

Introduction: Hope for the Future

**Eschatology**—The portion of theology that is concerned with the study of the “\_\_\_\_\_.”

Primary Features of Dispensational Eschatology

1. **A Pretribulation Rapture of the Church** — The Lord Jesus will return for His Church who will be caught up to meet Him in the air (1 Thess. 4:13-18) before the final pouring out of God’s wrath (‘the Day of the Lord’ or ‘Tribulation’).
2. **The Premillennial Return of the Lord Jesus** — The Lord Jesus will return to earth to bodily rule and reign as the King of Kings and Lord of Lords, bringing about the fulfillment of all of God’s covenant promises. This period of time will last for 1000 years (Rev. 20:1-6), after which there will be a final rebellion that will precede the final judgment of the living and the dead (Rev. 20:11-15) before the consummation of all things (Rev. 21-22).

The Fullness of the Work of the Lord Jesus

Heaven

The New  
Creation

Earth



The Church Age

The Day  
of the Lord  
(The Tribulation)

The Millennial Kingdom

**Key Point:** An understanding of God’s plans and purposes as revealed in Scripture enables us to live faithfully in the \_\_\_\_\_, resting confidently on His work for us in the \_\_\_\_\_ and waiting expectantly for Him to complete that work in the \_\_\_\_\_.

Sound Doctrine & Godly Living - Titus 2:1-15The Structure of Titus 2:11-14

**Cause:** <sup>11</sup> For the grace of God has appeared...

**Effect:** <sup>12</sup> training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,

**Manner:** <sup>13</sup> waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, <sup>14</sup> who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

- These verses highlight the *manner* or *way* in which believers are to live godly lives in the present age.

Titus 2:13—waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ

“waiting”—προσδέχομαι (*prosdechomai*)—To await (with confidence or patience):—to accept, allow, look (wait) for.

⇒ The use of this term in this way shows us that it is our \_\_\_\_\_ or point view on things that is being described.

- Believers are to live *expectantly*, looking forward to the soon return of the Lord Jesus for us.

“the appearing”—ἐπιφάνεια (*epiphaneia*)—An appearing or appearance.

⇒ The verbal form of this term (“has appeared”) was used previously in 2:11. This is probably intended to show us that the fullness of God’s work on our behalf includes two significant events.

⇒ This event referenced here is the \_\_\_\_\_ of the Church.

<sup>1</sup> Thess. 4:16-17—<sup>16</sup> For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

“our blessed hope”

“the glory of our great God & Savior”

Important Observation:

**Key Point:** Looking forward to the return of Christ sets our \_\_\_\_\_ on the things that are above, where He is, and reminds us that it is in Him alone that we find salvation.

- Believers are also to live *confidently*, being reminded of the priestly work that Christ has accomplished on our behalf.

Titus 2:14—who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

“gave himself for us” → This phrasing emphasizes Jesus’ role as a substitutionary \_\_\_\_\_ for His people.

(1) Jesus gave Himself for us so that He might \_\_\_\_\_ us!

λυτρόω (*lytroō*)—To free by ransom; to liberate from an oppressive situation, set free, rescue.

Rom. 3:23-25a—<sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith.

⇒ Paul emphasizes that we have been redeemed specifically from all “\_\_\_\_\_” (“every lawless deed” NASB) ἀνομία (*anomia*)—the product of a lawless disposition, a lawless deed.

Gal. 3:13—Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “CURSED IS EVERYONE WHO IS HANGED ON A TREE” [DUET. 21:23]

(2) Jesus gave Himself for us so that He might \_\_\_\_\_ us!

καθαρίζω (*katharizō*)—To make clean or heal; to purify through ritual cleansing, make clean, declare clean.

Eph. 5:25-26—<sup>25</sup> Husbands, love your wives, as Christ loved the church and gave himself up for her, <sup>26</sup> that he might sanctify her, having cleansed her by the washing of water with the word

⇒ Paul emphasizes that we have been purified in order that we might be set apart as “a \_\_\_\_\_” for the Lord’s own possession.

λαός (*laos*)—A body of people with common cultural bonds and ties to a specific territory, people-group; people of God.

1 Pet. 2:9-10—<sup>9</sup> But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. <sup>10</sup> Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

⇒ As the people of God, we should be characterized by “\_\_\_\_\_” for the things of God.

ζηλωτής (*zēlōtēs*)—One who is earnestly committed to a side or cause, enthusiast, adherent, loyalist; a zealot.

John 2:13-17—<sup>13</sup> The Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. <sup>15</sup> And making a whip of cords, he drove them all out of the temple...<sup>16</sup> And he told those who sold the pigeons, “Take these things away; do not make my Father’s house a house of trade.” <sup>17</sup> His disciples remembered that it was written, “Zeal for your house will consume me.”

**Key Point:** The priestly works of redemption and purification have been accomplished for us by the Lord Jesus so that we might live lives of faithful \_\_\_\_\_ to Him and others during this present age.

Heb. 9:11-14—<sup>11</sup> But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) <sup>12</sup> he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. <sup>13</sup> For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, <sup>14</sup> how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

## Concluding Thoughts

1. Living with the proper perspective (looking forward and looking backward) delivers us from the tyranny of the \_\_\_\_\_.

\* We know our \_\_\_\_\_ in the unfolding of God’s plans and purposes. (\_\_\_\_\_)

\* We are reminded that \_\_\_\_\_ no longer has mastery over us.

2. Living with the proper perspective reminds us that we have been set apart by God as His \_\_\_\_\_.

\* God has done great things \_\_\_\_\_ us, He is at work \_\_\_\_\_ us, but He also desires to work \_\_\_\_\_ us.

### Questions for Reflection:

1. How does reflecting both on Jesus’ priestly work and His soon coming for us help us during times of temptation?
2. How should knowing that I have been cleansed of the defilement of sin impact the way that I live my life?