

The epistle of Titus

Part 2

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[00:00:01] Could we once again tonight turn to the Epistle to Titus, Chapter 2.

Titus, Chapter 2, verse 11 For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people jealous of good works.

These things speak and exalt and rebuke with all authority, let no man despise thee, put [00:01:04] them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour to all men appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

And then from verse 12, When I shall send Artemis unto thee, or Tychicus, be diligent to come unto me to Nicopolis, for I have determined there to winter.

[00:02:02] Bring Zenos the lawyer and Apollos on their journey diligently, let nothing be wanting unto them, and let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

All that are with me, salute thee, greet them that love is in the face, grace be to you all. So far the word of God tonight.

We have yesterday started to occupy us a little bit with this epistle to Titus. We have seen who this man was, Titus, to whom Paul writes, one of his fellow workers, a faithful man, a relatively younger man whom Paul used on several occasions in the work of the Lord. He sent him to different places and we have seen that obviously Titus was a man who was very capable in dealing with difficult matters because when Paul sent him somewhere, it was [00:03:03] nearly always to places where there were difficulties. He was the one that was sent to Corinth on some former time in here. He left him on the island of Crete. We have seen yesterday that these people of this island were very difficult

people. They were always liars, evil beasts, low bellies, and even the saints were in danger that these natural tendencies of their nation might be seen among them and so Titus had to exhort them sharply that this may not be so, that there might be seen a change in their lives. And then we have seen that Titus got the task to speak unto them things which become sound doctrine.

He had to address the different groups in the assembly, the aged men, the older women, [00:04:01] the younger women and the young men.

We have seen that the Holy Spirit puts everything in its place. He was not taught to exhort the old men because he was a younger man. He was just set to teach what became them and the same with the aged women.

As far as the young women were concerned, the older ones had the task of instructing them, but as soon as he speaks about the young men, he himself should exhort them because he was of the same age and he should be a pattern, an example to them in all that he said. And he also had something to say about the servants. We have also seen yesterday that the subject of this epistle may be called, as Paul says in the first verse, the truth which is after godliness, that the truth always has to be seen in the practical everyday life we lead. And Paul, in the passages we dealt with, shows them that our behaviour will influence how [00:05:07] people think about the word of God, negatively or positively. And so he said, if the young sisters do not behave as they ought to do, the word of God may be blasphemous.

On the other hand, if the slaves, the servants, did what they were told to do, be obedient and doing what they were told to do in their job, they would adorn the doctrine of God our Saviour in all things.

Those group which were the least, we would expect that they could do anything for the Lord because they were slaves. They had no liberty to do anything.

And so Paul says, well, if you live your daily life as an example of a Christian, you will, in what you do, adorn the doctrine of God your Saviour in all things. And now with verse 11, he comes to the great thing of this epistle, the heart of it, so [00:06:06] to say.

He says, for the grace of God that bringeth salvation has appeared to all men. This verse 11 is a complete contrast to the law.

It first says that the grace of God appeared.

The law did not appear. It was given by Moses through the instrumentality of angels, but the grace of God appeared.

Appearing is something that normally a person does. It appears somewhere.

And so the grace of God appeared in the person of the Son. When the Lord Jesus came on this earth, the grace of God appeared. He was there illustrating, showing what the grace of God is, and the grace of God that bringeth salvation.

The law brought nothing.

It brought, if at all, it brought condemnation to men. [00:07:03] It demanded something of them. But here, the grace of God that bringeth salvation.

And it brought this salvation to all men.

The law was only given for one people, the people of Israel. It was not for all men. But the grace of God appeared to all men, not only to Jews, but also to those barbarians on the island of Crete. They also were recipients of this salvation, the grace of God. But the grace of God that appeared in the person of the Lord Jesus has not only appeared to bring salvation to all men, it does something more.

It says this grace teaches us.

It does not say it teaches all men. It teaches us, the believer.

The gospel is for all men.

But as soon as somebody got saved, there is the same grace that teaches him how he should [00:08:05] live as a Christian.

God does not save us and then we are left to our own to find out what we have to do. But the grace of God teaches us. But this teaching, in connection to the sinner and in connection to the believer, there is an interesting verse in the Old Testament, in the Psalms, in Psalm 25, where we find the same difference we have here in Titus.

In Psalm 25, it says first, in verse 8, Good and upright is the Lord, therefore will he teach sinners in the way.

He teaches sinners in the way. There's only one teaching God has for a sinner, to repent and be saved.

That's the only thing God has to say to the sinner. [00:09:03] A sinner is not able to understand the Bible and God is not intending to teach him the Bible and all his truth.

He's only teaching him the way, the only way that is there for a sinner, to come to the Lord Jesus and repent. But in the next verse, in Psalm 25, it says, in verse 9, The meek, which is the term for the believer, will he guide in judgment, and the meek will he teach his way.

That's the difference. It's not the way that he teaches the sinner, but his way, which means all the counsels of God, all that he had in mind, is what he teaches to his own. He has a teaching for the sinner, and that has to do with salvation. But as far as the believer is concerned, the grace of God is there to teach us.

And again, we find what we already have seen in the first chapter, that Paul now, in this verse, deals with present, past, and future.

[00:10:03] It says, Denying ungodliness and worldly lusts.

The New Translation has it a bit more correctly, having denied impiety and worldly lusts. That is the past.

That is something that we principally did when we got converted. We denied ungodliness and worldly lusts.

To deny, well, that means we learn from Peter. He denied the Lord. That means he said, I do not know this man. And so, when we got converted, we denied that the life of ungodliness, a life without God, and a life after the worldly lusts, John tells us what that is in his epistle, the lust of the eyes, the lust of the flesh, and the pride of life. We said, no longer we want to have anything to do with that.

Of course, we have daily to make this two in our lives, that this is still two. But that is what the grace of God teaches us, to remind us what we practically said [00:11:03] when we got converted, that we said, the life without God, a life in ungodliness, and a life according to the worldly lusts, that is nothing with which we want to have anything to do.

As young people, we used to sing a song in Germany where it says that we have broken all the bridges after us that would bring us back to the world. And that is the idea that we have here. As soon as you get saved, you break all the bridges that might lead you back into the world which you have just left.

Deny these things, and the grace of God will ever remind us of these things, what we confessed when we were baptized, that we were taking the side of the Lord Jesus, and deny these things.

But then, the same grace teaches us that we should live soberly, righteously, and godly in this present day world. It's the present now.

It teaches us how we should live soberly.

[00:12:04] That has to do with ourselves.

How we, as persons, live soberly, we had this word yesterday, sometime, without this fleshly excitement in a soberly way, in a kind of dignity to go our way as Christians, righteously.

That has to do with our relationship to our fellow men, that we act in a righteous manner. Righteousness, that means to give everybody that what he deserves, and what he has a right on, to live righteously and godly, or piously.

That has to do with our relationship to God, that we live a way on which God can look and say, well, I'm pleased with the way you are doing, you are going your way. So the grace of God teaches us, in all relationships in which we are, in connection with our own [00:13:01] person, in connection with all the men with which we have to do, believers or not, and in our relationship to God, how we should live in this present world.

The Lord Jesus, in his prayer to the Father in John 17, he uses two expressions which describe the position of the Christian. He says in John 17, first he says in verse 11, and now I am no more in the world, but these are in the world.

That is the position of the Christian. We are still in this world. He has left the world, gone back to the Father, but we are still in the world. But then he says in the same prayer in verse 14, I have given them thy word, and the world has hated them, because they are not of the world.

We are still in this world, but we are not of the world. We do not belong to this system of the world that is governed by Satan anymore. [00:14:01] We are here as strangers, or as ambassadors for our Lord, but we are still in the world. And Paul says in Galatians chapter 1, the same thing, where he says about the Lord Jesus, Galatians 1 verse 4, who gave himself for our sins, that he might deliver us from this present evil world. That is the one side. He has delivered us from this present evil world. We are no longer a part of it, and then in Titus Paul says we should live in this present world in a special way as it is right for a Christian to do. Those are the two sides. We have nothing to do with it here, but we are living here, and we should live in the right way in this present world.

We had a gospel meeting in our town, and it was shortly before the last elections were taking place in Germany, and one who came to that meeting said, well, oh, I suppose [00:15:01] you are all going to vote for this Christian party then. I said, no, we are not going to vote. Oh, he said, why not?

Well, he said, you know, we are here in this world, and our Lord has said my kingdom is not of this world, and we are here as his ambassadors. And if I, for example, as the German ambassador would be living in England, I would not interfere in the politics of that country. I'm just here to represent my country, and so we are here in this world to represent our Lord, not to interfere in the affairs of this world, but just to live in this present world as those that have no part in it, but to live there as Christians and be a testimony witness to our Lord.

And then he says, looking for that blessed hope in the glorious appearing of the great God and Savior Jesus Christ. That's the future now. He said, well, while you are going through this world, while you are living as Christians down here in a godly way, you look for that blessed hope in the glorious appearing of [00:16:07] the great God and Savior Jesus Christ. In this one verse, Paul puts things together very closely that are separated by a long period of time.

He speaks first of the blessed hope. Well, what is the blessed hope of the Christian? That is the rapture, that is the moment when we wait that our Lord is coming to take us to himself out of these worlds. But he also speaks in the same words of that glorious appearing. And the appearing of the Lord in glory is something that takes place later when we will appear with him.

And we have to distinguish these things, but we shouldn't separate them, they belong together. The one follows as a consequence out of the other.

Paul said to the Thessalonians that the Lord was appearing, was coming back, and his saints would be coming with him. And he says, well, if they are coming with him of necessity, they have first to be taken [00:17:05] to him.

And so he connects these two truths, and that's how they should be connected in our minds. We are often more occupied with the blessed hope because that affects us. We say, oh, we are waiting for our Lord to come, Lord Jesus come, and it's right and good that we be occupied with that, but we should also think about the appearing, that he is coming again. That has not so much to do with us, but with him, that he gets his right in this world where his cross stood.

And when we will appear with him, it will only be to his glory, and that he might be glorified in this place.

Paul had written in verse 11 about the appearing of grace, and now he speaks about the appearing of glory, which will come, and we are waiting for that glorious appearing of the great God and Savior Jesus Christ.

The Authorized Version has the hour before Savior, but it should really be before great. [00:18:03] Our great God and Savior Jesus Christ, because it's only one person he's talking about here. It is the Lord Jesus.

Our great God and Savior Jesus Christ.

This is one verse of a few in the Bible which speak about this great mystery of his person, that he is God and man in one person.

He is our great God, that's what he is, the Lord Jesus Christ, our Savior. He is the great God.

But on the other hand, he is our Savior, and as our Savior, he had to be man.

He is not our Savior as God, but as man. He became man to die on the cross of Calvary and to be our Savior. But he is God and man in one person.

It is and will always be a mystery which we believe, but which we could not understand in all its depths. God, in his words, says so, that he is the great God and Savior Jesus Christ. [00:19:02] And if Paul is writing about him, he cannot but start to speak of that which he has done, the Savior, who gave himself for us, that he might redeem us from all iniquity.

Who gave himself for us.

You could study the Word of God, and you will find in the New Testament several times the expression that the Lord gave himself for us, and you could study why he did so, several reasons are given. In our passage it says, he gave himself for us, that he might redeem us from all iniquity. Paul had spoken about salvation, now he speaks about redemption. He brought us, so to say, out from this life of iniquity or lawlessness, unrighteousness, and to purify unto himself.

He gave himself for us because he wanted us for himself.

To purify himself, a peculiar people. [00:20:02] The Lord wanted a peculiar people, a people for a possession, that's what it means. He wanted to have a people for himself.

Of course he died for us because we needed that, because there was no other way for us to be saved, but he did it also for himself, because we wanted to have a people for himself.

It is interesting to follow this through the Bible, to find out about this idea that God wanted to have a special people for his possession.

Perhaps we might look at a few verses, one in the book of Genesis, chapter 6.

Genesis 6, before the flood, it says in verse 1, And it came to pass, when men began to multiply on the face of the earth.

[00:21:04] Before the flood there were only men living on earth. There were no nations, there were no English or German or whatever, no Israel, there were only men on the earth.

After the flood, chapter 10, it says, in the last verse of chapter 10, verse 32, These are the families of the sons of Noah after their generations in their nations, and by these were the nations divided in the earth after the flood.

After the flood, God divided men into different nations that spread over the earth, different nations.

And then it says in Deuteronomy, for example, there are more verses than that, but I just read this one of Deuteronomy 7, Deuteronomy 7, verse 6.

[00:22:11] For thou art an holy people unto the Lord thy God. The Lord thy God has chosen thee to be a special people unto himself above all people that are on the face of the earth, a people for a possession. Then God chose one people, Israel, out of all these nations, to be a special nation, a special people for him, a people for a possession, the same term we have found in Titus. And if we then go over to the New Testament in the book of Acts, chapter 15, we find the great difference.

Acts chapter 15, Acts 15, verse 14, Simeon has declared how God at the first did visit [00:23:15] the Gentiles to take out of them a people for his name.

In the New Testament, God has not one nation as his chosen people as in the Old Testament. Well nearly all nations of the earth have thought they were chosen nations, but God worked differently. He has taken out of every nation a people for his name.

The people of God in the New Testament are the believers, the church, they are taken out of every nation.

God said to Paul, I've taken you out of thy people and all the nations to whom I sent you. And so we find, as it is said in 1 Corinthians, that there on these earths are Jew, Gentile [00:24:07] and the church of God.

These three groups do we find today, Jew, Gentile and the church of God.

Today of course there is something more, there is Christianity, which is neither the one nor the other, but if we go back then to the end of time, if we go to the last pictures of the Bible, Revelation 21, we find in verse 3, Genesis 21 verse 3, And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, they shall be his people, God himself shall be with them, be their God. [00:25:04] This speaks of the new earth, and on the new earth there will again only be men. No nations on the new earth, there is no more any people of Israel on the new earth, there is only men, but there is still the tabernacle of God with men, and this tabernacle of God, that is the church, the assembly, the assembly will always, in all eternity, have a special place in the councils of God.

It's the means by which God is living with the man on the new earth.

Israel was chosen from the beginning of the earth, and so all the promises of Israel end with the first creation, and when God has a new creation there will be men on that earth, but there still will be a special place for the assembly, the bride of Christ. It will in all eternity have a special place, because it was chosen before the beginning of this creation, and it will last into all eternity.

[00:26:06] That are those which we find here called this peculiar people, he has purified for himself, he wanted to have for himself, jealous of good works.

It's interesting that the word of God is quite clear that good works that we have done, as it said in chapter 3, are no way to get saved, no way to be righteous in the eyes of God because of any works we have done.

That's the great error and mistake of all religions, Christian religion or any other religion that they think if you could do something you will get to heaven. Martin Luther was thinking that when he was going up the stairs in Rome on his knees, he was thinking he would get somewhere to God by doing something good, but then he suddenly [00:27:02] realized that the just shall live by faith and not by works.

But as soon as we are saved, God has a good deal to say in the New Testament about good works, particularly the epistles of Timothy and Titus, we very often find the subject of good works. So, he says, God has purified himself of people, jealous of good works. They should be energetic in doing good works. Yesterday we have seen that there are different kinds of good works, but he wants those that are saved to do good works as an answer of their heart to what they got through faith alone.

So, he says, Titus, these things you should speak with all authority or let no man despise thee. We spoke about this verse already yesterday, that it means that Titus should live and serve in a way that nobody could justly put anything to his charge and despise him. [00:28:06] And then he says, put them, these believers on the island of Crete and all the other Christians as well, put them in mind, and then he tells them seven things that they should be doing. We are not going to deal with all the details. He tells them that they should be subject to the government and other things above them, other authorities, to be ready to every good work.

I would like to say one more thing to this, to be ready to every good work. No believer can do every good work, but it simply says here we should be ready to do this. We should be ready that the Lord can use us for whatever good he wants to do. We should be walking in those things the Lord has prepared beforehand, that we should walk in them.

We don't have to try to look at what shall we do. [00:29:03] The Lord is clearly telling us, but there has to be this readiness in our hearts. I would like to show you three steps we should take, and this is the first one, that is to be ready for every good work.

And this comes at the end, after Paul had spoken about what the Lord has done for us on the cross.

This readiness is an answer of our hearts, that we say, Lord, you've done so much for me. I would give an answer in my life.

I would like to, as Romans 12 says, to put myself as a sacrifice to thy hand, that you could use me. Show me which good work you want me to do, to be ready for every good work. Well, that's only the

first step. The second one you find in 2 Timothy chapter 2.

In 2 Timothy chapter 2, it says in verse 20, [00:30:05] But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

The first was ready for every good work, the second step is to be prepared unto every good work.

And it is necessary for that, that we lead a life in an ecclesiastical position that is right before God, that we are separated from vessels of dishonour, that the Lord can use us for every good work. If we were still in associations which are not right according to the mind of God, he may have to say to us, well, I would have liked to use you for the purpose of bringing the truth of Christ in his assembly, which is so precious before people, but I couldn't do that because you were in situations where I couldn't use you for that. [00:31:06] So if a believer takes this step, he is made for the master's use, and he is prepared unto every good work. And the third step is in 2 Timothy as well, chapter 3, at the end, verse 16, All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, fully fitted to do every good work.

So what we also need is the daily self-correction with the Word of God.

Let the Word of God teach us, reprove us, correct us, instruct us in righteousness. Then we will be fully fitted to every good work, and then the Lord can use us for whatever [00:32:05] work he wants to use us.

In Titus chapter 3, verse 3, the Apostle now mentions again seven things that characterised us before we were saved.

He says, for we ourselves also were sometimes, and he mentions all these things. The last is hateful and hating one another.

It's not difficult if we see around us today in the world, in society, that this is the situation, hateful and hating one another.

Violence and all these things, they come because people are hateful and they are hating one another.

But he says, after the kindness and love of God our Saviour toward man appeared.

[00:33:02] Again he speaks about something that appeared. It is the kindness and the love of man of our Saviour God.

Of course again it appeared in the person of the Son when he was here. His kindness, his love to man.

The word literally is philanthropy, a word which people use in society when they speak about the love of man to man.

They call it love of man, philanthropy, but it's really here God's love to man.

One thing I learned as a youngster from older brothers when they helped me to start systematic Bible study, they said, if you go, you want to study a subject, try to find out where this subject is first mentioned in the Bible. You will not get all the features in this first verse, but you will get very important things to know, and I've tried it several times and it's really so.

One subject you could, for example, study is the theme of love, something which in society [00:34:05] is very often used in all novels and films and whatever, but if you really want to find out what God has to say about it, you must go to the Bible. Where does the Bible first of all speak of love? It's in Genesis 22.

Take thy son, thine only one, whom thou lovest, Isaac, and offer him as a burnt offering. So if God speaks of love, he first of all speaks of the love of the Father to the Son. And the second time love is mentioned is two chapters later, Genesis 24, when it speaks that Isaac loved his wife Rebekah. The second time when God speaks of love, it is the love of the Son for his bride. So if you want to learn something of love, it is the love of the Father to the Son and the love of the Son to his bride. And here we read of God's love to men that appeared in the person of the Son, the love to men.

[00:35:05] Some time ago in Germany there went something in the press because there was a couple and they were deeply involved in the occult and in Satanism and they had killed some of their acquaintance and they said Satan had ordered them to kill him as an offering. When they were brought to the court to a trial to be sentenced, a lot of reporters were there taking pictures and so, and the reporter said that the man said to the woman, why are there all these attention here? It was only a man.

It was only a man.

That is what Satan, the value Satan puts on man.

He has no value whatsoever. He is only there to destroy him.

But God loves man and therefore he gave the Lord Jesus.

Satan only destroys.

[00:36:02] After this attempt in Germany, I wrote an article on Satanism and the occult in the Young People's magazine and it was also in the internet. So I got a phone call one day from a young girl.

She said, are you the author of that article? I said yes.

I want to talk with you and she spoke with me on the phone for over an hour and she said it's absolutely correct what you say. I'm involved in all these things and I couldn't get free of this. I couldn't get out of the grip of Satan.

He's got me and it was terrible, she said. I don't know how to get free of that. I said you will never get free alone.

You have to go to the Savior. You have to find him and you have absolutely to break with everything that you're doing. Burn the things, throw them out, whatever you have. There's no other way.

And I got to know a person, unfortunately to say it was a daughter of believers. [00:37:01] She was involved in these things and her brother said to her, the only thing you have to do is what we must do.

Write a paper and write down that you say you will nothing have to do with that. You will give away every of these things and deny Satan and everything and then you write your name under it. And she said to him, when I wanted to write my name, I couldn't do it because Satan wanted to handle that. Something like what happened when the Lord drove out the demons, that there was a last struggle of Satan to keep what he couldn't hold, of course, because the Lord Jesus is stronger.

But there is a real danger of these things. They are getting more and more in our societies on its, we must make it quite plain that people have to take away from that, stay away from this. Satan is only there to destroy. The only one that helps people is the Lord Jesus, it's God, the love of man that appeared in the Lord Jesus, our God and Savior. [00:38:02] He has really love for man.

Satan has no love.

Even among men there is no real love.

Paul says in the second epistle to Timothy that particularly in the end of days there will be no love, no real love.

The normal natural love between husband and wife, between parents and children will be no longer there.

We know about this, how many children are aborted or mistreated or whatever it is.

There's no natural love anymore.

I remember when I was working as a young teacher, I worked at a girl's school and there sometime during the lessons of the girl, 16 years, she was called out and she came back later and afterwards I heard that they had told her that her mother was found dead.

[00:39:02] So I went back to her and said, well, I want to express my sympathy about that and there was no reaction first and then she said to me, well, you will despise me I suppose but I have no feelings, I have no mother, she said, at home. We were only getting in to eat and sleep and then everybody did what he wanted and her mother was always away at night and I said, I'm not despising you anyway, I pity you because you have never learned what it means to have the love of a mother. But that's what happens among men, that even these natural things are no longer there. But real love is only to be found in the Saviour, God our Saviour. Nobody here on this earth can say there's nobody that loves me because God loves everybody and this love to man appeared here on earth in the person of the Lord Jesus and this love and kindness saved us, not by works of righteousness which we have done but according to his mercy [00:40:05] he saved us. There was nothing in us but it was his mercy that saved us, by the washing of regeneration, the newing of the Holy Ghost, the new birth, the complete new nature for everyone who had come to the Lord Jesus as Saviour.

And he says about this Holy Spirit which he shed on us abundantly through Jesus Christ our Lord.

This is what we find in Acts chapter 2 because there on the day of Pentecost in Acts chapter 2 it says in verse 33, Therefore, being by the right hand of God exalted, the Lord Jesus, and having received of the Father the promise of the Holy Ghost, he has shed forth this which ye now see and hear. This verse does not, verse 6, does not mean as some charismatic might one teaches there some shedding of the Spirit, a second blessing or something, but it simply means what was [00:41:05] happening at Pentecost that he shed the Holy Spirit abundantly. Every believer that gets saved and believes in the gospel of salvation has the Holy Spirit in himself as a godly divine person to guide and lead him in his life.

And so Paul comes to the close of this epistle in which he once again expresses his special attitude to Titus, his fellow worker.

He wishes, he desires that he should come to him, be diligent to come unto him because he wanted to winter at this particular place. He wanted Titus to be there. We have the same expression in Timothy's epistle that he desires Timothy to come and be with him when he was in prison.

And then we see that what the grace of God that appeared can make out of man. [00:42:02] He tells Titus to bring Zenos the lawyer and Nepalis on their journey diligently that nothing be wanting unto them. We cannot say with certainty who this first man was. There are two possibilities, but taking the one possibility that the lawyer means that he was a Jew, a scribe, an expert in Jewish law, and then got converted of course, then the difference between Zenos and Nepalis couldn't be greater. The one was one of these coming of a background of the strict rabbinical schools of the experts of the law, and Nepalis was a Hellenistic Jew, completely different. They were not brought up in Jerusalem with all these things, they were brought up in some Greek town, complete different backgrounds, but here we find them working together, going on a journey together for serving the Lord, and Titus should help them. The gospel of God, the love of God, can take people of completely different backgrounds, [00:43:02] put them together in ministry, in unity, acting together, working for the Lord, as different as they may be as far as their background is concerned. They have the same Lord, and they can help each other doing the same ministry. And then he says, and let ours, ours, who's that, well the saints, the believers of course, Paul calls them here ours, quite an interesting term, expressing the relationship that existed between all the Christians, let ours also learn to maintain good works for necessary uses that they be not unfruitful. Again the subject of good works in this verse, and what is the sense, why should they be doing good works, that they be not unfruitful.

God wants to have a fruit in our lives, we should not be unfruitful, what a poor life that would be if we were saved, and nothing else is to be seen in our lives, no fruit [00:44:01] for him, he wants to have fruit in the life of his own, that we may not be fruitful, unfruitful, but really have some fruit for him in our lives.

All that are with me, salute thee, greet them that love us in the faith. Over and over again in the epistles of Paul we find the expression of this unity of the assembly, there is this mutual greetings from one to the other, even if they do not know each other personally, they know there are saints in that place, where Paul is going to write or to go, and they send greetings, and he asks to greet the others, those that love us in the faith.

First we heard about the love of God to man, the love that saved us, and obviously there is the same

love now among the saints, that love us in the faith. The basis for this love is the new nature, the faith we have, the common faith, we don't [00:45:02] love each other because we are all so easy and sympathetic and whatever it might be, but we love the brothers and sisters because they have the same common faith, the same new nature, and therefore he greets all of them that love us in the faith, and he wishes him grace be with you all, the grace that saved us, the grace that taught us, is the grace that will also keep us on the way till we are coming to our aim there where our Lord is waiting for us, coming to bring us back to him, but as long as we are still here, may it be so that we live a life of godliness, that we live as Paul told it to Titus, so there may be in our lives fruit for him, a testimony for him in this world, that other men might learn what it means that the grace and kindness and love of God has appeared.