

## Titus Part 2: Truth in Scripture; Eternal Life; Yeshua and Gentiles in Enoch; Who is Titus? Chapter 1:1-4. (2/11/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph.

**\*Portions of this sermon message have been edited to better transcribe the message. All verses from the New King James Version unless otherwise noted.**

We are going to be continuing our teaching on the book of Titus. If you were here for week one, I spent some time introducing a little bit of the background of the book getting the who, what, when, where, and why of the book of Titus. We had enough time to break into verse one, and we noticed three profound things within verse one.

Number one, we noticed how Paul chose to identify himself. He could have chosen to identify himself very differently. I mean this guy had the accolades according to the flesh that he could have just poured forth and boasted of his identity. But that's not what he did. He said that he is a bondservant of God and an apostle, a messenger of the Messiah Yeshua, and we saw that his identity is in the Messiah Yeshua.

Second, we also saw how Paul presented that testimony by presenting the Father and the Son in perfect unity. The Father and Son are echad; they are unified.

The third thing we looked at was something we call the “structure of the faith.” We realize that faith is not simply conceptual. You need to understand something—faith is not simply a belief that resides in your mind. That is not how the Bible defines faith. Faith has testimony; it has fruit. You can see the fruit which is the result of a belief in your heart. And so the “structure of the faith” looks like this—it is the belief in Yeshua and faith that is perfected through works which is defined as obedience. In other words, faith is obedience to God and obedience to His commandments.

Before we continue on today, I want to briefly circle back to Titus 1:1 to substantiate the evidence that the “structure of the faith” is actually there in Titus 1:1. If you remember, I pointed the “structure of the faith” out in this verse, and then we talked about all these biblical examples of all the structures of the faith, but it really didn't establish the reality of how it got there. So we're going to circle back really quickly.

Let's go to Titus 1:1; this is what we read—<sup>1</sup>Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth. So here we have this conceptual faith or belief. Right? Here's the front part of the structure—of the faith of God's elect, and there's the second half—and the acknowledgment of the truth.

Now you might say— well Daniel, I'm looking at this, and I see where you get the concept of faith, but where do you get this obedience? How do you get this concept out of this statement—the acknowledgment of the truth? How can you say that? How do you determine that or what you think

Paul is thinking? I know Paul is thinking this because you define the terms that he's utilizing. It is imperative that we define the terms he's using, specifically this term truth. OK? Because this tells me what? It tells me the acknowledgment of the truth. What is Truth? This is where we embark on this journey, what is truth. Well, you have to go to the Bible to define this; and let me take you to Psalms 119, and I know most you you're familiar with Psalms 119, but did you know that Psalm 119 does something very, very powerful and unique? It defines truth. And it does it on the testimony of three. Very cool!

So, I'm going to take this Psalm, and I'm going to show you how the Scripture defines what truth is. In Psalms 119: 160 we read—**The entirety of Your word is truth.** His Word is truth. Well that kind of leaves you hanging. What would that mean? What does that constitute? We could easily say the Bible; a simple answer is commandments. In fact, the way the Psalmist defines truth, or even the word, is in fact the commandments of God. Let me show you in Psalms 119:151—**You are near, O Lord, and all Your commandments are truth.** He's using these terms interchangeably. He can say “word” in one, and he can say the “commandments of God” in another. He's not saying two different things. He's speaking of the very same thing.

Do you want confirmation of this? You will notice that the Torah itself, when it's speaking in regard to the Word of the Lord or the voice of God, explicitly details that they are the commandments of God. You can read it in Deuteronomy 27, and you could read it in Deuteronomy 30. It is explicit. His Word is the commandments, and here the Psalmist obviously picks up on this—**and all your commandments are truth.** It's what they are. Let me take it a step further in Psalms 119:142—**Your righteousness is an everlasting righteousness, and Your law is truth.** What does it say? Your law, Your Torah, His Torah is truth. Do you understand?

So when we're looking at Titus 1:1—**Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness,** and Paul comes out and says he's a bondservant of God according to the faith, we see the faith and the acknowledgement of the truth. Yes! You better believe this is the “structure of the faith”! And he is explicitly referring to the commandments of God, the acknowledgements.

And think about this: when you understand where Paul is drawing from, his well of information, and how he defines these terms that have already been defined for him, you could say that Paul is providing acknowledgment of the Torah, which is something that is somewhat of anathema to the Church today. And I obviously struggle with that. That is very, very scary.

Let me press the point further to show you the context of this statement— **the acknowledgment of the truth.** You will notice he doesn't just say that and end his statement. He adds something to it—**which accords with godliness.** Something happens when you acknowledge truth, when you acknowledge the Torah. It does something that has effect on your life. As you go into righteousness, it brings you into holiness.

Think about Leviticus 19:2. The Lord comes out and says— **You shall be holy, for I the LORD your God am holy.** We are to be holy and godly; we are to walk in His righteousness. Do you know that when He

makes that statement—**be holy, for I the LORD your God am holy**, what does He do in the rest of Leviticus 19? He starts rattling off the commandments because it's His character. It's who He is. I love Psalms 85:16— **Righteousness will go before Him, and shall make His footsteps our pathway**. We are to make His footsteps our pathway; we are to walk in His character and His nature. That's what the Torah is about. That's what the law is. Amen? In all the commandments, when I think of Psalms 119:172, my mind starts to flood with all the scripture—**For all your commandments are righteousness**.

Now in addition to this, I want to further support this statement and show you that Paul makes the very same statement, which is virtually identical, in another epistle. It's a mirror statement and actually gives further understanding of where he's coming from. Now before I take you to this other epistle, the letter to Timothy, I want to talk to you about interpretation. I want to talk to you about understanding levels of understanding because you're going to experience this in this book. And most of you who have been with me have experienced this whether you know it or not.

There are three levels of understanding, and let me describe what I mean by that statement. On the top level, which is level one and is the narrowest, think of it kind of like a cake, you have the book itself. The epistle itself can be any book in the Bible. But when you go to the book in question and begin to read, you understand it simply based upon what it is the author has told you. For example Paul— whatever he is telling Titus, this is how we are going to understand this. And we're going to attempt to understand the context that he gives us. And what happens? We can just read this book and walk away with a lot of information and with understanding from this epistle. And that's great! That's one level; that's the narrowest level of understanding. That's internal evidence and the accumulating of evidence.

Then you move on to level two which is the external. At that level you start to gather all of Paul's epistles, and you read them collectively; you read them as a whole. Then you really start to get to know who the Apostle Paul is and his mannerisms such as how he speaks. Paul is a real person, and you can see this when you study his letters as a whole and find out he's got personality. We've become so far removed from the original heart of the author that we just think we're reading words on paper. I'm reading words from a man whom the Lord is touching. He has personality, character, and specific mannerisms. He has a way he likes to describe particular concepts and principles that are consistent.

What does that do for us when we're reading a particular epistle in question at level one? Keep in mind that we are just reading this. If I move to level two, which is a deeper understanding, and I go and grab all his epistles, I promise you this—when you read through that very same epistle moving from level one to level two, you will see things you have not seen before. I guarantee it. It happens every time with me. Every time you go back and reread it, you have the bigger picture. You know him better; you know his mannerisms, and things start to jump off the page that you have never seen before.

Then you go further into your external evidence, and you drop down to level three which is the vast pool. What is that? That is the entirety of the Tanakh. That is the Gospels of Matthew, Mark, Luke, and John. Go and read those; go learn the Torah. Learn the prophets. Learn what Yeshua had spoken in His

ministry, and then I challenge you to go back and read Paul's epistle, and watch what you walk away with. You will unlock doors you cannot imagine.

These are three levels of understanding. And so what we're going to do here is we're going to go to level two. We're going to get a much broader understanding of what Paul is saying here to Titus simply by looking at his other writings.

With that said, we go to I Timothy 6:3—<sup>6</sup> **If anyone teaches otherwise.** Now keep in mind the fact that this is a pastoral epistle. It is very important that I point this out because there's going to be specific things that he's very concerned about conveying to Timothy because he's a leader. This is a pastoral epistle; this is about establishing churches. We find the same thing in Paul's letter to Titus.

Continuing with I Timothy 6:3—**If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ** (Yeshua HaMashiach). In other words, here we have the first component of the “structure of the faith.” Testimony! What is he referring to when he says the **words of the Lord [Yeshua]?** Testimony! What is one of the most profound things that we know Yeshua said? We find it in John 8:24—<sup>24</sup> **Therefore I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins.** We find it in John 6:40—<sup>40</sup> **Everyone who sees the Son and believes in Him may have everlasting life.** And again in John 3:18—<sup>18</sup> **He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.**

You think about this testament. Right here we already have the “structure of the faith,” and then he goes to say—**and to the doctrine which accords with godliness.** This is virtually the identical statement of what we read in Titus 1:1 where Paul said—**the truth which accords with godliness.** This is the same structure; this is the same faith. Do you see how this stuff starts to pop out? As we move to level two, we start to notice some habits of Paul. Now obviously I said “virtually identical.” It's not exactly identical. The verses are the same in context, but there's a little bit of different verbiage. In Timothy he says—**and the doctrine which accords with Godliness,** but in Titus he says—**the truth.** Is he saying something different? He is not. He's saying the exact same thing.

Now in 1 Timothy 6:3, the transliteration for the Greek word meaning doctrine is *didaskalia*. Do you know what it means? It means instruction. If I ask most of you how you define Torah, you would all say instruction. So Torah, or law, means instruction. He uses *didaskalia* for the word doctrine because it means instruction in teaching. Now the transliteration for the Greek word found in Titus 1:1 for truth is *alētheia*. How do we define truth? How does the Bible define it? Where was Paul coming from? What was the well he was drawing from? The law is truth; your Torah is truth.

Well, that's fascinating because he's saying the same thing to Timothy, but now he uses the words—**and the doctrine which accords with Godliness.** Paul used *didaskalia* for the word doctrine which means instruction. So this further supports exactly what I'm showing you from the book of Psalms and how to define this truth of what Paul is talking about. But more than that, it does more for us because we understand how Paul uses this term *didaskalia* in this context and what it refers to. He's referring to the truth which refers to the Torah; it refers to the Word of the Lord. This is very important because guess

what? We're going to be talking about doctrine in this epistle to Titus. This is something Paul brings out in this epistle.

This was good to go through as I just set the stage right now. With that said, we can move on. Going back to Titus 1:1, this is what we read—<sup>1</sup> Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness. There we have this beautiful “structure of the faith” and the requirements of what is required of every elect. Then he goes on and says this—in hope of eternal life.

Do not lose sight of what this is all about. Paul gets to the heart of the matter. Why do you believe that Yeshua die for your sins? Why do you believe that you need to confess Him? Why do you believe that you need to walk in His commandments? Why do I pick up my cross and follow Him and reject the world? Why don't I follow the lust of my flesh—the lust of the eyes and the pride of life? Why don't I do these things? Because the goal is vertical; it is not horizontal. How many times have you heard me saying we are living in horizontal faith where everything that I'm looking at is through the eyes of the flesh?

I'm living right here, and I'm watching everybody build their kingdom here. I'm watching covetousness, idolatry, adultery, and all these things. Everyone's building their kingdom here. We are not called to do that. Our kingdom is out there. Our eyes need to be pointed to Yeshua; our inheritance isn't here. It's in *shamayim*, heaven. It's all about eternal life, and I love what Paul does. He gets to the point. It brings us back to vertical faith. Remember why we do what we do and don't lose sight of it. Don't let the world take the truth from you in order to take your inheritance from you because he [Satan] is absolutely going to try.

So Paul shows us that it is all about eternal life and this is why we do it. But you'll notice that he is specific. Look at this term that he uses in Titus 1:2—in hope. In hope of what? In the hope of eternal life. What does that tell you? What's Paul conveying? That he hasn't achieved it yet. He has not obtained it yet. His mortality hasn't put on immortality yet. Do you understand? We haven't achieved it. In other words, it tells you the race is not done; the race is not over. We must still run in a manner that only one will win the prize. I want to say something—when I look at this, and I look at the structure of what Paul is laying out here and what he means when he says—in the hope of eternal life, what does that tell you about hope? You need it.

Understand something about hope— hope is your lifeline to eternal life. It is your lifeline. And the way I want to describe hope that hopefully sticks with you is by comparing it to an unborn child. With an unborn child, the way the child is nurtured, the way the child grows, the way its brain develops, and the way it survives in the womb is because of the umbilical cord. The umbilical cord is the lifeline. No umbilical cord, no life. The child needs the umbilical cord.

And it's fascinating. Once the child is brought to fruition; once that child is brought to birth, then the cord can be cut. Then at that time, the child will no longer need it. And I'm going to tell you there's a day coming when we're going to stand and we're going to see Yeshua face-to-face. We will not need to

hope because we will see Him as He is, and we will bask in His glory. We will survive because of His light. We will be exposed to it. Powerful!

In fact, let me take it a step further. One of the words that is utilized in the Hebrew to translate the word hope is *tiqvah*, which means hope, but it literally means a cord.

Strong's H 8615 Definition for the word *tiqvah*: literal a cord or figurative expectancy; expectation, hope live, thing that I long for.

Hope is when we are not going to need the umbilical cord. We're not going to need hope.

Look at what Paul says in Romans 8:22-25—<sup>22</sup> For we know that the whole creation groans and labors with birth pangs together until now. <sup>23</sup> Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. <sup>24</sup> For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? <sup>25</sup> But if we hope for what we do not see, we eagerly wait for it with perseverance. This is why I liken hope to an umbilical cord.

It is interesting. The more your eyes are opened, and the more you look at the way the Lord created marriage, the way that He created life and the cycle of an unborn child, and then that child being brought to life you find that there are so many spiritual mysteries. These mysteries are to be unlocked.

Read Romans 1:20—<sup>20</sup> For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse. So think about the deep spiritual implications here. And when I see that umbilical cord, I am drawn because this is hope. Without it you will not see eternal life. This is what David is saying in Psalms 27: 13—<sup>13</sup> I would have lost heart, unless I had believed. He had that hope that he would see the Lord in the land of the living. Without that hope, he would have been taken out by his enemies. This is what he conveys in Hebrews 11:1—<sup>1</sup> Now faith is the substance of things hoped for. In other words, substance is the assurance. True faith is when you or I know this is going to happen. It's the substance; it's the assurance of things hoped for. And then you have the evidence. I want you to think about this—the transliteration for the Greek word used for the word evidence is *elegchos*. It means conviction; the conviction of things not seen in the world to come. We have conviction because heaven is promised to us. We know it is coming. It is so authentic.

Now continuing on in Titus 1:2—**in hope of eternal life which [Elohim]God, who cannot lie.** Now I stop here because guess what? Paul is quoting Scripture. You go back down from level one to level two and three, and with my understanding, guess what I know? He's literally quoting Scripture. It says in Numbers 23:19— **God is not a man, that He should lie, nor a son of man, that He should repent.**

This is of value to me. And this happens all over the place because Paul doesn't always stop and just say— oh, it was written in Scripture; or the prophet said. You have no idea how much Paul is incorporating scriptural truths out of the Torah and out of the prophets. So he says in Titus 1:2—**in hope of eternal life which God, who cannot lie, promised before time began.**

Let me ask you a question—what is promised? Eternal life. When? Before time began. You think about that statement. What does that mean? Do we really see that in Scripture? Well, fortunately for us, again, we're going to drop down to level two in order to get a broader perspective because as Paul gets into his Epistle to the Ephesians, he actually gets far more detailed than what he's referring to here.

Now remember the way Paul needs to talk to Titus is not the way he needs to talk to a baby believer. And the more we get into this book you're going to see that Titus is epic in the faith. He is well matured. And so when Paul talks to him you think that he's got to lay it all out for Titus. He's got to connect all the dots. Guess what? He doesn't do that because he knows who he's talking to. This is how important it is for you to drop to level two and level three if you want to understand this and draw out the deeper meaning.

Experientially I understand this concept because there are specific people here that I can make scriptural statements to without elaborating at all because I know that the bigger meaning of that hit home. I don't have to cover everything in detail; you need to understand that Paul's letter to Titus is such a letter. There are a lot of times he doesn't go down a rabbit trail; he doesn't need to because of who Titus is. But we will do that just so that we don't miss anything.

All right, so going to Ephesians 1:3-4, this is what we read—<sup>3</sup> Blessed be the God and Father of our Lord Yeshua HaMashiach, who has blessed us with every spiritual blessing in the heavenly places in Mashiach, <sup>4</sup>just as He chose us in Him before the foundation of the world. Oh, here we go—before the foundation of the world.

Now what did he say? We were promised eternal life before time began. What does that really mean? This is what it means—the way we were to obtain eternal life was ordained before the foundation of the world in Yeshua; that's what it means. Continuing on—that we should be holy and without blame before Him in love, <sup>5</sup> having predestined us to adoption as sons by Yeshua HaMashiach to Himself, according to the good pleasure of His will. In other words, God's plan was to redeem all people through His Son to Himself and then it ends up being—according to the good pleasure of His will.

Now there are a lot of times that we think we're very inquisitive, and we begin to ask the question—why would God do that? Perhaps we have even thought—Lord why would you even mess around with this temporary sacrificial system of the sin offering and then bring Your Son in later? Why not bring Him in first? That makes more sense. I mean we can muse all these different ideologies or ask why God doesn't do this. However, here's the deal; this is the reality. I love Psalms 115 and 135—God does as He pleases. That's all you need to know—He does as He pleases in heaven and on earth. Deal with it! That's life! Right? I mean you can be inquisitive and ask all these questions. The reality is this—God is perfect in His wisdom; I am the fool. Read Proverbs 3:5—<sup>5</sup> Trust in the LORD with all your heart, and lean not on your own understanding.

So in Titus 1:2 when Paul talks about—in hope of eternal life which God, who cannot lie, promised before time began, what is he talking about? Make no mistake. He's talking about Yeshua. This is what the topic is. This is the subject. This is how we're saved and how the earth was made. This is how the Father redeemed His people, and this is how He's going to judge people—all through Yeshua.

Now moving on to Titus 1:3 we read—<sup>3</sup>but has in due time. What he's referring to here with the statement—in due time, is explicitly the time ordained by the Father; the precise time according to His will. Period. At that specific moment, He—manifested his word through preaching, which was committed to me according to the commandments of Elohim our Savior.

So Paul indicates here that the gospel message was a message that was hidden. Think about this: this was a message that was concealed until the appointed time by HaShem. That's when the name of Yeshua went forth; that's when men began to preach, "Repent for the kingdom of heaven is at hand." I challenge you go find in the Torah, in the Old Testament, in the prophets, or anywhere that the prophets went out and said, "Repent for the kingdom of heaven is at hand." You will not find that statement. You will find the statement, "Repent"; however, you will not find the statement, "Repent for the kingdom of heaven is at hand." That was reserved for a specific moment in time which was the last days. And make no mistake, the last days began when Yeshua came and the gospel went out, beginning with John the Baptist. That's when the last days began. And Scripture proves that. I'm not going to get into that today, but that's scripturally proven; that's not even a debate.

With that said, I want to take you to Paul's Epistles to the Romans because, again, he's going to get more in depth on this very thing. We're going to go back to level two here. Roman 16:25—<sup>25</sup> Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery since the world began. He calls it a mystery kept secret. You know that God kept secret the fact that He sent His Son to heal the broken hearted, to set the captives free, and to give the blind sight. The fact that Yeshua was literally the Son of God was kept secret. This is some great mystery! And let me say this—the fact that Yeshua, the Son of God, would go out and gather the nations to Himself was a mystery kept secret. Powerful!

Continuing on in Romans 16:26—<sup>16</sup> but now has been made manifest, and by the prophetic Scriptures has been made known to all nations, according to the commandment of the everlasting God, for obedience to the faith. Isn't that interesting? This is amazing? So you see in Roman 16:25-26, Paul starts talking about the revelation, this mystery kept secret, and then he talks about the fact that the gentiles, the nations, are going to be called in. And this is—according to the commandment of the everlasting God, for obedience to the faith. So understand something—when Titus says in 1:3 that—in due time he's manifested his word through preaching, alluding to this great mystery, I want you to understand that he is literally approaching this from a particular context. A context in which a gospel message would go out to all the nations, to the Gentiles, which Titus was a Gentile.

Let me take you to Ephesians 3:2-6, and we are going to level two here—<sup>2</sup> if indeed you have heard of the dispensation of the grace of God which was given to me for you, <sup>3</sup> how that by revelation He made known to me the mystery.... There is this revelation again. What does he mean by the mystery? Continuing—(as I have briefly written already, <sup>4</sup> by which, when you read, you may understand my knowledge in the mystery of Mashiach).... And he's going to tell us this mystery—<sup>5</sup>which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit to His holy apostles and prophets <sup>6</sup> that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel.

This is unheard of prior to the coming of Yeshua and His death, burial, and resurrection. Gentiles are to be fellow heirs of Israel! Keep in mind there were promises and inheritance given only to Israel. Then all of the sudden this unbelievable mystery is revealed—that the Lord would go out by His Spirit in the testifying of His Son and would gather Gentiles to Himself. Let me further press this point because I want you to see this collection that is happening where we talk about this mystery that Yeshua is hidden, and it always coincides with the revelation of the mystery being given to the Gentiles. These things all collectively come together.

Let's have a little bit of fun! I'm going to take you to the apocalyptic book of Enoch. You know I like to go there because I love to cause controversy. That was a joke. I don't like to cause controversy. It just oftentimes happened.

For those of you who are not familiar with the book of Enoch, it is an apocalyptic book outside the canon of Scripture. But you've got a real problem because the book of Enoch is literally quoted in the New Testament as Scripture in several places including Jude 1:14.

Now let me share with you why I like to go to the book of Enoch. You will struggle to find something more prolific than the book of Enoch in regard to testifying that Yeshua is Messiah, the Son of Man, and the Son of God. It is like a laser beam focused on Yeshua. It is so powerful.

Well, we're going to have some fun. I want to take you here because I think you're going to be blown away by seeing in Enoch this same context that we just saw Paul presenting as a first century Jew. It's really incredible. In Enoch 48:1—<sup>1</sup> **And in that place I saw the fountain of righteousness which was inexhaustible: and around it were many fountains of wisdom; and all the thirsty drank of them and were filled with wisdom and their dwelling were with the righteous and holy and elect.** Understand that Enoch's eyes have been opened and he is in this vision, and he is peering into heaven.

Continuing in Enoch 48:2—<sup>2</sup> **And at that hour that son of man,** which is a reference specifically used in the New Testament exclusively of Yeshua. Now you'll find Ezekiel called Son of Man in the Tanakh, but he was a picture of the Messiah. We're not going to get into that because this is a reference directly to Yeshua. Continuing—**He was named.** Think about that—**he was named in the presence of the Lord of Spirits in his name before the head of days.** Enoch 48:3—<sup>3</sup> **Yea, before the sun and the signs were created, before the stars of the heaven were made, His name was named before the Lord of Spirits.** The Son of Man is eternally preexistent which makes no sense because Son of Man is a term of the flesh. But we know the Word was made flesh.

Now we're just given an attribute of this particular Son of Man. This Son of Man is Yeshua who eternally preexisted before anything came into existence. He was there in the beginning with the Father. Sound familiar? Read what Paul says in Ephesians 1:4—<sup>4</sup> **just as He chose us in Him before the foundation of the world.** This is because He was there. It's not that He wasn't there. He was eternally preexistent.

Here's where we get to the meat of the matter; the previous is not my point. Enoch 48:4—<sup>4</sup> **He shall be a staff to the righteous whereon to stay themselves and not fall, and He shall be the light of the Gentiles, and the hope of those who are troubled of heart.** Amen to that; that's what He does; that's who He is.

It is amazing! We're talking about the fact that He was hidden. We're talking about the fact that He was eternally preexistent with the Father. And the very next thing Enoch comes out and says is—**He shall be the light of the Gentiles.** This same natural flow is all over the Scriptures. It's all over the place especially in the writings of Paul

Moving on to Enoch 48:5—<sup>5</sup>**All who dwell on earth shall fall down and worship before him.** What does Philippians 2:10-11 state? **Every knee will bow...and every tongue will confess that Yeshua HaMashiach is Lord.** They will confess this Yeshua who is the Son of Man; who is also the Son of God.

Continuing with Enoch 48:5-6—<sup>5</sup>**And will praise and bless and celebrate with song the Lord of Spirits.** <sup>6</sup>**And for this reason hath He been chosen and hidden before Him, before the creation of the world and for evermore.** Are you seeing the theme here? We have this hidden component, then we have this concealment and revelation, and then Gentiles are mentioned in that He's going to be a light to the Gentiles.

Enoch 48:7—<sup>7</sup>**And the wisdom of the Lord of Spirits hath revealed Him to the holy and righteous; for he hath preserved the lot of the righteous; because they have hated and despised this world of unrighteousness, and have hated all its works and ways in the name of the Lord of Spirits; for in His name they are saved.** Think about that. Oh, that's what Peter said in Acts 4:12—<sup>12</sup>**Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.** It's in His name! Powerful!

Let me build on this by taking you to the prophet Isaiah because again it's like a mirror replica of reading what we just read in Enoch. I want to say something first about this which is pretty important. This is in the first person meaning Yeshua is speaking here. And it's important to understand a little bit of the backdrop in regard to how traditional Orthodox Jews view this passage. There are a lot of messianic prophecies in Isaiah. And there's this term that keeps coming out over and over again— my servant.

There are a lot of rabbis who traditionally will say that these verses, Isaiah 49:1-2, are clearly talking about Israel. They will tell you that the servant is Israel. Many rabbis today, like Tovia Singer, will argue that Isaiah 53 is not about Yeshua and tell you it is about Israel. Well, I will tell you that when you look at the book of Isaiah you can clearly see many levels. There is no debate that there are aspects where this servant is represented in Israel. The problem is as you get into these messianic prophecies, the Lord doesn't allow any wiggle room for it to be Israel verses the servant Messiah Yeshua who was brought up among Israel.

So as we go through this, you're going to see how they could get this interpretation, but then I'm going to show you where there is no wiggle room; the passage is about Yeshua in the first person. So Yeshua is speaking in Isaiah 49:1—<sup>1</sup>**Listen, O coastlands, to Me, and take heed, you peoples from afar! The Lord has called Me from the womb; from the matrix of My mother He has made mention of My name.**

Now that is phenomenal because you can turn to Matthew 1:20-21 and read about Joseph being given a vision. In the vision he is told—<sup>20</sup>**Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit.** <sup>21</sup>**And she will bring forth a Son, and you shall call**

His name JESUS [YESHUA], for He will save His people from their sins. Right from the matrix of the womb, His name was revealed. This is an amazing prophecy!

Moving on to Isaiah 49:2—<sup>2</sup> And he has made My mouth like a sharp sword. Read Revelation 19:15; a sword comes out of Yeshua's mouth to devour the nations; to kill them; to kill the wicked. Continuing in Isaiah 49:2—In the shadow of His hand He has hidden Me. Here Yeshua said—He has hidden me; I've been concealed He said. Continuing—and made Me a polished shaft; In His quiver He has hidden Me." <sup>3</sup> "And He said to me, 'You are My servant, O Israel, In whom I will be glorified.

So when you read this you think that this is clearly talking exclusively about Israel alone. That doesn't work because listen to what it says in Isaiah 49:6—<sup>6</sup> Indeed He says, "It is too small a thing that You should be My Servant to raise up the tribes of Jacob...." Do you see it? Israel is not raising up Israel. The servant of the Lord who is rising up the entire nation is the servant Yeshua. And to restore the preserved ones of Israel. Who restored the preserved ones? Yeshua. He didn't come except to the lost sheep of the house of Israel. So when He came, He restored His people. That's what He came to do. Caiaphas even refers to this in the New Testament.

Continuing in 49:6— I also I will also give you as a light to the Gentiles that you should be my salvation to the ends of the earth. Do you see this concealment here? We keep seeing the same pattern—Yeshua has been concealed; this is a mystery. He's totally hidden, and then the next thing we heard is—and he should be a light to the Gentiles. This message just keeps reverberating throughout Scripture. These things are constantly grouped together.

This is relevant when you consider how Paul had chosen to open up his letter to Titus, right? What does he say in Titus 1:2-3—<sup>2</sup> in hope of eternal life which God, who cannot lie, promised before time began. He's getting into the mystery and the concealment. Verse 3—<sup>3</sup>but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior, to Titus. Do you see that? He talks about the mystery and the concealment. But now—in due time he has manifested it. And then what? He mentions a Gentile; he addresses the Gentiles.

You have got to study how brilliant Paul is as a writer; he is absolutely brilliant. When you understand levels one, two, and three, and you have this broad perspective, you start to see that he is doing things that are a marvel. You appreciate what he's doing. It is powerful!

Continuing with Titus 1:4—To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior. What does he call him? A true son. So again he brings the Father and the Son together in perfect unity. That's how we're established. The peace, the grace, and the mercy come from the Father through the Son in perfect echad.

Let's look at this statement that he makes about Titus being a true son because for a first century Jew to call an uncircumcised Gentile a true son is unusual. This statement says—Titus, you are written in the Lamb's book of life; you've been redeemed, you have an inheritance, and you're an authentic son. This was a term reserved for the sons and daughters of Abraham—Israel. Right? And yet he refers to Titus as a true son.

Well, I really think it's worth getting into a little bit of background as to who this Titus really is before we get any further in this epistle. I want you to know about his character and his nature. What did he mean to the faith; who is this guy that Paul is writing to? When you read the New Testament, what you actually realize is that Titus is a titan of the faith. He's heavily involved in ministry at the highest levels. But understand something—he is an uncircumcised Gentile.

Titus is involved in ministry at the highest levels to the point where he is going out and establishing churches. He's extremely influential. And do not forget that he actually did ministry side-by-side with Paul who is one of the most influential men that has ever walked the face of the planet. Paul is one of the most influential men that we read about in the Bible. Paul has had one of the biggest impacts the world has ever known, and Paul did ministry side-by-side with Titus. What does this tell you about Titus?

If you do not think that Paul is quite selective about whom he ministers with, you need to go through and read the Book of Acts. When you travel with Paul, you are the cream of the crop! You're the top. Paul is not taking people that are wavering in their faith at all. He's taking the hard core. He is taking those that are sold out and radical; those whom the Lord is working through. That is who he grabs. This is who Titus is.

I want to show you some passages because fortunately for us the New Testament talks about him. We usually don't get a whole lot of information about some of these guys that are named in the New Testament. But with Titus, were actually given quite a bit of information. Looking at II Corinthians 8:23—<sup>23</sup> **If anyone inquires about Titus, he is my partner and fellow worker concerning you.** Do you see what Paul says? He calls Titus his partner and fellow worker. You start to see these terms that Paul uses calling Titus a true son and a son of Abraham. Not just that, but Paul himself through his own testimony says that Titus is his partner.

Think about this in the ministry. You're not going to be more selective in anything than who you partner with in ministry. It's a very selective thing for Paul at his level. It is very profound!

We continue in II Corinthians 2:13—<sup>13</sup> **I had no rest in my spirit, because I did not find Titus my brother.** Now this is a very important passage. You wouldn't think that there's so much information here, but there is. Because for me, I'm not just looking at how Titus was described, I'm looking at how he impacted other people's lives. What did Titus mean to Paul? He meant so much that when Paul went looking for him, he literally says he had no rest in the spirit; he couldn't handle it if he didn't find his brother.

Again, it would have been totally crazy for a first century Jew to call him *adelphos*—a brother. That's reserved for fellow Jews in the faith. And yet here we have a first century Jew calling an uncircumcised Gentile his brother. This is unheard of; this is crazy!

Are you picking up who this guy is? This is amazing what he meant to Paul! And I assure you that it was not an easy task to impress the Apostle Paul considering the things that the Lord did through Paul. He is not that easily impressed. Clearly Titus had made his mark on him. That is very powerful!

II Corinthians 7:6—<sup>6</sup> Nevertheless God, who comforts the downcast, comforted us by the coming of Titus. So look at these terms that Paul uses—a true son, his partner, and his brother. We could add comforter to the list. This is how he is described in Scripture. Titus is among a select few. Hopefully this just kind of puts into perspective for you who this man really is and the profound impact he made on ministry. Geographically Titus got around. He was not just stationary; he was establishing churches.

We're going to close with this passage. I want to show you something. In Galatians 2:1-2 we read—<sup>1</sup> Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. <sup>2</sup> And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.

I want you to understand something— when you read Acts 15, Titus is one of the men there. What was the scenario? This is going to help put this in perspective of who Titus really is. Basically, internal war had broken out; a dispute had broken out between the believing Jews as to whether or not Gentiles can be saved if they're not circumcised. Paul and Barnabas debated the believing Pharisees; Pharisees who believed in Yeshua. So these were men that had come down from Jerusalem to Antioch and started preaching that the Gentiles must be circumcised to be saved. Now keep in mind that the Pharisees are experts in the Torah, and they know what the Torah says. And they stated that these men cannot be saved unless they are circumcised. That is when Paul and Barnabas disputed with them. Well, the contention got so hot that they had to go up to Jerusalem.

There is something important to note here. Paul took Titus with him to Jerusalem. Scripture doesn't mention any other Gentiles who went with at this moment. Who went? Titus went. What does that tell you? I mean that's mind blowing! Paul is bringing Titus for a reason—as evidence. Titus is the man that Paul wanted to show as evidence. He wanted to show that Titus had been bought at a price, that he was anointed with the Ruach HaKodesh (Holy Spirit), and that he is one of us. I mean think about this; this is powerful!

We finish out the passage with Galatians 2:3-4—<sup>3</sup> Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. <sup>4</sup> And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage). Note that Paul says us! Us! Paul emphasizes us, not just Titus. Paul is bringing Titus and himself collectively together in the plural.

Continuing in Galatians 2:5—<sup>5</sup> to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you. Isn't that interesting? Paul, being the very top, states—not even Titus, who is with me. Do you want to know who Titus is? He was so anointed and so on target with his companion the Apostle Paul that Paul boasts of him saying that not even Titus believed the false doctrine. Paul uses him as evidence. Very, very powerful!