

Titus 1:1-4 - *The First Sentence*

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2:31 PM

<p>Outline:</p> <p>Introduction: Context & Biography</p> <p>I. Verse 1: Aspects of Paul's Ministry</p> <ul style="list-style-type: none">A) Paul's status in his ministry<ul style="list-style-type: none">1) Apostle2) Bond-servantB) Paul's purpose in his ministry<ul style="list-style-type: none">1) Faith of the chosen2) Knowledge which leads to godliness <p>II. Verse 2: Three Truths</p> <ul style="list-style-type: none">A) Hope of eternal lifeB) God cannot lieC) God promised eternal life long ages ago <p>III. Verse 3: Manifested in God's Timing</p> <p>IV. Verse 4: Greeting</p>	<p>Text:</p> <p>Titus 1:1-4 (NASB)</p> <p>1 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,</p> <p>2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,</p> <p>3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior;</p> <p>4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.</p>
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Introduction

Illustration: Have you ever seen a Billy Mays commercial? He endorses a lot of products, always keeps a loud voice volume, and enthusiastically sells some of the most ridiculous items on the market. One of the items he endorses is called the Awesome Auger. Billy Mays says in his commercial, "It takes the hard work out of yard work." It can do a wide variety of tasks, whether relating to boring massive holes in tree roots or relating to mixing gallons of paint. Anyway, I am not saying that you should necessarily go out and buy this product, but I will note that the Awesome Auger is a small tool, but it is POWER-PACKED.

Our text today is the first sentence in Paul's letter to Titus. I am reminded of products like the Awesome Auger when I think of both this text and the entire book of Titus. Titus is a very short book, but at the same time, it is very dynamic (power-packed) and useful in its content. It covers a wide array of topics, and we will be exploring its admonitions through these next weeks.

Context & Biography

[Genre-related background]

Titus is one of the *pastoral* epistles. In these, Paul gives instruction to his fellow-laborers as a guiding *shepherd*.

One commentator, William Barclay, put it very succinctly when he stated that these epistles are extremely important in giving the image of, "a little island of Christianity in a sea of paganism" (Barclay, *The Letters to Timothy, Titus, and Philemon*, ix). The Christian Church did burst at the seams in growth during this Apostolic era, but the spread was not nearly final. What we also had during this time was an amazing number of converts, but not many who were grown to maturity in the faith.

Sometimes Paul would send letters to church assemblies when things were going very wrong and needed correction (e.g. the church at Corinth). In this case, Paul's letter to Titus was one of encouragement as well as instruction, as Titus was to go to Crete to put elder boards/leadership teams into place, as well as oversee the overall spiritual health in the area. In a modern-day context, this would be a good church planting handbook.

[Background of Titus]

Let's take a quick look at Titus. Titus was a follower of Christ who was mentioned a few times in the New Testament, so we know some about his background, but not everything (see Barnes, *Notes on the New Testament*, 257-9).

- He was a Gentile (Greek) - Galatians 2:3
- He believed in Christ through the Holy Spirit's work through Paul - Titus 1:4
- It is likely that he did ministry with Paul for a reasonable amount of time. First, the letter to Titus shows familiarity, but second, Titus was mentioned in 2 Corinthians 8:23 as being Paul's fellow-helper.
- He was highly trusted to do the work which Paul could not accomplish (he was in prison at the time, around 62 AD) -- Titus 1:5

Reading of Text

Titus 1:1-4 (NASB)

1 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,
2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,
3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior;
4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

[Prayer]

Walkthrough

As we have read the text, let's go through and see what God's Word has to teach us today:

Verse 1: Aspects of Paul's Ministry

Titus 1:1a - Paul, a bond-servant of God, and an apostle of Jesus Christ...

Apostle

Paul was an apostle of Jesus Christ -- Apostle literally means, 'One who is sent.' Paul was a messenger sent to proclaim to Good News of Salvation to the Gentiles.

One commentator, William Barclay, notes very well:

"He was the envoy of Jesus Christ..." (Barclay, *The Letters to Timothy, Titus, and Philemon*, 260).
How does he define, 'envoy'?

"An envoy always bears upon himself a delegated authority....

The true envoy of Christ has reached past the stage of *perhapses* and *maybes* and *possiblys*, and speaks with the accent of the certainty and the authority of one who knows."

(Barclay, *The Letters to Timothy, Titus, and Philemon*, 260).

Paul as an apostle has great authority.

Bond-Servant

But note that earlier in the sentence, Paul also describes himself as a 'bond-servant' of God.

What does it mean to be a "bond-servant" of God?

Common Servant Terminology in the New Testament

διδάκονος	<ul style="list-style-type: none">· Deacon - servant who ministers to others' needs (often tangible), Acts 6·· Another translation of the verbal form: 'to wait on'·· Usage Examples:· Matthew 20:26 - The greatest among you will be the <i>servant</i> of all.· John 12:26 - If anyone <i>serves</i> me, my Father will honor him.· Acts 6 - "Deacons" instituted. They were to serve the domestic and personal needs of the people.· Romans 13:4 - Government - <i>servant</i> to you for good.· Ephesians 3:7 - We are servants (perhaps <i>stewards</i>) of the Gospel.
θεράπων	<ul style="list-style-type: none">· Attendant (we get the word 'therapy' from this root, and it's the same root used for 'to heal' throughout the New Testament)·· Usage Examples:· Matthew 4:23 - Jesus <i>healed</i> all kinds of diseases.· Luke 12:42 - ...whom His master will put in charge of his <i>servants</i>.· Acts 17:25 - Neither is [God] <i>served</i> (attended to) by human hands, as though He needed anything, since He Himself gives to all life and breath and all things.· Hebrews 3:5 - Moses was faithful in his household as a <i>servant/attendant</i>.
οικέτης	<ul style="list-style-type: none">· Domestic servant/steward. Also shares the root with oikonomia, from which we get the notion of 'economy' in English.·· Usage Examples:· Luke 12:42 - Who is the faithful and wise <i>steward</i>?· Luke 16:13 - No <i>servant</i> can serve (doulos - be a slave to) two masters.· 1 Peter 2:18 - <i>Servants</i>, submit to your masters with all respect...
μισθωτός	<ul style="list-style-type: none">· Hired servant·· Usage Examples:· Mark 1:20 - And immediately He called them; and they left their father Zebedee in the boat with the <i>hired servants</i>, and went away to follow Him.· John 10:13 - He flees because he is a <i>hireling</i>, and is not concerned about the sheep. (In contrast to the Shepherd, who makes a living caring for the sheep, as seen in John 10:12, as well)
δοῦλος	<ul style="list-style-type: none">· Paul's terminology - "bond-servant" or slave·· From the word 'deo' - 'to bind'·· A bond-servant was totally devoted to the will of the master. He would also willingly commit his life to serving his respected master in everything.·· Louw-Nida Lexicon - "One who is a slave in the sense of becoming the property of an owner " (Entry definition for δοῦλος).·· Usage Examples:· Matthew 8:9 - For I, too, am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my <i>slave</i>, 'Do this!' and he does it."

Matthew 13:27 - And the *slaves* of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'
John 8:35 - And the slave does not remain in the house forever; the son does remain forever.
Used 124 times in the New Testament.

Paul, as a bond-servant, was totally sold out to serving the Lord in every capacity. Paul was not superhuman by any means, but he serves as an excellent example as a man of God. The title 'slave of God' has a status of not only humility, but also of honor. Moses, Joshua, Amos, etc. are some who have this same title (Joshua 1:2, 24:29; Amos 3:7).

So we've covered Paul's status as both servant and apostle. Let's look at some of the purposes of his ministry:

Titus 1:1 - Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

Purposes of Paul's ministry mentioned in verse 1:

1. For the **faith** of the elect: Paul always wanted to encourage and strengthen those in the Body of Christ, and this letter was written for the purpose of doing just that. I also see an evangelistic purpose in this verse, as Paul's ministry was also to awaken the faith of those who will believe.
2. For the **knowledge** of the truth according to godliness: Paul's ministry was one of enlightenment, as the Holy Spirit worked through him to show others the Light of the world, Jesus Christ. The knowledge was also to spur others to increased holiness before God in their own personal lives.

"Which is according to godliness" -- Also can be rendered, "Which leads to godliness."

- The knowledge in Scripture leads to personal transformation through the work of the Holy Spirit.
- Our response to Scripture should result in complete transformation so that our every action is pleasing to God. As James 1:22 states, it is much better to be doers of the Word, and not just hearers.

Verse 2:

Let's look at verse 2:

Titus 1:2 - in the hope of eternal life, which God, who cannot lie, promised long ages ago,

Paul brings up **three key truths** in verse 2:

1. Our hope is in eternal life.
2. God cannot lie.
3. God promised eternal life a long time ago ('long ages ago').

Let's go over these three truths in a little more depth:

I. **Our hope is in eternal life:**

In fact, the entire message of Paul the Apostle is rooted in this hope. Paul even goes as far as stating that if Jesus were not Resurrected, we would be 'men most miserable' (cf. 1 Corinthians 15:19)! Jesus' Resurrection was a sign that God accepted His sacrifice, as well as a sign to us that we will partake in the bodily resurrection on Judgment Day.

As one commentator states, "The Christian offer is nothing less than the offer of a share in the life of God." (Barclay 261).

Our inheritance is that we will be with the Lord, sin will be cast away, and we will experience our redemption in a type of 'restored Eden.'

Christianity is not about what we have done right in life -- it's about what has been made right by God's sacrifice of Jesus Christ.

It is not about who we were -- it's about a new creation through faith in Jesus Christ.

It is not just about living a moral life -- it's primarily about being radically transformed by God's power and being brought to peace with God through the Holy Spirit's work.

Paul was not preaching a message of constraints -- where the Spirit of the Lord is, there is freedom (or *liberty*, cf. 2 Corinthians 3:17). Faith in Jesus frees us from our bondage to sin. Once we are forgiven and transformed by the power of God, sin is no longer our master -- instead, the Creator and Ruler of the universe is our King. However, just as Paul was, we need to be bond-servants to God:

Romans 6:22 - But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life.

This is a very important issue. Living for Christ is a sacrifice -- we have to give up a lot relating to sin and worldly pleasures.

Illustration: One of my friends in college once told me, 'You know, Sterling, I would become a Christian, but I know that I would have to give up so many of the things I love in life to do so.'

- Do you fall into this category?
- Is it worth it to live for your pleasures and unforgiven by God, or is it better to be forgiven and free from the penalty of sin. Jesus spoke of 'Gehenna' as an illustration of Hell. This was a place where things were burned 24/7. Mark 9 and Revelation 20 highlight that those who are not forgiven and who have rejected Jesus will be punished in everlasting torment. While we are still here, let's make the right decision of destination.

Our hope of eternal life comes through faith in Jesus. Also worth noting is that biblical 'hope' is not one of uncertainty.

Illustration: For example, if you are saying, "I hope I get this job" or, "I hope Doritos brings back those Fiery Habanero chips," there is real uncertainty. Biblical hope is rooted in the idea that we do not have it now, but we look toward it with eager expectation in what will be our future inheritance.

Thinking about eternal life, we can have assurance if we have put our trust in Jesus Christ and believe in Him for eternal life. If we have not accepted this gift from God, then we do not share in this hope, and we should really reevaluate.

As we've talked about our hope, Paul mentions a second truth in verse 1 --

II. **God cannot lie:**

Illustration: Have you ever heard the question, "Can God make a rock so big that He cannot lift it?"

- This is a ridiculous question since God is infinite, and by definition, infinite God can do anything. We see the universe as part of His handiwork. If you think of the vastness of the universe, and how it is summed up in Genesis 1 as simply, "He made the stars also," we see that no miraculous feat is too difficult for God (cf. Genesis 1:16).
- Another question in the same line could be, "Can God tempt us with evil?" James 1:13 states, 'No!'

One key truth -- God does not act out of His character. His character never changes. In each situation in life, we might see a different aspect of God's character, whether relating to discipline and His

chastisement, relating to unexpected gracious blessing, or even relating to His mercy through forgiveness. However, the constant is always that God acts within His character, and thankfully this is true.

Some would say that there is a disconnect between a "God of wrath" of the Old Testament, and a completely different "God of peace" in the New Testament. This was also one of the causes of a major heresy in the early church (Gnosticism, e.g. Marcion). Is there a disconnect here between Old and New Testaments' portrayals of God?

- *Challenge: God was more wrathful in the Old Testament.*

First, note that the greatest act of wrath that God showed was when He sacrificed His Son and turned away. Jesus took all the wrath that we deserve upon Himself (and note that it is only by faith that we can partake). While we saw many examples of God's wrath in the Old Covenant, we saw the most major at the sealing of this New Covenant.

- *Challenge: God cared more about sin in the Old Testament.*

Second, we see that throughout the Old Testament, God is serious about sin. This seriousness continues over through the New Testament, even though the means of sacrifice has ultimately changed. Some sins in the New Testament also ended up in instant death (e.g. Ananias and Sapphira in Acts 5).

- *Challenge: God was not merciful in the Old Testament.*

Third, God's unending mercy is duly noted throughout the Old Testament. I am personally convinced of this in a deep way from the Minor Prophets. The people within God's Covenant keep running away unfaithfully from Him, and even though some times of chastisement occur (e.g. Habakkuk), God continually delivers His people and preserves a remnant of believers. Micah contains this beautiful passage in its final chapter:

▪ Micah 7:18-20

18 Who is a God like Thee, who pardons iniquity And passes over the rebellious act of the remnant of His possession? He does not retain His anger forever, Because He delights in unchanging love.

19 He will again have compassion on us; He will tread our iniquities under foot. Yes, Thou wilt cast all their sins Into the depths of the sea.

20 Thou wilt give truth to Jacob and unchanging love to Abraham, Which Thou didst swear to our forefathers From the days of old.

- *Challenge: Jesus was nowhere in the Old Testament.*

Fourth, there are Christophanies in the Old Testament. These are appearances of the Messiah (who is Jesus) in the Old Testament. Remember Isaiah 6? John 12 makes it clear that Isaiah was standing before the throne of Jesus. In Joshua 5, the Commander of the LORD's host was worthy of praise. Time and time again, we see that Jesus was part of the overarching plan of salvation history.

Relating to God being consistent in His character throughout history, the third truth that Paul mentions in this single statement is also worth considering:

III. **God promised eternal life a long time ago ('long ages ago'):**

Illustration: Imagine writing an intricate story and mapping out a complete timeline of everything major that will happen in the plotline. God is the ultimate playwright. We see in verse 3 of this chapter, as well, that God fulfilled His plan in His own good timing. From the beginning, He planned for the provision of Jesus Christ.

We see from elsewhere in Scripture that the 'long ages ago' that Paul refers to is more precisely, 'before time began', and now it has been revealed at God's chosen time.

A few verses:

Ephesians 1:4 - Just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him....

Revelation 13:8 (KJV) - And all that dwell upon the earth shall worship [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world.

God also knows if and when we will obey His command of believing in Him. It's not given to us as an option -- 1 John 3:23 states that it's a command given to us by God to believe in Him:

1 John 3:23 - And this is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us.

We see in verse 3 that God not only authored eternal life from ages past, but also that He has brought forth the message of Salvation through His Son at the perfect time:

Verse 3: Manifested in God's Timing

Titus 1:3 - *but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior;*

This provision, as this verse states, was manifested at the proper time, or *brought to light at the right time*. God, again, as the ultimate composer, constructed this symphony before time even began.

1 Peter 1:20 - For [Jesus] was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.

1 Timothy 2:6 (NASB) - [Jesus] gave Himself as a ransom for all, the testimony borne at the proper time.

Ultimately, God's timing is not our own. Sometimes things are hard to understand in life, as to why they occurred or why they did not occur as we had hoped. Often these are times in which we have to rely on God for comfort or provision or strength, and we see that He is able to get us through any evil that befalls us. However, often God will provide something right on time, perhaps not according to our own timeline, but this is cause for thanksgiving.

Since we are in this age of Grace, it is our duty to respond to the sacrifice of Jesus Christ.

Paul's apostleship is attested to in this verse, as well. God commanded him to preach and entrusted him with the responsibility (and privilege) of proclaiming the Gospel ("Good News"). The "Word" preached and mentioned here refers to the message of Scripture.

"God our Savior" -- Note here that Paul mentions God as being the God of Salvation. God constructed the plan and has enacted it throughout the ages. He continues to be God our Savior. We still look forward to our inheritance of Heaven as redeemed saints.

- Through faith, we are justified. This means that we are made blameless. We are 'imputed' the righteousness of Jesus. Jesus took on our sins, and we took on His righteousness through faith.
- Through continued discipleship and ever-increasing faith, we are sanctified. This means that we are made more and more holy (or pure) before God.
- Because of this faith, we will be glorified when we are brought into the New Kingdom. We will be transformed, given a new body, purified, and brought into God's New Kingdom (what most people refer to as, "Heaven").

However, note that the common ground is faith. Hebrews 11:6 even states that without faith, it is impossible to please God. Romans 8:7 even states that those do not have their minds led by the Spirit

(i.e. those who are outside of faith) are not able to please God.

God has brought forth His plan of salvation, and we must respond in faith. If you have not yet done so, I urge you to do so today!

Paul closes this first sentence of Titus in verse 4:

Verse 4: Greeting

Titus 1:4 - to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

Titus is called, "my true son" by Paul.

- Titus was very likely a convert and disciple at the preaching of Paul.

Our call in ministry is to make disciples. Our mentality in discipleship should be focused on helping new believers grow to full maturity. Note that in Matthew 28:18-20, also known as the "Great Commission," Jesus gives one imperative -- "Make disciples." We also see that Paul was doing a good job of discipleship, as Titus continued in the faith and was now ordaining leaders in churches throughout Crete.

Even though Titus was called a "son" here in verse 4, he also is a 'brother' in Christ since they share in the same inheritance through Jesus Christ in this "common faith."

Greeting: "Grace and peace from God the Father and Christ Jesus our Savior"

- Again, note that this is a letter -- Paul opens his letters with a greeting.

Grace and Peace - Paul wishes a blessing for God's good in Titus' life in this greeting.

Grace - Unmerited (or undeserved) favor.

- God has blessed us with not only the gift of life, but also the hope of eternal life through Jesus Christ.
- God has planned this all from the get-go, and since He does not lie and has promised an eternal inheritance to those who trust in Him for Salvation, we can trust Him to carry this promise through.

Application

So what can we take from this text today?

Three main points covered that are great to put into action in our own lives:

1. We ought to be God's bond-servants (doulos). Seek out His will for your life, be faithful and obedient, and see what He will do, both in and through you!
2. God is trustworthy as well as sovereign. In every life circumstance, we need to trust in Him, whether relating to provision, comfort, or even Salvation.
3. Relating to Salvation -- God has planned the timeline of Salvation out from the beginning. You have heard some of the message, but in application, respond to His call for you to come to know Him personally! Here are some of the basics:

Invitation

- We are sinners (Romans 3:23).
- God is just -- we deserve the wrath of God. The penalty for sin is death (Romans 6:23).
- Jesus was the Son of God, fully God and fully man, lived a perfect life, and was a perfect sacrifice given in

our place. He took our sins on Himself. God also showed His approval for this sacrifice by raising Him from the dead (cf. 1 Corinthians 15:1-8).

- We must respond by faithful confession (Romans 10:9-10).

How to respond:

- Admit that you are a sinner.
- Believe in Jesus, trusting Him for forgiveness.
- Confess your sins, turn away from them, and commit your life to following Jesus.

Now we will pray, and I would ask that you repeat this prayer if you want to commit your life to the Lord. Remember that reciting this won't magically make you a Christian. It's about your heart as well as a confession, and if it is the prayer of your heart to receive God's forgiveness and to follow Him, then pray with me,

"Father, thank You for sending Your Son Jesus and having Him take on my burden of sin on the Cross. Forgive my sins and bring me in good relationship with You. Jesus, be my Savior. I want to live my life for You. I accept Your Gift of Salvation and accept You as the Sacrifice of my sins. I believe in Your Death and Resurrection, and I ask that You transform me, change me, and bring me closer and closer to You. Thank You, in Jesus' Name, Amen!"

Benediction: "Grace and peace [to you] from God the Father and Christ Jesus our Savior" (Titus 1:4).

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Servant terminology table: From word/lemma searches in BibleWorks 7, using the Louw-Nida Greek-English Lexicon of the NT with Strong's numbers.

[3] Titus 1:4. The word rendered the Lord is rejected by Lachmann and Tischendorf, and is wanting in Cod. Sin. [also in A. C. D. 1. D. 3:1]. The words sound as if Paul was making Titus acquainted, for the first time, with the reasons why he left him behind in Crete, since otherwise he would only have reminded him of them (De Wette). True; but the key to this peculiar appearance is given in the words of Calvin, cited in the Introduction, § 2, and it is therefore entirely arbitrary to find here an argument for the spuriousness of the Epistle, and to add: The author forgot to put himself in the place of both persons. But the grammatical form and the connection both show that the sentence, not accused of dissoluteness, nor insubordinate, relates to the superintendent's children. Titus 1:1-4 The Holman Christian Standard Bible (HCSB). 1 Paul, a slave of God and an apostle of Jesus Christ, to build up the faith of God's elect and their knowledge of the truth that leads to godliness, 2 in the hope of eternal life that God, who cannot lie, promised before time began. 3 In His own time He has revealed His message in the proclamation that I was entrusted with by the command of God our Savior: 4 To Titus, my true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. 4 Titus, I am sending you this letter. You are my true son in the faith we share. May God the Father and Christ Jesus our Savior give you grace and peace. Titus 1:1-4 New American Standard Bible: 1995 Update (NASB95). Bondservant (1401) (doulos) The first four verses of this letter in the form of a greeting, are actually one long "truth packed" sentence. In the ancient world the sender "signed the letter" at the beginning not at the end as is the modern custom. Wayne Barber says he wishes we still did like in Paul's day. AND AN APOSTLE OF JESUS CHRIST: apostolos de Iesou Christou : Titus 1 Resources - Multiple Sermons and Commentaries. "the envoy of Jesus Christ" (Barclay). Apostle (652) (apostolos [word study] from apo = from + stello = send forth) refers to one sent forth by another. Titus 1 is the first chapter of the Epistle to Titus in the New Testament of the Christian Bible. It is authored by Paul the Apostle and addressed to Saint Titus.[1][2]. YouTube Encyclopedic. 1/3. Paul treated Titus as "a genuine son" in respect to (in virtue of) "the faith common to all the people of God", comprising in a common brotherhood Gentiles as well as Jews, therefore embracing Titus a Gentile (2 Peter 1:1; Jude 1:3).[5]. "Grace, mercy, and peace" (Greek: ἡ χάρις καὶ ἡ εὐσπλαγχνία τοῦ θεοῦ ἡμῶν καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἡ χάρις καὶ ἡ εὐσπλαγχνία τοῦ θεοῦ ἡμῶν καὶ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ; charis, eleos, eirēnē). The word "mercy" is omitted in some of the oldest manuscripts. But one of the best and oldest manuscripts supports it (see 1 Timothy 1:2; 2 Timothy 1:2). There are many similarities of phrase in the Pastoral Epistles.[5]. Verse 5. New King James Version. 2 in 6the hope of eternal life, which God, 7who cannot lie, 8promised b9long ages ago, 3 but 10at the proper time manifested, even His word, in 11the proclamation 12with which I was entrusted 13according to the commandment of 14God our Savior, 4 To 15Titus, 16my true child in a 17common faith: 18Grace and peace from God the Father and 19Christ Jesus our Savior.