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...to know the love of Christ
which passeth knowledge
that ye might be filled with
all the fulness of God Eph 3:19

The Salvation God # 6

Three Things "Brought To Light" In The Letter To Titus.

- 1) "hope of eternal life promised before age times...manifested (*phaneroo*)" (Tit 1:2,3)
entrusted to Paul "...according to the commandment of God our Saviour"
"...grace, mercy and peace from God the Father and the Lord Christ Jesus our Saviour"
- 2) "...the grace of God hath appeared (*epiphaino*) unto all men" (Tit 2:10,11,13)
"...adorn the doctrine of God our Saviour"
"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Christ Jesus"
- 3) "...the kindness and love of God our Saviour toward man appeared (*epiphaino*)" (Tit 3:4,6)
"Which He shed on us abundantly through Christ Jesus our Saviour"

Twelve of the twenty-four occurrences of the word Saviour in the New Testament are found in Paul's letters written after the close of the book of Acts. They are: Eph 5:23; Phil 3:20; 1Ti 1:1, 2:3, 4:10; 2Ti 1:10; and Tit 1:3, 1:4, 2:10, 2:13, 3:4, 3:6.

The Apostle Paul understood the meaning of salvation and the title "Saviour" from two different perspectives. Until Acts 10, salvation was a term that belonged to Israel. After Peter was directed to preach the gospel to Cornelius, salvation was made available to Gentiles because of Israel's unbelief and in order to provoke them to jealousy. Paul was called and chosen to be the Apostle to the Gentiles. During Acts, his ministry was always first to the Jew and then to the uncircumcised. This was according to prophecy.

Paul's use of the word Saviour is recorded in only one place during the Acts. In Acts 13:23, he proclaims that the man Jesus was "Israel's Saviour". After Acts, his understanding of these terms would no longer be subject to Israel and prophecy. The word "salvation" and the title "Saviour" would now be uttered from a new perspective. He solely, as the steward of the grace of God, would be entrusted with the wonderful truth known as the mystery. From this perspective, he would proclaim salvation to all men, strictly by grace and based on truth that was kept secret from

the ages.

We have previously stated that it is not until after Acts that the title "Saviour" is freely used in the context of Gentiles. Paul's letter to Titus demonstrates this fact. Of the twelve times the word is used after Acts, six of those times occur in Paul's letter to Titus. In this epistle, the word "Saviour" occurs in three pairs as "God our Saviour" and "Christ Jesus our Saviour". It is important to understand the conditions at the time the letters to Titus and Timothy were written to fully appreciate some of the statements made therein. There was great stress associated with proclaiming to follow Christ. (See the "Brief Note on the Dating of Titus and Timothy and the Conditions of the Times" on the back page.)

The three pairs of Saviour titles that are found in Titus are: 1:2-4; 2:9-13 and 3:4-7. Although the authorship belongs to Paul, there is strong evidence that the Holy Spirit guided his pen. This can be seen in the way that the verses are structured and by several common links. We also note that there are three things that have been "brought to light" in this dispensation and each are associated with the Saviour titles.

As can be seen above, the Greek words *phaneroo* and *epiphaino* are translated "manifested" and "appear" respectively in the English. Both words come from the same root word *phaino*

which means "to bring to light, to shine, to become evident". An example of the word *epiphaino* can be found in Acts 27:20, "**And when neither sun nor stars in many days appeared...**" Because of the great storm, the sun and the stars could not be seen (not evident) for several days. This gives us the basic meaning of these words recorded in the passages in Titus. "Eternal life", "salvation by grace" and the "loving kindness to all men" is now brought to light.

We see other words common to each passage: "hope", "eternal life", "salvation" and the Saviour titles, "God our Saviour" and "Christ Jesus our Saviour"

Let us examine them more closely. In Titus 1:2,3 we read, "**In hope of eternal life, which God, that cannot lie, promised before the world began (*pro chronon aionon* = before age times); But hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour;**". God has manifested (brought to light, made evident) through the preaching of the word that was committed (entrusted) to Paul, the "hope of eternal life... that was promised before age times". During the Acts period, Paul spoke of eternal life. (Acts 13:48, Rom 2:7; 5:21 and 6:23.) That age-abiding life was spoken of in the context of prophecy and was promised in OT Scriptures.

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Peter spoke of it in this way "...which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:" (1Pet 1:10) Not only was salvation prophesied but also the grace that should follow.

The "eternal life" in Titus 1:2 is distinguished in this way, it was "promised before the world began (*pro chronon aionon* = before age times). The Greek words *chronon aionon* with the preposition *pro* occurs only twice in Scripture. Here and in 2Tim 1:10. Both passages speak of the same truth. We immediately are reminded that the church which is His body has been chosen in Christ before the foundation (*katabole*) of the world (*kosmos*). (Eph 1:4) In Col 1:26,27 we read "Even the mystery which hath been hid from ages and from generations, but now is made manifest (*phaneroo*) to His saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:" The great secret that was hidden from the ages, was "brought to light" in Paul's post-Acts ministry and speaks of the glorious hope afforded us Gentiles and Christ in us. In each case we are taken back before the ages of time. Eternal life after the Acts period takes on a much fuller meaning.

"But hath in due times (*kairois idiois* = its own seasons) manifested His word..." (Tit 1:3). The "eternal life", promised before age-times, is narrowed down even further. This truth concerning eternal life has been brought to light in "its own season". "Eternal life" revealed in the gospels and during the Acts had its own season in the fulfillment of prophecy. "Eternal life" promised before age-times has its own season and was revealed after the setting aside of Israel.

Continuing in Titus 1:3, we read, "which is committed (entrusted) unto me according to the commandment of God our Saviour". In Eph 3:1-3, Paul takes claim to exclusive rights of the ministry of the "dispensation of the grace of God and the revelation of the mystery". It was given to him solely. No other New Testament writer proclaims the truths found in these post-Acts epistles. It was "according to the com-

The Salvation God ...cont'd mandment of God our Saviour" (Tit 1:3).

It should come as no surprise that Paul uses the "Saviour" titles 10 of the 12 times in the letters to Timothy and Titus. We have previously expressed that the fundamental meaning is "deliverer". The following passages speak for themselves during this great time of stress in Rome as Paul recounts the numerous occasions of deliverances. "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." (2Ti 3:11); "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen." (2Ti 4:17,18)

Paul knew the non-slumbering faithfulness of his God and Saviour, the great Deliverer, which he witnessed over and over throughout his lifetime. He also knew the assurance of being protected from the evil one, Satan, and he assures us also, "Who hath delivered us from the power (*authority*) of darkness, and hath translated us into the kingdom of His dear Son:". (Col 1:13) What marvelous security we have knowing that He will protect this truth and those to whom it has been entrusted, being assured that He will accomplish and fulfill His purposes for the church which is His body. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Ro 11:33)

In Titus 1:4, "To Titus, mine own son after the common (*koinos*) faith...". The Greek word *koinos* is a term that is translated "common", "defiled", "unclean" and "unholy". It has two meanings. In Acts 2:44 the believers had "all things common". It was also a word that the Jews used of Gentiles as someone "unclean". Peter uses it in Acts 10:13,14 when he fell into a trance and the Lord told him eat of the animals that were unclean under the law. Peter's response was "...Not so,

Lord; for I have never eaten any thing that is common (*koinos*) or unclean." And in verse 28, when he confronted Cornelius who was uncircumcised, we read, "...Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common (*koinos*) or unclean." It is this word that Paul uses when he speaks of the "common faith". The phrase "the faith" occurs several times in these last epistles. With the definite article, he is speaking of a particular faith. When he speaks of the "common faith", he uses a word that during the Acts period had a negative meaning against Gentiles. Titus would understand this as a Gentile. He would remember the occasion recorded in Gal 2:2-5 where false brethren came in and challenged the issue of circumcision and the gospel. Titus was not "compelled to be circumcised". Now, after Acts, the words "holiness" and "clean" are used of Gentiles. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled, In the body of His flesh through death, to present you holy and unblameable (unblemished) and unproveable in His sight: (Col 1:21,22. See also Eph 1:4).

In Eph 3:9 we read "And to make all men see what is the fellowship (*koinonia*) of the mystery...". The word fellowship comes from the same root word for "common". In some of the original texts, the Greek letters are reversed and we read "*oikonomia*" or "dispensation of the mystery". In either case, there is truth. If we apply the word *koinonia*, we see the connection with "all men", here in Eph and in Titus 2:11 and 3:4. It is God's desire that the "common faith", eternal life, be extended to all men apart from the requirement of "being blessed in faithful Abraham".

Continuing in Titus 1:4 we read, "...Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." In ten of Paul's epistles he greets his readers with "grace and peace". In the letters to Timothy and Titus he adds the word "mercy" to the greeting. The real meaning of the word mercy is foreign to most of us. It is a
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The Wife, The Bride of The Lamb, and The Body of Christ

Features common in their hopes: resurrection and change to immortality

The Body of Christ

“But God, Who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:” (Eph.2: 4-6)

In our previous studies we have seen that members of the companies called the “Wife of Jehovah” and the “Bride of the Lamb” will realize their hopes in resurrections or changes to immortality. Let us now consider the Church which is the Body of Christ and the realization of its hope. This should be of special interest to us since we today are called out to be members of this body.

Because the secret of the Body of Christ and its calling was not revealed until after the end of events in Acts, we can not look to Scripture written before the close of Acts for truth concerning it. We can not look to the Old Testament or New Testament portions that pertain to the Wife or Bride for truth concerning the Body of Christ.

Because the secret of the Body of Christ was revealed to the Apostle Paul, and it was given *to him* to dispense, it is in Paul’s last seven epistles that we may learn truth about the hope of the Body of Christ. Those epistles are Ephesians, Colossians, Philippians, 1 & 2 Timothy, Titus, and Philemon. In these epistles we do not find the nature of resurrection bodies described, but Paul had elaborated on that earlier in epistles written during Acts. There he had said that resurrection bodies are spiritual bodies, not fleshly bodies. (1 Cor. 15: 35-44) What we do find in his last epistles is that those to whom he wrote have a hope that necessitates a

The Hopes Of God's People # 7 resurrection or change to spiritual bodies.

In Ephesians 2: 4-6 we read that we, members of the Body of Christ, have been quickened (made alive) and raised up to sit in heavenly places. Colossians 3: 4 tells us that, **“When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.”** To be seated in heavenly places and to appear in glory requires super natural bodies for the realm of Christ’s glory is not the realm of flesh and blood. It is the realm of light so intense that no human could survive it. We read that the Lord Jesus Christ is **“...dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see.”** (1 Tim. 6:16) Only in spiritual bodies like His can one see Him and appear with Him.

When the Apostle Paul first learned and preached the hope of the Church which is the Body of Christ, he expected that their appearing would be during his lifetime. We see that he expected his body and that of other living members of the Body of Christ would be changed at their appearing above the heavens. He wrote of looking (eager awaiting) for the Saviour, the Lord Jesus Christ; **“Who shall change (transform) our vile body, that it may be fashioned like unto His glorious body.”** (Phil.3: 21)

A few years later it became apparent to Paul that the hope of the Body of Christ would not be realized in his lifetime. He saw most all in Asia, who had left Israel’s hope and received the good news of God’s calling and hope for the body of Christ, turn back. They were forsaking him and the message of a heavenly hope that God had revealed to him for them; they preferred the earthly hope given to Israel. Some turned away from any trust in Jesus as the Christ because of Nero’s persecution of Christian’s at that time. To Timothy Paul wrote, **“This thou knowest,**

that all they which are in Asia be turned away from me.” (2Tim. 1:15)

It was not the messenger, but the message they forsook.

In spite of this, Paul continued faithfully preaching the good news of the hope and calling of the Body of Christ. He never lost sight of the hope of appearing with Christ *in glory*. Though he came to realize that he would die before the appearing, he had confidence that he would be raised for it. He wrote in 2 Timothy 4: 6-8, **“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.”**

In this same letter to Timothy, Paul mentioned some who at the time of Christ’s appearing in glory will have died and some who will still be alive. He wrote, **“I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick (living) and the dead at His appearing and His kingdom.”** (2Tim.4: 1) In order to stand before Him for judgment, obviously, the quick will be changed and the dead must be raised to bodies fitted for glory.

Paul looked to “that day” when every member of Christ’s Body would live and appear in His kingdom above the heavens and where some will be rewarded by “the righteous Judge”. May we too keep this blessed hope ever before us and be among those that “love His appearing” and receive a crown of righteousness. May we, like Paul, keep the faith and finish our courses, looking forward to our resurrection or change to be with Him in glory.

J. Heltzinger

The Salvation God ...cont'd

word we learn through experiences. In these last three epistles, whether it be that he was reaching the end of his time or perhaps the great stress of the times, Paul reflects on the mercy of God and our saviour Christ Jesus. In 1 Tim 1:11-16, he was entrusted with the "**glorious gospel**" (gospel of the glory) and was put into the ministry in spite of his past as a "**blasphemer, and a persecutor, and injurious**". But he obtained mercy because he did it ignorantly in unbelief. "**And the grace of our Lord was exceeding abundant. ...Christ Jesus came into the world to save sinners; of whom I am chief (first). Howbeit**

for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting." Consider how tremendous this mercy was. Paul of all people, who fought strongly against Christ, was made the pattern of this grace and mercy for "eternal life". Eternal life which was promised before age-times. Those who are members of the church which is His body have tasted of this great mercy. "**But God, Who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins,**

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hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:" (Eph 2:4-6)"

We will continue the "Saviour" titles in Titus in the next article.

B. Bagby

A Brief Note On The Dating Of Paul's Letters To Titus And Timothy And The Conditions Of The Times

As to the date of the writing of the epistle to Titus (as well as 1 & 2 Timothy), in general, there are two views. One view suggests an earlier date, during the Acts. The other view suggests a later date, near the end of Paul's life. Most will agree that the two letters to Timothy and the letter to Titus are closely related in time and subject matter. There are five prison epistles: Eph, Phil, Col, Phm and 2 Timothy. Paul was not in prison when he wrote Titus and 1 Timothy. Therefore, if these three epistles occurred after the writing of the other four prison epistles, then we must conclude that Paul was released from prison (i.e., the imprisonment mentioned in Eph, Phil, Col and Phm) for some period of time. During that time he would have written 1 Tim and Titus and then was once again apprehended. This would agree with the statements he made in Phil 1:19 where he hoped to be released and Phm 22 where he anticipated to be released soon.

It is important to note the great fire at Rome in 64AD. Nero blamed the Christians for the destruction and passed an edict that made it a crime to be a Christian, punishable by death. It is evident in 2 Timothy that the edict that made Christianity a criminal offense, was real. All in Asia had left Paul. (2Tim 1:15) There is no record of this during the Acts. Their leaving was most likely for fear of death. It required much diligence for Onesiphorus to search him out while in Rome where Paul was imprisoned. (2Tim 1:17) No hired house here; it was difficult for anyone to visit Paul in prison because of Nero's edict. It appears from verse 16 that Onesiphorus lost his life as a result of this visitation. Paul was being tried as a criminal (evil doer). (2Tim 2:9) This would not have been the case during his Acts imprisonment. Not only was he given much freedom and his own hired house, he also had rights as a Roman citizen. Even Agrippa and Festus agreed that he had done nothing worthy of death or bonds and that he would have been set at liberty had he not appealed to Caesar (Acts 26:31,32) A further study of the the names of people in these three books, their circumstances and their locations will show further evidence that these letters do not fit into the Acts record.

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