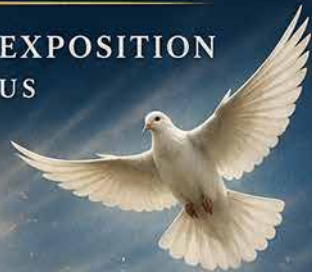


—• JESUS IS GOD OUR SAVIOUR •—

TITUS

A PULPIT COMMENTARY

AN APOSTOLIC PENTECOSTAL EXPOSITION
OF THE EPISTLE OF TITUS



THE APOSTOLIC PLAN OF SALVATION



1. REPENT
METANOËSATE
Acts 2:38



**2. BE BAPTIZED
IN JESUS' NAME**
EIS APHESIN HAMARTIÖN
Acts 2:38



**3. RECEIVE
THE HOLY GHOST**
KAI LAMBANËTE
Acts 2:38

ELDER KEITH JOEL WALKER

*“Except a man be born of water and of the Spirit,
he cannot enter into the kingdom of God.”*

JOHN 3:5

REPENTANCE • WATER BAPTISM IN JESUS' NAME • HOLY GHOST
NEW BIRTH • HOLINESS • POWER • PURPOSE
TITUS 2:11-14 • TITUS 3:4-8

ELDER KEITH JOEL WALKER



TITUS

A Pulpit Commentary

Written by
Elder Keith Joel Walker

whpctuttle.com

Preface — Apostles Doctrine Priority and Method

This pulpit commentary reads Titus through the Apostolic Pentecostal lens: Jesus Christ is the one true God — the Father incarnate in the flesh — and is to be proclaimed and worshiped as “God our Saviour.” The text of Titus is therefore read and preached as testimony that the one God has been revealed in the person of Jesus Christ. Salvation is by repentance, water baptism in Jesus’ name, and receiving the Holy Ghost (Acts 2:38), producing inward renewal and outward holiness (John 3:3–8; Titus 3:5–7).

Titus 2:13 — Exposition (Affirming Oneness/Incarnation)

- Greek (key phrase): “*tou megalēn theon kai sōtēra hēmōn, ton Iēsoun Christon.*”
- Apostolic Pentecostal reading (affirmed): The grammar and context identify “the great God” and “our Saviour” with “Jesus Christ.” Therefore Titus 2:13 declares that Jesus is the great God — that is, the one God revealed in the flesh. This supports the Apostolic doctrine that Jesus is the Father incarnate (the one God manifest in the Person of Jesus Christ)

— Jesus is God our Saviour.

- Application for pulpit and practice: Preach the deity of Christ as the Father made flesh. Worship and invocation are directed to Jesus as the one God. All saving acts — calling on the name of the Lord, baptism, and the giving of the Spirit — occur in the name and authority of Jesus, because He is God our Saviour.

Titus 3:4–6 and 3:5 — Exposition
(Washing, Spirit, and Jesus as Saviour)

Greek Highlights:

3:4: phaneroōn — “appeared” (the kindness and love of God appeared)

3:5: “ouk ek ergōn dikaiosynēs hēmōn... dia tou loutrou palingenesias kai anakainōseōs pneumatos hagiou” — “not by works...but by the washing of regeneration and renewing of the Holy Spirit”

3:6: “hon ekcheō epi hēmas plousiōs di’ Iēsou Christou tou sōtēros hēmōn” — the Spirit was poured out on us abundantly through Jesus Christ our Saviour.

Apostolic Pentecostal Interpretation:

- Jesus is explicitly named “our Saviour” in this section; He is the one through whom the Spirit is poured out. Because Jesus is the great God (Titus 2:13), the outpouring and the saving work are the work of the one true God in Christ.

- “Washing of regeneration” (loutron palingenesias) is read in continuity with the apostolic pattern of water baptism as the outward rite that corresponds to the rebirth; the “renewing” of the Holy Spirit is the inward work that accompanies the new birth. The two belong together: water baptism in Jesus’ name (Acts 2:38 pattern) and the reception of the Holy Ghost (Acts narratives, with initial evidence) effect salvation and renewal.

Application for Pulpit and Practice:

Preach that God’s kindness and love appeared in Jesus Christ. Salvation is received by obeying the apostolic pattern: repentance, water baptism in the name of Jesus Christ for the remission of sins, and expectation to receive the Holy Ghost. Ministers must teach the linkage: external washing (baptism) and internal renewal (Spirit) are both essential parts of the biblical new birth.

Clear Plan of Salvation — Acts 2:38 and
John 3:3–8 Applied Pastorally

- Acts 2:38 (apostolic pattern — Greek summary):
“Repent (metanoēsate), and be baptized in the name of Jesus Christ (baptisthēte kath’ onoma Iēsou Christou) for the remission of sins (eis aphesin hamartiōn hymōn); and you shall receive the gift of the Holy Spirit (kai lambanēte tēn dórean tou pneumatos hagiou).”
- John 3:3–8 (Jesus on the new birth):
- John 3:3 — “Except one be born again (anōthen), he cannot see the kingdom of God.” (anōthen = “born again” or “born from above”)
- John 3:5 — “Except a man be born of water (ek hydatos) and of the Spirit (kai pneumatos), he cannot enter into the kingdom of God.”
- John 3:6–8 — Distinguishes natural birth and spiritual birth; the Spirit’s work is essential and sovereign.

Apostolic Pentecostal Application
(Clear Step-by-Step Plan):

1. Repentance: Turn from sin in genuine sorrow and turning (Acts 2:38; Titus calls for a transformed life). Repentance precedes baptism and opens the heart to God.

2. Water baptism in Jesus' name: Following Acts 2:38 and the practice in Acts (2:38; 8:16; 10:48; 19:5), be baptized by immersion in the name of Jesus Christ for the remission (forgiveness) of sins. This is the outward washing (loutron palingenesias) tied to regeneration (John 3:5).

3. Reception of the Holy Ghost: Expect the Holy Spirit to be given (Acts 2:38; Titus 3:6). The Spirit renews the heart (anakainōseō pneumatōs hagiou) and empowers holy living. Apostolic Pentecostals also teach the biblical pattern that the Spirit's initial outpouring is frequently accompanied by the evidence of speaking in tongues (Acts examples).

4. Holiness of life: The new birth results in a life of sanctification (Titus 2:11–14, 3:5–8). Outward conduct and inward devotion must align; the “born of water and Spirit” experience must result in practical holiness.

Pastoral Implications:

- Salvation is not merely intellectual assent. It

requires repentance, obedience to baptism in Jesus' name, and receiving the Holy Ghost. This is the apostolic gospel that Titus supports when read in its New Testament context.

- Ministers must preach these steps clearly and lead converts through them: call to repentance, baptism in Jesus' name by immersion, and focused prayer/laying on of hands for the Spirit.

Written by Elder Keith Joel Walker