

## Titus 1: 1-4 ESV

**1** Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, **2** in hope of eternal life, which God, who never lies, promised before the ages began **3** and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;

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

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

## Titus Time Talk

In 1988 the British physicist, Stephen Hawking, published his book, *A Brief History of Time*. In it he discusses: relativity, the beginnings of the universe, the Second Law of Thermodynamics—that is entropy—and the meaning of time. Big questions for a short book of 191 pages! Ten years later, the author was surprised and pleased to report that *A Brief History* had been on the Sunday Times Best-seller list longer than any other book, excluding Shakespeare and the Bible.

Not being a scientist, I don't pretend to understand much of Hawking's book but, in the introduction to my edition, he reveals that, through the knowledge he is sharing, he hopes to shed light on universal life issues

and, indeed, he attributes the success of his book to widespread interest in big universal questions like, “Where did we come from? And why is the universe the way it is?” Underlying his writing we hear unspoken questions about human purpose and our future in a fading world, this universe in which time moves relentlessly forward along what he calls the arrow of time toward disorder and death: entropy. To find answers Stephen Hawking turns our gaze to the cosmos, the stars and the space-time continuum.

It may seem a leap to move from *A Brief History of Time* to the epistle of Paul to Titus. Almost two millennia earlier, the apostle Paul wrote this small letter, three short chapters in length, to a young man stationed on the backwater island of Crete. On the surface of it, Paul’s small down-to-earth letter cannot compare with Hawking’s star-gazing. This practical letter written by one individual to another, at a specific time in history, in a specific place about issues faced by a specific

society did not seek a place on the Sunday Times Best-seller list. But, despite its unassuming size and its local character, I hope that, as we study the letter in these few days, we'll see that it brings us to the very universal questions Hawking introduced and truly way beyond. Paul will certainly bring us toward hope and a true view of our place in the very purposes of God.

This is a big subject for so short a letter. And I propose to get us deep into it just from the introduction read for you, Titus, chapter 1, vv. 1-4.

Just as our scientist, in his introduction, gives insight into the larger questions he is approaching, Paul in these verses also gives us insight into the big picture behind his writing to Titus on Crete. Unlike today, a letter in the ancient world—you'll know this—always began with the name of the sender followed by the name of the person to receive it. The introduction to Titus is long for a NT letter but it is basically the same shape. So, let's imagine that the epistle to Titus is a humble

brown package which we shall open bit by bit during this workshop. On it are two address labels, one smallish one for the addressee and a large elaborate one for the sender. Looking more closely at our labels, we'll see that the smallish one has what could be a smiley face glued to it. And the larger one has something like a coat-of-arms or a royal seal attached to it. This coat-of-arms is beautiful but will need a little deciphering. One thing immediately obvious is that our brown package is important and official!

So here's the plan:

We'll briefly look at the individuals on the labels of our brown package:

It is their correspondence after all!

Then, we'll examine in detail what I've called the coat-of-arms which accompanies the sender's name.

This section contains the treasure of our passage and will provide the body of my talk. My hope (Paul's hope?) is that it will prepare us to finally open up our little brown package in a worthy manner. I know there are people among us who get really frustrated at family members who take forever opening gifts, peeling tape off ever so carefully so as not to tear the wrapping paper. I apologize ahead of time to you!

Here goes!

We'll start with Titus, the addressee. He gets v. 4:

**To Titus my true child in a common faith**

We know from the Second Letter to the Corinthians that Titus accompanied Paul on a journey to Jerusalem and that he spent much time caring for the troublesome church in Corinth. In 2 Corinthians Paul refers to Titus as his 'co-worker'. In our letter, however, we hear him addressed tenderly as a family member. Titus is called 'my true

child'. Although it is certain that this young man was not Paul's biological son—he was gentile—we see the affection that Paul had for him, undoubtedly a convert to Christ, the fruit of Paul's ministry of the gospel. And in a very real sense, Paul considers Titus his spiritual offspring, sharing, as he points out here, the commonality of faith in the Saviour.

At the bottom of the address label to Titus we see included a lovely greeting related to this common faith. **“Grace and peace from God our Father and Jesus Christ our Saviour.”** More than a smiley face sticker, this greeting tells us that the contents of the brown package are sent along with a kind blessing from God the Father and from the Saviour. Here is the family connection made more clear. (This is a family letter.)

Now to the second label. It's for the sender, Paul. As we've said, it's bigger. He gets vv. 1-3.

We've just seen that Paul's relationship with Titus is as a father. His tone to him is kind and yet, if you've done some peeking into our brown package before this workshop, you'll have noticed an urgency and a severity that go beyond these feelings of Christian family. In the rest of this chapter, we'll hear the voice of Paul training and commanding this younger leader of the church. Immediately after our section in 1-4, Paul's instruction begins without ado in v. 5 "This is why I left you in Crete to put into order... Paul uses imperatives throughout: Exhort, teach, train, rebuke.

Tearing into our package without looking at Paul's self-introduction, we could easily believe that Paul is just a ... bossy-pants. Not a helpful impression! This is why we need to consider more closely how Paul introduces himself to Titus:

V. 1 begins:

## **Paul, a servant of God and an apostle of Jesus Christ**

Firstly Paul calls himself Servant of God: If you've been looking ahead at Chapter 2 of this epistle you'll notice a whole section devoted to slaves. Although the translators of the ESV have chosen the term 'servant' for Paul here, it is the same word in the original language. Paul is bond-servant, slave for life. He is God's slave, he says. Why? Surely because he owes his life to him. Paul was a persecutor of Christ's church, yet he was personally given to know the Lord's kindness and was rescued from death to life in Christ. Even in our short passage, his use of the phrases **'God our Saviour', 'Christ our Saviour'**, show us that Paul's personal salvation was never far from his mind. His relationship to Christ through faith is as much part of his identity as it is for Titus.

So Paul is slave of God. But he is also:

Apostle of Jesus Christ: To our minds 'apostle' is a high title earning Paul a halo in a cathedral window. But in Paul's day, apostle was a common enough word simply meaning 'messenger', delegate, one sent



forth with orders. He's a herald. He's a herald of news from his king.

And what does apostleship look like for Paul? Remember the prophetic words found in the book of Acts (9:15, 16):

**“he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. 16 For I will show him how much he must suffer for the sake of my name.”** ESV

And God's word about Paul had proven true. Paul is apostle, yes.

Apostle of a King, Jesus Christ. But when Paul describes himself in this epistle he makes it clear that this means he is a man under orders. Look at the end of v. 3. He preaches the gospel, he says, **‘at the command of God our Saviour’**. From his point of view, Paul bears a trumpet, not a halo.

So Paul is a man under authority. As slave and as apostle, he makes it clear in this epistle that he is writing to Titus on behalf of God. Though it is a family letter, it is not a private letter. It's an official communiqué

to Titus and indirectly to the church in Crete on behalf of the Saviour himself. I hope now we are beginning to see this third and most important person speaking through this letter, and that is God our Saviour. V. 1 tells us that Paul is on an official kingly mission for the people of God, encouraging faith, increasing their knowledge of the truth and inspiring lives centred on God first, or as he puts it here:

**for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness.**

This is Paul's stated purpose for writing this letter and now we see it is ultimately God's purpose. And our ears should now be keen to listen to God's own voice and to hear God's own heart as he acts for the sake of the elect.

What we read next should begin to accomplish this stated purpose.

Now, at this point I'm going to cut Paul's long self-introduction short and, following the apostle's lead, I'll shift to what I've called the coat-of-arms attached to Paul's name. This is found in vv. 2-3. Here our simple structure [From Paul. To Titus] grows exponentially. And here we begin to see yet more clearly the royal person behind Paul's epistle. This two-verse coat-of arms passage contains the first of three major teaching passages set in this epistle in which Paul delivers what he has just called "the knowledge of the truth". This first one is beautiful. It is dense. It is expansive. It is knowledge of the truth that is sealed with hope from heaven. It is the good news of the gospel for his people. Be prepared for this gospel account to be like no other. It resounds with God's own voice and it brings us to know how God the Saviour himself has acted and continues to act bringing hope to his people.

In our short passage we'll see that God has acted to bring this hope in three specific ways:

### **1. He promised eternal life**

## **2. He manifested his word**

## **3. He sent out a proclamation**

If you are taking notes, it might help you to know that within each of these points the watchwords are: What, When and Word (not always in the same order).

**First Point: God promised eternal life.** (Look at v.2)

This verse speaks of “**our hope of eternal life, which God, who never lies, promised before the ages began**”

It’s only a sentence fragment, but there is a complete thought nestled within it which I hope you’ll recognize as I’ve reordered it in this sentence:

**God, who never lies, promised eternal life before the ages began.**

Right at the top of our coat-of-arms we find this wonderful jewel called eternal life. This the object of hope in our passage and it is the 'what' that will carry all through our coat-of-arms section.

Eternal life: How do we characterize something that is so desirable, so suitable for our longings but so out of reach and out of sync with the time in which we live?

Before coming here to Pretoria, a most dear Christian brother died from ALS. He was an older man and had just celebrated his 62<sup>nd</sup> wedding anniversary but, even though he'd lived a full and fruitful life, nonetheless it was such a sorrow for us to say good-bye to him. When faced with the death of a loved one, we all recognize, don't we, that death, though it is the common way for each of us in our present world, seems an affront. An affront to God and to man. And it is! God's original good intention for his people is eternal life.

And how do we know this? The gospel of eternal life began, Paul tells Titus, when God initiated it in eternity through a promise. As Bible

readers, we've read about the power of God's word, how he speaks things into existence. In the book of Genesis we learn that by a word God created everything we see: earth, sea, sun, and the stars in the night sky. Even we human beings are the result of his word of command. So mysterious these beginnings and yet we see solidly in the world around us the reality of this creation spoken into being. Touch the person next to you. You may be shy! So touch the chair you're sitting on. These things are real! They are all a result of God's word.

A miracle isn't it?

Yes. A miracle but here in v. 2 Paul is telling Titus about an even more wonderful word. Far more wonderful.

And this more wonderful word is uttered, he tells us, 'before the ages began'. In the Greek (I won't use much Greek but I want you to hear the sounds) *πρὸ χρόνων αἰωνίων* "pro-chronon aioniohn" Paul makes use of two concepts of time, *chronos* or chronological time (our time) and *aion* or eternity (God's time). In this verse, Paul takes Titus before time as

we know it, before the stars in the sky, before the ticking of our clocks, to the place called eternity where God himself dwells. And here, Titus is told, in this place, at this time where time itself does not count, God has spoken. And on this occasion, God speaks not in the form of a command but in the form of a promise. It is therefore an eternal promise not limited to the passing of time or subject to the winding down of our history. This eternal promise—though difficult to fathom from within our timeframe—this eternal word is the source of hope for Titus, the Cretan church and for us.

So how real is this hope? Is it as real as the person sitting next to you? Paul insists the hope is as real as the promise is true. The promise is true, he insists in our verse, because God never lies. This expression 'who never lies' is just one word in the original, and is literally translated 'unlying'. God is the 'unlying God'. Lying has no place in his being.

Why is it that at the start of his epistle, Paul is consciously insisting on God's inherent truthfulness? We need to admit right away that truth is a foreign concept to the human heart and mistrust is natural to us with regard to each other and with regard to God. As we learn later in chapter 1, Titus lives in a disordered community of those who misuse language: deceivers, empty talkers, liars. By stark contrast, God, by his own true and holy character, speaks truth.

And here is the problem. God has promised to his people in effect a home in his own eternal home with him forever as partakers of eternity. And yet the disorder of our human lives and the presence of death in our *chronos* world remind us that between God's promise and us, between God's perfect, holy eternity and our world there is discord. Between the singing of eternity and the relentless ticking of our clocks there is no harmony.

Genesis tells the story of how life was lost for people by disobedience and rebellion against God. The fruit of their disobedience was death.



And disobedience (sin) and death have been in the *chronos* world (our world) ever since. Cretan society as we see later in our letter gives a good picture of how human life is out-of-joint, antagonistic to God, ungodly. Our world is still the same.

And we might ask: Does all this (rebellion, sin, enmity, weakness) negate the promise of God? No, as Paul has told us, God never lies. What God promises he fulfills. Even to his own hurt. This brings us to our second point and we ask how did God's promise of eternal life ever find its way into our broken lives? How can this magnificent promise of eternal life ever overcome the hopeless march toward disorder and death?

Only because God acted.

Our second point:

**God manifested his word.** We're looking at v.3:

We talked about slowly peeling tape off a package and this verse is one which we need to carefully peel apart so as not to miss the point. Our two verse gospel section is truth compressed. It's like a beautiful diamond with different facets, all true, all full of light. Beauty under pressure! In its compression of meaning, it really *\*is\** like a coat-of-arms.

Sticky tape, heraldry, diamond: Whatever we call it, v.3 has at least two full thoughts in it and, as we shall see later in point 3 especially, words overlap in meaning. Here, in our second point though, the first thought is found compacted in the first few words: **“and at the proper time manifested his word”**.

In your Bibles v. 3 may be translated **“manifested in his word”** (as in the ESV in your booklet) or simply **“manifested his word”**. In the original language there is no word ‘in’ and for that reason I’ll use

“**manifested his word**” here. Translators get a little stumped by this passage and what they see sometimes as a grammatical bump but we don’t want to miss Paul’s intention at this point and I, for one, do not want to add to God’s word.

Here’s a simple sentence: **At the proper time God manifested his word.**

So still keeping v. 2 in mind—it’s all attached –God promised eternal life – and at the proper time manifested (made plain, revealed, ..) this word. The concept ‘eternal life’ continues into our verse but the word is now more than a promise spoken. This word, being manifested or revealed or seen, has become substantial and has obviously now entered our world. Amazingly God’s perfect eternal word has entered our imperfect *chronos* world.

I hope that right away you will hear in these words **God manifested his word** the person of our Lord Jesus Christ, his birth of course, but also his death and resurrection through which he overcame death<sup>1</sup>.

God made a promise but for his promise to prove true, it was up to him alone to fulfill that promise. We couldn't do it! In Christ, God has taken upon himself the fulfilling of the promise of eternal life. Against all reasonable hope, divine hope of eternal life was given to us in Christ though at huge cost to himself. We've just celebrated Easter, that great festival in which Christ's suffering and his victory over death are celebrated by Christians all over the world. The message of Easter is that the price of our disobedience is paid and eternal life is promised to all who believe in him. As Paul will say later in our letter (3:6) We are "justified by the grace of Jesus Christ our Saviour so that we might become heirs according to the hope of eternal life."

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<sup>1</sup> In Timothy 1:8-11 you can read a passage very similar in content to ours which expands on the gospel of Christ's coming at this place in his thought.

In addition to reminding us that the word was manifest, Paul in our coat-of-arms passage also wants to stress something about the time of this event. In v. 2 Paul introduced the concept of eternity and also the concept of *chronos* (our chronological or we can say historical time) and the two times, we found, were at odds with one another. But now we have this phrase “at the proper time”, a third kind of time. English doesn’t quite capture the differentiation here. –Perhaps Afrikaans does better?!--Paul is using here the words ‘*idios kairos*’. ‘*Kairos*’ can be translated ‘season’ (you know, ‘to everything there is a season under heaven’) and the sense is that the timing is appropriate, perfectly fitting for the situation. In some cases, it means ‘in the nick of time’. And *Kairos* is the time concept that Paul wants to emphasize to Titus with regard to the great gospel event.

Here is a humble parallel. One Sunday about three years ago between church services a mother duck lost her babies at the intersection near our church. The mother was quacking frantically over the grate of a

storm sewer, attracting a crowd of people from our congregation. They could see the tiny yellow ducklings –nine of them –clambering over each other below the grate, in a terrible panic. Apparently the chicks had somehow wandered into the pipe on the other side of the road and got caught in the sewer. Meanwhile, above the grate, duck mum was having a nervous breakdown. The end of the story is that help was sent for so that the chicks could be saved. This rescue is a humble example of a Kairos event. Had the event happened on a different day, on Monday perhaps, or at a different time of day, when there were no services, and had the people in the congregation not been there at just the right time, you see those chicks would have perished.

Now, Paul calls the coming of Christ a *kairos* event. If Jesus Christ had not come, had not entered into the *chronos* time in which we were stuck, we would have perished. When Paul says that he came at ‘just the right time’, he wants Titus and the Cretans to remember the divine intervention of Christ’s appearing at a specific time in history, just

decades before this epistle was written. This salvation was accomplished at the highest price possible (the life of the Saviour) and at the perfect hour given. The whole story of the Bible tells us it could have been done in no other way. As it says in Rom 5:6:

**For when we were yet without strength, in due time (*kairos*) Christ died for the ungodly.**

Christ is the word made sure, the fulfillment of the promise of eternal life. Paul wants Titus to remember that the coming of the Saviour is out-of-this-world good news for Crete.

Does the good news end there? How do people come to receive this eternal life? How do people come to know that promise? Because God again in his grace and through his word acts. Here is our third point in which:

### **3. God sent his proclamation.**

We have recognized that death and disorder seem to reign in the world. We've recognized that God's promise of eternal life is true. The

first big idea in v. 3, we found, was that God had at just the right time in Christ's coming fulfilled/revealed in our world his word of promise.

Now also in v. 3 we are told that God will not allow the gospel, his great Kairos event, to go untold. Let's read all of v. 3 this time.

**And at the proper time manifested his word through the preaching with which I have been entrusted by the command of God our Savior**

(Crystal clear, right?) Let me confuse you a bit more. From v. 3, I've just used '**manifested his word**' to speak of my second point, the coming of the Saviour because God's self-revealing did begin at a specific and perfect time in history, but now we shall see that the expression '**manifested his word**' also connects to the proclamation of the gospel, the third point. This is an example of how Paul overlays meaning in these verses. Here is our diamond from another angle.

Don't worry too much, though. The key to untangling this passage is always to think from the point of view of what God has done.



I think we can find in this verse two more sentences, both related this time to the proclamation of the gospel. How about these?

**God has entrusted the preaching to Paul.**

Second sentence:

**At just the right time God manifested his word through the preaching.**

The first sentence (God entrusted the preaching to Paul.) is pretty straightforward and it describes how God speaks in yet another way.

Right at the beginning we commented on the fact that Paul had been appointed apostle by Christ himself. When Paul speaks here of his being entrusted with the preaching of the word he is certainly remembering his personal commissioning for the task. And of course, the other apostles received the same command before the Ascension of Jesus:

**“Go into all the world preaching the gospel to all nations”**. This proclamation entrusted to Paul and the other apostles is what we call apostolic doctrine, or **‘the faith once delivered’** in Jude 1:3. Through our passage we have called it ‘knowledge of the truth’. Further on in

Titus 1, Paul calls it '**sound doctrine**', or '**the trustworthy word as taught**' and he is adamant that Titus and the Cretan church guard it from false teachers. Now it is extremely important that we see that the true voice behind the proclamation is God's own voice and the absolute authority of the Word comes from its author. We've heard God's word as promise. We've seen God's word in Christ. Now here is God's Word described now in this third way which should make us sit up in awe because we have it here in our hands! Thank God for the faithfulness of the apostles, of Paul, of Titus and all the others over the centuries who have preserved this word for us! When God entrusted Paul with his word, he was sending forth the knowledge of the truth well into the future!

Now, our second sentence in v. 3 **At just the right time** –Kairos again- **God manifested his word through the preaching.** Here is the real wonder of this divinely inspired, God-breathed word. It tells us that God himself enables the reception of the word in the elect and that this is

the vehicle by which their hearts receive the promise of eternal life. As the word is faithfully preached, it seems to say, when the gospel is truthfully proclaimed, God manifests or makes real his word, his promise of eternal life in the hearers. By his Spirit God manifests his word in the hearts of the hearers through the preaching. Always, in the preaching of Christ, Christ is present.

Our friend Bill, who died a couple of weeks ago, was a tireless worker and someone who told of the good news to everyone. If you, as a stranger, sat next to him at a coffee shop, you'd get talking pretty quickly about Jesus. In the last year, during the speedy outworking of ALS while his voice was diminishing into silence, with great effort—he felt he was shouting—Bill would tell again and again of how the Lord called him out from death to life. And what a joy it was to hear and rehear and rehear that wondrous story!

Why did he tell this story over and over? It was because it changed his life; he was a new person, so different that family members in England

asked him to explain what happened to him and through his telling of the Gospel to them 13 family members came to Christ.

If Paul chooses to highlight to Titus the power of the apostolic teaching in this epistle and commands him to protect it from false teachers, he does so because this word of proclamation (that is most simply put, the preaching of the gospel) is the vehicle through which salvation is accomplished in the world. It is alive. It is the power of God leading to salvation. Romans 1:16

**For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes.**

To everyone who believes.

Every time the word is proclaimed the hearer has his own personal opportunity to receive or resist Christ. It is a personal Kairos moment. Will God's word hit home? When the word is spoken, it is as if heaven stands on tiptoe watching the promise go forth, manifesting or revealing Christ crucified through the faithful proclamation, and then

oh-the-joy of seeing the sinner repent and believe! What a joy and great responsibility it is to hear the word proclaimed! Each time it is our Kairos moment and we don't want to miss it! When the Gospel is preached or read, we find ourselves before the Lord and we are foolish if we do not respond. Maybe tomorrow or the next day or the next does not work with Kairos. Today is the day of your salvation!

And every day that we hear or read his Word (we should make it a priority), every day can be a Kairos day when heaven enters in and leads us to Christ, increasing our faith in God the Saviour, and leading us into all truth so that we might live faithfully as God's elect in the world.

Well, I hope you can see that now we have come full circle. In verse 1 we read about God's ongoing concern for the elect. Who are the elect? They are the very ones called from before the foundation of the world for whom the eternal promise went out. And the ragtag bunch in Crete and we lovely ladies here, and the body of Christ all over the world,

past, present, future are the very ones for whom Christ came, God's promise of eternal life in person to deal a death blow to death and sin. And the elect are the ones who have heard the gospel proclamation and repented and believed. Each time one repents there is a new family member in God's own eternal family who somehow was known and called by God even before time began.

What a great and glorious salvation the epistle to Titus pictures for us!  
What a great and glorious salvation!

God made an eternal promise

God manifested his Word

God sent out a proclamation

God saves his people and he has done it all from beginning to end.

The epistle to Titus may initially seem a humble brown package but I don't know anywhere in the Bible where even from the outset we are given such a privileged look into the eternal purposes of God. I love that this expansive gospel was sent to the outback in Crete rather than to Rome, Jerusalem or the University Cambridge! God's word is for

everybody. This epistle is practical but it is based completely upon God's own gospel work in saving for himself a people. Can we his people hear his word of hope for the future based a promise made by God for us, for each of you and for me from before the foundation of the world? It's a promise of eternal life. And the promise is sure: God never lies!

**Let's conclude:**

By the end of *A Short History of Time*, after all of his studies, the brilliant Stephen Hawking had not yet found the answer to the universal questions he was asking. He ends his book with these words:

"However, if we do discover a complete theory, it should in time be understandable in broad principle by everyone, not just a few scientists. Then shall we all, philosophers, scientists and just ordinary people, be able to take part in the discussion of the question of why it is that we and the universe exist. If we find the answer to that, it would

be the ultimate triumph of human reason –for then we would know the mind of God.” (191)

In Hawking’s words you can hear that deep sense of human longing unsatisfied. After all, for him as for all, life here is still winding down. He who is the best of us humans is so near and yet so far! So near in that he knows there is a reason for things. So far because he hasn’t realized that finding ultimate truth and purpose in our lives is not a matter of human reason, or looking to the universe for answers to what ails us.

If Stephen Hawking has looked starward for the answers for his big human questions, we are asked to look Godward, to seek to hear their beautiful and generous solution in the word of God our Saviour with help from his life-giving Spirit.

In our introduction to Titus, Paul has reminded us of the saving truth of God’s purpose for us and that is eternal life with him forever. And he told us that God manifested his promise of eternal life at just the right time in his Son, Christ our Saviour. And he reminded us that these



things: truth, life, eternity and God's own mind are not a secret that we need to labour to find. In fact, God has himself undertaken to make sure, through the preaching of his word and by his Holy Spirit active now in the world, that people—even Hawking's ordinary people—can know him as God our Saviour, and even as Father. Through God's gracious action alone we know these things which people long to know.

What a great hope!

Let us be Godward turned, living according to the hope of eternal life, heeding God's voice and taking on his eternal purpose as we live our lives in this world.

Attached to Paul's address label on our humble brown package we noted a beautiful gospel coat-of-arms. Each one of us should remember that, through our common faith with Paul and Titus, we all bear that coat-of-arms from the King. Let us wear it next to our hearts and let us share the word. It is life!