
The Nature of Restoration Ministry

March 4, 2018 - Titus 1:1-4

Greeting

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 accords with godliness, 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 preaching with which I have been entrusted by the command of God our Savior;

4 To Titus, my true child in a common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

1:1-4. *The Salutation*

1. a servant of God. One requisitioned for the service of the kingdom of God. Paul's usual phrase is 'a bond-servant of Christ' or 'of the Lord' (2 Tim. 2:24). But the phrase occurs in James 1:1 and in Rev. 15:3 of Moses. The addition of **and an apostle of Jesus Christ** gives a specific character to this introduction. One can hardly imagine a forger inventing this kind of slight innovation; but the real Paul with his fertility of mind would quite naturally designate himself suitably to the Epistle in hand.

according to (see 2 Tim. 1:1). A nearer rendering of the preposition would be 'for.' His service of God and apostleship of Christ is to produce faith in God's elect and knowledge of the truth according to godliness. 'The objective truth and the subjective godliness correspond, and this correspondence is the criterion of the genuineness of both' (Riggenbach). (Cf. 1 Tim. 2:4; for the elect, 2 Tim. 2:10.)

2. in hope of. The apostleship rests on this hope of eternal life as on a sure ground; all its labours and suffering are supported by it (2 Tim. 1:1).

In what sense did **God, who cannot lie**, promise the **life eternal before times eternal**? See 2 Tim. 1:9. A reference to Gen. 3:15 and Luke 1:70 is inadequate to the expression. Paul goes back into the purpose of God, and sees in that 'vast backward and abyss of time,' in the eternity which preceded time, this promise of God. But while that might justify the statement God purposed to give eternal life, how does it justify **promised**? One can only give definite meaning to the word by supposing Paul to refer to the truth which John expresses in the doctrine of the Logos. Before the beginning of years, when God said to His

Son, 'Thou art my Son, this day have I begotten thee,' He gave a promise to man who would be made in His image, a promise of eternal life. This underlying thought leads up to the next words.

3. in his own seasons manifested his word. Here the writer trembles on the verge of the Logos doctrine of John. It would not be appropriate to translate it 'the incarnate Logos'; but the thought almost breaks through the language.

his own seasons (1 Tim. 2:6, 6:15). The idea of the Incarnation and Advent occurring at a suitable point in time is rendered peculiarly fruitful by our modern conception of evolution. Why did not Christ appear before? is a question sometimes asked. It should be met by another question, Why did not man appear before?

in a (not 'the') **message**: not the act, but the substance, of the message is implied in the word. The 'I' is emphatic, as it is in verse 5, 'I gave thee charge.' It is the sublime self-consciousness of an apostle who knows himself commissioned and commissioning (1 Tim. 1:11, 2:7; 2 Tim. 1:11; Gal. 2:7).

our Saviour God: 1 Tim. 1:1.

4. to Titus, true child (no 'my' in original) **after a common faith** (1 Tim. 1:2). The corresponding phrase to Timothy, 'in faith,' only differs in suggesting a closer relation between Paul and Timothy than between Paul and Titus. 'True child in faith' suggests that Timothy was his child in faith. 'True child after a common faith' would leave it indeterminate whether Paul did not class himself with Titus as heirs together of the same promise, children by faith of the one Father.

Altogether there is an originality and personal *verve* in this salutation which makes it very hard to think of it as a literary forgery. A forger may imitate his original with servility, or he may strike into gross divergences; but it is almost beyond the reach of art to be so different that copying is out of the question, and yet so like that the personal characteristics of the original are unmistakable.¹

Establishing Contact

¹ Horton, R. F. (Ed.). (1901). *The Pastoral Epistles: Timothy and Titus* (pp. 174–176). Edinburgh: T. C. & E. C. Jack.

Aweary father enters the gate of his home, tired after labouring all day. Glancing around, he sees that the cows have not been fed nor the yard swept. Sighing, he walks into the house, stepping over the dusty shoes left lying at the door. Animated voices fill his ears and children burst into the room. They run to greet him. Resisting the temptation to scold them for what they have not done, he smiles and greets them warmly. There will be plenty of time later to tell them to do their chores. But he only has one opportunity to greet them.

This father understands that what matters most to a child is whether the father's face shines when he comes home. Children are very sensitive to a parent's moods. When their father or mother comes home from work, class or a journey and immediately launches into complaints about everything that is wrong, the entire day is clouded. But when the greeting signals a joyful reunion, children live in a climate of security and know that they are loved. True, the issues that need attention have to be dealt with, but not in a way that makes them more important than loving relationships. This applies not only when it comes to parents and children, but also to husbands and wives.

Paul's greeting to Titus has the warmth of a father greeting a child he loves. The strength of this relationship will make Titus eager to hear what Paul has to say. We should remember this principle when it comes to our own relationships, whether at home, at work or in a church. The way we greet others will create an impression that can have positive or negative effects on everything else in our relationship.

The Author

This letter was probably written on a scroll of papyrus or parchment, not on individual sheets of paper. Rather than forcing a reader to unwind the entire scroll before finding out who wrote the letter, the Greeks and Romans sensibly put the author's name right at the start. This is what Paul does here as he introduces himself to Timothy.

Identification of the author

In 1 and 2 Timothy Paul began by describing himself as an "apostle of Christ Jesus", but here he introduces himself to Titus as a *servant*, using a word that could equally well be translated "slave" (1:1). He does not often refer to himself in this way in the opening words of a letter. He only does so in his letters to the Romans, Philippians and Titus—all letters to places where there does not seem to be any serious questioning of his authority. It thus seems that Titus' situation in Crete was not as difficult as Timothy's in Ephesus. (Paul does not hesitate to describe himself as a servant at other points in his letters—see Galatians 1:10 and 2 Timothy 2:24.)

The title "servant/slave of God" combines humility and honour. It shows humility because slaves had no freedom or rights. They were the property of the one who bought them. Paul thus views himself as God's property. But the title could also be one of honour,

for Paul shares it with people like Abraham (Ps 105:42), Moses (Num 12:7), Joshua (Josh 24:29), David (Ps 89:3), Daniel (Dan 6:20) and the prophets in general (Jer 7:25; Ezek 38:17; Amos 3:7; Zech 1:6). All of these great men were in a special relationship to God and it was a great honour to be counted one of them by sharing the same title. While Paul was probably thinking primarily of himself as God's slave, the other connotations of the title should not be ignored.

What is unusual in Titus is that Paul speaks of himself as *a servant of God*. He may have chosen to use "God" here simply because in the very next phrase he describes himself as an apostle of Jesus Christ. But in all his other letters, he describes himself as a servant of Christ. His willingness to use either "of God" or "of Christ" reflects his belief that anything which belongs to the Father belongs equally to the Son (see commentary on 2 Tim 4:18).

The other title he uses, *an apostle of Jesus Christ*, is discussed in the commentary on 1 Timothy 1:1.

The titles Paul chooses to use make an important point about how he sees his relationship to others, including those he is writing to. We should be like him in seeing ourselves as God's servants, reporting directly to him. We can speak with God's authority when carrying out the ministry he has assigned us, but to avoid becoming proud of our successes or arrogant in exercising this authority, we need to remember that we are only servants in God's vineyard.

It must offend God when people who claim to have performed miracles parade them as if they were their own doing. I do not question that God is able to do miracles, but I am cautious about some of those who claim to have performed them. Many men and women are willing to do anything to get religious fame. Assuming the miracles are genuine, God is the one who should be honoured. He should be the focus, not the person he used as his instrument. Whatever work God gives us to do, whether it is preaching, teaching, healing or any other acts of service, we must remember to communicate the fact that we are only servants.

Purpose of the author

Paul continues his introduction by spelling out the particular tasks he has been assigned, the things God wants to use him *for*. These responsibilities give him the right to speak authoritatively to Titus and to the church.

For the faith of the church

The first thing God wants to use Paul for is *to further the faith of God's elect* (1:1b). These words mean either that Paul is to bring God's chosen to saving faith or that he is to strengthen the faith of believers. The first task is evangelistic, the second is pastoral. It is

not necessary to choose between these two options, for Paul did both. He probably defined the “elect” both in terms of the status believers had before they came to faith in Christ and the status they gain when they come to faith and enter into a new relationship with God (Rom 8:29–30, 33; Col 3:12).

We are called to the same task that Paul was in that we are to bring people to faith in Christ and then help them to grow in their faith. “Hit and run” evangelism is of little value because Satan is very quick to show new believers reasons why coming to faith in Christ was a mistake. Unless these people are followed up and nurtured in their faith, they will stagnate and never grow to maturity.

For the knowledge of the truth

The second thing God wants to use Paul for is to further believers' *knowledge of the truth* (1:1c). Whereas his first task was to bring them to a subjective commitment to the faith, his second is to inform them about the objective facts of their faith, for although faith begins with a simple response of the heart, it must also involve the mind.

The “knowledge” believers need is not limited to intellectual understanding. It encompasses the full understanding that results from experiencing God and his word. It produces more knowledge of God's word, a closer walk with God, and evident spiritual maturity. Such knowledge enables those who have it to distinguish truth from error when it comes to what to believe and how to behave.

Finding the right balance between subjective faith and objective knowledge seems to be a problem for the church in Africa. Many who sincerely invited Jesus into their hearts in Sunday school have not been given the teaching they needed to become grounded in their faith, and so their adult lives show no evidence that they ever came to know Christ as Saviour. On the other hand, some who faithfully attended Sunday school or catechism classes acquired only a head knowledge of doctrine, without their hearts being touched. Our hearts and heads must meet if our faith is to make a difference in how we live from Monday to Saturday.

One way church leaders can help this happen is by arranging for smaller classes. In a class with more than fifty children, a child can learn to answer questions correctly and qualify for baptism. But we can only know whether that child has come to faith in Christ if we know him or her as an individual. In small classes, teachers have the opportunity to talk to children about their personal faith. Teaching such a class is thus one of the most important ministries in the church. Unfortunately, it is also one of the most neglected because it is treated as a place to teach rote answers to set questions. This perception must be corrected if African Christians are to become deeply rooted in their faith.

There is an intimate relationship between knowledge of truth and *godliness*, or between “right belief and right conduct”. They are twins. One does not gain knowledge and then set about becoming godly (although this is what the niv translation could be read as implying). Rather, the two go hand in hand, so that a better translation of the phrase would read, “the knowledge of the truth which is according to godliness” (nasb).⁹ This point is illustrated by the heretical teachers who claim to teach truth, but whose lack of godliness reveals that their “truth” is false (Titus 1:16). To deny this intimate connection between truth and right conduct is to deny one of the basic tenets of Christianity. That is why godliness is one of the key themes in Paul’s letters to Timothy and Titus. It can be said that “the goal of Paul’s apostleship is the personal response of faith, a faith based on an accurate knowledge of the truth of the gospel, and a faith that naturally and necessarily shows itself in godly behaviour.”

The fact that truth and godliness are twins should prompt deep reflection in the African church. A high percentage of Africans claim to be Christians, yet there is no equivalent level of godliness in African countries. How is it that people with Christian names like Peter, Paul and Mary are so often guilty of corruption, theft and immorality? We need to ground our people not only in Christian beliefs but also in how their beliefs should integrate with and transform their lives.

For the hope of eternal life

Translations like the niv, which speaks of “a faith and knowledge resting on the hope of eternal life”, imply that possession of eternal life is the goal of the faith and knowledge Paul has been speaking of. But Paul’s statement that he carries out his ministry *in the hope of eternal life* (1:2a) can also be read as Paul’s third purpose for his ministry. His goal is to promote the hope of eternal life *as well as* faith and knowledge of truth, not as a consequence of them. The reason this distinction is important is that eternal life is not something given to us at the end of our lives, but is something we receive at the very beginning of our journey of faith in Christ Jesus. We already have eternal life, although we will only experience its fullness in the future (see also 1 Tim 1:16). Moreover, in the New Testament “hope” does not refer to wondering whether something will or will not happen. Rather, it is a confident assurance based on God’s promises.

The hope Paul is speaking of here is the assurance of eternal life, *which God, who does not lie, promised* (1:2b). In describing God in these terms, Paul is quoting the Old Testament: “God is not a human, that he should lie, not a human being, that he should change his mind. Does he speak and then not act? Does he promise and not fulfil?” (Num 23:19). He is stressing that his ministry has deep roots and a solid foundation. Because God is trustworthy, so are his promises. The Christian hope of eternal life is secure.

This is one of the major differences between Christianity and all other religions. Christianity offers what *God* has *promised*. Other religions only suggest ways to find what

people are looking for. Take African traditional religions as an example. Their sacrifices are offered in the hope that God will accept them and respond to the worshipper's needs. But Christianity offers certainty, for it is built on the known will of God.

But as we read Paul's words, questions arise in our minds. When did God make this promise? Who did he make it to? Two possible answers have been suggested, based on different translations of Paul's words at the end of 1:2. If they are translated as "long ages ago" (as in the nasb), then Paul is referring to the Old Testament era.¹³ In that case, the promise was probably given to the prophets, although not necessarily on one specific occasion. The verb "promised" can be taken as summarizing everything that God revealed about his plans for humanity over time.

Alternatively, the words can be translated as *before the beginning of time* (as in the tniv, nrsv, hcsb and nkjv). In this case, the promise was made before the world was created and it was made to the pre-existent Christ, who received it as our representative, acting on our behalf. This interpretation, which seems preferable, is based on the use of the same phrase in 2 Timothy 1:9.

God's promise was made in eternity, but it was revealed in history *at his appointed season* (1:3). The same Greek words are also translated "at the proper time" in 1 Timothy 2:6 and "in his own time" in 6:14, each translation reflecting the context in which the words are used. Here the context is the same as Galatians 4:4, and the focus falls on the manifestation of the hope of eternal life within history when Christ became incarnate. So, the "appointed time" in Titus 1:3 was the time chosen by God as the right time for his son to appear in the world.

Why did Jesus appear when he did? The answer provides further confirmation that God is ultimately in charge of history. When Alexander the Great (356–323 bc) popularized the Greek language and united many small kingdoms, God was in charge. He was ensuring that communication across cultures would be easy, for the Greek language would be widely understood. When the Romans took over from the Greeks and exercised their skills in road construction and good governance, God was in charge. He was ensuring that missionaries like Paul could use the extensive network of Roman roads to travel easily across the vast Roman Empire without any need for visas. They could travel in relative safety because the *pax Romana* (the Roman peace) inhibited major wars.

The time when Christ came was also a time when older faiths had failed to answer people's basic questions. The philosophical answers being offered to replace them were often too complicated for ordinary people to understand. Thus people's hearts were "open to receive the message of salvation which the Christian missionaries brought".

God was in charge, and he is still in charge. We live in a time of worldwide economic and environmental problems, a time when terrorism makes us look at others with suspicion

and when the balance of power in the world is shifting. In these uncertain times, one thing is certain: God is in charge. He controls the big things and the small things, the affairs of the world and the affairs of our lives. So we have no need to worry—we can face the future with confidence (Matt 6:25–34).

The Method of the Author

The next phrase in 1:3 is difficult to understand in the original Greek, as is apparent from the variety of translations: *which God has brought to light through the preaching entrusted to me* (tniv); “he brought his word to light through the preaching entrusted to me” (niv); “manifested, even His word, in the proclamation with which I was entrusted” (nasb). Literally, it would be translated “manifested his word in the proclamation”. The problem arises because the grammar of the sentence is not clear, and so it is difficult to tell whether the thing that is brought to light is the “hope of eternal life” or the “word”. Both positions are possible. However, I would suggest that hope of eternal life is what was manifested at the proper time;¹⁸ the method of the manifestation is the word of God; and the sphere of the manifestation is proclamation (nasb, hcsb, nrsv) or preaching (niv, nkjv).

But what is meant by “the word” here? On this point at least, almost all commentators agree. The “word” is not to be interpreted as referring to Jesus (as in John 1:1), for in these letters “the word of God” always means the gospel (see 1 Tim 4:5; 2 Tim 2:9; Titus 2:5). Paul is speaking about the *message* about Jesus and not about the *person* of Jesus. This is the message that he has been preaching.²²

Paul’s preaching ministry was *entrusted to [him] by the command of God our Saviour* (1:3b). Other passages make the same point. Paul did not choose to become a preacher; he was assigned this responsibility (Gal 2:7; 1 Tim 1:11; 2 Tim 1:11). The phrase translated “by the command of God” could equally well be translated “by order of God”. Paul is not complaining or showing resentment about this task. On the contrary, he loves proclaiming the gospel and considers it a privilege to do so. The reason he mentions the command is to stress that his mission is backed by the highest possible authority (see commentary on 1 Tim 1:1).

God continues to choose people for the crucial ministry of proclaiming the word today. He is the one who makes the choice, and he expects that those he selects will willingly obey him. In saying this, I am not saying that he ignores those who are not entrusted with this ministry. God assigns all believers tasks to do. He calls each of us to serve humanity in some way. Some are called to study the law and ensure that justice is done, others to care for and educate children, others to provide affordable medical services to their communities, and so on. But there are people whom God calls to serve him specifically by proclaiming the word. Like Paul, this group have been entrusted with the message of the gospel.

When we proclaim the gospel, we tend to think of Christ as our Saviour. But it is striking that here Paul once again speaks of God as our Saviour. As discussed at length in the commentary on 1 Timothy 2:3, both are involved in our salvation.

The Recipient

Paul is writing to Titus. We can piece together a rough portrait of this man from the comments made about him in Paul's other letters. He was a Greek who was not a Jewish proselyte before he became a Christian, for he was not circumcised (Gal 2:3). He may possibly have been related to Luke, if Luke is the brother referred to in 2 Corinthians 8:18 and 12:18, and if "brother" there is not simply a reference to a fellow-believer. It is impossible to be dogmatic on this point.

Titus' uncircumcised state was an important issue when he was part of the team that accompanied Paul to Jerusalem for the debate on the requirements for Gentile converts (Gal 2:1).

It seems that he was also a competent administrator, for Paul chose him to organize a collection for the poor in Jerusalem (2 Cor 8:6, 10). He was someone who could handle difficult situations, for Paul sent him to Corinth to deliver one of the most severe letters he ever wrote (2 Cor 8:16). Now he is handling a difficult situation in Crete (Titus 1:5). The description of Titus as a "man who could bring order where there was chaos and peace where there was strife" may not be far-fetched.

In the recent past, Africa has badly needed men and women like Titus to be God's instruments of healing and reconciliation. Africa still needs them in its villages, churches, national politics and international relationships. We are grateful whenever we see God using people to reconcile neighbours fighting over a piece of land or to bring opposing parties in a local church into a good working relationship. We have also witnessed God using people who give their time and money to reconcile warring nations and groups within nations. At whatever level we are engaged in a ministry of reconciliation, God sees it and rewards us because he loves peace among his people.

We need to pray for more people like Titus who are brave enough to take up the task of reconciliation and who have the credibility to be accepted by the warring parties.

Paul addresses Titus as *my true son in our common faith* (1:4). This is the same way he addressed Timothy (1 Tim 1:2). It indicates their very close spiritual relationship in matters concerning the gospel. While it may mean that Titus was converted through the direct ministry of Paul, it could simply be saying that Titus has been faithful in carrying out Paul's instructions.

The prepositional phrase “in our common faith” (literally, “in a common faith”) functions the same way “in the faith” does in 1 Timothy 1:2. It tells us the context of the spiritual bond between Paul and Titus. When Paul describes their faith as “common”, he may mean that they share a common set of beliefs (as in Jude 3), or that they both received salvation in the same way, despite Paul being Jewish and Titus being Greek.²⁷ “Common” could also communicate their equality in the faith; they are brothers, partners and fellow workers.

None of these views excludes the other. However, given that Paul has just called Titus his son, it is unlikely that he is thinking of him here as a “brother, partner and fellow worker” (although he was all these). Moreover, the father-son relationship implies that Paul has nurtured Titus’ spiritual development, and makes it more likely that the focus falls on their shared response of faith rather than on their credal beliefs.

The principle underlying Paul’s words here is important when it comes to the relationship between missionaries and local believers, or between mother and daughter churches. Too often, this relationship is framed in terms of “we need to help them because they are poor and don’t have the money and education we have”. But important as it is to help the poor, the driving force should not be our one-sided desire to help but our common faith in Jesus Christ. This should drive us to work together. Regardless of whether missionaries come from the West or from other regions of Africa, they should relate to local believers as fellow Christians and all should serve as partners working together to achieve a common purpose.

Greeting

Paul greets Titus with, *Grace and peace from God the Father and Christ Jesus our Saviour* (1:4b). This is very similar to the greeting he used when writing to Timothy, but it does not include “mercy” as a third blessing, and it addresses Jesus as “our Saviour” rather than “our Lord”. The variations may not be deliberate, given that both Saviour and Lord are appropriate titles for Jesus. However, Timothy certainly needed the Lord’s abundant mercy while he worked in Ephesus, a seemingly more difficult field than Crete, where Titus is.

Paul freely uses the title “Saviour” for both God and Jesus in this letter to Titus (1:3, 1:4; 2:13; 3:4). Both are involved in our salvation, for it originated in God the Father and was implemented by God the Son. Paul’s prayer for Titus is that he will be blessed with grace and peace from the highest sources—the givers of salvation.

Again, Paul models the attitude church elders and younger members should have towards each other. In many African churches, there is tension between the older and younger generations. The younger members sometimes flaunt their education before the less educated older members, who react by desperately protecting their status and power. This competitive spirit brings no blessing to the church of Christ. What is called for is humility, in which each prays for God’s blessings on others, whether they are of equal,

greater or lesser status. We should never fight to protect or raise our personal status and success in the church. Instead, we should rejoice at every success that anyone achieves, for we are one team in Christ, working towards the same purposes.²

(1:1–4) We have in these verses, the salutation of the writer to the recipient of this letter; Paul (v. 1) to Titus (v. 4). For word studies on “Paul” and “apostle” see notes on I Timothy 1:1. “Servant” is *doulos* (δ ο υ λ ο ς), the most abject, servile term in use among the Greeks for a slave. This abject, servile attitude on the part of a pagan slave finds its expression in true Christian humility on the part of the Christian who regards himself as a slave of Jesus Christ. The word in its various meanings finds a doctrinal place in the Christian system in the providence of God who destined the Greek language as the vehicle by which to give His n.t., revelation to the human race. *Doulos* (Δ ο υ λ ο ς) refers to one born into slavery. The Greeks had a word for a person taken in war and sold as a slave (*andrapodon* (ἀ ν δ ρ α π ο δ ο ν)). Paul was born into slavery to sin at his first birth. He became a loving bond-slave of the Lord Jesus through being born of the Holy Spirit. The word refers to one whose will is swallowed up in the will of another. Before salvation, Paul’s will was swallowed up in the will of Satan. After he was saved, his will was swallowed up in the sweet will of God. The word referred to one bound to another in bands so strong that only death could break them. It was Paul’s identification with Christ in His death (Rom. 6:3) which broke the bands that bound him to Satan. After salvation, Paul became bound to the Lord Jesus in bands so strong that only death could break them. And because the Lord Jesus became Paul’s life, and He will never again die, Paul’s union with the Lord is so strong that nothing can break it. *Doulos* (Δ ο υ λ ο ς) refers to one who serves another to the disregard of his own interests. Before Paul was saved, he served Satan to the disregard of his own best interests. After salvation, Paul served Jesus Christ with an abandon that caused him to live a life of self-sacrificial service which culminated in a martyr’s death. “According to” is *kata* (κ α τ α), a preposition whose local meaning is “down,” which suggests “domination,” and which here is used with the accusative case which is the case of extension, the two ideas totaling up to the concept of a correspondence with some thing. Paul was an apostle of Jesus Christ, whose apostleship corresponded “to the norm or standard of faith which is set for God’s elect” (Vincent). This apostleship in its nature corresponds or is fitting or congruous to the precise, experiential knowledge (*epignōsis* (ἐ π ι γ ν ω σ ι ς)) of the truth which in turn corresponds to (*kata* (κ α τ α)) piety toward God. Since faith and truth are brought together here, we take it that the faith spoken of here is not an act of faith exerted by the saints, but the Christian faith, that body of truth which we call the doctrines of the Christian system. “In” is *epi* (ἐ π ι), “upon,” and can be translated, “upon the basis of” a hope of life eternal. Paul

² Ngewa, S. (2009). *1 & 2 Timothy and Titus* (pp. 325–335). Grand Rapids, MI: Hippo Books.

characterizes his apostleship as of a kind that corresponds to the Christian faith embraced by God's elect (believers), and a full knowledge of that truth, and then says that both these characterizations have to do with life eternal which God who cannot lie (literally, "the un-lie-able God," *apseudēs* (ἀψευδης), "without lie") promised before eternal times (*pro chronōn aiōniōn* (πρὸ χρόνων αἰώνων), "before the times of the ages"), that is, before time began to be reckoned by aeons. "Due times" is *idios kairos*, *idios* (ἰδιος καίρος, ἰδιος) referring to that which is one's own peculiar, private, unique possession, *kairos* (καίρος) speaking of those strategic times in the calendar of God during which events come to a culmination and ripen to usher in a new age or dispensation. "Manifested" is *phanerōō* (φανερωω), "to make visible that which has been hidden." God's secret purposes in salvation have in the preaching of the apostle been brought to light. "Own" is *gnēsios* (γενήσιος), "legitimately born." Titus was a convert of Paul. "Common" is *koinē* (κοινή), "common" in the sense of belonging to several, thus "held in common." For word studies on "grace" and "peace," see notes on I Timothy 1:2. "Mercy" not in best Mss.

Translation. Paul, God's slave, and an ambassador of Jesus Christ in accordance with the Faith of God's elect ones and a precise experiential knowledge of truth which is in accordance with piety towards God, upon the basis of a hope of life eternal which God who cannot lie promised before eternal times, but made known in His own strategic seasons, His Word in a proclamation with which I was entrusted in correspondence with the commandment of our Saviour, God; to Titus, a genuine child in correspondence with the commonly-held Faith. Grace and peace from God the Father and Christ Jesus, our Saviour.³

³ Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (2 Ti 4:18-Tt 1:1). Grand Rapids: Eerdmans.