

I Intro. (May 30, 2010)

The letter to Titus begins as we would expect it in normal Pauline style with an introduction of himself, which is followed by the general direction of his apostleship (Ti. 1:1). The foundation of all of this is “the hope of eternal life,” which formed the basic content of Paul’s message (1:2-3). The recipient of the letter is Titus to whom he wishes grace and peace (1:4).

II Salutation of Titus (Ti. 1:1-4)

A. The servant, Paul’s, apostolic concerns for evangelism and edification.

1. (vs. 1) Notice Paul’s dual descriptions of himself and his dual focuses: “Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness” (Παῦλος [“Paul, the apostle of Jesus Christ; fr. the beginning he bore the Jewish name Saul as well as the Graeco-Roman Paul...prob. born in Tarsus...at any rate brought up there...born a Roman citizen. He was rabbinically trained, but was not untouched by the syncretistic thought-world in which he lived. At first he was a zealous Pharisee and as such a vehement foe of the Christians, but was converted by a vision of Christ...Most prominent of the apostles to the Gentiles. As such he worked in Nabataean Arabia, Syria, and Cilicia, traveled through Cyprus, Asia Minor, Macedonia, and Greece, and planned a missionary journey via Italy to Spain...He was prevented fr. carrying out this plan {at least at this time} by his subsequent arrest in Jerusalem and the lawsuit connected w. it...He reached Rome only as a prisoner...and was martyred there.”¹] δοῦλος [“one who is a slave in the sense of becoming the property of an owner {though in ancient times it was frequently possible for a slave to earn his freedom} - ‘slave, bondservant.’...When Paul speaks of himself as a slave of Jesus Christ or of God in Ro 1.1, Ga 1.10, and Tt 1.1, the term δοῦλος focuses attention primarily upon his belonging to Christ or to God. There are probably also important positive overtones, since in some languages of the ancient Middle East a phrase meaning ‘slave of the king’

or ‘servant of the king’ had become the title of an important person in the government.”²; “an adjective, signifying ‘in bondage,’...is used as a noun, and as the most common and general word for “servant”, frequently indicating subjection without the idea of bondage; it is used...metaphorically of spiritual, moral and ethical conditions: servants...of God”³; “esp. of the relationship of men to God...δ. τοῦ θεοῦ *slave of God=subject to God*, owned by him body and soul...Of the apostles”⁴] θεοῦ [“Objective Genitive”⁵] ἀπόστολος [“of messengers with extraordinary status, esp. of God’s messenger, envoy...but predominately in the NT...of a group of highly honored believers w. a special function as God’s envoys. Also Judaism had a figure known as apostle...In Christian circles, at first...denoted one who proclaimed the gospel, and was not strictly limited: Paul freq. calls himself an a.”⁶; “In contrast, in isolated cases it means *ambassador, delegate, messenger*...But our lit. uses ἀ. predom. for the *apostles*, a group of highly honored believers, who had a special function. Even Judaism had an office known as apostle {ἁπλιῶς...}. From it the expr. may have been borrowed to designate one esp. commissioned. At first it denoted one who proclaimed the gospel, and was not strictly limited: Paul freq. calls himself an ἀ.”⁷] δὲ [“a marker of an additive relation, but with the possible implication of some contrast - ‘and.’...‘Paul, a servant of God and an apostle of Jesus Christ”⁸] Ἰησοῦ Χριστοῦ κατὰ [“Here κατὰ...expresses the aim of Paul’s apostleship, not the standard by which he was chosen as in Phil. 3:14; a classic idiom, repeated here with ἐπιγνωσιν, εὐσεβειαν, ἐπιταγην...“with a view to” in each case.”⁹; “With the acc...of goal, purpose *for the purpose of, for, to*...ἀπόστολος. . . κατὰ πίστιν. . . καὶ ἐπίγνω

2Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

3Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

4Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

5Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

6Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed.) (122). Chicago: University of Chicago Press.

7Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

8Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

9Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

1Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

σιν *an apostle. . . for the faith. . . and the knowledge* Tit 1:1 {but the mng. ‘in accordance with’ is also poss.}.”¹⁰] **πίστιν** [“*trust, confidence, faith* in the active sense=‘believing’, in relig. usage...πίστις is found mostly without an obj., *faith*...as true piety, genuine religion...which for our lit. means being a Christian”¹¹] **ἐκλεκτῶν** [“*chosen, select*...esp. of those whom God has chosen fr. the generality of mankind and drawn to himself...Hence of the Christians in particular...*chosen*”¹²; “lit. signifies picked out, chosen {*ek*, from, *legō*, to gather, pick out}, and is used of...believers {Jews or Gentiles}”¹³] **θεοῦ καὶ ἐπίγνωσιν** [“*knowledge, recognition* in our lit. limited to relig. and moral things...W. gen. of the thing known...(τῆς) ἀληθείας *a knowledge of the truth*”¹⁴; “almost a technical sense for conversion to Christianity”¹⁵; “full, or thorough knowledge, discernment, recognition, is translated ‘acknowledging’”¹⁶] **ἀληθείας** [“*truth* {opp. ψεῦδος}...esp. of the content of Christianity as the absolute truth...Truth has been communicated...is taught...recognized”¹⁷] **τῆς κατ’** [“Somewhat. the κατ’—phrase can best be understood as an adj., or acts as the periphrasis of a possessive pron. or of a gen. It stands for...an adj.”¹⁸; “Promoting {designed for} godliness”¹⁹] **εὐσέβειαν** [“in our lit and in the LXX only of the duty which man owes to God *piety, godliness, religion*...*Godly faith, religion*”²⁰; “from *eu*, well, and *sebomai*, to be devout, denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him. This and the corresponding verb and adverb...are frequent in the Pastoral Epistles, but do not occur in previous Epistles of Paul...‘the

truth which is according to godliness’ is that which is productive of godliness”²¹]).

The first term in the letter in both Greek and English is “Paul (Παῦλος).” While most of us are familiar with this life this summary from BDAG is helpful: “Paul, the apostle of Jesus Christ; fr. the beginning he bore the Israelite name Saul as well as the Graeco-Roman Paul...prob. born in Tarsus...and perh. brought up there...born a Roman citizen. He was educated in Mosaic tradition, but was not untouched by the syncretistic thought-world in which he lived. At first he was a zealous Pharisee and as such a vehement foe of Christians, but his perspective was changed by a vision of Jesus Christ...Most prominent of the apostles to the nations/gentiles. As such he worked in Nabataean Arabia, Syria, and Cilicia, traveled through Cyprus, Asia Minor, Macedonia, and Greece, and planned a missionary journey via Italy to Spain...He was prevented fr. carrying out this plan (at least at this time) by his subsequent arrest in Jerusalem and the lawsuit connected w. it...He reached Rome only as a prisoner...and was prob. executed there.”²² His execution was almost certainly not what ended his first imprisonment recorded in Acts 28. That came after an official release whereupon Paul ministered in Crete and elsewhere, setting the stage for this letter. He was rearrested later, imprisoned in Rome again and then executed there after he wrote 2Tm.

Notice Paul’s dual description of himself. On the one hand, he is “a bond-servant of God (δοῦλος θεοῦ),” normally he says, “of Christ.” Not that the meaning is profoundly different, but it “is a mark of genuineness: a forger would have been sure to suit every expression of this kind to the well-known habits of the Apostle.”²³ There really is no great secret as to what “bond-servant” means. It means to be a slave of God and so, “owned by him body and soul.”²⁴ Naturally with that idea comes the loss of liberty to do what one would otherwise have done. Loss of freedom is typically what most people abhor about slavery. However, the biblical concept of slavery in this

10Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

11Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

12Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

13Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

14Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

15Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

16Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

17Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

18Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

19Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

20Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

21Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

22 Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed.) (789). Chicago: University of Chicago Press.

23 Alford, H. (2010). *Alford’s Greek Testament: An exegetical and critical commentary* (Tt 1:1). Bellingham, WA: Logos Research Systems, Inc.

24Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

regard is filled with irony. For one does not become “a bond-servant of God,” or rather, “a slave of God,” except by choice, even though that choice is preceded by the choice of God. The concept of an indentured servant may roughly parallel the idea here. It is, “A contract binding one party into the service of another for a specified term.”²⁵ It is *willing* slavery if you please. For example, “In colonial times, it was fairly common for a person to indenture his (sic) or her self for payment of passage on a ship to America.”²⁶ It is possible that in this slavery there are, “positive overtones, since in some languages of the ancient Middle East a phrase meaning ‘slave of the king’ or ‘servant of the king’ had become the title of an important person in the government.”²⁷ That should probably not be pressed to far.

So Paul, a bond-servant, owned by and at the disposal of God for His purposes, stood ready to do His will. He was a bond-servant, “and (δὲ),” perhaps better, “and yet,”²⁸ on the other hand, he was, “an apostle (ἀπόστολος) of Jesus Christ.” The Greek word apostle means “sent one,” with the general sense of “ambassador, delegate, messenger,”²⁹ concepts often connected with a political charge to perhaps represent our country in a foreign land. In Scripture, the reference is to “a group of highly honored believers, who had a special function.”³⁰ Each one was sent, “with extraordinary status (as) God’s messenger, envoy”³¹ in establishing the Church. Each one had to have seen Jesus in person (Acts 1:22b), performed miracles (2Cor. 12:12), and, of course, mightily preached the word which was necessary for the establishment of the church (1Cor 12:28; Eph. 2:20; 3:5).

Paul’s dual descriptions led to dual focuses in his ministry: faith and knowledge, or salvation and sanctification. His person as a bond-servant and his office as an apostle were “for (κατὰ),” literally, “according to” these two things. The

meaning of the prep. has been long debated. Most have agreed with ATR’s view: “Here κατα...expresses the aim of Paul’s apostleship, not the standard by which he was chosen.”³² Alford, who does not like the concept of “aim,” nevertheless does not fall far from it when he says, “The best sense seems to be...that of *reference*, ‘with regard to,’ i.e. to bring about, cherish, and perfect...I would render then ‘for.’”³³ So to function as a servant-apostle, Paul wanted to “bring about” “the faith of those chosen (ἐκλεκτῶν) of God,” that is, the faith of the elect, those chosen by God. Paul did not say anything about when this choice took place, but we know it was before the foundation of the world (Eph. 1:4). Such election does not by itself bring anyone into the hallowed halls of heaven. One must believe the saving message. As Paul said in that same chap., “In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise” (Eph. 1:13). No one can believe the saving message without hearing it. See the beautiful sequence in Rm. 10:14b-15a: “And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?”

But Paul was not satisfied that people merely had this saving faith (Gal. 4:11). His apostleship was also with regard to (κατὰ – One preposition controls both of Paul’s focuses here.) bringing about, cherishing, and perfecting, “the knowledge (ἐπίγνωσιν) of the truth.” “Knowledge” here may have its strengthened sense of “full, or thorough knowledge.”³⁴ Whether it does or not, it is still knowledge “of the truth (ἀληθείας) which is according to godliness (εὐσέβειαν).” Paul had no interest in the examination of truth as sterile facts, but in truth that brought about godliness, that is, that resulted in, “piety which, characterized by a Godward attitude, does that which is well-pleasing to Him.”³⁵

25The American Heritage® Dictionary of the English Language, Third Edition copyright © 1992 by Houghton Mifflin Company. Electronic version licensed from InfoSoft International, Inc. All rights reserved.

26http://www.google.com/search?hl=en&client=opera&hs=6Q&rqls=en&defl=en&q=define:Indentured+servant &ei=WZQBTMmZB4T78Aa779DQDQ&sa=X&oi=glossary_definition&ct=title&ved=0CBcQkAE

27Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

28 Lenski, R. C. H. (1937). *The interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (891). Columbus, O.: Lutheran Book Concern.

29Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

30Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

31Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English Lexicon of the New Testament and other early Christian literature* (3rd ed.) (122). Chicago: University of Chicago Press.

32Robertson, A. (1997). *Word Pictures in the New Testament* (Tt 1:1). Oak Harbor: Logos Research Systems.

33Alford, H. (2010). *Alford's Greek Testament: An exegetical and critical commentary* (Tt 1:1). Bellingham, WA: Logos Research Systems, Inc.

34Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

35Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

B. The foundation of all of this is “the hope of eternal life,” which formed the basic content of Paul’s message (1:2-3).

1. (vs. 2) Note the foundation or basis for Paul’s previous comments: “in the hope of eternal life, which God, who cannot lie, promised long ages ago” (ἐπ’ [“with the dative...of place...fig...of that upon which a state of being, an action, or a result is based...ἐπ’ ἐλπίδι *on the basis of hope, supporting itself on hope*”³⁶] ἐλπίδι [“esp. *hope* pertaining to matters spoken of in God’s promises...of Christian hope”³⁷; “the hope of eternal life,’ i.e., the full manifestation and realization of that life which is already the believer’s possession”³⁸; “in the N.T., favourable and confident expectation...It has to do with the unseen and the future, Rom. 8:24, 25. Hope describes...the happy anticipation of good {the most frequent significance}”³⁹] ζῶης [“of the supernatural life belonging to God and Christ, which the believers will receive in the future, but which they also enjoy here and now...The discussion now turns naturally to the life of the believers, which proceeds fr. God and Christ...ζ...is used of life in the blessed period of final consummation, in the foll. pass...*in the coming age eternal life*...Hope is directed toward it”⁴⁰] αἰωνίου [“undefined because endless”⁴¹] ἦν ἐπηγγείλατο [“announce, proclaim...promise, offer...of God: *promise...τὶ someth.*”⁴²; “to announce, proclaim, has in the N.T. the two meanings to profess and to promise, each used in the Middle Voice; to promise...of promises of God”⁴³] ὁ ἀψευδῆς [“pertaining to not speaking falsehood - ‘truthful.’”...‘God who is truthful promised this’⁴⁴; “*free fr. all deceit, truthful, trustworthy* in our lit. only of God”⁴⁵; “denotes free from falsehood {a, negative,

pseudēs, false}, truthful, Tit. 1:2, of God, ‘who cannot lie.’”⁴⁶] θεός [“He is known to be faithful and true”⁴⁷; “To Him are ascribed, e.g., His unity, or monism, e.g., Mark 12:29; 1 Tim. 2:5; self-existence, John 5:26; immutability, Jas. 1:17; eternity, Rom. 1:20; universality, Matt. 10:29; Acts 17:26-28; almighty power, Matt. 19:26; infinite knowledge, Acts 2:23; 15:18; Rom. 11:33; creative power, Rom. 11:36; 1 Cor. 8:6; Eph. 3:9; Rev. 4:11; 10:6; absolute holiness, 1 Pet. 1:15; 1 John 1:5; righteousness, John 17:25; faithfulness, 1 Cor. 1:9; 10:13; 1 Thess. 5:24; 2 Thess. 3:3; 1 John 1:9; love, 1 John 4:8, 16; mercy, Rom. 9:15, 18; truthfulness”⁴⁸] πρὸ [“before...of time”⁴⁹] χρόνων [“time, mostly in the sense a *period of time*...Pl. χρόνοι of a rather long period of time composed of several shorter ones”⁵⁰] αἰώνιων [“without beginning...*before time began*”⁵¹; “describes duration...undefined but not endless”⁵²]).

Paul was fulfilling his call to servanthood and apostleship “in the hope of eternal life,” a phrase that is “connected with the whole preceding sentence.”⁵³ It can mean, “That whereon rests my aim as an apostle to promote *the elect’s faith and full knowledge of the truth*, is, ‘the hope of eternal life,’”⁵⁴ or it can mean, “‘with a view to,’ as in Ephesians 2:10. Thus Paul’s thought is that all of his ministry is ‘with a view to’ eternal life.”⁵⁵ Perhaps the latter is slightly to be preferred. It certainly does not mean to obtain eternal life, but in anticipation of it, for every believer already has it by faith (vs. 1a). In such contexts as this in Scripture, “hope (ἐλπίδι)” implies no doubt at all. In the NT, hope is, “favourable and confident expectation...It has to do with the unseen and the future...the happy anticipation of good.”⁵⁶ It is, “the full manifestation and realization of that life

36Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.
37Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.
38Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.
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46Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.
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48Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.
49Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.
50Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.
51Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.
52Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.
53Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments* (Tt 1:2). Oak Harbor, WA: Logos Research Systems, Inc.
54Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments* (Tt 1:2). Oak Harbor, WA: Logos Research Systems, Inc.
55Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (Tt 1:2-3). Wheaton, IL: Victor Books.
56Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

which is already the believer's possession."⁵⁷ We have "a sure and steadfast" hope "and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek" (Hb. 6:19b-20). It is only called hope because it remains unseen (Rm. 8:24-25).

This certainty of the hope of eternal life is real because, "God, who cannot lie (ἀψευδής), promised (ἐπηγγείλατο)" it. Our God is the "non-lying God,"⁵⁸ "who cannot be deceived, and who would not deceive. There is no risk in believing what He says. In fact nothing is more reasonable than for the creature to believe his Creator."⁵⁹ There is nothing recent about his promise. He promised this life, "long ages ago (πρὸ χρόνων αἰωνίων)," literally, "before the time of the ages." Because the word for "promised" can also mean "announced," the meaning seems to be, "purposed before the world began (literally, 'before the ages of time'), and promised actually in time," the promise springing from the eternal purpose."⁶⁰ "So here He is said to have promised eternal life from eternal ages, meaning that the promise took place as the result of a purpose fixed from eternity."⁶¹

2. (vs. 3) Paul was entrusted with proclaiming this message that is older than time: "but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior (ἐφάνερωσεν ["*reveal, make known, show...a thing...act.*"⁶²] δὲ καιροῖς ["Locative case."⁶³; "*time, i.e. point of time as well as period of time...the right, proper, favorable time...καιρός is often used w. qualifying phrases to define the specific character of the κ. in question: definite, fixed time...κατὰ καιρόν at the appropriate time...Pl. καιροῖς ἰδίους at the right time*"⁶⁴; "primarily, due measure, fitness, proportion, is

used in the N.T. to signify a season, a time, a period possessed of certain characteristics, frequently rendered 'time' or 'times;'...in Tit. 1:3, 'His own seasons' {marg., 'its,' A.V., 'in due times'}; in the preceding clause *chronos* is used."⁶⁵; "The stress may sometimes be on the content, so that the element of human decision is weaker, but that of God's ordination is no less clear. Thus God fixes the time for the manifestation of the Logos"⁶⁶] ἰδίους ["*one's own...belonging to an individual...without any clearly felt contrast belonging to or peculiar to an individual...καιροῖ ἰδιοι the proper time*"⁶⁷; "in its own {idios} times {seasons};" similarly in Tit. 1:3."⁶⁸] τὸν λόγον ["*speaking...of revelation by God...of the divine revelation through Christ and his messengers*"⁶⁹; "Tit. 1:2-3 plainly states the content of the Pauline *lógos.*"⁷⁰] αὐτοῦ ἐν κηρύγματι ["*elsewh. in our lit. proclamation, preaching by a herald sent by God...Abs. of apostolic preaching...the preaching w. which I have been entrusted*"⁷¹; "a proclamation by a herald...denotes a message, a preaching {the substance of what is preached as distinct from the act of preaching}"⁷²; "that which is proclaimed by a herald, a proclamation, preaching, is translated 'the message'"⁷³; "The act is again meant in Tit. 1:3; by it the divine Word comes to us, and it is entrusted to the apostle by divine command."⁷⁴] ὃ ἐπιστεύθη ["*entrust τινί τι someth. to someone*"⁷⁵; "to believe, also means to entrust, and in the Active Voice is translated to commit, in Luke 16:11; John 2:24; in the Passive Voice, to be entrusted with...1 Cor. 9:17, R.V., 'I have ... entrusted to me' {A.V., 'is committed unto me'}, of Paul and the stewardship of the Gospel {and here,

57Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

58Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

59 MacDonald, W., & Farstad, A. (1997). *Believer's Bible Commentary: Old and New Testaments* (Tt 1:2). Nashville: Thomas Nelson.

60 Jamieson, R., Fausset, A. R., Fausset, A. R., Brown, D., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments* (Tt 1:2). Oak Harbor, WA: Logos Research Systems, Inc.

61 Alford, H. (2010). *Alford's Greek Testament: An exegetical and critical commentary* (Tt 1:2). Bellingham, WA: Logos Research Systems, Inc.

62 Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

63 Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

64 Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

65Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

66Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

67Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

68Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

69Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

70Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

71Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

72Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

73Vine, W. E., *Vine's Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

74Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

75Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

ed.}”⁷⁶ ἐγὼ κατ’ [“With the acc...of the norm, of similarity, homogeneity *according to, in accordance with, in conformity with, corresponding to...*to introduce the norm which governs someth...Oft. the norm is at the same time the reason, so that *in accordance with and because of* are merged”⁷⁷] ἐπιταγήν [“*command, order, injunction...*κατ’ ἐπιταγήν *in accordance w. the command=by command*”⁷⁸; “stresses the authoritativeness of the command”⁷⁹] τοῦ σωτήρος [“*deliverer, preserver, as a title of divinities Pind., Aeschyl.+; inscr., pap. Esp. was Asclepius, the god of healing, so called...of God*”⁸⁰; “a saviour, deliverer, preserver, is used...of God”⁸¹; “In the N.T. the designation of God as Saviour is peculiar to Luke 1:47; Jude 25; 1 Tim. 1:3; 2:3; 4:10; Titus 1:3; 2:10; 3:4.”⁸²] ἡμῶν θεοῦ).”

As was anticipated in the previous vs., here we learn that indeed what was announced, proclaimed or even promised, in the distant past, “at the proper (ἰδίους – “*one’s own,*”⁸³ so here, “its own” – the time belonging to it, so the proper time) time,” namely, eternal life, was “manifested (ἐφανερώσειν),” meaning to, “*reveal, make known, show.*”⁸⁴ There was some understanding of these things in the OT, such as in Gen. 12:3; 15:6; Dan. 12:1-2. Any obscurity was removed in the coming of Christ; 2Tm. 1:8-11, a passage which is quite parallel to this one.

The expression, “even his word,” would appear to be grammatically appositional to life, though Alford rejects it. The two are precisely the same entity, however, and “His word” would be the message about eternal life, typically referred as the gospel. It was “in the proclamation (κηρύγματι)” of this word that Paul emphatically (ἐγὼ), “was entrusted (ἐπιστεύθη) according to the commandment (ἐπιταγήν) of God our

Savior,” and except for Jude 25, an expr. unique to the pastorals the letters (1Tm. 1:1; Ti. 2:10; 3:4). God had believed Paul with the proclamation of the gospel. Campbell says, “God had commanded him to pass it on (Acts 26:16–18; cf. 1 Cor. 9:16), and He has commanded us to do the same (Matt. 28:19–20).”⁸⁵

C. The recipient of the letter is Titus to whom wishes grace and peace (1:4).

1. (vs. 4) We looked at Titus extensively in the introduction, which see: “to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior (Τίτω [“friend and helper of Paul, mentioned in our lit. only in Paul’s letters. As a Gentile Christian he accompanied Paul to the council at Jerusalem; Paul did not have him circumcised, though the Judaizers demanded that he do so Gal 2:1, 3. Later he effected a reconciliation betw. Paul and the Corinthian church when the latter seemed lost to the apostle, and he arranged for the collection. Cf. 2 Cor 2:13; 7:6, 13f; 8:6, 16, 23; 12:18; subscr.—2 Ti 4:10 mentions a journey of Titus to Dalmatia. Acc. to Tit 1:4 the apostle left him, his γνήσιον τέκνον, behind in Crete to organize the churches there”⁸⁶; “Titus is not mentioned in Acts, possibly because he is Luke’s brother.”⁸⁷] γνησίῳ [“lit. of children *born in wedlock, legitimate...*fig., of spiritual relationship...*true child in the faith*”⁸⁸; “Deriving from *gnētós* {‘born’}, not *génos*, this word means ‘true born’ as distinct from adopted or illegitimate; figuratively it is used for ‘regular’ or ‘genuine.’ In the NT, Phil. 4:3 has it for a ‘true’ fellow worker and 1 Tim. 1:2 and Tit. 1:4 describe Timothy and Titus as ‘genuine’ sons of Paul because of their faith.”⁸⁹] τέκνῳ [“fig...of a spiritual child in relation to his master, apostle, or teacher”⁹⁰; “The Apostle. In his relations to the churches Paul thinks in fatherly terms. He refers to birth in 1 Cor. 4:15. Timothy and Titus are children or sons”⁹¹] κατὰ [“Here κατα...does mean standard,

76Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

77Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

78Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

79Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

80Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

81Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

82Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

83Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

84Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁸⁵ Tom Constable. (2003; 2003). *Tom Constable’s Expository Notes on the Bible* (Tit 1:3). Galaxie Software.

⁸⁶Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁸⁷Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

⁸⁸Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁸⁹Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

⁹⁰Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

⁹¹Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

not aim”⁹²] *κοινωνίᾳ* [“pertaining to sharing with someone else in a possession or a relationship implying mutual interest - ‘shared, mutual, common.’...‘{I write} to Titus, my true son in {our} mutual faith’ or ‘...in the faith that we have in common’ Tt 1.4. Since the emphasis in Tt 1.4 is upon the fact that Paul and Titus have the same faith, one may also translate as ‘...the faith that you and I have’ or ‘...the faith we both believe in.”⁹³; “communal, common...adj.”⁹⁴; “common, belonging to several...said of things had in common”⁹⁵] *πίστιν* [“Orthodox doctrine”⁹⁶] *χάρις* [“Nominative Absolute”⁹⁷; “favor, grace, gracious care or help, goodwill...In Christian epistolary lit. fr. the time of Paul *χάρις* is found w. the sense {divine} *grace* or *favor* in fixed formulas at the beginning and end of letters...At the beginning of a letter *χάρις ὑμῖν καὶ εἰρήνη*...without ὑμῖν”⁹⁸] *καὶ εἰρήνη* [“corresp. to Hebr. *סְלוּמָה*...welfare, health...A new and characteristic development is the combination of the Greek epistolary greeting *χαίρειν* with a Hebrew expression in the Pauline and post-Pauline letters”⁹⁹; “Nominative Absolute”¹⁰⁰] *ἀπὸ* [“To indicate cause, means, or outcome...to indicate the originator of the action denoted by the verb *from*...In salutation formulas”¹⁰¹] *θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν*.)”

Paul is writing to Titus, a Gentile assistant in the work of proclaiming this recently manifested truth. He was Paul’s, “true (γνησίῳ) child in a common (κοινωνίᾳ) faith,” indicating that likely Titus was a convert of the apostle who also was legitimately born again. They shared the same, “faith of those chosen of God” (vs. 1b). Paul’s desire is that Titus have “Grace (*χάρις*) and

peace (εἰρήνη) from God the Father and Christ Jesus our Savior,” both of whom are the source of grace and peace. Grace is sustaining grace for daily Christian living here. Nonetheless, it is still unmerited favor in that God gives to us believers for the purposes of living in a manner that is pleasing in His sight that which we do not deserve. For believers living accordingly, our daily experience is the peace of God, not to be confused with the concept of peace with God, which we receive at the moment of faith (Rm. 5:1).

In the expression, “Christ Jesus our Savior,” we see that Paul places Him on the same level as the Father, “God our Savior” (vs. 3b). Jesus is God. Moreover, the Father and the Son share a common burden, the salvation of men. Jesus is *not* trying to save people from God the Father!

III Conc.

There is nothing easy about understanding this salutation, the second longest behind Romans in the NT. Paul introduced himself in his dual roles as servant and apostle. He served as an apostle for the salvation of the chosen and the sanctification who got saved, that they might live the truth. He did it all with a view to eternal life, that is in anticipation of it. We have eternal life now as a present possession, but in the age to come, it will be the full-orbed experience of all who lived in such a way as to please God in this life. This eternal life was in the plan of God from eternity past, the promise of which was announced in time. In fact, at the proper time God manifested it in connection with the message about it, namely, His word. Remarkably Paul, a former persecutor of believers, was entrusted with the proclamation of that word, a primary reference to the gospel. This all came about by the command of God our Savior. Paul’s true child, Titus received the letter, and for him Paul desired grace and peace from the only source of such things, God the Father and Christ Jesus our Savior.

92Robertson, Archibald Thomas, *Word Pictures in the New Testament*, (Nashville, Tennessee, USA: Sunday School Board of the Southern Baptist Convention) 1998, c1933.

93Louw, Johannes P. and Nida, Eugene A., *Greek-English Lexicon of the New Testament based on Semantic Domains*, (New York: United Bible Societies) 1988, 1989.

94Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

95Vine, W. E., *Vine’s Expository Dictionary of Old and New Testament Words*, (Grand Rapids, MI: Fleming H. Revell) 1981.

96Kittel, Gerhard, and Friedrich, Gerhard, Editors, *The Theological Dictionary of the New Testament, Abridged in One Volume*, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company) 1985.

97Wallace, Daniel B., *Greek Grammar Beyond the Basics - Exegetical Syntax of the New Testament*, (Garland, TX: Galaxie Software) 1999, c1996.

98Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

99Bauer, Walter, Gingrich, F. Wilbur, and Danker, Frederick W., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, (Chicago: University of Chicago Press) 1979.

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