

# “Secure”

Titus 1:2-3

September 18, 2016

**VIDEO** – “We Believe!” (4:24)

## **INTRO:**

- Praise God if those are your beliefs too...
- Your behaviors reveal your beliefs...
- What do you believe about life & death?

**REVIEW:** Titus ch.1 = *BE Real* (Truth)  
Titus ch.2 = *BE Righteous* (Love)  
Titus ch.3 = *BE Ready!* (Warfare)

## **CONTEXT:**

*The false teachers appear to be the particular occasion for the writing of the letter.*

### **ESV Study:**

*"The theme of Titus is the inseparable link between... belief & behavior... One's deeds will either prove or disprove one's claim to know God." (...you will know them by their fruit...)*

## **BIG IDEA:** Lovers of God are SECURE in Christ!

### **PREVIEW:**

1. God's **WITNESS** (Sure)
2. God's **WORD** (Secure)
3. God's **WALK** (Savior)

## **I. God's WITNESS**

*1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which leads to (or "accords-with") godliness,*

*2 in hope of eternal life, which God, who never lies, promised before the ages began...*

**Lovers of God are secure in their HOPE...**

**Biblical Hope = "favorable and confident expectation,"** the happy anticipation of good

**Colossians 1:23** = "*the hope of the Gospel*"

**1 Peter 1:3** = *We are born again "unto a living hope"*

**Colossians 1:27** = "*Christ in you the hope of glory;*"

**Romans 5:2** = "*(the) hope of the glory of God*"

**1 Thessalonians 5:8** = "*the hope of salvation*"

**Lovers of God are secure in their Eternal Life!**

*"of ETERNAL LIFE"*

- A term for both **Quality & Quantity**
- Relationships to Christ defines both!

**NOTE: Eternal SECURITY & CERTAINTY exist...**

**1 of 2 eternal realities:**

- 1. Security (heaven)**
- 2. Separation (hell)**

### **MATTHEW 25:46**

***46 "These (unrighteous & unredeemed) will go away into eternal punishment, but the righteous into eternal life."***

### **John 10:28-29**

*"...I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand."*

### **Ephesians 4:30**

*"sealed for the day of redemption."*

### **John 3:16**

*...whoever believes in Jesus Christ will "have eternal life.*

### **Romans 8:38-39**

*"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." Our eternal security is based on God's love for those whom He has redeemed. Our eternal security is purchased by Christ, promised by the Father, and sealed by the Holy Spirit.*

**Question: "Once saved always saved?"**

**Ephesians 1:13-14**

*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, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.*

**2 Corinthians 5:17**

*Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

**Lovers of God are secure in Creator  
God's promises!**

**It is "*impossible for God to lie*" - (Heb. 6:18).**

**vs.**

*Satan & John 8:44*

**God's Word sanctifies the saved! (John 17:17).**

## QUOTE:

“Many churches discuss theology, philosophy, and logic, but they're inconclusive, incomplete, with no "Thus saith the Lord" to point them to solid ground. Unless there is a God who doesn't stammer and who means what he says, there is no hope. Someone said, "God said it, I believe it, and that settles it." That is true, but not the entire truth. God said it and that settles it, whether or not I believe it! God cannot lie.” – James Draper

## VIDEO - “Redeemed”

## T/S:

### **John 1:1-5**

*1In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God. 3All things were made through him, and without him was not any thing made that was made. 4In him was life, and the life was the light of men. 5The light shines in the darkness, and the darkness has not overcome it.*

## II. God's WORD

*In hope of eternal life, which God, who never lies, promised before the ages began **3 and at the proper time manifested in His word through the proclamation/preaching...***

***Proclamation** of God's Word brings men to saving faith, builds them up in divine truth, and strengthens them for godly living. **READ Romans 10:17***

### QUOTE:

It is for that reason that **expository preaching**—preaching that systematically and thoroughly **explains the meaning of Scripture**—is the only legitimate way to preach.

*The preacher's responsibility is not to create messages from his own wisdom or cleverness or to manipulate or sway his listeners by means of his own persuasiveness or charisma but to interpret, explain, and apply God's Word as clearly and completely as possible.*

*"proclaim everywhere the kingdom of God"* (Luke 9:60).

Paul told Timothy to *"preach the Word"* (2 Tim. 4:2).

*"I am under compulsion for woe is me if I do not preach the gospel.... I have a stewardship entrusted to me"*

(1 Cor. 9:16-17).

In *Toward an Exegetical Theology*, Walter C. Kaiser:

*It is no secret that Christ's Church is not at all in good health in many places of the world. She has been languishing because she has been fed, as the current line has it, "junk food"; all kinds of artificial preservatives and all sorts of unnatural substitutes have been served up to her. As a result, (there is) theological and Biblical malnutrition... resulting in a global, spiritual famine that is spreading like wild...*

**VIDEO** - "No Longer Slaves" (6:16)

### III. God's WALK

*2in hope of eternal life, which God, who never lies, promised before the ages began 3and at the proper time manifested in His word through the proclamation/preaching with which I have been entrusted by the command of God our Savior...*

#### Colossians 1:16

*For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him.*

**CLOSE:**      **Let's Pray!**      (This song says it all)

**VIDEO** – “Forever – Kari Jobe Live”

# "Secure"

Titus 1:2-3

September 18, 2016

## INTRO:



## CONTEXT: Sermon Series Outline:

### CHAPTER 1: BE Real *(Truth)*

- A. **LOVERS** = v.1-4
  - > "Saved" (v.1)
  - > "Secure" (v.2-3)
  - > "Set-Apart" (v.4)
- B. **LEADERS** = v.5-9
  - > "Stewards"
- C. **LIARS** = v.10-16
  - > "Serpents"

### CHAPTER 2: BE Righteous *(Love)*

### CHAPTER 3: BE Ready! *(Warfare)*

## More Context:

Paul is writing in a cultural context like today...

Much of what Paul tells Titus (and Timothy) is designed to prepare them to **LEAD in BATTLE!**

A. Note the **parallel to Jesus! (Matt. 10:16)**

B. Perpetually **"put on God's armor!"**

### **2 definitive verses from Titus**

**Titus 1:5** = *For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,*

**Titus 3:8** = *This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.*

### **1. CHRIST**

- a. Resurrected & Ascended over 30 years earlier
- b. Working IN & THRU His witnesses (Acts 1:8)

## 2. CHURCH

- a. Approximately 35 years old... (~65AD)
- b. Remember
  - i. Acts 20...
  - ii. 1&2 Corinthians...
  - iii. Jude
  - iv. 1&2 Peter
  - v. 1,2,3 John

## 3. CULTURE on/in CRETE

- a. Like Vegas on steroids...
- b. Like Vegas without the conscience...
- c. Like 250 X 40 miles of celebrated darkness...

## 4. CONTEMPORARY CHAMPS

- a. **Paul** (*and Timothy = Pastoral Letters*)
  - i. Post Acts... (statute of limitations ran out)
  - ii. Pre 2<sup>nd</sup> Timothy... (2<sup>nd</sup> imprisonment)
  - iii. Paul is keeping up his good fight!

**Paul's theme = link of belief & behavior!**

**This letter = more discipleship!**

- b. **Titus...** mentioned 13X in Paul's letters...

*"We read much of this Titus, his titles, character, and active usefulness, in many places... Paul called him his son, brother, partner & helper." - Matthew Henry*

Also, **Titus delivered the letters to the Corinthians**

Titus had stood before the Jerusalem Council in Acts 15, as an example of what the Gospel had done & was doing in the Gentile world... - **Galatians 2:1-3**

## **5. CHUMPS**

- a. **Liars** (vs. the Lord's Lovers & Leaders)
- b. **False Teachers** ("*...who MUST be silenced*")
- c. **Deceivers, kids of the Devil, active anti-christs**

“It is the great desire in the heart of God that his people be united in purpose and faithful in the ministry committed to them through the local church. Any disorder or dissension is an affront to God and a detriment to the purposes of our Lord Jesus Christ.

Disorder, confusion, and heresy reigned supreme on the beautiful island of Crete. Thus, Titus was sent to bring order out of the chaos and unity out of the divisions.”

**- James Draper**

**THEME/PURPOSE:**

*The false teachers appear to be the particular occasion for the writing of the letter.*

**ESV Study:**

*"The theme of Titus is the inseparable link between... belief & behavior... One's deeds will either prove or disprove one's claim to know God." (...you will know them by their fruit...)*

**T/S:** Lastly, before we get into the text...

**Ch. 1 = BE REAL (Truth) Lovers, Leaders, Liars**

**Lovers (v.1-4)**

- > **"SAVED"** = v.1 (today)
- > **"SECURED"**
- > **"SET-APART"**

**1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which leads-to (or "accords-with") godliness,**

**2in hope of eternal life, which God, who never lies, promised before the ages began 3and at the proper time manifested in His word through the**

*proclamation/preaching with which I have been entrusted by the command of God our Savior...*

**T/S: Let's unpack v.2-3 and see the "SECURE"**

**PREVIEW:**

**TEXT:**

*2 in hope of eternal life, which God, who never lies, promised before the ages began 3 and at the proper time manifested in His word through the proclamation/preaching with which I have been entrusted by the command of God our Savior...*

***Start:***

(Establish contextual platform for continuing)

- \*\*\* Portrait of the SAVED, Lovers of God:
  - Miraculously transformed (Saul/Paul)
  - Missional slaves

- The Messiah's sent-ones
  - For the faith of the elect of God
  - Their knowledge of the Truth...
  - Which leads to godliness!

## PREVIEW:

*The Scriptures are not lullabies,  
they're BATTLE-cries!* -JDP

“In HOPE...”

“of ETERNAL LIFE”

- A term for both **Quality & Quantity**
- Our relationship to Christ defines both!
- See the following Scriptures:
  - 2 Timothy 1:9
  - John 3:16
  - Hebrews 9:12 & 14
  - **MATTHEW 25:46**

“which GOD”

“who NEVER lies”

**(see [Hebrews 6:18](#). “The fact that God cannot lie; that it is his nature always to speak the truth; and that no circumstances can ever occur in which he will depart from it, is the foundation of all our hopes of salvation.”)**

QUOTE:

“Many churches discuss theology, philosophy, and logic, but they're inconclusive, incomplete, with no "Thus saith the Lord" to point them to solid ground. Unless there is a God who doesn't stammer and who means what he says, there is no hope. Someone said, "God said it, I believe it, and that settles it." That is true, but not the entire truth. God said it and that settles it, whether or not I believe it! God cannot lie.”  
– James Draper

“PROMISED”

“before the ages began”

QUOTE:

The words "in his own good time" simply mean that at a time of God's choosing, he revealed his gospel through preaching. We need to be reminded often that every aspect of our relationship to God is based upon God's initiative. We would have no desire to be saved and we would have no desire to serve God if God the Holy Spirit did not deal with us in our hearts.

Adam hid from God, and the Scriptures picture God as seeking for him. It has been that way ever since. God is calling for man, but always in God's time. "Now is the accepted time" ([2 Corinthians 6:2](#)). Now is the time when we are to be saved, says God. Now is the time when we are to respond to him. When we feel the touch of God upon our lives, when we feel the movement of the Holy Spirit in our hearts, we should cherish that conviction. We must water it with our tears and with our repentance. We must respond now.

“AND”

“at the proper time”

“MANIFESTED”

- Definition: **"to uncover, lay bare, reveal... an appearing, a revelation"** (Vines)

“in His word”

“thru the proclamation/preaching”  
**(Read 2 Timothy 1:8-14)**

The word "revealed" means to unveil something that was hidden. The gospel had been hidden; people didn't understand it. But in God's time, he explained it to them.

Eternal truth was revealed in God's time— "through preaching" (KJV). That is why preaching ought to be based upon the Word of God. Preaching God's message is his method of revealing hidden truth. Preaching should reveal God. It should declare his intents and purposes.

God wants us to know eternal truth. God wants us to walk hand in hand in fellowship with him. He wants to live in us and walk beside us. He wants to live his life

through us. He wants to love a world through us. That is God's intent, and it needs to be revealed.

Some of us may have been in church for years and never realized that God wanted to use us as instruments to reach out to our families and to this lost world with the gospel. God help us to proclaim and display his truth.

“with which I have been entrusted”

“by the command”

“of GOD”

“our SAVIOR.”

**Question: "Eternal security - is it biblical?"**

**Answer:** When people come to know Christ as their Savior, they are brought into a relationship with God that guarantees their eternal security. [Jude 24](#) declares, "To Him who is able to keep you from falling and to present you before His glorious presence without fault and with great

joy." God's power is able to keep the believer from falling. It is up to Him, not us, to present us before His glorious presence. Our eternal security is a result of God keeping us, not us maintaining our own salvation.

The Lord Jesus Christ proclaimed, "I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all, no one can snatch them out of my Father's hand" ([John 10:28-29b](#)). Both Jesus and the Father have us firmly grasped in their hand. Who could possibly separate us from the grip of both the Father and the Son?

[Ephesians 4:30](#) tells us that believers are "sealed for the day of redemption." If believers did not have eternal security, the sealing could not truly be unto the day of redemption, but only to the day of sinning, apostasy, or disbelief. [John 3:15-16](#) tells us that whoever believes in Jesus Christ will "have eternal life." If a person were to be promised eternal life, but then have it taken away, it was never "eternal" to begin with. If eternal security is not true, the promises of eternal life in the Bible would be in error.

The most powerful argument for eternal security is [Romans 8:38-39](#), "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord." Our eternal security is based on God's love for those whom He has

redeemed. Our eternal security is purchased by Christ, promised by the Father, and sealed by the Holy Spirit.

**Question: "Once saved always saved?"**

**Answer:** Once a person is saved are they always saved? When people come to know Christ as their Savior, they are brought into a relationship with God that guarantees their salvation as eternally secure. Numerous passages of Scripture declare this fact.

(a) [Romans 8:30](#) declares, "And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified." This verse tells us that from the moment God chooses us, it is as if we are glorified in His presence in heaven. There is nothing that can prevent a believer from one day being glorified because God has already purposed it in heaven. Once a person is justified, his salvation is guaranteed - he is as secure as if he is already glorified in heaven.

(b) Paul asks two crucial questions in [Romans 8:33-34](#) "Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died more than that, who was raised to life - is at the right hand of God and is also interceding for us." Who will bring a charge against God's elect? No one will, because Christ is our advocate. Who will condemn us? No one will, because Christ, the One who died for us, is the one who

condemns. We have both the advocate and judge as our Savior.

(c) Believers are born again (regenerated) when they believe ([John 3:3](#); [Titus 3:5](#)). For a Christian to lose his salvation, he would have to be un-regenerated. The Bible gives no evidence that the new birth can be taken away.

(d) The Holy Spirit indwells all believers ([John 14:17](#); [Romans 8:9](#)) and baptizes all believers into the Body of Christ ([1 Corinthians 12:13](#)). For a believer to become unsaved, he would have to be "un-indwelt" and detached from the Body of Christ.

(e) [John 3:15](#) states that whoever believes in Jesus Christ will "have eternal life." If you believe in Christ today and have eternal life, but lose it tomorrow, then it was never "eternal" at all. Hence if you lose your salvation, the promises of eternal life in the Bible would be in error.

(f) For the most conclusive argument, Scripture says it best itself, "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" ([Romans 8:38-39](#)). Remember the same God who saved you is the same God who will keep you. Once we are saved we are always saved. Our salvation is most definitely eternally secure!

## **Question: "Can a Christian 'give back' salvation?"**

**Answer:** The short answer to this question is, no, a true Christian cannot “give back” salvation. Oddly enough, some who agree that a Christian cannot “lose” his salvation still believe that salvation can be “given back” to God. Some who hold this viewpoint will take [Romans 8:38-39](#) and say that while nothing outside of us can separate us from God, we ourselves can choose, in our free will, to separate ourselves from God. This is not only unbiblical; it defies all logic.

To understand why it is not possible for us to “give back” our salvation, three things are necessary to grasp: the nature of God, the nature of man, and the nature of salvation itself. God is, by nature, a Savior. Thirteen times in the Psalms alone God is referred to as the Savior of man. God alone is our Savior; no one else can save us and we cannot save ourselves. “I, even I, am the LORD, and apart from me there is no savior” ([Isaiah 43:11](#)). Nowhere in Scripture is God ever portrayed as a Savior who depends on those He saves to effect salvation. [John 1:13](#) makes it clear that those who belong to God are not born again by their own will, but by God’s will. God saves by His will to save and His power to save. His will is never thwarted, and His power is unlimited ([Daniel 4:35](#)).

God’s plan of salvation was accomplished by Jesus Christ, God incarnate, who came to earth to “seek and save that which was lost” ([Luke 19:10](#)). Jesus made it clear that we did

not choose Him, but that He chose us and appointed us to “go and bear fruit” ([John 15:16](#)). Salvation is a gift from God through faith in Christ, given to those whom He has, before the foundation of the world, foreordained to receive it and who have been sealed by the Holy Spirit into that salvation ([Ephesians 1:11-14](#)). This precludes the idea that man can, by his own will, thwart God’s plan to save him. God would not foreordain someone to receive the gift of salvation, only to have His plan destroyed by someone wanting to accept that gift and then return it. God’s sovereign omniscience and foreknowledge make such a scenario impossible.

Man is, by nature, a [depraved](#) being who does not seek God in any way. Until his heart is changed by the Spirit of God, he will not seek God, nor can he. God’s Word is incomprehensible to him. The unregenerate man is unrighteous, worthless, and deceitful. His mouth is full of bitterness and cursing, his heart is inclined toward bloodshed, he has no peace, and there is no “fear of God before his eyes” ([Romans 3:10-18](#)). Such a person is incapable of saving himself or even seeing his need for salvation. It is only after he has been made a new creation in Christ that his heart and mind are changed toward God. He now sees truth and understands spiritual things ([1 Corinthians 2:14](#); [2 Corinthians 5:17](#)).

A Christian is one who has been redeemed from sin and placed on the path to heaven. He is a new creation, and his heart has been turned toward God. His old nature is gone, passed away. His new nature would no more desire to give

back his salvation and return to his old self, condemned to hell for eternity for sin, than a heart transplant recipient would want to give back his new heart and have his old, diseased one placed back in his chest. The concept of a Christian giving back his salvation is unscriptural and unthinkable.

### **Eternal Security Verses:**

#### [John 10:28-29](#)

and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

#### [1 John 5:13](#)

#### Verse Concepts

These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

#### [John 3:16](#)

#### Verse Concepts

"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.

#### [Romans 5:1](#)

#### Verse Concepts

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

[Romans 8:31-39](#)

What then shall we say to these things? If God is for us, who is against us? He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, "FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED." But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

[Ephesians 1:13-14](#)

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, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

### [Hebrews 6:18-20](#)

so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us. This hope we have as an anchor of the soul, a hope both sure and steadfast 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.

### [John 3:3](#)

Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

### [2 Corinthians 5:17](#)

Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.

### [Hebrews 13:5](#)

Make sure that your character is free from the love of money, being content with what you have; for He Himself has said, "I WILL NEVER DESERT YOU, NOR WILL I EVER FORSAKE YOU,"

### [1 Peter 1:5](#)

who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

### [Psalm 97:10](#)

Hate evil, you who love the LORD, Who preserves the souls of His godly ones; He delivers them from the hand of the wicked.

[John 10:28](#)

and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand.

[Hebrews 7:25](#)

Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

[John 10:29](#)

"My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

[Ephesians 4:30](#)

Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

[John 6:39](#)

"This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

## Encouragement

*in the hope of eternal life, ([1:2a](#))*

Paul's <sup>third</sup> responsibility in fulfilling his commitment to God's mission was to bring biblical encouragement to believers, based on their divinely guaranteed *hope of eternal life*, of one day being glorified, wholly perfected in Christ's own righteousness.

*That is the marvelous encouragement of hope about which every minister of God can assure God's people and, in fact, all of God's people can assure one another.*

**Later in this letter he speaks of our "blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus" ([2:13](#)) and still later of our "being justified by His grace [that] we might be made heirs according to the hope of eternal life" ([3:7](#)).**

Paul is not speaking of a wistful desire for something that is possible but uncertain. **The hope of eternal life is the believer's**

**deepest longing for that which is affirmed and unalterably guaranteed by God's own Word.**

Jesus will raise up His own on the last day, and no one who belongs to God will fall short of that promise (see [John 6:37-40](#)).

**The "Holy Spirit of promise" not only seals us in Jesus Christ but also is "given as *a pledge of our inheritance*, with a view to the redemption of God's own possession, to the praise of His glory" ([Eph. 1:13-14](#), emphasis added; cf. [2 Cor. 1:22](#)).**

"For indeed while we are in this tent, we groan," Paul reminded Corinthian believers, "being burdened, because we do not want to be unclothed, but to be clothed, in order that what is mortal may be swallowed up by [eternal] life. Now He who prepared us for this very purpose is God, who gave to us *the Spirit as a pledge*" ([2 Cor. 5:4-5](#), emphasis added).

**Eternal life is the pervading reality of salvation, & the hope of that life gives believers encouragement in a multitude of ways.**

It is an encouragement to holiness. "*Beloved, now we are children of God,*" John says, "*and it has not appeared as yet what we shall be. We know that, when He*

*appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure"* (1 John 3:2-3).

**The hope of eternal life gives encouragement for service.** *We are assured that "if any man builds upon the foundation [Jesus Christ] with gold, silver, precious stones,... he shall receive a reward"* (1 Cor. 3:12, 14).

By far the greatest reward will be to hear our Master say, "Well done, good and faithful slave" (Matt. 25:21). **Every believer should be able to say with Paul, "I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus.... I press on toward the goal for the prize of the upward call of God in Christ Jesus"** (Phil. 3:12, 14). The "prize" when we are called up is Christlikeness (1 John 3:2-3), and while we are on the earth it is the "goal" that we strive for (1 John 2:6).

**The hope of eternal life also gives encouragement to endure whatever suffering we may experience for the sake of Christ.**

Again, every believer should be able to sincerely say with Paul, **"I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things,... that I may know Him, and the power of His resurrection and the**

*fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead"* (Phil. 3:8, [10-11](#)).

We know "that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.... And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, *waiting eagerly* for our adoption as sons, the redemption of our body" (Rom. 8:18, [23](#), emphasis added). *Whomever God has chosen He will justify, and whomever He justifies He will glorify and make into the image of His Son* ([vv. 29-30](#)). *This glorious, eternal hope transcends all temporary pain.*

## Committed to God's Message

*which God, who cannot lie, promised long ages ago, but at the proper time manifested, even His word, ([1:2b-3a](#))*

That **contemplation of the content of gospel ministry leads Paul to a foundational principle of ministry, namely, uncompromising commitment to God's message, to divinely revealed Scripture.**

**That commitment is an obvious corollary of the first two. Understanding of God's sovereign mastery and mission comes exclusively through Scripture.**

**We know about His chosen people, about His requirement of faith for salvation, about knowledge of the truth that leads to godliness, and about the hope of eternal life only through His gracious revelation.**

And we know certain profound realities regarding the eternal plan of redemption of sinners because God inspired men to write down those realities.

That ***God... cannot lie*** is self-evident as well as scripturally attested. The prophet **Samuel reminded the disobedient King Saul that God, "the Glory of Israel, will not lie"** (1 Sam. 15:29).

**Because God is the source and measure of all truth, it is, by definition, "*impossible for God to lie*" (Heb. 6:18).**

*Just as "whenever [the devil] speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies" (John 8:44), so it is that, whenever God speaks the truth, He speaks from His own nature, because He is the Father of truth.*

**The God of truth promised long ages ago that those whom He has chosen, those who come to faith in Him through His truth that leads to godliness, have the certain hope of eternal**

**life. Long ages ago does not refer to ancient human history.** It actually means "before time began." God reiterated His plan of salvation and eternal life to such godly men as Abraham, Moses, David, and the prophets, but the original promise was made and ratified in eternity past.

Our gracious God "*called us with a holy calling... in Christ Jesus from all eternity*" ([2 Tim. 1:9](#)).

*"He chose us in Him [Christ] before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His [eternal] will"* ([Eph. 1:4-5](#)).

His eternal will was manifested in His "eternal covenant [through] Jesus our Lord" ([Heb. 13:20](#)).

*The plan of redemption for sinners did not come after men fell but before man was even created.*

**The Father showed His perfect love to the Son (cf. [John 17:23-24, 26](#)) by promising Him a redeemed humanity who would serve and glorify Him forever.**

**The Son's role was to be the sacrifice for the sins of the elect so that they could be redeemed and brought to glory.**

Before God provided the marvelous promise of forgiveness and heaven to sinful mankind, He had given a promise to His beloved Son. That is the promise of which Jesus reminded the Father in His prayer on our behalf: "Father, I desire that they also, whom Thou hast given Me, be with Me where I am, in order that they may behold My glory, which Thou hast given Me; for Thou didst love Me before the foundation of the world" ([John 17:24](#)). A year or so earlier, Jesus affirmed that promise of the gift of redeemed souls when He publicly proclaimed:

***"All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out.... For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day"*** ([John 6:37, 40](#)).

One glorious day in eternity future, when our Lord Jesus has received the full promise of the Father to Him and all the saved

are glorified and made like Jesus to serve and praise Him forever, the Son, in a gesture of divine love, will give everything back to the Father. Paul records that future moment: "When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all" ([1 Cor. 15:28](#)).

It is astonishing to consider that those who are redeemed are caught up in this magnificent eternal covenant that two members of the Godhead have made with each other in order to demonstrate the infinite scope of their love for each other.

### QUOTE:

*At the proper time*, that is, when the Bible was being written, that eternal covenant, together with its related truths, was *manifested, even His Word*. The only source of this monumental truth, the one true message about God, the only effective way of finding Him, the only way of pleasing Him, and the only hope of being forever with Him are *manifested in His Word*.

One wonders, therefore, how a preacher or teacher who names the name of Christ can proclaim anything other than God's own **Word**.

- Whatever truth we need for evangelism is found in **His Word**.
- That **Word** is the only seed that gives eternal life ([1 Pet. 1:23](#)).
- Whatever truth we need to edify believers is found in **His Word** (cf. [1 Pet. 2:1-2](#)).
- All of the truth we are to teach is found in **His Word** ([John 17:17](#); [Acts 20:32](#)).
- Those absolute truths and all others related to spiritual life are found there and nowhere else.

## Committed to God's Means

*in the proclamation with which I was entrusted  
according to the commandment of God our  
Savior; ([1:3b](#))*

**A fourth basic principle of Paul's life and ministry was his commitment to** God's own means for

fulfilling the ministry to which he was called—the proclamation of His complete and inerrant Word.

***Proclamation*** translates *kērugma*, which was used of the message that a herald would give on behalf of the ruler or town council under whom he served.

*In the New Testament, this term (often rendered "preaching") is always used of the public **proclamation** of God's Word, which, as the apostle has just pointed out, brings men to saving faith, builds them up in divine truth, and strengthens them for godly living.*

It is for that reason that **expository preaching**—preaching that systematically and thoroughly **explains the meaning of Scripture**—is the only **legitimate way to preach.**

**QUOTE:**

*The preacher's responsibility is not to create messages from his own wisdom or*

*cleverness or to manipulate or sway his listeners by means of his own persuasiveness or charisma but to interpret, explain, and apply God's Word as clearly and completely as possible.*

In his excellent book [\*Toward an Exegetical Theology\*](#), **Walter C. Kaiser** writes,

*It is no secret that Christ's Church is not at all in good health in many places of the world. She has been languishing because she has been fed, as the current line has it, "junk food"; all kinds of artificial preservatives and all sorts of unnatural substitutes have been served up to her. As a result, theological and Biblical malnutrition has afflicted the very generation that has taken such giant steps to make sure its physical health is not damaged by using foods or products that are carcinogenic or otherwise harmful to their physical bodies. Simultaneously, a worldwide spiritual famine resulting from the absence of any genuine publication of the Word of God ([Amos 8:11](#)) continues to run wild and almost unabated in most quarters of the Church. ([Grand Rapids: Baker, 1981], p. 7)*

Although the full gospel truth had not yet been revealed in Jonah's day, Jesus said that it was through "the preaching" (*kērugma*) of that ancient prophet that "the men of Nineveh... repented" ([Matt. 12:41](#)).

**Throughout his first imprisonment and trial in Rome, "The Lord stood with me, and strengthened me," Paul testified, "in order that through me the proclamation [*kērugma*] might be fully accomplished, and that all the Gentiles might hear"** ([2 Tim. 4:17](#)).

He reminded believers in Corinth that "since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe" ([1 Cor. 1:21](#); "message preached" translates the single Greek word *kērugma*).

Later in that epistle Paul again reminded readers that his "message and [his] preaching [*kērugma*] were not in persuasive words of wisdom, but in demonstration of the Spirit and of power" ([2:4](#)).

**Jesus Himself began His public ministry by preaching** ([Matt. 4:17](#))... exactly as the prophet Isaiah had predicted (see [Luke 4:17-21](#)).

**The Lord called His earliest followers to**  
**"proclaim everywhere the kingdom of God"**  
([Luke 9:60](#)).

After Pentecost, the apostles "kept right on teaching and preaching Jesus as the Christ" ([Acts 5:42](#)), just as the Lord had instructed ([10:42](#)).

Paul told Timothy to ***"preach the Word"***  
([2 Tim. 4:2](#)).

Paul was entrusted with a unique apostolic commission to proclaim God's Word according to the commandment of God our Savior.

**God "set me apart, even from my mother's womb, and called me through His grace," he**

*testified, and "was pleased to reveal His Son in me, that I might preach Him among the Gentiles"* ([Gal. 1:15-16](#)).

Both as "a bond-servant of God [the Father] and as an apostle of Jesus Christ [the Son]" ([Titus 1:1](#)), Paul was under **the commandment of God** to preach the gospel of salvation.

*"I was made a minister according to the stewardship from God bestowed on me for your benefit," he told believers at Colossae, "that I might fully carry out the preaching of the word of God"* ([Col. 1:25](#); cf. [1 Tim. 2:7](#)).

*"I am under compulsion," he said in his first letter to the church at Corinth, "for woe is me if I do not preach the gospel.... I have a stewardship entrusted to me"* ([1 Cor. 9:16-17](#)).

Paul here speaks of **God** as **our Savior** rather than as **God** the Father, as in the following verse. He refers to **God** as **Savior** five other times in the pastoral epistles—in [1 Timothy 1:1](#); [2:3](#); [4:10](#); and two other times in the present letter ([2:10](#); [3:4](#)).

**God is not reluctant to save**, as are some imaginary deities who must be appeased by their devotees and begged to be merciful.

*Jesus declared that "God [the Father] so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world should be saved through Him" ([Jn 3:16-17](#); [1 Jn 4:14](#)).*

Jesus also declared that "unless one is born of water and the Spirit, he cannot enter into the kingdom of God" ([John 3:5](#)). The unfolding saga of salvation is the plan and the work of the entire Trinity.

**It is the joy of God to save sinners** (see [Luke 15:7, 10, 20-24](#)) **and the sorrow of God when they are lost** (see [Luke 19:21-24](#)).

- MacArthur New Testament Commentary - Titus.

**We Are Secure in the Lord**

*Titus 1:2-3*

## QUOTE:

We are not only servants of our Lord, but we are also secure in the Lord. Paul understood that radical service for the Lord Jesus Christ must be grounded in a security in Christ that sets us free to serve Him with an otherworldly abandonment that knows, no matter what: I am His!

*In [verses 2-3](#),*

*Paul places before us two avenues of a sure and certain security:*

- *God's witness;*
- *God's Word.*

[We Have His Witness \(Titus 1:2\)](#)

Paul here addresses one of the great promises of Scripture, placing all its weight on the character of God.

**QUOTE:** Note the wonderful "chain reaction"!

The saving faith of those who belong to God leads to a knowledge of the truth, which will lead to godliness, all of which rests on the hope of eternal life in a God who cannot lie! What a promise! What a hope!

**Hope is a confident certainty and expectation of something that is not yet ours but will be.**

**Eternal life is the very life of God.**

**It is both a quantity of life (forever) and a quality of life ("Christ in you, the hope of glory," [Col 1:27](#)).**

**This "hope of eternal life" is founded upon the character and integrity of the God "who cannot lie" ([1 Sam 15:29](#); [Heb 6:18](#)).**

**In stark contrast is Satan, who "is a liar and the father of lies" ([John 8:44](#)), as well as the Cretans, who are described as being "always liars" ([v. 12](#)).**

Paul points out that this hope of eternal life was "promised before time began." The plan of salvation, the promise of eternal life, looks both ways down "God's highway of grace"; it runs into eternity past and it lasts into eternity future (Hughes and Chapell, *1 & 2 Timothy and Titus*, 277).

Some theologians see in [verse 2](#) an allusion to what is called "the covenant of redemption" whereby the Father showed His love for His Son by promising Him a redeemed people who would love, serve, and glorify Him forever (cf. [John 6:37, 40; 17:23-24, 26](#)). However, to complete the picture we must add that the Son showed His love for the Father by becoming the Lamb who was slain before the foundation of the world ([1 Pet 1:19-20](#)) and that the entire plan of redemption was an eternal promise made to sinful humanity as a demonstration of God's love for us.

**Our salvation is no afterthought with God. He planned it down to the last detail a long time ago. Our security and confidence in the Lord rest not only in His witness; they also rest on His word.**

### [We Have His Word \(Titus 1:3\)](#)

#### **QUOTE:**

The eternal promise of eternal life entered time and space at "just the right time" (NLT). The HCSB says "in His own time"; the NIV says "at his appointed season"; Peterson in *The Message* paraphrases: "When the time was ripe, he went public with his truth." Now the "chain reaction" of God's wonderful plan adds another crucial link.

**The eternal promise of eternal life from the God who cannot lie stepped into history as the Word of God made known through preaching, which message had been entrusted to Paul (and now us) by the commandment of God our Savior (cf. [Titus 2:10](#); [3:4](#)).**

## **QUOTE:**

Amazingly, God has placed His eternal plan of salvation in the hands of people like you and me. We as heralds of the gospel are recipients of a divine trust, a sacred treasure. The message we preach is not our word; it is His Word. This is our commitment. This is His commandment. This is our calling. We preach His Word and no other word. We preach His gospel and not another gospel. Certainly some may preach the gospel better, but no one will preach a better gospel.

## **- Christ-Centered Exposition**

While Timothy was laboring in metropolitan Ephesus, Titus had his hands full on the island of Crete. Titus was a Greek believer ([Gal. 2:3](#)) who had served Paul well on special assignments to the church in Corinth ([2 Cor. 7:13-14](#); [8:6](#), [16](#), [23](#); [12:18](#)).

Apparently Titus had been won to Christ through Paul's personal ministry ([Titus 1:4](#)) as Timothy had been ([1 Tim. 1:2](#)). "As for Titus," Paul wrote, "he is my partner and fellow worker among you" ([2 Cor. 8:23](#), NIV).

But **the people on the island of Crete were not the easiest to work with, and Titus became somewhat discouraged.** Like Timothy, he was probably a young man. But unlike Timothy, he was not given to timidity and physical ailments. Paul had been with Titus on Crete and had left him there to correct the things that were wrong. Since Jews from Crete were present at Pentecost ([Acts 2:11](#)), it is possible that they had carried the Gospel to their native land.

**Titus had his share of problems! The churches needed qualified leaders, and the various groups in the churches needed shepherding. One group of false teachers was trying to mix Jewish law with the Gospel of grace ([Titus 1:10, 14](#)), while some of the Gentile believers were abusing the message of grace and turning it into license ([Titus 2:11-15](#)).**

By nature, the people of Crete were not easy to work with ([Titus 1:12-13](#)), and **Titus needed extraordinary patience and love. It would have been easy for Titus to have "heard God's call to go elsewhere," but he stuck it out and finished his work.**

As you read and study this letter, you will discover that it is a condensed version of Paul's first letter to Timothy. In this first chapter, Paul reminded Titus of three responsibilities he had to fulfill.

## Preach God's Word (Titus 1:1-4)

In this rather lengthy greeting, Paul emphasized the importance of the Word of God. Four times he used the Greek preposition *kata*, the root meaning of which is "down." But in this context, *kata* helps us see the relationship between the ministry and the Word of God. Consider the four phrases.

*"According to the faith of God's elect"* ([v. 1a](#)). Paul's ministry was governed by the Word of God. He was "a slave of God" (the only place Paul used this phrase) and "a messenger sent on a special commission" by Jesus Christ. But the purpose of his ministry was to share the faith, that body of truth contained in the Word of God. "God's elect" are those who have trusted Jesus Christ as their Saviour ([Eph. 1:4](#); [1 Peter 1:1-5](#)).

*"The truth which is after [according to] godliness"* ([vv. 1b-2](#)). **"Godliness" is an important concept in this letter, just as it was in 1 Timothy, even though the actual word is used only once. But the repetition of "good works" emphasizes the point** ([Titus 1:16](#); [2:7](#), [14](#); [3:1](#), [5](#), [8](#), [14](#)). **The truth of the Gospel changes a life from ungodliness ([Titus 2:12](#)) to holy living.**

Sad to say, there were people in the churches on Crete, like some church members today, who professed to be saved, but whose lives denied their profession ([Titus 1:12](#)).

This faith in Jesus Christ not only saves us *today* and makes our lives godly, but it also gives us hope for *the future* ([Titus 1:2](#)).

**We have assurance for the future because of God's promises, and God cannot lie (see [Num. 23:19](#)).**

**We are born again "unto a living hope" ([1 Peter 1:3](#), NIV) because we have trusted the living Christ.**

We believers have eternal life now ([John 3:16](#); [1 John 5:11-12](#)); but when Jesus Christ returns, we will enjoy eternal life in an even greater way.

*"According to the commandment of God" (v. 3). **God reveals His message through preaching.** This does not mean the act of proclaiming the Word, but rather the *content* of the message.*

*"It pleased God by the foolishness of preaching [the message of the Cross] to save them that believe"*  
*([1 Cor. 1:21](#)).*

**This Word of the Gospel was committed to Paul (see [1 Tim. 1:11](#)), and he had committed it to Titus.**

**This ministry was according to the  
commandment of God and was  
not given by men  
([Gal. 1:10-12](#)).**

As in 1 Timothy, the title *Saviour* is often repeated in Titus ([1:3-4](#); [2:10, 13](#); [3:4, 6](#)).

*The God-given written Word reveals the  
Saviour, because a Saviour is what  
sinners need.*

God's grace brings salvation, not condemnation ([Titus 2:11](#)).  
Jesus could have come to earth as a Judge, but He chose to come  
as a Saviour ([Luke 2:10-11](#)).

- **Bible Exposition Commentary**

Verse 2. *In hope of eternal life.* Marg., for. Gr., *επελπιδι*. This does not mean that Paul cherished the hope of eternal life, but that **the "faith of the elect," which he aimed to secure, was in order that men might have the hope of eternal life.**

The whole system which he was appointed to preach was designed to secure to man a well-founded hope of salvation. Comp. [2 Timothy 1:10](#).

*Which God, that cannot lie.* On the phrase, "cannot lie," see [Hebrews 6:18](#). The fact that God cannot lie; that it is his nature always to speak the truth; and that no circumstances can ever occur in which he will depart from it, is the foundation of all our hopes of salvation.

*Promised.* **The only hope of salvation is in the promise of God.** It is only as we can have evidence that he has assured us that we may be saved, that we are authorized to cherish any hope of salvation. That promise is not made to us as individuals, or by name, but it becomes ours,

(1.) because he has made a general promise that they who repent and believe shall be saved; and

(2.) because we may have evidence that we have repented, and do believe the gospel. If this be so, we fairly come under the promise of salvation, and may apply it to ourselves.

*Before the world began.* That is, **the purpose was then formed**, and the promise may be considered as in fact then made;—for **a purpose in the mind of God, though it is not as yet made known, is equivalent to a promise**. Comp. [Matthew 25:34](#); [2 Timothy 1:9](#).

**Verse 3.** *But hath in due times.* At the proper time; the time which he had intended; the best time. [1 Timothy 2:6](#). Comp. [Matthew 2:2](#).

*Manifested his word through preaching.* [2 Timothy 1:10](#). The meaning here is, that **he has made known his eternal purpose through the preaching of the gospel**. Comp. [Romans 10:14,15](#).

*Which is committed unto me.* Not exclusively, but in common with others. [2 Timothy 1:11](#).

*According to the commandment of God our Saviour.* Paul always claimed to be divinely commissioned, and affirmed that he was engaged in the work of preaching by the authority of God. See [Galatians 1:1-11,12](#), [1 Corinthians 1:1](#) [Romans 1:1-4](#).

## **- Barnes' Notes on the New Testament.**

### **Showing From and to Whom It Was Written, with the Apostle's Salutation and Prayer for Titus**

#### [1:1-4](#)

Here is the preface to the epistle, showing,

I. The writer. Paul, a Gentile name taken by the apostle of the Gentiles, [Acts 13:9](#), [46](#), [47](#). Ministers will accommodate even smaller matters, so that they may be any furthering of acceptance in their work. When the Jews rejected the gospel, and the Gentiles received it, we read no more of this apostle by his Jewish name Saul, but by his Roman one, Paul. A servant of God, and an apostle of Jesus Christ. Here he is described by his relation and office: A servant of God, not in the general sense only, as a man and a Christian, but especially as a minister, serving God in the gospel of his Son, [Romans 1:9](#). This is a high honour; it is the glory of angels that they are ministering spirits, and sent forth to minister for those who shall be heirs of

salvation, [Hebrews 1:14](#). Paul is described more especially as a chief minister, an apostle of Jesus Christ; one who had seen the Lord, and was immediately called and commissioned by him, and had his doctrine from him. Observe, The highest officers in the church are but servants. (Much divinity and devotion are comprehended in the inscriptions of the epistles.) The apostles of Jesus Christ, who were employed to spread and propagate his religion, were therein also the servants of God; they did not set up any thing inconsistent with the truths and duties of natural religion. Christianity, which they preached, was in order to clear and enforce those natural principles, as well as to advance them, and to superadd what was fit and necessary in man's degenerate and revolted state: therefore the apostles of Jesus Christ were the servants of God, according to the faith of God's elect. Their doctrine agreed with the faith of all the elect from the beginning of the world, and was for propagating and promoting the same. Observe, There are elect of God ([1 Peter 1:2](#)), and in these the Holy Spirit works precious divine faith, proper to those who are chosen to eternal life ([2 Thessalonians 2:13, 14](#)): God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel. Faith is the first principle of sanctification. And the acknowledging of the truth which is after godliness. The gospel is truth; the great, sure, and saving truth ([Colossians 1:5](#)), the word of the truth of the gospel. Divine faith rests not on fallible reasonings and probable opinions, but on the infallible word, the truth itself, which is after godliness, of a godly nature and tendency, pure, and purifying the heart of the believer. By this mark judge of doctrines and of spirits-whether they be of God or not; what is impure, and prejudicial to true piety and practical religion, cannot be of divine original. All gospel truth is after

godliness, teaching and nourishing reverence and fear of God, and obedience to him; it is truth not only to be known, but acknowledged; it must be held forth in word and practice, [Philippians 2:15, 16](#). With the heart man believes to righteousness, and with the mouth confession is made unto salvation, [Romans 10:10](#). Such as retain the truth in unrighteousness neither know nor believe as they ought. To bring to this knowledge and faith, and to the acknowledging and professing of the truth which is after godliness, is the great end of the gospel ministry, even of the highest degree and order in it; their teachings should have this chief aim, to beget faith and confirm in it. In (or for) hope of eternal life, [v. 2](#). This is the further intent of the gospel, to beget hope as well as faith; to take off the mind and heart from the world, and to raise them to heaven and the things above. The faith and godliness of Christians lead to eternal life, and give hope and well-grounded expectation of it; for God, that cannot lie, hath promised it. It is the honour of God that he cannot lie or deceive: and this is the comfort of believers, whose treasure is laid up in his faithful promises. But how is he said to promise before the world began? Answer, By promise some understand his decree: he purposed it in his eternal counsels, which were as it were his promise in embryo: or rather, say some, *pro chronōn aiōniōn* is before ancient times, or many years ago, referring to the promise darkly delivered, [Genesis 3:15](#). Here is the stability and antiquity of the promise of eternal life to the saints. God, who cannot lie, hath promised before the world began, that is, many ages since. How excellent then is the gospel, which was the matter of divine promise so early! how much to be esteemed by us, and what thanks due for our privilege beyond those before us! Blessed are your eyes, for they see, etc. No wonder if the contempt of it be

punished severely, since he has not only promised it of old, but ([v. 3](#)) has in due times manifested his word through preaching; that is, made that his promise, so darkly delivered of old, in due time (the proper season before appointed) more plain by preaching; that which some called foolishness of preaching has been thus honoured. Faith comes by hearing, and hearing by the word of God, by the word preached. Which is committed unto me. The ministry is a trust; none taketh this honour, but he who is thereunto appointed; and whoso is appointed and called must preach the word. [1 Corinthians 9:16](#), Woe is unto me if I preach not the gospel. Nonpreaching ministers are none of the apostle's successors. According to the commandment of God our Saviour. Preaching is a work appointed by a God as a Saviour. See a proof here of Christ's deity, for by him was the gospel committed to Paul when he was converted ([Acts 9:15, 17](#), and [ch. 22:10,14,15](#)), and again when Christ appeared to him, [v. 17-21](#). He therefore is this Saviour; not but that the whole Timothy concur therein: the Father saves by the Son through the Spirit, and all concur in sending ministers. Let none rest therefore in men's calling, without God's; he furnishes, inclines, authorizes, and gives opportunity for the work.

## II. The person written to, who is described,

1. By his name, Titus, a Gentile Greek, yet called both to the faith and ministry. Observe, the grace of God is free and powerful. What worthiness or preparation was there in one of heathen stock and education?
2. By his spiritual relation to the apostle: My own (or my genuine) son, not by natural generation, but by supernatural regeneration. I have begotten you through the gospel, said

he to the Corinthians, [1 Corinthians 4:15](#). Ministers are spiritual fathers to those whom they are the means of converting, and will tenderly affect and care for them, and must be answerably regarded by them. "My own son after the common faith, that faith which is common to all the regenerate, and which thou hast in truth, and expressest to the life." This might be said to distinguish Titus from hypocrites and false teachers, and to recommend him to the regard of the Cretans, as being among them a lively image of the apostle himself, in faith, and life, and heavenly doctrine. To this Titus, deservedly so dear to the apostle, is,

III. The salutation and prayer, wishing all blessings to him:  
Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. Here are,

1. The blessings wished: Grace, mercy, and peace. Grace, the free favour of God, and acceptance with him. Mercy, the fruits of that favour, in pardon of sins, and freedom from all miseries by it, both here and hereafter. And peace, the positive effect and fruit of mercy. Peace with God through Christ who is our peace, and with the creatures and ourselves; outward and inward peace, comprehending all good whatsoever, that makes for our happiness in time and to eternity. Observe, Grace is the fountain of all blessings. Mercy, and peace, and all good, spring out of this. Get into God's favour, and all must be well; for,

2. These are the persons from whom blessings are wished: From God the Father, the fountain of all good. Every blessing, every comfort, comes to us from God as a Father; he is the Father of all by creation, but of the good by

adoption and regeneration. And the Lord Jesus Christ our Saviour, as the way and means of procurement and conveyance. All is from the Father by the Son, who is Lord by nature, heir of all things, and our Lord, Redeemer, and head, ordering and ruling his members. All are put under him; we hold of him, as in capite, and owe subjection and obedience to him, who is also Jesus and Christ, the anointed Saviour, and especially our Saviour, who believe in him, delivering us from sin and hell, and bringing us to heaven and happiness.

Thus far is the preface to the epistle; then follows the entrance into the matter, by signifying the end of Titus's being left in Crete.

- Matthew Henry

**1:2** Apparently **lying was commonplace in Crete (1:12)**. Paul made it clear at the start that **God does not lie**. The foundation of our faith is trust in God's character.

**Because God is truth, he is the *source* of all truth, and he cannot lie. Believing in him leads to living a God-honoring lifestyle (1:1).**

The eternal life that God has promised will be ours because he keeps his promises. Build your faith on the foundation of a trustworthy God who never lies.

**1:3** God is called "our Savior," as is Christ Jesus ([1:4](#)).

**"God" here refers to the Father. Jesus did the work of salvation by dying for our sins, and, therefore, he is our Savior.** God planned the work of salvation, and he forgives our sins. Both the Father and the Son acted to save us from our sins.

**- Life Application Study Bible.**

**1:2-3** Paul's mission is rooted in the certainty of God's promise of **eternal life**.

***Hope is not wishful thinking but certainty.***

Furthermore, God has **promised** eternal life, and God **never lies**. It is contrary to God's character and thus impossible for God to lie (cf. [Heb. 6:18](#)). God's truthfulness is a common biblical assertion, but it would be particularly meaningful in the Cretan context (see [Titus 1:12-13](#) and [note](#)). This promise has been fulfilled specifically in Paul's ministry, a ministry that he did not choose for himself but received **by the command of**

**God our Savior.** On God as “Savior,” see note on [2 Tim. 1:8-10](#).

- **ESV Study Bible**

**1:2 in hope of eternal life.** The blessings secured by Christ ([1 Tim. 1:1](#), [16](#) note; [2 Tim. 1:1](#)).

**who never lies.** An affirmation of the complete trustworthiness of God ([Num. 23:19](#)).

**promised before the ages began. Affirmation of the eternal nature of the divine decree of redemption through Christ** ([2 Tim. 1:9](#)).

**1:3 God our Savior.** As author of the covenant of grace, God is Savior ([2:10](#); [3:4](#); [1 Tim. 1:1](#); [2:3](#); [4:10](#)).

- **The Reformation Study Bible.**

**The Hope of Eternal Life**

*[Titus 1:1-4](#)*

**NEXT TO TIMOTHY, Titus was probably the most cherished, the most confidential friend that the Apostle Paul had.** Paul mentioned the young Christian servant in 2 Corinthians and in Galatians. Though Titus does

not appear in the book of Acts, a history of the early church, we do know a great deal about him.

Titus was converted under the ministry of the Apostle Paul, then became a very close associate of the great apostle. **Paul sent Titus to Corinth to deliver 1 Corinthians. Then Titus met Paul in Macedonia and reported on the progress of the work in Corinth. Paul then sat down and penned 2 Corinthians as a result of what Titus shared with him. Titus was a trusted associate and a valued ally.** He was not Jewish by birth, but was a Greek.

Paul sent Titus to the island of Crete to establish order in the churches there. We do not know how these churches began, but many believe they were a direct result of the Day of Pentecost. New converts from that day may well have established Christian churches in Crete. When Judaizers, false teachers, began teaching the Cretans that law-keeping is necessary for salvation, the churches were in an uproar. Paul's letter gave Titus instructions on how to straighten out the situation.

The express mission of Titus is recorded in these words: "I left you there on the island of Crete so that you could do whatever was needed to help strengthen each of its churches, and I asked you to appoint pastors in every city who would follow the instructions I gave you" ([1:5](#), TLB). **Titus was to appoint pastors who would be true to the divine purposes of redemption and declare the truth.**

Before going into the qualifications of spiritual leadership, let's take a good look at the opening verses of Titus.

### A CALLING RECEIVED

"Paul, a servant of God, and an apostle of Jesus Christ..." (1:1). The casual Bible student would read that and say, "Let's go on to the important things." But this greeting reveals part of the heart of the Christian faith.

The word "**apostle**" means "**one who has the command and the authority to act in behalf of another.**" In our day, we might call it the power of attorney. Paul said, "I am representing Jesus Christ. I am sent forth as his personal emissary to the world." **The sooner we realize that we have been commissioned to be personal representatives of Jesus Christ to our world, the sooner we will minister as God wants us to minister.** Though we are not exactly apostles, we too have a divine assignment.

This preaching of the gospel "is committed unto me according to the commandment of God our Saviour" (1:3). **Paul declared, "I am not preaching and ministering to you because I decided that is what I wanted to do. God commanded me to do it. I stand as his representative."**

*In our day and our time we, too, must stand  
as called ones of God, called to present  
Jesus Christ to a lost world.*

Paul also considered himself "a servant of God." The Greek word for "servant" is a very common Greek word referring to the most abject, servile person, literally meaning "slave." He declared, "I am a slave of God." To follow Jesus Christ means we become a slave to him, we sell out totally to him. "Ye are not your own. **For you have been bought with a price**" ([1 Corinthians 6:19, 20](#)).

This word "slave" has four possible meanings. First of all, it could represent one who is born into slavery. By his first birth, the Apostle Paul was born a slave of sin. He was born with a nature that drew back from God, that resisted God, that rebelled against God. When he was reborn into God's family, he was again born into slavery, slavery to Jesus Christ. That is true of every child of God. **Every believer is a slave by rebirth.**

The word "slave" can also refer to one who is bound so tightly to his master that only death can break the bonds.

When the believer died with Jesus Christ ([Galatians 2:20](#)), he stopped being a slave to Satan because death freed him. When Paul declared in [Romans 6:3](#), "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" he was declaring for all of us who belong to God that by death

we have been freed from sin, we have been released from slavery to Satan, and we have received the life of Christ.

**Since Christ never dies, our bondage to him never ceases. Our service is eternal and will never cease. It transcends time. Our bonds to sin are broken by the death of Christ.** Our new life binds us with ties that shall never be broken.

"Slave" also refers to one whose will is lost in the will of another. Before he was saved, the Apostle Paul did what Satan wanted him to do. The first chapters of Acts record the vile and ungodly deeds. When he came to God and received new life, his will was lost in the sweet will of God. **That is what it means to be a slave of God. We have no will of our own, no rights of our own. We belong to him. His will is our will. His wish is our command.**

The word "slave" can also mean "one who serves another with complete disregard for himself." Anyone who has ever served Satan would have to be honest enough to say he did not do it unselfishly. Even worse, when one does what Satan wants him to do, Satan always cheats him, lies to him, deceives him. When one serves Satan, he is serving against his own best interests.

**When the Apostle Paul became a slave to God, he began a new life, with complete disregard for his own safety and purposes.** When he was accused by the Jews, he could have stayed in Jerusalem and have been acquitted. But because he knew that God wanted him in Rome,

he appealed to Caesar. "Fear not, Paul; thou must be brought before Caesar" ([Acts 27:24](#) KJV). It was in the interest of God's kingdom that he went to Rome, not his own. He was a slave.

**The wonderful truth is that whatever is in the best interest of God is in our best interest too. Real joy and real happiness lie in doing God's will.** As we learn to serve God unselfishly, we learn that being a Christian is not just a way of coming to church on Sunday, not just a way of praying or singing, not just a way of doing certain things, but the best way of doing everything. **We see in God's calling a description of what we are to be. Our hearts, our lives, all that we are belongs to him. We are to be servants of God and representatives of Jesus Christ.**

#### **A CONFIDENCE RETAINED**

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness" ([1:1](#)). **According to this verse, we have a confidence in God that is revealed in two areas. Paul declared his calling to be consistent with the truth of the Word of God and with the faith that operates in the lives of God's people.**

I don't know why the translators rendered this "the acknowledging of the truth." "Acknowledging" is a noun, literally "knowledge." It means "full knowledge" or "whole knowledge." **Paul was simply saying that God's people should not be ignorant. That's why we**

## **study. That's why we preach and teach the Word of God.**

The only way we can have confidence in our warfare with the world, the only way we can cope with the complex problems we face is to possess a full and complete knowledge of the truth of the Word of God.

*Faith comes by hearing and hearing by the Word of God ([Romans 10:17](#)).*

**God's answer to doubt, despair, discouragement, and depression is confidence, confidence through the knowledge of the Word of God.** "My apostleship, my servitude, is consistent with the full knowledge God has given me," said Paul.

### **A CANDOR REQUIRED**

"So that they can have eternal life, which God promised them before the world began—he cannot lie" ([1:2](#), TLB). If God is not a God of candor, honesty, integrity, we have no hope. If God does not keep his Word, if his integrity is not beyond reproach, we have nothing upon which to stand.

Many churches discuss theology, philosophy, and logic, but they're inconclusive, incomplete, with no "Thus saith the Lord" to point them to solid ground. **Unless there is a God**

**who doesn't stammer and who means what he says, there is no hope.**

*Someone said, "God said it, I believe it, and that settles it." That is true, but not the entire truth. God said it and that settles it, whether or not I believe it! God cannot lie.*

The little phrase "cannot lie" is the Greek word *apseudes*. A pseudonym is a false name, an assumed name. The a in the Greek language reverses the meaning of the word. **He is a God without falsehood. He always tells the truth. Our salvation is not based on our emotions or feelings, but upon the fact that God, who cannot lie, has promised in his Word to save those who come in repentance and faith to him.**

I can tell you without question that I am saved, because I know there was a time in my life when I turned from my sin and turned to God. When I received him, he saved me. I know it. I do not have to be torn by doubt because my salvation does not depend on my integrity; it depends on God's.

#### **A CONCEALMENT REMOVED**

"And now in his own good time he has revealed this Good News and permits me to tell it to everyone" (1:3, TLB). **The words "in his own good time" simply mean that at a time of**

God's choosing, he revealed his gospel through preaching. We need to be reminded often that every aspect of our relationship to God is based upon God's initiative. We would have no desire to be saved and we would have no desire to serve God if God the Holy Spirit did not deal with us in our hearts.

Adam hid from God, and the Scriptures picture God as seeking for him. It has been that way ever since. God is calling for man, but always in God's time. "Now is the accepted time" ([2 Corinthians 6:2](#)). Now is the time when we are to be saved, says God. Now is the time when we are to respond to him. **When we feel the touch of God upon our lives, when we feel the movement of the Holy Spirit in our hearts, we should cherish that conviction. We must water it with our tears and with our repentance. We must respond now.**

In due time, God's Good News was revealed. The word "revealed" means to unveil something that was hidden. The gospel had been hidden; people didn't understand it. But in God's time, he explained it to them.

Quote:

**Eternal truth was revealed in God's time—  
"through preaching" (KJV). That is why**

**preaching ought to be based upon the Word of God. Preaching God's message is his method of revealing hidden truth. Preaching should reveal God. It should declare his intents and purposes.**

God wants us to know eternal truth. God wants us to walk hand in hand in fellowship with him. He wants to live in us and walk beside us. He wants to live his life through us. He wants to love a world through us. That is God's intent, and it needs to be revealed.

Some of us may have been in church for years and never realized that God wanted to use us as instruments to reach out to our families and to this lost world with the gospel.

***God help us to proclaim and display His truth.***

**- Titus: Patterns for Christian Living.**

### ***Historical and Theological Themes***

In contrast to several of Paul's other letters, such as those to the churches in Rome and Galatia, the epistle to Titus does not focus

on explaining or defending doctrine. **Paul had full confidence in Titus's theological understanding and convictions, evidenced by the fact that he entrusted him with such a demanding ministry.** Except for the warning about false teachers and Judaizers, the letter gives no theological correction, strongly suggesting that Paul also had confidence in the doctrinal grounding of most church members there, despite the fact that the majority of them were new believers.

**Doctrines that this epistle affirms include: (1) God's sovereign election of believers ([1:1, 2](#)); (2) His saving grace ([2:11](#); [3:5](#)); (3) Christ's deity and Second Coming ([2:13](#)); (4) Christ's substitutionary Atonement ([2:14](#)); and (5) the regeneration and renewing of believers by the Holy Spirit ([3:5](#)).**

God and Christ are regularly referred to as Savior ([1:3, 4](#); [2:10, 13](#); [3:4, 6](#)), and **the saving plan is so emphasized in 2:11-14 that it indicates a major thrust of the epistle is that of equipping the churches of Crete for effective evangelism.** This preparation required godly leaders who not only would shepherd believers under their care ([1:5-9](#)), but also would equip those Christians for evangelizing their pagan neighbors, who had been characterized by one of their own famous natives as liars, evil beasts, and lazy gluttons ([1:12](#)).

*In order to gain a hearing for the gospel among such people, the believers' primary preparation for evangelization was to live among them with the unarguable testimony of righteous, loving, selfless, and godly lives ([2:2-14](#)) in marked contrast to the debauched lives of the false teachers ([1:10-16](#)).*

How they behaved with reference to governmental authorities and unbelievers was also crucial to their testimony ([3:1-8](#)).

**[1:2](#) hope.** This is divinely promised and divinely guaranteed to all believers, providing endurance and patience (cf. [John 6:37-40](#); [Rom. 8:18-23](#); [1 Cor. 15:51-58](#); [Eph. 1:13, 14](#); [Phil. 3:8-11, 20, 21](#); [1 Thess. 4:13-18](#); [1 John 3:2, 3](#)). See notes on [1 Peter 1:3-9](#). *cannot lie*. Cf. [1 Samuel 15:29](#); [Hebrews 6:18](#). Because God Himself is truth and the source of truth, it is impossible for Him to say anything untruthful ([John 14:6, 17](#); [15:26](#); cf. [Num. 23:19](#); [Ps. 146:6](#)).

***before time began.*** God's plan of salvation for sinful mankind was determined and decreed before man was even created. The promise was made

to God the Son (*see notes on [John 6:37-44](#); [Eph. 1:4, 5](#); [2 Tim. 1:9](#)*).

**1:3 His word... preaching. God's Word is the sole source of content for all faithful preaching and teaching.** Cf. [1 Corinthians 1:18-21](#); [9:16, 17](#); [Galatians 1:15, 16](#); [Colossians 1:25](#).

***God our Savior.*** Cf. [2:10](#); [3:4](#). The plan of salvation originated in eternity past with God.

- The MacArthur Bible Commentary.

## Hope (for)

**Part Of Speech:** Noun

**Strong's Number:** [<G1680>](#)    **Original Word:** [ἐλπίς](#), *elpis*

**Usage Notes:** in the NT, "**favorable and confident expectation**" (contrast the Sept. in [Isa. 28:19](#), "an evil hope"). **It has to do with the unseen and the future,**

[Rom. 8:24, 25](#). "Hope" describes (a) **the happy anticipation of good (the most frequent significance), e.g., [Titus 1:2](#); [1 Pet. 1:21](#)**; (b) the ground upon which "hope" is based, [Acts 16:19](#); [Col. 1:27](#), "**Christ in you the hope of glory;**" (c) **the object upon which the "hope" is fixed, e.g., [1 Tim. 1:1](#)**.

### Various phrases are used with the word "hope," in Paul's Epistles and speeches:

(1) [Acts 23:6](#), "the hope and resurrection of the dead;" this has been regarded as a hendiadys (one by means of two), i.e., the "hope" of the resurrection; but the *kai*, "and," is epexegetic, defining the "hope," namely, the resurrection;

(2) [Acts 26:6, 7](#), "**the hope of the promise (i.e., the fulfillment of the promise) made unto the fathers;**"

(3) [Gal. 5:5](#), "**the hope of righteousness;**" i.e., the believer's complete conformity to God's will, at the coming of Christ

(4) [Col. 1:23](#), "the hope of the Gospel," i.e., the "hope" of the fulfillment of all the promises presented in the Gospel; cp. [Col. 1:5](#);

(5) [Rom. 5:2](#), "(the) hope of the glory of God," i.e., as in [Titus 2:13](#), "the blessed hope and appearing of the glory of our great God and Savior Jesus Christ;" cp. [Col. 1:27](#);

(6) [1 Thess. 5:8](#), "the hope of salvation," i.e., of the rapture of believers, to take place at the opening of the *Parousia* of Christ;

(7) [Eph. 1:18](#), "the hope of His (God's) calling," i.e., the prospect before those who respond to His call in the Gospel;

(8) [Eph. 4:4](#), "the hope of your calling," the same as (7), but regarded from the point of view of the called;

(9) [Titus 1:2](#); [Titus 3:7](#), "the hope of eternal life," i.e., the full manifestation

## and realization of that life which is already the believer's possession;

(10) [Acts 28:20](#), "the hope of Israel," i.e., the expectation of the coming of the Messiah. See Notes on Galatians by Hogg and Vine, pp. 248, 249.

*In [Eph. 1:18](#); [Eph. 2:12](#); [Eph. 4:4](#), the "hope" is objective. The objective and subjective use of the word need to be distinguished; in [Rom. 15:4](#), e.g., the use is subjective.*

**In the NT three adjectives are descriptive of "hope:" "good," [2 Thess. 2:16](#); "blessed," [Titus 2:13](#); "living," [1 Pet. 1:3](#).**

To these may be added [Heb. 7:19](#), "a better hope," i.e., additional to the commandment, which became disannulled (ver. 18), a hope centered in a new priesthood.

**In [Rom. 15:13](#) God is spoken of as "the God of hope," i.e., He is the author, not the subject; of it.**

**"Hope" is a factor in salvation, [Rom. 8:24](#); it finds its expression in endurance under trial, which is the effect of waiting for the coming of Christ, [1 Thess. 1:3](#);**

**“Hope” is "an anchor of the soul," staying it amidst the storms of this life, [Heb. 6:18, 19](#);**

**“Hope” is a purifying power, "every one that hath this hope set on Him (Christ) purifieth himself, even as He is pure," [1 John 3:3](#), RV (the Apostle John's one mention of "hope").**

**The phrase "[fullness of hope](#)," [Heb. 6:11](#), expresses the completeness of its activity in the soul;**

**- Vine's Expository Dictionary**

*Living for Christ is an uphill battle...  
in a downhill world. - JDP*

## **John 1:1-5**

*1In the beginning was the Word, and the Word was with God, and the Word was God. 2He was in the beginning with God. 3All things were made through him, and without him was not any thing made that was made. 4In him was life, and the life was the light of men. 5The light shines in the darkness, and the darkness has not overcome it.*

## **Colossians 1:16**

*For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities-- all things have been created through Him and for Him.*