BLESSED HOPE AND GLORIOUS APPEARING OF OUR GREAT GOD AND SAVIOR JESUS CHRIST -PART III IT IS HIS DAY

- P. The return of Jesus is the most anticipated theme in all of the scripture. The Bible has more to say about this subject than any other. Surprised? Though the American church

¹⁷ The climax of the *Son of David* theme in Matthew appears in a discussion in Matthew 22:41–46 (cf. Mark 12:35–37; Luke 20:41–44). After being frequently interrogated by the Pharisees, Jesus poses an important question to them: “What do you think about the Christ? Whose son is he?” The reply of the Pharisees, “The son of David,” confirms that the *Son of David* title is to be interpreted as a reference to the Messiah. Jesus urges the Pharisees to broaden their thinking about the Messiah by appealing to Psalm 110:1, where the psalmist—King David himself—writing under the inspiration of the Holy Spirit, describes the Messiah as “my Lord,” seated at Yahweh’s right hand and enthroned with absolute authority over all his enemies. Then Jesus asks, “If then David calls him Lord, how is he his son?” Jesus’ argument is not intended to undermine notions that the Messiah is a descendant of David. Rather, his argument demonstrates that the Messiah is far more than a mere descendant of David. The Messiah is both Davidic and divine.¹⁷ Quarles, C. L. (2013). *A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator*. (R. A. Peterson, Ed.) (1st Ed., pp. 78–79). Phillipsburg, NJ: P&R Publishing.

is largely silent on this issue the scriptures consistently herald the return of Christ as the unmatched and most glorious moment thus far in human history.

- Q. What can be challenging to understand is the primary way that the Bible speaks of Jesus' return. The person of Jesus as we know Him did not exist in the minds of the Old Testament Jewish nation. They were not anticipating that their Messiah would be divine or that He would appear, die, be resurrected and return again.
- R. Instead, the scriptures speak of a time period where God's judgment would come crashing in on Israel's enemies and the result would be great blessing and honor for the Jewish people.
- i. The prophets of old, just like students of the scripture today, were often challenged in their understanding pertaining to what God was speaking to them and how to apply it (1 Pt.1:7-12). Sometimes God spoke two different prophecies at the same time and didn't differentiate one from the other (Is.7:1-17;). Other times God spoke a prophecy that had two different applications separated by great spans of time (Mal.4:5 [Mt.11:14,17:11]; Joel 2:28-32 [Ac.2:17-21]).
 - a. Jer.23:20; Dan.9:20; 12:4,9
 - ii. This time period is often described by the phrases 'Day of the Lord', or 'the Day' or 'The Great Day' and is used throughout the scripture nearly 100 times with about 80 of those in the New Testament.
 - iii. There are many different components to this "Day". We must remember that the Bible as we know it today took about 1,500 years to finish and was written by 40 different authors. No one writer had a completed perspective of this time period. Piecing together the various details and insights of this prophetic theme helps us to gain a fuller picture of just what we can expect at the end of the age.

X. THE BLESSED HOPE AND GLORIOUS APPEARING OF OUR GREAT GOD AND SAVIOR JESUS CHRIST -PART IV RAPTURE?

- U. Rapture? Among many in the church today there is not a hotter issue than the Bible's perspective on the rapture. The reality and timing of this event is for many the foundation for how they view the end times as a whole. Issues such as the wrath of God, His mercy, His plan for Israel and even the nature of the gospel message itself can differ widely according to what position one holds on the rapture.

1. Today some hold to the view that there is no rapture of the church at all, while others believe it to be a secret event sometime before *the great tribulation*. Others believe that the rapture of the church is a literal and public event coinciding with the return of Jesus. **It is important to note that there are many godly and sincere believers on every side of this issue.*
2. It is not our purpose in these notes to examine each of the above positions but instead to establish that a *rapture* of the saints is a biblical event.
 - A. Is the word rapture in the Bible? Curiously, for those familiar with this term, it is not actually part of the Biblical text. *The Latin term rapio, which means to “snatch away” or “carry off,” is the source of the English word [rapture].*¹⁸ *The snatching away or the catching up of the saints to meet the Lord in the air is a biblical idea, however (1 Thess.4:17). Some say that because the Latin-rooted word “rapture” is not found in the biblical text that the idea itself is not there. *But, just to make a point regarding that particular stream of logic, neither is the Latin-rooted word “pastor” found anywhere in the biblical text, though the idea of a God-ordained spiritual shepherd is clearly established in both the Old and the New Testaments and readily accepted across all streams of modern-day Christianity.*
 - B. If one can accept the idea that the catching up of the saints to meet the Lord in the air is a literal event, then it is important to know in what context this takes place. Paul’s usage of this terminology [harpogēsthema –“*shall be caught up*”] places it in the context of *the coming of the Lord* (1 Thess.2:1-3; 4:15 [Zech.14:5; Mt.24:31; 1 Cor.15:23; 1 Jn. 2:28])¹⁹. Paul also directly connects, *“¹⁶ For the Lord Himself will **descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.** ¹⁷ Then we who are alive and remain shall be caught up together.”* (1 Thess.4:16-17).
 - C. Interestingly, The New Testament (carrying on the theme of Dan.7:13), and most notably, Jesus Himself, associate His appearing on the clouds of heaven with His second coming (Mt.24:30,26:64; Mk.13:26,14:62; 1 Thess.4:17; Rev.1:7).
 - i. Also noteworthy is the assertion that Jesus’ coming with the clouds will be a public event seen by everyone. *“⁷ Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.”* -Rev.1:7

¹⁸ Schemm, P. (2003). [Rapture](#). In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), *Holman Illustrated Bible Dictionary* (p. 1366). Nashville, TN: Holman Bible Publishers.

¹⁹ *The “coming” (described further in 2:8; cf. 1 Thess 4:15) and “gathering” here are grammatically linked.* - Keener, C. S. (1993). [The IVP Bible background commentary: New Testament](#) (2 Th 2:1). Downers Grove, IL: InterVarsity Press.

- D. If Jesus's catching up of the saints is connected with His coming on the clouds, and if His coming on the clouds is associated with His visible return, then what happens next?

XI. THE BLESSED HOPE AND GLORIOUS APPEARING OF OUR GREAT GOD AND SAVIOR JESUS CHRIST -PART IV WHEN CHRIST COMES

*"²⁸ so Christ was offered once to bear the sins of many. **To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.**" -Heb.9:28
(1 Thess.5:8-9)*

- V. As we've mentioned in the previous section, the second coming of Christ is comprised of many different elements. That is to say that, though most often, it is associated with the rapture of the saints, but the Bible itself has much to say about its larger scope.

JESUS' WORDS

"³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other." -Mt.24:30-31

- W. These are descriptions of His appearing in the sky which directly precede His coming to the Earth. On the clouds (Is.19:1; Mt.24:30, 26:64; Mk.13:26, 14:62; 1 Thess.4:17; Rev.1:7), in flaming fire (Is.66:15-16; 2 Thess.1:8), in darkness (Is.13:10; Zech.14:6; Mt.24:29; Mk.13:21 [*Is 13:10; 24:23; 34:4; Ezek 32:7-8; Joel 2:31, 3:15; Zeph.1:15, Zech 14:6*]), in power (Mt.24:30; Lk.21:27), in the Father's glory (Mt.24:30, 25:31; Lk.21:27), with all the heavenly angels (Mt.13:41, 24:31, 25:31; Mk.8:38, 13:27, Lk.9:26; 2 Thess.1:7), with all the saints (Zech.14:5; 1 Thess.3:13; 2 Thess.2:10).
- X. The appearing of Christ in the sky is *His* sign (Mt.24:3; Mt.29:30). It is the beginning of a new age for humanity, and it is *just the beginning!* The coming of Christ is exactly that. He is coming...to stay. We must understand that very shortly the kingdoms of this world will all be overthrown (Rev.11:15) and the order according to which the earth is currently governed will be completely done away with.

SALVATION AND JUDGMENT

- Y. The second coming of Jesus sets in motion two distinct courses of action, salvation for the righteous (2 Thess.1:7; Heb.9:28) and judgment for the wicked (Ps.96:13; Is.13:7-13; Is.34:1-8; 2 Thess.1:8; Rev.11:17-18, 19:11-16).

1. Prophetic texts such as Isaiah 59, especially when considered contextually with the whole of Is.59:14- 63:6 help to establish that the salvation worked by the Righteous One, the Conqueror, is a global salvation, not of Jew only but of the righteous seed worldwide. Understanding that a global move of God is prophesied brings the fullness of the prophet's words and places them squarely in an eschatological context.
2. I believe that it is reasonable to understand His coming with all the angels as a military campaign based upon His title as Commander of the Armies of Heaven (Josh.5:13-15; Joel 2:11; Rev.19:11;) and the consistent function of angels in regards to their interactions with unbelievers in scripture (Gen.19:13; 2 Sam.24:12-17; 2 Ki.19; Ac.12:23 etc.). In addition, the description of darkness (Zech.14:6; Mt.24:29; Mk.13:21 [Is 13:10; 24:23; 34:4; Ezek 32:7-8; Joel 3:14; Zech 14:6]) in association with the Day of the Lord is related to the great end-time battle for Jerusalem (Is.34:1-8; 63:1-4; 2 Thess.2:8; Rev.16:16)

XII. THE BLESSED HOPE AND GLORIOUS APPEARING OF OUR GREAT GOD AND SAVIOR JESUS CHRIST -PART V WHAT CHRIST DOES

3 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), **2** that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, **3** knowing this first: that scoffers will come in the last days, walking according to their own lusts, **4** and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." **5** For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, **6** by which the world that then existed perished, being flooded with water. **7** But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men. **8** But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. **9** The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance." -2 Pt.3:1-9

- Z. As we have mentioned previously, the second coming of Christ is the dominant prophetic theme in the scriptures. The New Testament is consistent in its emphasis of this fact. (Mt.10:23, 16:27, 23:29, 24:27-31, 28-44; Lk.9:26, 13:35; 18:8; Jn.14:1-3; Ac.1:6-13; 1 Cor.4:5; 1 Thess.3:13, 4:14-17, 5:1-6; 2 Thess.1:10, 2:3; Heb.10:37; Jude 14; Rev.1:7-8, 3:11, 11:15-18, 19:11-21, 22:7, 12, 20 [Is.40:1-11; 59:20; 62:10-63:6])
- AA. Often, the rapture of the saints and the second coming of Christ are seen as synonymous, as if they are interchangeable events, but the second coming of Christ, which includes the rapture of the saints, is a much larger event involving many more people, places and

things, is what we are instructed to watch and wait patiently for. But what exactly happens when Jesus *does* come back? Does He come back for a quick visit and then return to Heaven?

¹⁰ *“that in the dispensation of the fullness of the times He might gather together in one **all things** in Christ, both which are in heaven and which are on earth—in Him.”* -Eph.1:10

BB. He comes to live (Is.24:23)

- **When Jesus comes again, He is coming to live on the earth.** His home will be in the city of Jerusalem (Is.60:3; Ezek.43:7, 48:35; Zech.8:3) in the nation of Israel. The nation of Israel will have expanded borders and altered geographical features (Is.2:2, 11:15-16; Zech.10:11, 14:4,10; Rev.16:12) during this time to accommodate Him.

CC. **He comes to reign as King** (Is.2:4; Jer.3:17; Mt.25:31). God made a covenant with King David and promised him that One of his descendants would sit on his throne forever and that His reign would know no end (2 Sam.7:13b, 16). Israel expected that Messiah would be this King who was promised (Jer.23:5, 30:9; Is.9:7, 11:1; Mt.22:42; Lk.1:32, 69; Ac.13:34; Rev.3:7). Many in Jesus day recognized in Him the promised Son of David (Mt.12:23, 20:21, 21:9, 15; Mk.11:9-10; Lk.2:25-38).

³¹ *“**When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory.**”* -Mt.25:31

DD. **He comes to judge** (Ps.96:11-13) and make war (Rev.19:11, 14:7). It is an increasingly unpopular idea today, especially among some that are influencing today’s revival streams, that Jesus would release judgment(s) that have a negative impact on the earth and humanity. The trouble with this thinking is that it is inconsistent with the nature of God. God’s hatred of sin and eventual and final punishment of it are clear biblical doctrines (Rev.11:18). Much of the trouble comes from an inability to distinguish how the person and work of Jesus on the cross relates to sinful men and women who refuse to acknowledge so great a gift.

- It is important to recognize that the Bible records the praises of *Heaven* revolving around the end-time judgments of God (Rev.15:4, 16:5,7, 19:2). In addition to this, we are commanded multiple times by the Holy Spirit to rejoice because of God’s judgments in the earth.

¹¹ ***Let the heavens rejoice, and let the earth be glad; let the sea roar, and all its fullness;***

¹² ***Let the field be joyful, and all that is in it. Then all the trees of the woods will rejoice before the Lord.*** ¹³ ***For He is coming, for He is coming to judge the earth. He shall judge the world with righteousness, and the peoples with His truth.***” -Ps.96:11-13

¹ ***The Lord reigns; Let the earth rejoice; Let the multitude of isles be glad!*** ²*Clouds and*

darkness surround Him; righteousness and justice are the foundation of His throne. ³A fire goes before Him, and burns up His enemies round about. ⁴His lightnings light the world; the earth sees and trembles. ⁵The mountains melt like wax at the presence of the Lord, at the presence of the Lord of the whole earth. ⁶The heavens declare His righteousness, and all the peoples see His glory.” -Ps.97:1-6 (Ps.149)

EE. **The identity of Jesus as a man of war** (Ex.15:3, Is.42:13) is also clearly established in the scripture. Many rejoice, and rightly so, that God is fighting for them (Ex.14:14; Dt.1:30, 31:8), but don't necessarily think fully through the implications of such a belief.²⁰ God *does* fight, and when Jesus returns, *He* will fight. Interestingly, in the passages that depict God as fighting at the end of the age, they do not picture Him as fighting with demons but rather with people! (Is.13:4, 14:26, 24:1, 34:2; Rev.2:23)

1. Who do you say that I am?

¹⁴So they said, “Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” ¹⁵He said to them, “But who do you say that I am?” ¹⁶Simon Peter answered and said, “You are the Christ, the Son of the living God.” ¹⁷Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for **flesh and blood has not revealed this to you, but My Father who is in heaven.**” -Mt.16:14-17

A. ²¹ These things you have done, and I kept silent; **you thought that I was altogether like you,**” -Ps.50:21

- i. Has God been created in our image, that is, according to the image that we would like Him to take, or have we been created in His image?
- ii. In the Psalm, in which way were the wicked misreading God's patient restraint?
 - They assumed because He had not answered their iniquities that He never would, and they presumed that He viewed their unrighteousness as they themselves viewed their unrighteousness. Ecc.8:11;
- iii. What was the context of the Psalmist's oracle?
 - It was in fact a judgment hymn sung by Asaph.

²⁰ [Ex.]**15:3. the Lord as warrior.** “The book of Exodus has been developing the idea of Yahweh fighting for the Israelites against the Egyptians and their gods, so here the Lord is praised as a warrior. This is a concept that remains significant throughout the Old Testament and even into the New Testament. It is especially prominent in the books of Samuel, where the title “Yahweh of Armies” (Lord of Hosts) is common. Yahweh is the king and champion of the Israelites and will lead them forth victoriously in battle.” - Matthews, V. H., Chavalas, M. W., & Walton, J. H. (2000). [The IVP Bible background commentary: Old Testament](#) (electronic ed., Ex 15:3). Downers Grove, IL: InterVarsity Press.

- iv. What is the conclusion? God is all that He is. He is not like a shifting shadow changing its shape over the course of time. He is always the same and it is the duty of a king to search Him out, not to reinvent Him.

****These teach notes have been left open-ended. This allows for future additions to be possible.***

⁷ and to *give* you who are troubled ^hrest with us when ⁱthe Lord Jesus is revealed from heaven with His mighty angels, ⁸ in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

God gives rest to believers and trouble (1 Thess.4:3; 2 Thess.1:8, 2:8) to unbelievers when He comes

1 Tim.6:14-16

^h Rev. 14:13

ⁱ [1 Thess. 4:16]; Jude 14

