

Amen. Well, good morning! Open your Bibles with me, beloved. You know where? To Paul's letter to his genuine child according to our common faith. Open with me to the book of Titus. Our love and thanks, of course, to Brady and Diana for leading us in worship. And again, Happy Mother's Day! I know some of you may not have been with us then, but this time last year, as we were in the Gospel of Mark, we were working our way through the Olivet Discourse of Mark 13. As time and providence would have it, and likely a first for most, we preached on the abomination of desolation on Mother's Day. Well, happy Mother's Day, all in God's perfect timing. But what a joy it is to see the flock together. It is a joy to witness, as Nathan said, the sweet fellowship of the saints as they are refreshed by one another. Knowing that there is a place to gather from the travails of this week, you may have come battered and bruised, but in the fellowship of the saints, in the worship of Christ, in the exposition of the Word, there is warmth and healing. I have to think Spurgeon was witnessing the same when he said, quote, the church is not an institution for perfect people. It is a sanctuary for sinners saved by grace. It is a nursery for God's sweet children to be nurtured and grow strong. It is the fold for Christ's sheep, the home for Christ's family. The church is the dearest place on earth. Close quote. And so it is. I can think of no other place that I would rather be on earth than walking through those double doors every Sunday. And I want you all to know what a deep honor it is every Sunday to be called as your under-shepherd as we follow the Great Shepherd. This is the dearest place on earth. Amen? Amen. Well, last week, what a time we had, as we continued in the opening salutation of Paul's letter to Titus. Boy, I have to say, Paul has been coming in hot, hasn't he? While momentum and inertia are eventually gonna take this rocket ship of Titus into orbit, the liftoff is just raw power. It's monumental truths, it's axiomatic truths that are presented, meaning they're obvious, right? There's no argument needed. They're plain as the nose on our face. And Paul has no need to instruct Titus in these huge doctrines that he opens with, right? Because Titus is already steeped in them. He's walked with Paul for thousands of miles. He's been by his side in chains. He's labored alongside him at the church in Corinth. Titus has learned, and he is ready to set in order the churches of Crete, which is going to be a monumental task. So for Titus, Paul's opening are all familiar words. They're axiomatic, self-evident truths, glorious reminders. But for us, certainly for the modern evangelical, many of these are not familiar words or doctrines. And thus we labor together in the text to know what Titus knew. If we are to set our own church in order, we must know what Titus knew. We must know what Paul

knew. And thus we began the salutation a few weeks ago, first with the who. We began with the who. Paul, a slave of God and an apostle of Jesus Christ. We began with a name, Paul. Which of course we dove into, correcting some often errant teaching there concerning Saul versus Paul. Further examining how Paul went on to describe himself. as both that of a slave and an apostle. And that guided us into some very difficult territory as we were forced to contend with what it means to be a slave of Christ. Doulos. In a world that's very offensive today, isn't it? That word is very offensive today. That we've tried to bury in modern translations. Perhaps changing and softening the word to servant or bondservant. We have reintroduced, with much owed to the legacy translation, the language of the slave. Refocusing and reorienting our minds as to our relationship to God the Father. Exponentially raising our humility and our awe and our reverence and our love for a master that takes his slaves And He calls them sons and daughters. And He brings them into the Master's house. And He seats them at the Master's table. Not from any great worth in ourselves, but because of His great love, He fashioned a gift. A gift to be given from the Father to the Son. A people set aside, redeemed and kept. Given to the Son. And glory to God, all that the Father gives Him, He's not going to lose a single one. If you are redeemed this morning, you are that gift. Even as a slave, you are placed into the hands of the Son, and there are kept secure, being justified, sanctified, kept all the way to being glorified. And we're going to touch much more on that later on today. So we opened with the who. It is Paul, and he proclaims that he is a slave and an apostle. And there we dove briefly into the question of apostleship as well. Answering some of those really common questions that linger. Addressing some false teaching that's prevalent concerning the biblical office as well. So it was no small lift to get through Paul's introduction of himself. But the explosive lift of the rocket continued as Paul moved on from the who. And we then watched last week as Paul told us the why. Last week Paul gave us what really amounts to his mission statement, right? Why he is writing this letter to Titus. As a slave and an apostle of Jesus Christ, why are you sitting down to pen this letter to Titus? And why are we to listen? We saw last week that Paul says, I really have a three-part reason. A three-part mission statement for writing this. I'm writing to you Titus 1 for the faith of the elect. And two, for the full knowledge of the truth. And three, for the hope of eternal life. Paul told us that his writing is to first be an instrument to bring the elect to a saving

faith, priority one. His mission is to preach the gospel so the elect can hear it and believe. And of course we did a swan dive right into those topics of faith and election. Got lots of emails on that one, thank you. Meeting the tough areas of scripture head on as we must. And as we said, Paul doesn't really take the time to instruct in these topics to Titus because, well, Titus already knows of things like faith and election, for example. However, many today are not so blessed as Titus was. Poor teaching and characters abound concerning these difficult truths. So I pray that we were able to really bring some clarity and some comfort to you in those blessed truths. And Paul then not only writes for the faith of the elect, but his mission statement goes on. Paul writes for the full knowledge of the truth. And not merely full salvific knowledge, meaning full knowledge pertaining to salvation, but full knowledge that we might what? Grow in godliness. Speaking, of course, to the sanctification of the Christian. Of course, the natural outworking of salvation is that we might grow. We will grow. That's a guaranteed byproduct of the Holy Spirit residing in a believer. If we profess to have come to faith five years ago, and we're in the same place we were then, we must pause and take stock, right? If one claims to have come to Christ as a youth and proceeded to go live like a devil in college, guess what? If you were elect from the foundation of the earth, if you've been given the gift of faith, Paul says with that full knowledge of the truth, I'm writing to you that you might grow in godliness. And finally, Paul completes his seminal mission statement that he writes, for the hope of eternal life. And of course, hope there being in the biblical sense, not as we use the word hope. You'll recall that hope in scripture is a blessed assurance. It is a certainty. It's a solid rock. It's a sure foundation. It's an absolute expectancy and surety. Biblical hope is absolute hope. It is a guarantee, without a doubt in sight, Hope. Hope in what? Hope. Absolute surety in the highest consummation of reality. That of eternal life. Well, what a glorious mission statement by a slave and an apostle. In truth, now, we've nearly answered, well, really every question that we aim to explore when opening a new letter. What do we want to know? We want to know the who, what, when, where, and why, right? The who is both Paul and Titus. The what is setting in order the churches. The when, we know it was Paul's second to last letter written. The where is the island of Crete. All which we explored in our unfolding. And of course, the why of last week. Paul writes for the faith of the elect, for the full knowledge of the truth, and for the hope of eternal life. But one of the often forgot elements of that classic alliteration of who, what, when, where, why, that alliteration is the how. How. Well, today, today is the

how. How will Paul entice us? How will God accomplish all that has been commanded? Because the premise of power cannot lie in us, can it? At the end of the entire who, what, when, where, why, I'm left asking how. If at the end of that, it's us left in the mirror, if it's our own talents, our own abilities, our own gifts and means, we might as well pack it up. So tell us how we are to do these things, Paul. How is Crete? How is Harrison Hills going to be set in order? What tools has God provided? Well, it's that question which sets our labor this morning. So with that, let us look to the next glorious threads in the tapestry of our letter. Our text for today, chapter 1, completing verse 2 through chapter 3. Chapter 1, 2B, through three. It reads, which the God, who cannot lie, promised from all eternity, but at the proper time manifested his word in preaching, with which I was entrusted according to the commandment of God our Savior. Let us pray. Heavenly Father, we come, Lord, not only trembling but with great expectancy toward your word this morning. Lord, who is man that you're mindful of him? Who's man that you would speak your word to us and preserve it to us and give it to us and save us and allow us to joy in that word this morning? You are great, Father. Lord, we know that many needs have come through these doors on this Mother's Day. We ask, Heavenly Father, that you would soften each heart, that you would cause the seeds to go down deep. Lord, we believe for a great harvest of these seeds planted. We pray all these things in Jesus' mighty name. Amen. Well, a couple of weeks ago, I was helping my son pick up in his room, and I found that classic toy called Jacob's Ladder. Have you ever played with one of those? It's these small blocks of wood that are interconnected by ribbon, right? And as you turn the blocks of wood upside down, as the top block falls, it seems to kind of systematically set off a ripple that causes the next one to drop, and the next, and the next. I suppose the real fun of that toy is watching how these blocks move, yet stay perfectly connected as it works its way to the end. This is such a phenomenon you're going to recognize as you read Pauline Epistles. This systematic connection that works its way all the way through. Macro Jacob's Ladders and Micro Jacob's Ladders. They are there in abundance. And they are key to grasping the authorial intent of Paul. Well today we have just such a ladder, three such linking words that we'll call them, that flow down from the top verses that we've already explored. So before we zoom in, I want us to see the Jacob's ladder falling in our text today. Our first word you see there is which. See there, drops the first block, which. The next block is but, beginning at verse 3. And the third block again, with which. So I want you to hear the cadence and the beat, right? See the ladder dropping. Which the God who cannot lie, but at the proper time with which I

was instructed. Right? Bah, bah, bah, bah. Hear the beat of that, right? Do we hear that? But better yet, Harrison Hills, why do you care about that? Well, two reasons. One, part of learning our Bibles and reading them well is to recognize patterns in Scripture. And secondly, particularly in epistles, this shows us the glorious continuity of Scripture. If we can catch the threads of continuity, we will catch the meaning throughout the book. And that is the entire purpose in question, isn't it? What did the author intend to tell us? What does it mean? And since the text only has one meaning, we had better get savvy at finding what it is. That is the labor before us.

So let's let the first ladder drop here, opening with verse 2b. 2b. which the God who cannot lie promised from all eternity. Now, as we've already focused in on that first word, which, one can call it a linking word, but not in a technical sense. Hang with me. Now, we know in reading our Bibles, those linking words, they simply, they connect a previous thought, right, with what follows after. Traditionally, there's only four actual linking words. Therefore, or for, so, but, and and. So in a traditional sense, which in our text is not a linking word, but it really is a continuity of Paul's thought. I'm not giving you useless knowledge here. It matters. Why? If we don't get the connection right between the two, we're going to miss the text. So broad overview what's being said. Paul opens his letter with these mountainous truths in his mission statement. He's speaking of the gift of faith and the reality of election, of knowledge unto salvation, of knowledge unto sanctification, springing forth in hope and assurance of life spent eternally with him. Those are realities that are far above human abilities or means. But how will this be accomplished, Paul? So Paul points to how. And the how is first a who. The very first Paul, the very first place that Paul goes to is the source. Which the God who cannot lie. Now pause there. I don't know about you, but the first time you read that, that kind of strikes you as an odd description, doesn't it? It did be, when I considered it, the God who cannot lie. Or if we wanted to translate it literally, the non-lying God. Now the reason it resonates so oddly in our ears is because this is the only place in scripture where God's described this way. Now, 10 points for our overachievers who remember what that's called in Scripture. That's a hapax legomena, right? Meaning that's a word, that's a phrase that's found only one time in Scripture. Again, why do you care about that? While we are always moving through the text with a contemplative heart and spirit, when we hit a hapax, we stop, right? You should hear a record scratching to a stop. Stop and study. So why use this description here? Why has the Holy Spirit reserved for us this singular descriptive of this attribute of God? The

non-lying God. The God who cannot lie. Well, the answer is contained later on in our letter. Look down to verse 12 in your Bible, chapter 1. Look at verse 12. And there Paul is relaying what their own say about the people of Crete. What does he say? They are what? Liars. They are liars. But these truths come from the God who cannot lie. Paul is using contrast and distinction. Where the culture of the people of Crete were as dishonest and evil gluttons. Or where Paul tells Timothy that men will be lovers of self and lovers of money. Boastful, arrogant, blasphemous, disobedient to parents, ungrateful, unholy, unloving, irreconcilable. Malicious gossips. Without self-control. Without gentleness. Treacherous. Reckless. Conceited. Oh, he goes on. Lovers of pleasure rather than lovers of God. He's saying our God is none of those things. Our God is eternal, and transcendent, omnipotent, and omniscient, and omnipresent, self-existent, and self-sufficient. He's sovereign, immutable, and wise. He's holy, and loving, and just, and wrathful, and majestic, and giving, and gracious, and unchanging, yet patient. He's impeccable, and infinite. He's all these things. He is the God who cannot lie. In other words, Paul is saying, He's not like us. Now that's a problem, isn't it? That's a problem. Because only those who are like him can be with him. Only those who are like him can come in to the kind fellowship of his presence. But oh, for the promise of 1 John 3.2. Beloved, we are God's children now. And what we will be has not yet appeared, but we know that when he appears, we shall what? Be like him. Because we shall see him as he is. Paul is telling us that when God speaks as the God who cannot lie, that he's speaking from his nature. He's speaking from who he is. And that's important. Why? Back to our text. That's very important why. Because it all rests on what? On a promise. On a promise. And a promise is only as good as the one who makes it. So if we're going to inject the word promise into the equation, we must speak of character. We must speak of attributes. We must speak of trustworthiness and reliability. Now remember, we're answering the how question in our text. First, looking backwards, right? How will faith be imparted to the elect? How will we even know about election? How will we gain a full knowledge of the truth? How will we grow in godliness? How will we fan the flames of hope, of certainty, of the reality of eternal life? Well the God who cannot lie has made a promise. Now when? When did God make this promise? Look at our text. From all eternity. What does that mean here? Does this refer to God's eternal counsel? Or perhaps specific promises that were made in time and space? Well, thankfully for us, that's an easy one for us to answer. Literally rendered, this reads, before eternal times. Now, very helpfully, this phrase is only used one other time in scripture, 2 Timothy 1.9. where

it very clearly is talking about eternity past, before time, in the timeless and eternal counsel of the Godhead. And why does that matter, beloved? Why does that matter? because it demonstrates for us that the promise God has made, this incredible promise that Paul invokes, both looking back and, as we will see, looking forward, is not a reactionary promise. God is saying, this has always been my plan. We serve a God who plans and acts, not a God who frets and reacts. The cross was not a concept derived in the mind of the Godhead when Eve took a bite. Calvary has always been in view before time. Even who the cross would save, Ephesians 1, was in view before the foundation of the world was even laid. Glory to God! And how might these glorious truths stabilize a fretting or weary saint this morning? Which, of course, again, this is just an explosion of God's sovereignty. We have not just the promise looking backward in our text and the promise looking forward, the particulars that we're about to unfold, but it extends to promises made within the Trinity before time. And who was the first one to be given a promise? Who was it? It was God the Son who received a promise. A promise gift coming from the Father. So I'm gonna make man. And that man is gonna sin and separate themselves from us, but I'm gonna take a remnant of them. And you're gonna go live a perfect, sinless life, be their sacrifice, that their sins might be expunged, and I'm gonna give those redeemed people to you, my son. I'm gonna put them right into your hand as a gift. And by the way, that's why one must be predestined. Does God not know what gift he's giving to his son? Do you know what's in the gift that you purchased and wrapped and presented to someone? Of course you do. And so does God. Jesus lays it all out for us in the high priestly prayer of John 17, 24, praying, Father, I desire that they also, whom you have given me, be with me where I am, so that they may see my glory which you have given me, for you loved me before the foundation of the world. A saved and glorified people will be marked and given to Christ, all out of love. And even as the father loves the son more than anything or anyone, guess what? The son loves the father more than anything or anyone. So guess what Christ is gonna do? Dr. John McCarthy writes about this, quote, 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. Listen to this. The Son, in a divine gesture of love, will give everything back to the Father. Close quote. Paul tells us about this very moment in 1 Corinthians 15-18, and when all things are subjected to him, then the son himself also will be subjected to the one who subjected all things to him so that God may be all in all. There is a love covenant between

the Father and the Son. And even as God is going to put all things under the feet of Christ, under his subjection to rule and to reign and to judge, when all is set to right, Jesus is gonna say, my gift back to you, Father. Isn't that incredible? Can we wrap our minds around the enormity of that? But we must grasp the principle of promise, because that's what's on the table. That's the currency. That's the payment for the howl that we're hunting down here. Which the God who cannot lie promised from all eternity. So the howl thus far is first based on who God is, right? His attributes. And out of those attributes flowed a promise. the promise of proclamation. Look with me to verse 3. Verse 3, oh boy. but at the proper time manifested His word in preaching with which I was entrusted according to the commandment of God our Savior." That reality, that promise, these truths, the full revelation of faith and election, of having a full knowledge of the truth, of the way to sanctification, of the reason that we have this hope in eternal life. How have I accomplished that eternal life for you? I, the God who cannot lie, have made you a promise. And when the time was ready, when the God who plans and acts, not a God who reacts, at the proper time, meaning that time which belongs to God, I'm gonna give you something. I'm gonna show you something at the proper time. Now this theme of time, we have Kairos and Kronos, right? We hear this theme all throughout Paul's writing, right? For while we were still weak, Romans 5, 6, at the right time, Christ died for the ungodly. Galatians 4, 4, but when the fullness of time came, God sent forth his Son, born of a woman, born under the law. Again in Ephesians, for an administration of the fullness of the times. That is the summing up of all things in Christ, things in the heavens and things on the earth in Him. Of course, again, Paul exhorts Timothy just the same as he did Titus in both his first and second letters to him. Listen, who gave himself as a ransom for all, the witness for this proper time, 1 Timothy 2.6. but now has been manifested by the appearing of our Savior Jesus Christ who abolished death and immortality to light through the gospel at the proper time. So the God who cannot lie, who promised this from all eternity, what did he give us? Well, remember, today we're answering the how of these promises and truths, right? The how of setting churches in order, whether in Crete or in Lanesville. Give us the how, Paul. Back to our text. He manifested his word. Quick pause there. Now, really, to manifest, right, really just means to make something known, right? To reveal something, to give clarity, to make it plain, remove the mist. Now here we need to be very careful with our exegesis. Anytime we look and we see the Greek word logos, the Word. Our mind, I know mine does, goes to the John type of usage, doesn't it? Meaning the Word as a designation of Christ. Christ the Word made flesh. He is the enfleshment of the Word. But Paul does not use this word the same way that John does. Now, not that John never did.

John used the word logos 36 times in his gospel. But that designation in John 1.1 kind of overshadows all of the rest. But when Paul uses this word in his writing, he's talking about the Gospel message. The Word. Paul tells Timothy, I endure hardship even to chains as a criminal, but the Word of God has not been chained. Even later, if you look down in your Bibles in Titus 2, verse 5, speaks of the Word of God not being slandered. That's Paul's usage and intent here. And we have to grasp that or we're going to sully our exegesis. So yes, Christ is the Word made flesh, but that is not Paul's usage here. So Paul is saying at the proper time, the God who cannot lie fulfilled a promise he made from all eternity. He manifested his Word. And we all know that all power and all authority has been invested and sunk into this Word, right? That all truth is contained in this Word. And that everything we need to live a life of holiness and godliness is contained in this Word. The only way to know God is contained in this Word. He's made no allowance anywhere else. Outside of this Word, salvation itself cannot be known. It can't be grasped, understood, laid hold of, nothing. If you're not in this word, you're slowly dying, saint. Your spirit man is languishing, gasping for water and air. We were created to run and grow on this fuel. Yes, I know we all have days where we wake up and our desire has waned for it, right? Well, the cure is not to lament that. The cure is to pick it up. take up and read, right? The incredible truth of reading our Bibles, most of you know this, the more that we read it, the more we will want to read it. The less we read it, the less we will want to read it. We control our daily appetite for the Word. We either foster it or suppress it. You don't need to feel a desire to pick it up to make it genuine. Just pick it up. And don't set it back down until your soul is refreshed. Back to our text. But at the proper time, Paul is showing us again the how. God first manifested his word. But it doesn't stop there. Again, how? Keep going, Paul. Look at our text in preaching. Now here Paul, he's less speaking of the actual act of preaching, but he's speaking more to the actual message that is being proclaimed, right? That is being heralded, that is being preached. In other words, the proclamation of the gospel. We have a promise of proclamation. Now yes, the primary deliverer of that message is a herald, right? It's a messenger, it's a preacher. But the power is not because you have a preacher. The power is because that preacher has a word. A manifested word. Preaching is a supernatural exercise because we have a supernatural word. Paul says in 1 Corinthians that we impart this in words, not taught by human wisdom, but taught by the Spirit. Interpreting spiritual truths to those who are spiritual. So how will I do it? Well first I'm going to manifest my word. Here first is a sword with which

to do battle and a shield for refuge. Here's a well to drink from. Here is that which will endure forever. Here's a discerner of your thoughts. Here's a lamp unto your feet and a light unto your path. Here's a word for you to store up in your heart. Here's a word that's perfect and sure that will revive your soul and rejoice your heart and enlighten your eyes that is more desired than gold. and sweeter than honey. Here's a fire that will burn and purify, a hammer that will break the rock in pieces. Here's the word that is spirit and life, breathed out by God, imperishable, unchanging, living and active. That's how. And that message is going to be proclaimed. It's going to be preached. That's how. It is through the message of the Gospel, the power of that message, which is rooted in and springs forth from this Word, that is how this is all going to be accomplished. The last part of our text. with which I was entrusted according to the commandment of God our Savior. Now, let's pause on this for a moment because we really see some truths that are baked in here that are, well, easy to miss and gloss over. Take everything that we've covered so far from the beginning of this letter, the monumental truths, the delineation of truths from eternity past, stretching to the hope of eternity future, doctrines of faith and election, full knowledge of the truth, etc. And here, Paul says, I was entrusted with these things. Now, the way Paul is talking, it almost kind of seems exclusionary, doesn't it? And the language certainly reads that way. But if we explore further in other places where Paul writes, we see something very interesting. In three other places in scripture, Paul refers to the gospel as what? My gospel. My Gospel. Romans 2.16, In the day when God will judge the secrets of men by Jesus Christ according to My Gospel. Romans 16.25, Now to Him who is able to establish you according to My Gospel. And the preaching of Jesus Christ. Again, Paul to Timothy, remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. And here again in our text, this proclamation, this gospel that I have been entrusted with. What does this mean? Why does Paul talk like this? Did Paul preach a different gospel? Of course not. The essence, the core foundation of the gospel preached by Paul was the same as all the patriarchs, all the prophets, the apostles, Christ himself, top to bottom. So what made Paul unique? Why call it my gospel? There's really three reasons why Paul calls this my gospel, that I have been entrusted with. And the first is really that it was this singular message and proclamation that he'd given his entire life for. It's mine. I possess it, right? I hold it. I love it. I'm gonna die for it. It is mine. But secondly, this was the first time that, well, salvation as a concept was extended

or even thought about beyond Jewish minds and hearts, right?
And Paul is an apostle to the Gentiles. The Gentiles had no
Messiah, no Torah, no law of God, none of any kind. They were
pagans. So everything that the Jews had
for a framework and for a reference, often to their detriment, no
pun intended, but it was all Greek to the Gentiles, right?
But here now is an apostle to the Gentiles. It's the same gospel,
but it's redirected in scope The third reason, not only did
Paul redirect in scope, but he expanded it in content and in
insight. Think about this. Paul added
such light and detail to the gospel that had never been written
before. Can you imagine Christianity,
our knowledge of the gospel without Romans? Can you imagine our understanding
of the gospel and the law without Galatians? Even Peter in his
second letter said, whoa, Paul writes some tough stuff here,
right? This is some weighty stuff. This writing is in the third
heavens compared to what we've read and what we've known before.
This is why Paul calls it my gospel. In our text, there was
revelation of truth that only Paul had been entrusted with. Only Paul was taken up to the
third heavens, right? 2 Corinthians 12, and shown things
so great he could not even repeat them. Now look with me now to
the glorious stamp of authority that's about to rain down upon
our letter. Last part of verse 3. According
to the commandment of God our Savior. A few months back ago,
some of you may remember our text gave occasion to the topic
of the herald, right? Our same word for proclamation.
And we described that function saying that heralds deliver their
message as it is given to them. The essential point about the
report which they give is that, what? It did not originate with
them. Behind the herald stands a higher
power. The herald does not express his
own views. He's the spokesman for his master. Heralds adopt
the mind of those who commission them and act with the authority
of their masters. They are bound. They're bound
by the precise instructions of the one who commissions them.
Right? We said that the good herald
does not become involved in lengthy negotiations, but returns at
once when he has delivered his message. He's simply an executive
instrument, right? Being only the mouth of his master.
And he must not falsify the message entrusted to him by additions
of his own. He must deliver it exactly as
given to him. He must keep strictly to the
words and orders of his master. Which is precisely what Paul
is telling us. I'm a herald. I'm a proclaimer. And you were promised proclamation.
Here it is. When our text says, according
to, that means, hey, this is the standard by which you are
to measure. And this is the reason that it's
done. Why, Paul? Why? Because I've
received a command. I received a command. Seven times

in his writing, Paul says, I have been given a command. By whom, Paul? By whom? What a title is coming here. By God, our Savior. And notice something with me. Look down in your Bibles to the very next verse. It's coming next week. Stay tuned. What title does Paul use? Christ Jesus, our Savior. Notice that? And again, look down in chapter three, verse six. Jesus Christ our Savior. Do we see what Paul is doing here? Bouncing between titles like this? Paul was brilliant, is what he was. And he's doing two things positively brilliantly. One, Paul is demonstrating Christ as God. God our Savior, Christ our Savior. He's weaving those together in the mind of the reader. But let us consider Paul's audience. Do we have Jewish Christians and non-Jewish Christians in Crete? Well, we know from Acts 2 that we do, right? And of course, then, we have Gentiles. That goes without saying. So this title, God our Savior, that's Old Testament. Scripture refers to God this way about 30 times in the Old Testament. This title for God as Savior, The action there in Hebrew is yasha, meaning to save, to deliver, to give victory. That is the word and title a Jew would be thinking and associating as Paul says, God our Savior, yasha. And now in the very next verse, verse 4, Paul says, Jesus Christ, our Savior. That's no accident. Jesus' own name in Hebrew, of course, is Yeshua. That is derived from what? Yahshua. To save. The angel told Joseph, she will give birth to a son and you are to give him the name Jesus because he will save his people from their sins. Glory to God. Beloved, Paul is writing to his genuine child in the faith. As a slave of God, he is writing as an apostle of Jesus Christ. And his number one priority is to preach and to write so as to bring the elect of God to a saving faith in Christ. And he writes and proclaims so that those elect might be able to lay hold of the full knowledge of that truth. That they might grow in godliness. That they might be sanctified. and in so doing might overflow with hope for an eternity spent with Christ. And we can know this is true. Having a God who cannot lie, who is bound by his perfect attributes, flowing and flowing out of that character, we received a promise. A promise before man was created that I'm gonna manifest my word to them. And I make a promise, that word is going to be proclaimed to the end of the earth. This is the command Paul received. If you also have been a partaker of grace, if you have known Christ through repentance and faith, this is the command you have received. To proclaim His goodness and His mercy among the people. to go out to the highways and the byways and to bring them to the master's table. They may know forgiveness. They may eat of the bread of life and be filled. They may drink of the water. They'll never thirst again. This is the command of God our Savior. Let us pray. Heavenly Father, with ears that you've given us, with eyes that you've given us, Lord, we pray

that we might know. Lord, your word is high and lifted up. You are high and lifted up. Lord, we thank you that you have made it accessible to us. Lord, we know that we could stand over a portion of your word and that we could mine for all eternity and we could never stop with the jewels and the gems that we would continue to bring to the surface, for your word is inexhaustible in its perfection. Heavenly Father, we ask as we go from this place, as we go to celebrate our mothers that you've given us in in such love. Lord, we ask that you would be with us. We ask that the truths of Titus, even as we break the pad of the rocket, Lord, we ask that you would cause us to know it. Heavenly Father, as we go from here, we ask you would keep the beloved safe until we can meet again. In Jesus' mighty name, amen.