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a *Grace Notes* course

# **The Epistle of Paul to Titus**

Bible Study by Correspondence

by Warren Doud

Introduction to the Study

Lesson 7 of 10

Titus 2:13-15

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## Titus

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## Instructions for Completing the Lesson

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Titus often. It is a short book, and reading it many times will help you understand the story much better.

### **Instructions**

1. Read the introduction to the study of Titus
  2. Study Titus 2:13-15 reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
  3. Study the topics in the same manner. Take particular care to trace all of the discussion through the Bible passages which are included. The topics are called out in the text at a certain point, but you can study the topics in any order you wish.  
The topics are: **Rapture; Redemption**
  4. **Review** all of the notes in the Titus study and the topics
  5. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
  6. When you have completed the Quiz, be sure to **SAVE** your file. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
  7. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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### Titus 2:13

**Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;**

“Looking for”: (prosdecomai). This verb means “to receive” or “to expect to receive”.

This word was used for receiving a gift, or receiving a guest into a household. In every case, that which is received is a benefit or pleasure. Therefore, this word has come to mean “to wait for something with keen anticipation.”

Every believer looks forward to a time when he will have perfect environment, a perfect body, perfect happiness. A Christian's present condition may be one of frustration, unhappiness in details of life, suffering; yet the Lord will return and there is heaven over the horizon.

“blessed”: (makarias), “happiness”.

This is the New Testament word for Joy, the happiness which is God provides, the fruit of the Holy Spirit, a happiness which does not depend on circumstances, people, or things.

Happiness is freedom from mental attitude sins, freedom from misery, freedom from neurosis and psychosis, mastery of details of life, and the accompaniment to many other benefits of the Christian life.

“hope”: (elpis), “confident expectation”.

The Christian's assurance is based on known facts concerning the future. Heb. 11:1; Titus 1:2.

“and the glorious appearance”: The KJV renders “glory” as an adjective, but in the Greek it is a noun. The word “glory” is (doksa), used throughout the NT to refer to the perfect character of God, or Christ, in this case.

The word “appearance” is (epifaneia) (English: epiphany), and refers to the second coming of Christ at the end of this present age.

The translation, then, is “the appearance of the glory” [which the NASB gives], which is the substance of our keen anticipation.

“of the great God and our Savior Jesus Christ”: a total description of the joining of deity and humanity in Christ. The words “God” and

“Christ” refer to the deity of Christ. The words “Savior” and “Jesus” refer to his humanity.

So there is a time coming when all believers will be totally happy in every respect, when Jesus Christ will appear.

**Topic: The Rapture**

### Titus 2:14

**Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**

“Who gave himself for us”

The relative pronoun “who” refers to the Lord Jesus Christ. The verb “gave” (didomi) refers to a point in time when Christ provided salvation, the time of His death on the Cross.

The active voice means that Christ took this action upon Himself. That is, God the Father did not sacrifice the Son without Christ's being willing to go through with it. In the Garden of Gethsemane Christ said, “Not my will, but thine be done.”

“for us”

This is a phrase indicating that Christ was our substitute on the Cross. He paid our ransom price, to buy us out of the slave market of sin.

“that he might redeem us”, or “For the purpose of” redeeming us.

Redeem is (lutrow), which means “to release for ransom; to deliver or set free for ransom”.

**Topic: Redemption**

“from all iniquity”

Iniquity is lawlessness. The source of lawlessness is the Sin Nature which we received as a result of spiritual death, at the time the fall of the human race with Adam. We practice lawlessness when we commit personal sin.

But we have been redeemed from that bondage. “Shall we sin the more than grace may abound? God forbid. How shall we that are dead to sin abide any longer therein.”

“and purify unto himself” (katharadzwo). “to purify; to cleanse” An English cognate is “catharsis”.

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Refers to ceremonial or religious or moral purification. It was also used in Greek to refer to healing from a disease which was considered hopeless, such as leprosy (Mt. 8:2,3; 10:8).

In this passage the word refers to cleansing at the point of salvation and at times during the believer's lifetime when he confesses his sins and is "cleansed from all unrighteousness" (1 John 1:9).

READ Heb. 9:11-23; 1 John 1:6-10.

The subjunctive mood indicates that purification is potential and conditional upon the faith of the individual in the work of Christ on the cross.

READ James 4:4-8. Positional purification is to be followed by temporal, or experiential, purification.

It is very important to compare the very similar idea of cleansing in Ephesians 5:25-27.

"Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"

Jesus Christ died for us to remove us from the sphere of "all iniquity", in order to put us through a cleansing process. This verse in Titus says that He did it if "for himself". The Ephesians passage shows that He intends to present a spotless, pure church to Himself.

And the mechanics of the cleansing process are indicated in Ephesians - "by the washing of water by the word..." Notice also that in Titus 3:5, regeneration is said to be a washing process.

The words "washing", "cleansing", "purifying" indicate some of the most important teaching of the Christian way of life, in terms of a Christian's actual walk with the Lord.

And there is a direct relationship between New Testament teaching about purification and the Old Testament Jewish rituals of sacrifice, cleansing, and purification that took place on a daily basis in the tabernacle and the temple. It is imperative that a Christian understand these principles from the Word of God, and be able to correlate the Old and

New Testament teachings so that they have a single message.

"a peculiar people"

The word "peculiar" means "something that belongs to an individual as distinct from others", or "distinguished in nature, character, attributes from others". This is the meaning chosen by the KJV translators here.

A sect in England from 1838 into the early 20th Cent. was called The Peculiar People, or Plumstead's Peculiar. The assembled mostly in London. They had no preachers, no creeds, no ordinances, no church organization. They rejected medical aid or medicine, relying entirely on prayer for healing.

An evangelical group at Oxford University in about 1839 was derisively called "The Peculiar", although they were not of that sect.

"zealous of good works." (zeiloteis), "fanatical" for "honorable works"

i.e., gold, silver, precious stones - divine good; the works which God has "before ordained that we should walk in them." Ephesians 2:8-10 states that good works are expected as a result of the salvation received by grace.

### Titus 2:15

**These things speak, and exhort, and rebuke with all authority. Let no man despise thee.**

This verse is a continuation from verse 1, verses 2 to 14 having been parenthetical.

"These things" refers to the sound doctrine which Titus was commanded to speak. And the rest of chapter 2 provides illustrations of the type of teaching that is to be done.

"speak" the present active imperative of (lalew).

This is a continuous action imperative of the Greek verb. Titus's orders are to keep on communicating Bible truth in order to straighten out the problems on Crete. The content of his teaching is to be "these things".

In fact, these three verbs are all imperatives, commands to speak, exhort, rebuke.

"exhort", (parakalew) "to comfort; to admonish"

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Here is one of the key words of the Christian experience. The Holy Spirit is called the Paraclete, because He comforts, and He admonishes and convicts of sin.

Christians are commanded to “exhort” one another. Sometimes that calls for a comforting ministry, and sometimes it calls for straight talk.

In this verse, it is the meaning “admonish” that is meant. The Greek scholars say that this is true whenever the word (parakalew) is followed by (elegkw) “rebuke”, as it is here.

“rebuke”, (elegkw), “to rebuke”

These are three approaches to making one point of doctrine.

There are several types of Christian. Some learn easily through teaching and respond with faith as each principle is laid down.

Other require bracing, the pointed example, the warning, the admonishment.

A few require serious rebuke, amounting to a verbal slap to wake them up.

The sense of this verse is that, if speaking doesn't get the idea across to the listeners, then move up to admonishment. And remembering that some of the people Titus is dealing with are “gainsayers”, he may have to increase the intensity to the point of offering “rebuke”.

Now this third method is not necessarily desirable, and it is the slow, painful method of learning. But it is necessary in some cases, especially with some believers who are already indoctrinated in some system of legalism or emotionalism.

But we see in Titus 3:10,11 that the “heretic”, who does not respond to any teaching, must be “rejected”, so rebuke is not too strong a treatment if the alternative is to be made to leave the congregation.

Remember that it is Titus who is being commanded to “speak, exhort, rebuke”.

It takes a very discerning and advanced believer to know how to admonish or rebuke properly. It takes experience and training, or other believers can be blown out of the water by misguided “admonishment”. When a novice believer tries to

“rebuke” someone, it is often no more than self-righteous criticism.

“with all authority”

Titus's authority comes from God, so he can teach with dogmatic authority.

“let no man despise thee.”

The verb here is (periphronew), literally “to think around”. Combined with the negative the meaning becomes “disregard”, or “don't let anyone disregard or reject what you are teaching with all authority.”

This refers to anyone in the congregation. It would seem that the teacher would find it impossible to obey this command, because there is no way he can control the volition of all the believers in his church. While the objective of the communication is to allow the Word to motivate the volition of the Christians, the pastor does not have a key to turn a person's volition on or off.

Anyone who teaches the Word of God must be as well prepared as possible and be able to teach authoritatively. Authority, or regard, or respect, is not a mantle one can put on. It is not a title that can be assumed.

People will listen and respond to the Word of God accurately and authoritatively taught, because it \*is\* the Word of God, not the ideas of men.

That is why the emphasis in Titus is on “sound doctrine”, “preaching”, so that the teacher can “exhort and convince the gainsayers”. It is the Word of God that is convincing, not the opinions, ideas, or sermonizing of someone who just wants to hold an audience.

### Rapture

The word “rapture” refers to an event which will mark the end of the Church Age and which will be an occasion of great joy to Christian believers. All believers, both those who have died and those who are alive at the time, will be taken up to meet Jesus Christ, who will have returned to “the air”, earth's atmosphere. Then, the Christians and the Lord Jesus will return to heaven together. At the time of the Rapture, Christ will not set foot on earth; and He will be visible only to believers. READ 1 Thess. 4:17; Acts 1:11.

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The Rapture is to be distinguished from the Second Advent of Christ. While the Rapture sets the stage for the Second Coming, these are two separate events. A chart giving comparisons between these two future appearances of Christ is found in a later section of this article.

There has been controversy for many generations concerning the timing of the final events in human history. The position held by the majority of categorical and fundamental Bible teachers is as follows:

- We are presently in the dispensation known as the Church Age, and we do not know when this age will end.
- The Rapture will occur at the end of the Church Age; and the day of the Rapture will be the first day of the seven-year period known as the Great Tribulation.
- The Second Coming of Christ will occur on the last day of the Tribulation period and will usher in the thousand-year reign of Jesus Christ.

The statements above are part of a position, or viewpoint, concerning the chronology of the final events of human history, a doctrinal concept known as the Pre-Tribulation Rapture / Pre-Millennium Tribulation view. There are several other schools of thought among Christian scholars; and this article does not attempt to sort out the differences in these viewpoints categorically.

The study of the various points of view, and an examination of the proofs that the Pre-Tribulation/Pre-Millennial position is the correct one, is indeed a fascinating study. But the student needs considerable background to handle such research, including a thorough knowledge of general prophecy, a good general orientation to the whole Bible, and a lot of practice in tracing threads of logic through interwoven networks of Bible doctrine. For the purposes of this study we will settle for ...

### A Description of the Rapture

The Rapture was promised by the Lord Jesus Christ just before His crucifixion, John 14:1-3. At the Rapture, He keeps His promise and fulfills the prophecy. The Rapture completes the

Redemption of the body because the believer receives a resurrection body at that time, Phil. 3:20,21; 1 John 3:1,2. It would be useful at this point to read the description of the Rapture in 1 Cor. 15:51-53 and then to note the comments below concerning the terminology used.

**mystery** -- a doctrine "hidden" from the Old Testament saints. The Rapture is pertinent only to the Church Age and was never revealed to believers living before the beginning of the Church Age.

**we shall not all sleep** --- i.e., there will be some believers alive at the time of the Rapture.

**we shall all be changed** - refers to the resurrection body.

**in a moment, in the twinkling of an eye** -- a reference to the time element. The Rapture is not a long, drawn out process of evacuation. We will be with Christ instantly.

**the dead shall be raised incorruptible** -- the resurrection body does not include the decay and corruption of sin and death.

**we shall all be changed** -- another reference to the new physical body and new personal attributes associated with the resurrection body.

**this corruptible must put on incorruption** -the most important feature of the resurrection body is that there will be no Sin Nature.

**this mortal must put on immortality** -- the believer will not die but will receive an immortal body.

The dead in Christ (believers who have died previous to the Rapture) will be raised first. Then, those who are still alive will be taken up. 1 Thess. 4:16,17.

The Rapture is a rendezvous for living and dead Christians. Confidence in the Rapture is based on the resurrection of Jesus Christ, 1 Thess. 4:18.

In principle, the Lord Jesus Christ is the "first fruits" of the believer, as noted in 1 Cor. 15:20-23. Read this passage first, then note the following comments:

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**firstfruits** -- pictures the resurrection of Christ which is a guarantee of our bodily resurrection.

by **man came death** -- through Adam came spiritual death with the end result of physical death for every human.

by **man came also the resurrection** -- by Jesus Christ, in His humanity, came spiritual resurrection (salvation) followed by physical resurrection, Phil. 3:21.

The word "hope", translated from the Greek word *ελπις* (**elpis**), meaning "confidence", is a technical designation for the Rapture in at least three Bible passages, including:

- The living hope, 1 Peter 1:3
- The blessed hope, Titus 2:13
- The purifying hope, 1 John 3:3

The Rapture takes the sting out of death, 1 Cor. 15:54–56. Therefore, the Rapture removes the despair of bereavement, 1 Thess. 4:13–18. This confidence in the Rapture comes through the obtaining of wisdom, discernment, and knowledge of the Plan of God, Job 19:25–27. The edified believer has confidence. The result is blessing, peace, a relaxed mental attitude, and stability.

The believer has a "reservation" in heaven, 1 Peter 1:4; Eph. 2:6. The Rapture takes the believer to the "mansion" which Christ has prepared in advance, John 14.

The testing which the believer and the Church endure during the Church Age is terminated with the Rapture. The Body of Christ is no longer a target of Satan in spiritual warfare.

It is not known, and cannot be predicted, when the Rapture will occur. Nevertheless, the Bible directs us to pursue certain activities while waiting for the Rapture. These are given in the last section of this article. Meanwhile, take a look at ...

### What to do While Waiting for the Rapture

**Stay in Fellowship.** "And now, little children, abide in Him; that when He shall appear, we may

have confidence and not be ashamed before Him at His coming." 1 John 2:28

**Employ the Faith-Rest techniques.** "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by forged letters as from us, as that day of Christ is at hand." 2 Thess. 2:1,2

**Have Confidence.** "Being confident of this very things, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6

**Have Patience.** "Be patient, therefore, unto the coming of the Lord..." James 5:7

**Grow in Christ by continuing to be edified.**

"...be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." James 5:8 See also Isaiah 33:4 and 2 Tim. 2:15

## Redemption

Redemption is a comprehensive term used in the Bible to refer to the special intervention of God for the salvation of mankind. This use of the word deals with the work of Jesus Christ on the Cross in which He paid the price to "purchase" human beings and set them free from their slavery to sin. On account of Christ's substitutionary atonement, He is called the Redeemer.

There are other ideas closely related to the primary concept of redemption which relate to the necessity for redemption and its various aspects and to the effects of the ministry of God's grace in the life of the Christian believer.

### Old Testament Background and Typology

Redemption of Firstborn Sons, Firstlings of the Flock, Firstfruits

The word "redemption" in the Old Testament is the translation of the Hebrew word (*pādāh*), meaning "to deliver" or "to sever". It was continuously stressed to the Israelites that they belonged to Jehovah because He had redeemed them (severed them from bondage) and had provided them with the land of Canaan for them to use as a gift from God and for His glory. For



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this reason, all Israel owed their lives and their service to God, in effect making the whole nation a kingdom of priests, at least in spirit.

However, only Levi and the descendants of his tribe, who became known as the priestly tribe, were actually set apart for the service of the tabernacle. Everyone else from the eleven other tribes was to be redeemed, or purchased, from service by redeeming the firstborn of both men and animals.

A son was considered "firstborn" if he was the first son born to his mother. If a man had more than one wife, each wife could have a firstborn son. Each firstborn son was presented to the Lord on the 40th day after his birth and redeemed by a payment of five shekels to the priests (Num. 18:16; Ex. 13:15; Luke 2:27).

The firstlings of oxen, sheep, and goats were to be brought to the sanctuary within a year and eight days after their birth, and sacrificed (Num. 18:17).

The firstborn of an ass, which was an unclean animal, was redeemed by sacrificing a sheep in its place; or, if not redeemed in this manner, was put to death itself (Ex. 13:12 ff; 34:20). Later, the law provided that the ass could be redeemed with money, the amount to be determined by the market value of the ass plus 20%, according to the priest's valuation (Lev. 27:27; Num. 18:15). (There is no more striking or succinct picture in the Bible that this analogy to Christian salvation issues.)

The firstfruits of the harvest were sacred to Jehovah because He is the Lord of the soil (Ex. 23:19). These were given to the priest to be presented in offering. The whole congregation was required to offer an annual thanksgiving offering at harvest time by presenting a firstfruits sheaf at the Passover. These were not to be burned but were to be given to the priests for their use, with the provision that only those priests who were ceremonially clean could eat the firstfruits. The amount of offering of firstfruits was not specified by the Law but was left to each person's discretion.

Later in Jewish history, the children of Israel began to be called the Redeemed of the Lord, after they had been set free from the Babylonian captivity (Isa. 35:9; 51:11; 62:12).

### The Kinsman-Redeemer

According to the laws regarding punishment and retribution for crime, when a person was assaulted, robbed or murdered, it fell to the nearest kinsman to bring the criminal to justice and to protect the lives and property of relatives. This obligation was called "redeeming", and the man who was responsible for fulfilling this duty was known as a "redeemer" (Heb. go-el). The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev. 25:48). The kinsman-redeemer of the Old Testament was a type of the Lord Jesus Christ as Redeemer. There were four requirements for the redeemer, both in the type and in Christ:

1. The redeemer must be a near kinsman. To fulfill this Christ took on human form.
2. The redeemer must be able to redeem. The price of man's redemption was the blood of Christ (Acts 20:28; 1 Pet. 1:18-19).
3. The redeemer must be willing to redeem (Heb. 10:4-10). Christ was willing to be our Redeemer.
4. The redeemer must be free from that which caused the need for redemption; that is, the redeemer cannot redeem himself. This was true of Christ, because He needed no redemption.

READ Ruth 3:9-13; 4:1-11.

The nation of Israel as a whole required a Redeemer to redeem the lands which had been taken over by foreign powers, so they looked to Jehovah to become their go-el. The period of exile gave an even greater force and meaning to the term "redeemer" than it had before; and the book of Isaiah contains nineteen of the thirty-three Old Testament references to God as Israel's covenant redeemer.

### Redemption in the New Testament

#### Slavery to Sin

In the New Testament we see that all people are slaves because all are sold under sin and in spiritual bondage.

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Rom. 7:14, "For we know that the law is spiritual; but I am carnal, sold under sin."

Acts 8:23 uses the phrase "the bond of iniquity".

READ John 8:31-36

READ Romans 6:12-18

See also Rom. 7:23; 2 Tim. 2:26; 2 Pet. 2:19.

Furthermore, all people are helplessly condemned to die.

Ezek. 18:4, "Behold, all souls are mine, saith the Lord. As the soul of the father, so also the soul of the son is mine. The soul that sins, it shall die."

**1 Cor. 15:22, "As in Adam all die..."**

See also John 3:18, 36; Rom. 3:19; Gal. 3:10.

The Principle of Redemption

The principle of redemption, then, is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). To be redeemed means to be "purchased from slavery".

The Greek word (lutroo), means "to release for ransom; to liberate; to redeem". It comes from the word (luo) meaning "to loosen; to unbind; to set at liberty". It is used in -

**1 Pet. 1:18,19, "Forasmuch as you know that you were not redeemed (lutroo) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."**

**Titus 2:14, "Who gave himself for us, that he might redeem (lutroo) us from all iniquity, and purify unto himself a peculiar people, zealous of good works."**

The noun (lutron) means "the price paid; the ransom", as in -

**Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many."**

Jesus Christ purchased our freedom; and His blood is the payment for the redemption. Psalm 34:22; 1 Peter 1:18,19; Gal. 3:13; Eph. 1:7; 1 John 1:7.

Therefore, Jesus Christ is man's Redeemer, and as such He is divinely appointed. The redemption that He brought represents both His own love and that of the Father for the whole world.

The word (agoradzo) means "to buy; to redeem; to acquire by paying ransom". Derived from agora, "marketplace".

**1 Cor. 6:20, "For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This is analogous to the OT idea in which the Israelites owed their very existence to God.**

**Rev. 5:9, "And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation."**

See also 2 Pet. 2:1; Rev. 14:3.

The word (exagoradzo) means "to buy out of the hands of a person; to redeem; to set free".

**Gal. 3:13, "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree."**

The word (apolutrosis) means "to dismiss for ransom paid; redemption".

**1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."**

**Rom. 3:23,24, "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."**

**Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."**

**Heb. 9:15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."**

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**Rom. 8:22,23, "For we know that the whole creation groans and travails in pain together until not. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."**

**Eph. 1:13,14, "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."**

Some Implications of the Doctrine of Redemption

Redemption is the basis of our eternal inheritance. See Eph. 1:13,14 and Heb. 9:15 above.

Redemption is the basis of justification. Rom. 3:23, 24 (above).

Redemption includes the total forgiveness of sins; Eph. 1:7; Col. 1:14.

Redemption results in adoption.

**Gal. 4:4-6, "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."**

The doctrine of redemption is used to orient believers in time of stress.

**Job 19:25, "I know that my Redeemer liveth..."**

At the point of redemption we can have peace of mind, stability, a relaxed mental attitude by knowing the doctrine and that God has paid for and provided for everything.

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### Titus Lesson 7 Quiz

#### Instructions

The following questions relate to your study of this lesson, including the topical studies.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

One of the questions requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

**Grace Notes**  
**% Warren Doud**  
**1705 Aggie Lane**  
**Austin, Texas 78757 USA**

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

### Questions on Titus Lesson 7

1. What is the "blessed hope" towards which a Christian looks in confidence?  
Answer:
2. It is not possible for a Christian to be well prepared for the coming of Christ. [ True / False ]  
Answer:
3. The Christian's assurance is based on known facts about the future. [ True / False ]  
Answer:
4. Why did Christ "give Himself for us?"  
Answer:

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5. The source of our iniquity is our \_\_\_\_\_.

Answer:

6. Our spiritual cleansing took place at the Cross, and we don't have to concern ourselves with it any longer. [ True / False ]

Answer;

7. From Ephesians 5, how are Christians to be cleansed, to be made fit to be the Bride of Christ?

Answer:

8. What are the three levels of teaching "intensity" which Paul tells Titus to use?

Answer:

9. In the Christian life, what individuals are responsible for exhorting other believers?

Answer: all believers are responsible

10. From where do the convincing arguments come which are used by a teacher to exhort and rebuke listeners?

Answer:

### Rapture

11. The Rapture and the Second Coming of Christ are the same event. [ True/False ]

Answer:

12. When did Jesus Christ promise that believers, living on the earth at the end of the Church Age, would be taken to heaven?

Answer:

13. What is a "mystery" doctrine?

Answer:

14. When Christian go to heaven, whether after death, or at the time of the Rapture, they will take with them all of their physical and spiritual characteristics, including the sin nature. [ True/False ]

15. Essay: Describe what a Christian should do while waiting to go to heaven?

Answer:

### Redemption

16. A son was considered "firstborn" if he was his father's first son. [ True / False ]

Answer:

17. When were the first born of oxen, sheep, or goats were to be brought to the temple to be sacrificed?

Answer:

## Titus Lesson 7

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18. The offering of the sheafs of grain which were called the firstfruits sheaf could be eaten by the priests. [ True / False ]

Answer:

19. Complete the phrase, "...you were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers, but with \_\_\_\_\_, as of a lamb without blemish and without spot."

Answer:

20. Redemptions results in our adoption by God the Father. [ True / False ]

Answer: