



June 14, 2026

Living Ready

Titus 2:11-14

1. **The Question:** What does the Bible say about how we should be prepared for Jesus' return?
2. **Sermon Outline:**
 - a. Be Eager for Christ's Return Rather Than Fearful
 - i. The return of Jesus is good news!
 - ii. The Bible says to wait eagerly for Jesus' return
 - b. Grow In Godliness and Devotion
 - i. Renounce ungodliness and worldly passions
 - ii. Be holy to the Lord
 - c. Be Busy Doing the Lord's Work on Earth
 - i. Wait actively
 - ii. Encourage believers who become discouraged
 - iii. Make disciples of all nations
3. **Sunday** – As soon as possible after the sermon, consider:
 - a. What stood out to you the most in this sermon?
 - b. What new truth did you learn, or what truth were you reminded of?
 - c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
 - d. What is one thing God is leading you to do after hearing this message?
 - e. Did God convict you of a need to make any changes in your life and walk with Him?
4. **Monday:**
 - a. Read the focal passage, Titus 2:11-14. Meditate on verses 11 and 12. If possible, read it in several different translations.
 - i. What is the significance of the first word of verse 11?
 1. Since the “for” almost begs one to read what comes before verse 11, take time to read the first 10 verses of chapter 2. How would you summarize these verses?
 2. If your Bible furnishes titles (which are not actually part of the Bible but man's additions) for chapters or sections, what titles are provided by the various translations?
 3. How do you see Titus 2 relating to the question Pastor Brian answered in his sermon?
 - ii. If “for” suggests that what follows is the foundation for the behavior Paul describes in the first 10 verses, what makes such a lifestyle necessary and possible?

1. How would you define “the grace of God”? What do you normally think of God doing when you think about “grace” (see Romans 3:23-24 & Ephesians 2:8)?
 - a. How is that aspect of God’s grace described in verse 11?
 - b. What does “all people” mean in this verse? Is it saying that everyone is saved? If not, how do you understand it?
2. What is the second blessing Paul tells us the grace of God accomplishes in a Christian’s life?
 - a. What are the two areas in which the grace of God trains us? Why should they be described as two sides of the same coin?
 - b. What does the training teach us to give up – the negative instruction (see Romans 6:12; Ephesians 4:22; 1 Peter 4:2; & 1 John 2:16)? What does it mean to be “ungodly” (see Romans 1:18)?
 - c. What are we taught to do instead – the positive instruction (consider also Galatians 5:22-23; 1 Timothy 3:2; Titus 1:8; & 2 Peter 1:6)?
 - d. Paul shows that in both the negative and the positive training, the focus is in two directions. How does what the grace of God teaches us ultimately just come down to obedience to the two greatest commandments in Matthew 22:37-39 and Mark 12:29-31?

5. **Tuesday:**

- a. Read the focal passage, Titus 2:11-14, again, this time meditating on verse 13.
- b. By ending verse 12 with “the present age,” of what does Paul implicitly remind us?
 - i. How does Paul characterize the future age at the beginning of verse 13?
 - ii. How is the word “hope” normally used in our modern English (e.g., as a child would use it when describing their desires for Christmas)?
 1. How does the Bible use the word (consider Romans 15:13; 2 Corinthians 1:9-10; 1 Timothy 4:10; and 1 Peter 1:21)?
 2. Since Biblically the foundation of hope is God, what would you think of as appropriate synonyms (consider Hebrews 10:22 & 11:1)?
 3. What does 1 Corinthians 13:13 suggest about the importance of “hope” in the life of a Christian? Why do you think we focus so much more on faith and love than we do on “hope”?
 - iii. How do “waiting” and “hope” relate? If there were no waiting, would there be a need for hope?
 1. What does Paul say we are waiting for? How does he describe the “blessed hope”?
 2. Paul describes two appearances in these verses. What has already appeared (verse 11)? What will appear (verse 13)?
 3. How does John explain why the second appearance is a particularly “blessed hope” in 1 John 3:2 (compare John 17:24 and 2 Corinthians 3:18)?

- c. At the end of verse 13, do you think Paul is referring to two persons of the Trinity or is he emphasizing the deity of Jesus (compare with 2 Peter 1:1)? Whichever way Paul meant it, what do Hebrews 1:3 and John 1:14 tell us about the glory we will see when we see Jesus?

6. **Wednesday:**

- a. Our hope is based on God's faithfulness to fulfill His promises. Read these passages about Christ's return:
- i. Matthew 16:27; 24:30-31; & 25:31-46
 - ii. John 14:1-3
 - iii. Acts 1:9-11
 - iv. 1 Corinthians 15:51-58
 - v. Philippians 3:20-21
 - vi. 1 Thessalonians 4:13-18 & 5:1-3
 - vii. Hebrews 9:27-28
 - viii. 1 John 3:2-3
 - ix. Revelation 1:7; 22:7 & 20
- b. Why do (or in what way) do these passages give you hope? Which passage(s) are most meaningful to you and have the greatest impact on your life?
- c. What does Paul teach us about how the promise of Christ's return should affect our lives in 1 Corinthians 15:58 and 1 Thessalonians 4:18? Does it appear that Paul thinks we should use the knowledge of Christ's second coming just for our personal benefit and encouragement?

7. **Thursday:**

- a. Read 2:11-14 again, this time meditating on verse 14.
- b. What truths do you learn from verse 14?
- c. How is Christ's act of sacrifice summarized in two words (see also Mark 10:45; Galatians 1:4; & Ephesians 5:25)?
- i. While Christ voluntarily gave Himself, what do John 3:16 and Romans 8:32 tell us about the Father's role?
 - ii. What two reasons does Paul give for why Christ made this sacrifice?
 1. How do these two purposes relate to the training (teaching) Paul describes in verse 12?
 2. Which of the two purposes would be comparable to the negative teaching? Which compares to the positive?
 3. When we think of His sacrifice and our salvation, which of the two purposes do we usually focus on?
- d. While we do indeed receive a great (immeasurable) blessing because of Christ's sacrifice, what does verse 13 suggest that God's ultimate purpose was in securing our redemption (see Ephesians 1:11-12; Romans 11:36; 1 Corinthians 10:31; 1 Peter 2:9 & 4:11)?

8. **Friday:**

- a. Read Titus 2:14-15; Matthew 25:31-46; Ephesians 2:4-10; and James 2:14-26

- b. How does Paul end verse 14, and what significance should this have on how we live as we wait for “the blessed hope” of His return?
 - i. While the Bible is absolutely clear that our salvation is a gift that we cannot earn by doing good works, what do these passages all tell us we should be doing as we wait?
 - ii. How would you explain this emphasis on “works” when our salvation is by grace? How did Jesus explain it in John 14:15 & 21?
 - iii. Why is this tension between grace and works definitely not a “chicken or egg” issue? Which must come first?
- c. Although not part of the focal passage for this week, note what Paul tells Titus to do with the truths of the preceding verses. How does his instruction compare with what he said after discussing the second coming in 1 Corinthians 15:58 and 1 Thessalonians 4:18?

9. **Saturday:**

- a. Read Titus 2, looking specifically for things that should apply to you in your Christian life and ministry.
- b. Close the week by praying that God will use His Word to show you how you should live and prepare as you wait for the blessed hope of His appearing.

10. **Application:** For some years, there has been an increasing objection in liberal Christian circles to what they call “Lordship Salvation”. You may encounter this if you spend time on the internet visiting Christian sites or listening to or watching Christian radio/TV programs. Those opposed to the idea of Lordship Salvation maintain, among other things, that repentance is not necessary to be saved, that faith is nothing more than intellectual acknowledgment, that discipleship is optional, and that good works may or may not result from one’s salvation. A reading of Titus 2:11-14 settles the debate. The Son died to redeem from sin (the negative in these verses) and to create a people who “live self-controlled, upright, and godly lives” who not only do good works but do so eagerly and zealously. Now we need to ask ourselves, as individuals and as a church, whether that is what the world sees in us.

11. **Pray:** This week, please pray for these two unreached people groups in Western Africa that the IMB has highlighted in their 2026 “*Loving the Lost*” booklet:
- a. *Senara Senufo of Burkina Faso:* The Senara Senufo primarily practice animism — a belief that natural objects, places, and creatures possess spirits that must be appeased through rituals. They are extremely community-oriented in a way that discourages individual thinking. This is a significant hindrance to anyone considering the gospel. Within this community, a male secret society conducts ceremonies to help men gain wisdom, responsibility, and power. These cultural bonds make it challenging for individuals to choose Christ apart from their community. Pray that the Senara Senufo will be engaged with the gospel and that whole households will come to know Jesus as Lord.
 - b. *Nama of Namibia:* The Nama, among Namibia’s first inhabitants, once lived communally on their ancestral land. After centuries of displacement, their population of about 140,000 is now scattered throughout Namibia. The Nama live with a focus on the present moment and strongly value community, preserving their culture through poetry, songs, stories, and art. While this present-focused mindset helps them enjoy daily life, it also creates challenges for gospel work, as their cultural reluctance to plan for the future makes it difficult for many to embrace eternal salvation through Jesus Christ. Pray for the Nama people to understand their need for Jesus and to hear the gospel. Ask the Holy Spirit to prepare hearts and minds and give them a desire for the eternal security that is only found through salvation in Jesus.