

# ***“Saved!”***

Titus 1:1

September 11, 2016

**INTRO:**      **VIDEO:**      *9/11 – On That Day...*

Today it is more than appropriate to remember:

1. ***The Memories...*** little & loved ones lost
2. ***The Realities...*** evil exists & we are at war
3. ***The Tragedies...*** our selfish shortsightedness

***"In war, there are things that you DO & things that you DON'T do... things that you initiate, things that you START, and, at the same time, there are things like the advance of your enemy, that you stop... things that MUST be STOPPED... Such is the loving, unfolding lesson of Titus." – JDP***

## ***Titus Series:***



**CONTEXT:**      **Sermon Series Outline:**

## CHAPTER 1: BE Real

*(Truth)*

- A. **LOVERS** = v.1-4
  - > *"Saved"* (v.1)
  - > *"Secure"* (v.2-3)
  - > *"Set-Apart"* (v.4)
- B. **LEADERS** = v.5-9
  - > *"Stewards"*
- C. **LIARS** = v.10-16
  - > *"Serpents"*

## CHAPTER 2: BE Righteous

*(Love)*

- A. 2:1
  - > *"Doctrine & Definitions"*
- B. 2:2-10
  - > *"Distinguished Discipleship"*
- C. 2:11a
  - > *"Defined & Delivered"*
- D. 2:11b-14
  - > *"Devoted & Disciplined"*
- E. 2:15
  - > *"Deliberate Declaration"*

## CHAPTER 3: BE Ready!

*(Warfare)*

- A. 3:1-2
  - > *"REMIND"* (Obey)
- B. 3:3
  - > *"REMEMBER"* (Empathize)
- C. 3:4-7
  - > *"REDEEMED"* (Gospel)
- D. 3:8
  - > *"REINFORCE"* (Bold)
- E. 3:9-11
  - > *"RESPOND"* (Reject)
- F. 3:12-15
  - > *"RELATIONSHIPS"* (Family)

## More Context:

### 1. CHRIST

- a. Resurrected & Ascended over 30 years earlier
- b. Working IN & THRU His witnesses (Acts 1:8)

### 2. CHURCH

- a. Approximately 35 years old... (~65AD)
- b. Remember
  - i. Acts 20...
  - ii. 1&2 Corinthians...
  - iii. Jude
  - iv. 1&2 Peter
  - v. 1,2,3 John

### 3. CULTURE on/in CRETE

- a. Like Vegas on steroids...
- b. Like Vegas without the conscience...
- c. Like 250 X 40 miles of celebrated darkness...

### 4. CONTEMPORARY CHAMPS

- a. **Paul** (*and Timothy = Pastoral Letters*)
  - i. Post Acts...
  - ii. Pre 2<sup>nd</sup> Timothy...
  - iii. Keeping up his good fight

**Paul's theme = link of belief & behavior!**

**This letter = more discipleship!**

b. **Titus...** mentioned 13X in Paul's letters...

“We read much of this Titus, his titles, character, and active usefulness, in many places - he was a Greek, [Galatians 2:3](#). Paul called him his son ([Titus 1:4](#)), his brother ([2 Corinthians 2:13](#)), his partner and fellow-helper ([2 Corinthians 8:23](#))...” - **Matthew Henry**

Also, **Titus delivered the letters to the Corinthians**

**Titus had stood before the Jerusalem Council in Acts 15, as an example of what the Gospel had done & was doing in the Gentile world... - [Galatians 2:1-3](#)**

## 5. **CHUMPS**

- a. **Liars** (vs. Lovers)
- b. **False Teachers**
- c. **Deceivers**
- d. **Children of the Devil**
- e. **Active anti-christs** (see 1<sup>st</sup> John)

“It is the great desire in the heart of God that his people be united in purpose and faithful in the ministry committed to them through the local church. Any disorder or dissension is an affront to God and a detriment to the purposes of our Lord Jesus Christ.

Disorder, confusion, and heresy reigned supreme on the beautiful island of Crete. Thus, Titus was sent to bring order out of the chaos and unity out of the divisions.”

- James Draper

## THEME/PURPOSE:

### QUOTES

Each “Pastoral letter” is concerned significantly with false teaching and its harmful effects in the church.

Paul had recently completed a journey to Crete, resulting in the establishment of new churches.

The existence of false teachers (Titus 1:10-16) amid the fledgling churches heightens the intensity of the situation.

The false teachers appear to be the particular occasion for the writing of the letter.

### ESV Study:

*"The theme of Titus is the inseparable link between... belief & behavior... One's deeds will either prove or disprove one's claim to know God."* (...you will know them by their fruit...)

**T/S:** Lastly, before we get into the text...

**\*\*\* Contextual Key:**

Paul is writing in a cultural context like today...

Much of what Paul tells Titus (and Timothy) is designed to prepare them to **LEAD in BATTLE!**

- A. Note the **parallel to Jesus! (Matt. 10:16)**
- B. Perpetually *"put on God's armor!"*

**\*\*\* Contextual Key:** Paul is...

- A. **Authoritative:** 2 Timothy 2:2
- B. **Admonishing:** *"Find the Lost, Grow the Found"*
- C. **Appointing** Christ-like men as Elders...

**\*\*\* Last Contextual Key:** **2 definitive verses from Titus**

**Titus 1:5** = *For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,*

**Titus 3:8** = *This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.*

## Ch. 1 = BE REAL (Truth) Lovers, Leaders, Liars

- Lovers (v.1-4)
- > "SAVED" = v.1 (today)
  - > "SECURED"
  - > "SET-APART"

*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,*

*2in hope of eternal life, which God, who never lies, promised before the ages began 3and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior; 4To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.*

**T/S: Let's unpack v.1 and see the "SAVED"**

### PREVIEW:

1. **Saved Persons**
2. **Saved Purposes**
3. **Saved Proofs**

# I. SAVED PERSONS

- A. Sauls to Pauls
- B. Slaves that serve
- C. Sent-ones that go for God

## A. *"Paul..."* (a person)

PAUL - **no longer Saul... thanks to THE Gospel!!!**

- ~ **Saved = surrendered to Jesus!**
- ~ See Paul's view on his own old Saul resume...
- ~ **Who are YOU? (old or new?)**

## B. *"...a slave..."* (purchased)

SLAVE - **owned vs. volunteer/hireling**

- ~ Actively surrendering daily...
- ~ **Blood-bought, BLESSED slave!**
- ~ **Who calls the shots in your life?**
  - \* How do you know?
  - \* Whose standards do you use?
  - \* **Test yourself! (2 Cor. 13:5)**
  - \* **"No slave... No save!"**
- ~ Explain "I know longer call you slave..." - John 15:15



## QUOTE

The term **slaves** did not have many of the negative connotations in Jewish culture that it does today. In fact, **some of the most noble figures in the Old Testament were described as slaves (Heb. *ebed*) of God, including Moses (Num. 12:7), Caleb (Num. 14:24), Joshua (Josh. 24:29), Job (Job 1:8), David (2 Sam. 7:5), Isaiah (Isa. 20:3), and even the Messiah (Isa. 42:1). In the New Testament Paul (Rom. 1:1), James (James 1:1), Peter (2 Peter 1:1), Jude (Jude 1), and John (Rev. 1:1) similarly called themselves slaves (*doulos*) of Jesus Christ. The term reflected their utter submission to and dependence on their heavenly Master...**

**- MacArthur**

**“...of GOD...”** (perfection)

- a. **"whose slave" matters!!!**
- b. **Too many are enslaved to other "gods"**
  - \* **Who/What is your God/gods?**
  - \* Again... **How do you know?**
    - > Check your **TIME...**
    - > Check your **TALENT...**
    - > Check your **TREASURE...**

**>>> Think about the use and application of a SLAVE's T,T,T... Is that what your attitude & actions reflect?**

**If not, you fail the test**

**“...AND...”** (plurality in personhood)

**C. “an APOSTLE...”** - (position = sent one)

“Sent-one into the **3 Great C's**:

- **Great Commandments**
- **Great Commission**
- **Great Conflict**
  - i. **Ambassadors**
  - ii. **Aroma**
  - iii. **ARMY!**

\*\*\* "Apostles are not in 'sales.' No. Rather, biblical apostles work in R&D - research and development. Moreover, we are not in manufacturing at all... Instead, we are in the service industry, more of a consulting distributor than anything else. Consequently, apostles aim to bring to market that which is most desperately needed, THE gospel, through a creatively customized & Christ-like relationship." - JDP

**“of JESUS”** - (Prince) **“whose...” matters!!!**

- ~ See "disguised as angels..."
- ~ See "wolves in sheep's clothing"
- ~ See "liars, deceivers, kids of D..."

- ~ See the "sincere but wrong"
- ~ See the "merely moral"
- ~ See the One & ONLY Jesus!

***"...CHRIST..."*** - (Peace... the MESSIAH!)

**T/S: \* TRANSITION = (PURPOSE of personhood) \***

***"FOR THE SAKE OF..."***

## **II. SAVED PURPOSES**

### ***A. "The FAITH"***

- ~ THE Gospel
  - \* The Savior of saving faith
  - \* The system of saving faith
  - \* The sole solution of saving faith

## ***"of the ELECT/CHOSEN"***

- ~ Define - see Rom. 9 & Eph. 1
- ~ Describe - see John 15:12-19
  - \* "Friends" of God
  - \* Obedient
  - \* Jesus shares info... (Jer. 33:3)
- ~ Defend
  - \* Positional, eternally protected!
  - \* Go BE ambassadors
  - \* Proclaim His Promise & Power!

## ***"of GOD"***

- ~ WHOSE are the Elect is eternally
  - \* Important
  - \* Informing
  - \* Inspection-worthy/necessary
  - \* Inspiring
- ~ WHO does electing/choosing???
  - \* See the MIRACLE of grace
    - > Ephesians 2:8-10
    - > John 6:44
    - > John 3:36
    - > John 14:15
    - > John 20:21
    - > 1 John 2:6
  - \* NOT: "ask Jesus into heart"
- ~ WHAT is the Gospel? "mMm"
- ~ WHOM do we BE-come

- \* Children of God!
- \* Ambassadors of Christ
- \* Heirs
- \* Friends of God
- \* Saved
- \* Blessed slaves

**"AND"** = conjunction (to the FAITH)

\*\*\* Plurality of purposes....

## ***B. "their KNOWLEDGE"***

- ~ Note WHOSE (the Elect/Chosen)
- ~ Note KNOWLEDGE = TRUTH
  - \* To KNOW implies TRUTH
  - \* Opinion applies if not truth...
  - \* Paul is like Jude... fighting for the faith!

## ***"of the TRUTH"***

- ~ Truth = the Lordship of Jesus
- ~ Truth = the Christology of Jesus
- ~ Truth = THE gospel
- ~ Truth = application of the gospel
- ~ Truth = "call for kingdom culture"
- ~ Truth = biblical, spiritual warfare
- ~ Truth = missional purposes

**Augustine:**  
***"Where Scripture speaks,  
God speaks."***

**T/S:** **Here comes the holy hook... the proof of truth!**

***"which is" or "leads to"***

~ Setting up a litmus test...

~ If one's professed "truth" does not meet the defining and validating standard(s) that are about to follow, then the espoused "truth" is NOT truth at all!

~ To deny the point noted above it to deny the authority & role of God's Word...

\* See 2 Timothy 3:16-17

### **III. "GODLINESS"**

~ This is the standard of truth!

~ Looking like Christ

~ Living like Christ

~ Loving like Christ

## **VIDEO: “In Christ Alone”**

### **CLOSE:**

Today we’ve opened up Titus and found in v.1 an important, informative, & inspirational portrait of:

- A. **Saved Persons**
- B. **Saved Purposes**
- C. **Saved Proof**

Next week we will see that the Lovers of God are also SECURE...

And the week after that... the Lovers of God are SET-Apart & SANCTIFIED...

And out those “SAVED, SECURED, SET-Apart & SANCTIFIED men, the Lord’s leaders are to be discovered, disciplined, and deployed... in large part, to defend against the Devil’s deceivers...

If you want to BE EQUIPPED as Saved, child of God, you won’t want to miss this powerful series as we close out 2016.

***Let’s Pray!***

# Titus

## *“Live the Truth”*



## INTRODUCTION:

**It is the great desire in the heart of God that his people be united in purpose and faithful in the ministry committed to them through the local church. Any disorder or dissension is an affront to God and a detriment to the purposes of our Lord Jesus Christ.**

**Disorder, confusion, and heresy reigned supreme on the beautiful island of Crete. Thus, Titus was sent to bring order out of the chaos and unity out of the divisions. - Draper**



## Introduction

### I. The History of Titus.

(1.) **He was by birth a Gentile.** In [Galatians 2:3](#), he is called a Greek, and it is certain from that passage that he had not been circumcised; and the probability is, that up to the time of his conversion, he had lived as other Gentiles, and had not been converted to the Jewish faith. His father and mother were, doubtless, both Greeks, and thus he was distinguished from Timothy, whose mother was a Jewess, but whose father was a Greek, [Acts 16:3](#). Comp. [Galatians 2:3](#). If Titus had been proselyted to the Jewish faith, it is to be presumed that he would have been circumcised.

(2.) **He had been converted to Christianity by the instrumentality of Paul himself. This is clear from the [Titus 1:4](#), "To Titus, *mine own son* after the common faith." 1 [Timothy 1:2](#). This is language which the apostle would not have used of one who had been converted by the instrumentality of another.** But where he lived, and when or how he was converted, is wholly unknown.

(3.) **Titus went with Paul to Jerusalem when he was deputed by the church at Antioch with Barnabas, to lay certain questions before the apostles and elders there in reference to the converts from the Gentiles, [Acts 15](#).** Comp. [Galatians 2:1](#). It is possible that he was taken with him to Jerusalem because his was *a case in point* in regard to the

question which was to come before the apostles and elders there. It is not improbable, from an expression which Paul uses in describing his visit there — "**neither was Titus compelled to be circumcised**" -that the case came up for discussion, and that strenuous efforts were made by the Judaizing portion there, (comp. [Galatians 2:4](#),) to have him circumcised. **Paul and Barnabas, however, so managed the cause, that the principle was settled that it was not necessary that converts from the heathen should be circumcised**, [Acts 15:19,20](#).

(4.) **After the council at Jerusalem, it seems probable that Titus returned with Paul and Barnabas, accompanied by Silas and Judas, [Acts 15:22](#), and that afterwards he attended the apostle for a considerable time in his travels and labours.** That he was also a companion of Paul, and quite essential to his comfort in his work, is apparent from the following allusions to him in the same epistle-[2 Corinthians 7:6](#); [2 Corinthians 2:13](#), [2 Corinthians 7:13](#),

(5.) There is reason to believe that Titus spent some time with the apostle in Ephesus; for **the First Epistle to the Corinthians was written at Ephesus, and was sent by the hand of Titus. For Titus, on this occasion, was sent not only to bear the epistle, but to endeavour to heal the divisions and disorders there, and to complete a collection for the poor saints in Jerusalem,**

(6.) **We next hear of him as being left by the apostle in the island of Crete, that he might "set in order the things that were wanting, and ordain elders in every city," [Titus 1:5](#).** This is supposed to have occurred about the year 62, and **after the first imprisonment of the apostle at Rome. It is evidently implied, that the apostle had been himself there with him, and that he had undertaken to accomplish some important object there, but that something had prevented his completing it, and that he had left Titus to finish it.**

**This was clearly a temporary arrangement, for there is no evidence that it was designed that Titus should be a permanent "bishop" of Crete, or that he remained there long. That he did not design that he should be a permanent bishop of that island, is clear from [Titus 3:12](#).**

(7.) **He was with Paul in Rome during his second imprisonment there. He did not, however, remain with him until his trial, but left him and went into Dalmatia, [2 Timothy 4:10](#).** For the probable reason why he had gone there, **[2 Timothy 4:10](#). What became of him afterward, we are not informed.**

**The tradition is, that he returned to Crete, and preached the gospel there and in the neighbouring islands, and died at the age of 94. But this tradition depends on no certain evidence.**

## **II. The Island of Crete.**

**As the instructions in this epistle doubtless had some peculiar applicability to the state of things existing on the island of Crete, it is of importance, in order to a correct understanding of the epistle, to have some knowledge of that island, and of the circumstances in which the gospel was introduced there.**

The island of Crete, now Candia, is **one of the largest islands in the Mediterranean**, at the south of all the Cyclades. Its name is said by some to have been derived from the Curetes, who are supposed to have been its first inhabitants; by others, from the nymph Crete, daughter of Hesperus; and by others, from Cres, a son of Jupiter and the nymph Idaea. The ancient authors in general say that Crete was originally peopled from Palestine. According to Bochart, (Lib. 5. c. 15,) that part of Palestine which lies by the Mediterranean was called by the Arabs *Keritha*, and by Syrians *Creth*; and the Hebrews called the inhabitants *Crethi*, or *Crethim*, which the seventy have rendered *κρηταις-Cretans*, [Ezekiel 25:16](#), [Zeph 2:5](#). It would be easy to pass from Palestine to the island of Crete. Sir Isaac Newton, also, is of opinion that Crete was peopled from Palestine. He says, "Many of the Phoenicians and Syrians, in the year before Christ 1045, fled from Zidon, and from king David, into Asia Minor, Crete, Greece, and Libya, and introduced letters, music, poetry, the Octaeteris, metals and their fabrication, and other arts, sciences, and customs of the Phoenicians. Along with these Phoenicians came a sort of men skilled in religious mysteries, arts, and sciences of Phoenicia, and settled in several places, under the name of Curetes, Idaei, Dactyli," etc. **According to Pliny, the extent of Crete from east to west is about two hundred and seventy miles, but its breadth nowhere exceeds**

**fifty miles.** The early inhabitants are generally supposed to be the Eteocretes of Homer; but their origin is unknown. Minos, who had expelled his brother Sarpedon from the throne, first gave laws to the Cretans, and, having conquered the pirates who infested the Aegean Sea, established a powerful navy. **In the Trojan war, Idomeneus, sovereign of Crete, led its forces to war in eighty vessels—a number a little inferior to those commanded by Agamemnon himself. At this period, the island appears to have been inhabited by a mixed population of Greeks and barbarians. After the Trojan war, the principal cities formed themselves into several republics, for the most part independent, while some of them were connected with federal ties.** The Cretan code of laws was supposed by many to have furnished Lycurgus with the model of his most salutary regulations. It was founded on the just basis of liberty and an equality of rights, and its great aim was to promote social harmony and peace, by enforcing temperance and frugality. In regard to this code, see Anthon's Class. Dic., Art. Greta. **In the time of Polybius, (B.C. 203,) the Cretans had much degenerated from their ancient character; for he charges them repeatedly with the grossest immorality, and the basest vices, Polyb. 4, 47, 53; Id. 6, 46. We know, also, with what severity they are reproved by Paul, in the words of Epimenides. Titus 1:12.**

**Crete was subdued by the Romans, and became a part of a Roman province.**

**The interior of the island is very hilly and woody, and intersected with fertile valleys. Mount Ida, in the centre of the island, is the principal mountain, and surpasses all the others in elevation.** The island contains no lakes, and its rivers are mostly mountain torrents, which are dry during the summer

season. **The valleys, or sloping plains, in the island are represented as very fertile.** The greater portion of the land is not cultivated; but it might produce sugar-cane, excellent wine, and the best kind of fruit. **It has a delightful climate, and is remarkably healthful.** The ancients asserted, that this delightful island, the birth-place of Jupiter, was freed, by the indulgence of the gods, from every noxious animal. No quadrupeds of a ferocious character belong to it. **The wild goat is the only inhabitant of the forest and the lofty mountains, and sheep overspread the plains, and graze undisturbed by ravenous enemies.** The island now is under Turkish rule, and is divided into three pachaliks; but the inhabitants are mostly Greeks, who are kept in a state of great depression. The native Candians are of the Greek church, and are allowed the free exercise of their religion. The island is divided into twelve bishoprics, the bishop of one of which assumes the title of archbishop, and is appointed by the patriarch of Constantinople. **The situation of this island for commerce can scarcely be surpassed. It is at an almost equal distance from Asia, Europe, and Africa,** and might be made the emporium for the manufactures and agricultural productions of each; **but, from the oppressive nature of the government, the indolence of the Turks, and the degraded state of the Greeks, those advantages are not improved, and its condition partakes of that of the general condition of the Turkish empire.**

### **III. The Introduction of the Gospel into Crete.**

We have no certain information in regard to the time when the gospel was first preached in Crete, nor by whom it was done. There are some circumstances mentioned, however, which furnish all the light which we need on this point, in order to an understanding of the epistle before us. Among the persons who were in Jerusalem on the day of Pentecost, and who were converted there, *Cretans* are mentioned, [Acts 2:11](#); and it is highly probable that, when they returned to their homes, they made the gospel known to their countrymen. Yet history is wholly silent as to the method by which it was done, and as to the result on the minds of the inhabitants. As no visit of any of the apostles to that island is mentioned by Luke in the Acts of the Apostles, it may be presumed that the gospel there had not produced any very marked success; and the early history of Christianity there is to us unknown.

It is clear from the epistle before us that the apostle Paul was there on some occasion; and that the gospel, either when he was there, or before, was attended with success.

The gospel had had an effect extensively on the island, since Titus was to ordain elders "in every city."

Why Paul left Crete without completing the work which was to be done, and especially without ordaining the elders himself, is not certainly known.

There is evidently a striking resemblance between the circumstances which induced him to leave Titus there, and those which existed at Ephesus when he left Timothy there to complete an important work, [1 Timothy 1:3,4](#).

**We know that Paul was driven away from Ephesus before he had finished the work there which he had purposed to accomplish, (Acts 19, 20:1;) and it is not at all improbable that some such disturbance took place in Crete.** Comp. Koppe, Proleg. p. 194.

**When he thus left, he committed to Titus the work which he had designed to accomplish, with instructions to finish it as soon as possible, and then to come to him at Nicopolis, Titus 3:12.**

#### **IV. The Occasion of Writing the Epistle.**

- (\*) the character of the Cretans themselves; and
- (\*) the influence of Judaizing teachers.

(1.) **The character of the Cretans themselves was such as to demand the vigilance and care of Titus. They were a people characterized for insincerity, falsehood, and gross living, Titus 1:12. There was great danger, therefore, that their religion would be hollow and insincere, and great need of caution lest they should be corrupted from the simplicity and purity required in the gospel, Titus 1:13.**

(2.) **The influence of Judaizing teachers was to be guarded against. It is evident from Acts 2:11...** From this epistle, also, it is clear that **one of the great dangers to piety in the churches of Crete, arose from the efforts of such teachers, and from the plausible arguments which they would use in**



favor of the Mosaic law. See [Titus 1:10,14-16, 3:9](#). **To counteract the effect of their teaching, it was necessary to have ministers of the gospel appointed in every important place, who should be qualified for their work. To make these arrangements, was the great design for which Titus was left there; and to give him full information as to the kind of ministers which was needed, this epistle was written.**

**There is a very striking resemblance between this epistle and the first epistle to Timothy.** See Paley's *Horæ Paulinæ*.

**"Both letters were addressed to persons left by the writer to preside in their respective churches during his absence.**

**Both letters are principally occupied in describing the qualifications to be sought for in those whom they should appoint to offices in the church; and the ingredients of this description are, in both letters, nearly the same.**

**Timothy and Titus, likewise, are cautioned against the same prevailing corruptions, and, in particular, against the same misdirection of their cares and studies."**

**Compare:**

<a href="#">1 Timothy 1:2,3,</a>	with <a href="#">Titus 1:4,5</a>
<a href="#">1 Timothy 1:4</a>	with <a href="#">Titus 1:14, 3:9;</a>
<a href="#">1 Timothy 4:12,</a>	with <a href="#">Titus 2:7,15;</a>
<a href="#">1 Timothy 3:2-4,</a>	with <a href="#">Titus 1:6-8.</a>

It is evident, from this, that the epistles were written by the same person, and to those who were in substantially the same circumstances. They are incidental proofs that they are genuine, and were written by the person, and to the persons, whose names appear, and on the occasions which are said in the epistle to have existed. On the subjects in this introduction, the reader may consult Macknight's Introduction to the Epistle; Michaelis's Introduction; Benson, Koppe, and especially Paley's *Horæ Paulinæ*—a work which will never be consulted without profit.

- Barnes' Notes on the New Testament

## Introduction

First Timothy, 2 Timothy, and Titus have been referred to as the "Pastoral Epistles" since the eighteenth century. It is reasonable to consider these letters together since they have striking similarities in style, vocabulary, and setting. These letters stand apart from the other Pauline letters in that they were the only ones written to Paul's gospel coworkers. The Pastoral Epistles deal with church structure issues and, unlike Paul's other letters, were addressed to men serving in pastoral roles rather than to churches. But we must also recognize that these are separate letters with their own distinctives. They were not written primarily to describe church structure or pastoral ministry (contrary to popular opinion), but to teach Christian living in response to the gospel.

**Background:** **Paul most likely wrote these letters after the time covered in the book of Acts.** Acts closes with Paul in prison. Traditionally it has been believed that Paul was released from this imprisonment, then continued his work around the Mediterranean, perhaps even reaching Spain ([Rm 15:22-29](#)). **During this time, he visited Crete and other places. First Timothy and Titus were written during this period of further mission work. Timothy had been left in Ephesus to handle some problems with false teaching there (1Tim 1:3-4). Titus had been left in Crete after the initial work to set up the church there (Titus 1:5). Eventually Paul was imprisoned again, and this led to his execution. During this final imprisonment, Paul wrote 2 Timothy to request another visit from Timothy and to give final exhortations as he anticipated his martyrdom.**

## **Message and Purpose**

In each of these letters, **Paul instructed one of his younger coworkers in living out his faith and teaching others to do the same.**

**Each letter is concerned significantly with false teaching and its harmful effects in the church.**

In each letter **Paul wrote to affirm his representative before the church, to hold up the standard of right doctrine, and to show that right doctrine must result in proper living.**

**In 1 Timothy Paul directed Timothy to actively oppose false teaching. He also gave instruction on the type of behavior that should characterize those in the church.**

**The letter to Titus shows a similar purpose, albeit briefer in scope. As Paul addressed the character of church members, he presented it in light of the work of Christ.**

**The gospel: Paul expressed a concern for the truth of the gospel. The terms that Paul used in describing the gospel in the Pastoral Epistles are not common in his other writings, but they are not unique to these letters. He referred to the gospel as "the faith" (1Tim 3:9; 2Tim 4:7; Titus 1:13); "the truth" (1Tim 4:3; 2Tim 2:25; Titus 1:1); sound or healthy teaching (1Tim 1:10; 2Tim 1:13; 4:3; Titus 1:9; 2:1); and godliness or sound religion (1Tim 3:16; 6:3; Titus 1:1). Paul may have used these terms because they represent the phrases used by his opponents. As he used them, however, he renovated them for his purposes by attaching new meaning to them.**

**The Christian life: Paul emphasized the importance of a response of holiness to God's act of salvation (1Tim 2:15; 4:12; 5:10; 2Tim 1:9; Titus 2:12). Holiness calls for behavior that is both positive (Titus 3:8) and negative (2Tim 2:19) in emphasis.**

**Church government: The church is presented as a united family ministering to its constituency and organized for service. The church is the family of God (1Tim 3:5,15), and believers are brothers and sisters (1Tim 4:6; 5:1-2; 6:2; 2Tim 4:21). Paul charged the church with a responsibility to**

**minister to the poor** ([1Tim 5:16](#)) **and to serve as a foundation of doctrinal and ethical truth** ([1Tim 3:15](#)). **Leaders of the church are known as overseers or elders** ([1Tim 3:1-7](#); [5:17-19](#); [Titus 1:5-9](#)), & they are **assisted by deacons** ([1Tim 3:8-13](#)).

## **Contribution to the Bible**

**These letters are rich theologically and ethically. One of their key contributions is the clear way they show the connection between doctrine and ethics, belief and behavior.**

While these letters were not intended to provide a detailed account of church government, they do provide some significant insights on this topic. **The lists of characteristics for overseers ([1Tim 3:1-7](#); [Titus 1:5-9](#)) and deacons ([1Tim 3:8-13](#)) are the only such lists in the NT.**

**- HCSB Study Bible.**

## **Introduction to Titus**

This Epistle of Paul to Titus is much of the same nature with those to Timothy; both were converts of Paul, and his companions in labors and sufferings; both were in **the office of evangelists, whose work was to water the churches planted by the apostles, and to set in order the things that were wanting in them: they were vice-apostles...**

We read much of this Titus, his titles, character, and active usefulness, in many places - he was a Greek, [Galatians 2:3](#). Paul called him his son ([Titus 1:4](#)), his brother ([2 Corinthians 2:13](#)), his partner and fellow-helper ([2 Corinthians 8:23](#)), one that walked in the same spirit and in the same steps with himself. He went up with the apostles to the church at Jerusalem ([Galatians 2:1](#)), was much conversant at Corinth, for which church he had an earnest revelation [2 Corinthians 8:16](#). Paul's second epistle to them, and probably his first also, was sent by his hand, [2 Corinthians 8:16-18, 23](#); [2 Corinthians 9:2-4](#); [2 Corinthians 12:18](#). He was with the apostle at Rome, and thence went into Dalmatia ([2 Timothy 4:10](#)), after which no more occurs of him in the scriptures.

**Paul wrote this epistle to Titus; and yet perhaps not so much for his own sake as for the people's, that the endeavours of Titus, strengthened with apostolic advice and authority, might be more significant and effectual among them.**

**He was to see all the cities furnished with good pastors, to reject and keep out the unworthy, to teach sound doctrine, and instruct all sorts in their duties, to set forth the free grace of God in man's salvation by Christ, and withal to show the necessity of maintaining good works by those who have believed in God and hope for eternal life from him.**

**- Matthew Henry**

## Introduction To Titus.

### Theme

The theme of Titus is the inseparable link between faith and practice, belief and behavior. This truth is the basis for its critique of false teaching as well as its instruction in Christian living and qualifications for church leaders.

### Purpose, Occasion, and Background

Paul had recently completed a journey to Crete, resulting in the establishment of new churches.

In order to see that these churches were properly established (as was Paul's typical pattern, see [Acts 14:21-23](#)), Paul left Titus in Crete.

The existence of false teachers ([Titus 1:10-16](#)) amid the fledgling churches heightens the intensity of the situation.

The false teachers appear to be the particular occasion for the writing of the letter.

Discussion of the false teachers frames the heart of the letter (see [Outline](#)).

Furthermore, the description of elders ([1:5-9](#)) as well as the descriptions of proper Christian living ([2:1-10](#); [3:1-3](#)) appear to be worded for intentional contrast with these opponents. The content of the false teaching is not made explicit (as in 1 Timothy). There appears to be a significant Jewish element to the teaching since the opponents arise from "the circumcision party" ([Titus 1:10](#)),

and are interested in “Jewish myths” (1:14) and perhaps ritual purity (1:15).

**Paul’s primary concern is with the practical effect of the false teaching.**

**In spite of their concern for ritual purity, the adherents of the false teaching did not live lives of godliness flowing out of the gospel...**

**but instead lived in a way that proved they did not know God (1:16).**

**This false teaching, which in some way allowed for ungodliness, would have found a welcome home in Crete, which was proverbial in the ancient world for immorality.**

**But Paul expected the gospel, even in Crete, to produce real godliness in everyday life.**

**In dealing with the false teaching, Paul also provides Titus a portrait of a healthy church. He describes proper leadership (1:5-9), proper handling of error (1:10-16; 3:9-11), proper Christian living (esp. important for new believers in an immoral milieu; 2:1-10; 3:1-2), and the gospel as the source of godliness (2:11-14; 3:3-7).**

**History of Salvation**

**Titus is to direct God’s people in the light of Christ’s work.**

**Literary Features**



## **Paul gives directions pertaining to a pastor's work in a local congregation.**

**The distinctive rhetorical or stylistic feature of the letter is its concentration. In order to pack in all of the instruction that he can in a letter that is short by NT epistolary standards, Paul writes in a curt and businesslike manner. The authoritative and directive stance of the writer to his recipient is evident throughout. Most of Paul's advice is phrased in the imperative mood, producing a tone of urgency.**

### **Key Themes**

1. The gospel by its nature produces godliness in the lives of believers. There is no legitimate separation between belief and behavior. [1:1; 2:1, 11-14;](#)  
[3:4-7](#)
2. One's deeds will either prove or disprove one's claim to know God. [1:16](#)
3. It is vitally important to have godly men serving as elders/pastors. [1:5-9](#)
4. True Christian living will commend the gospel to others. [2:5, 8, 10](#)
5. Good works have an important place in the lives of believers. [2:1-10,](#)  
[14; 3:1-2,](#)  
[8, 14](#)
6. It is important to deal clearly and firmly with doctrinal and moral error in the church. [1:10-16;](#)  
[3:9-11](#)
7. The gospel is the basis for Christian ethics. [2:11-14;](#)  
[3:3-7](#)

## Introduction to Titus

**THE VACUUM produced when a strong leader departs can devastate a movement, organization, or institution. Having been dependent on his or her skill, style, and personality, associates and subordinates flounder or vie for control. Soon efficiency and vitality are lost, and decline and demise follow. Often this pattern is repeated in churches.** A great speaker or teacher gathers a following, and soon a church is flourishing. It is alive, vital, and effective. Lives are being changed and people led into the Kingdom. But when this person leaves or dies, with him or her goes the drive and the heart of the organization.

**People flocked to hear Paul's teaching.** Educated, articulate, motivated, and filled with the Holy Spirit, this man of God faithfully proclaimed the Good News throughout the Roman Empire; lives were changed and churches begun. **But Paul knew that the church must be built on Christ, not on a person. And he knew that eventually he would not be there to build, encourage, discipline, and teach. So he trained young pastors to assume leadership in the churches after he was gone.**

Paul urged them to center their lives and preaching on the Word of God ([2 Timothy 3:16, 17](#)) and to train others to carry on the ministry ([2 Timothy 2:2](#)).

**Titus was a Greek believer. Taught and nurtured by Paul, he stood before the leaders of the church in Jerusalem as a living example of what Christ was doing among the Gentiles (Galatians 2:1-3).**

**Like Timothy, Titus was one of Paul's trusted traveling companions and closest friends. Later he became Paul's special ambassador (2 Corinthians 7:5-16) and eventually the overseer of the churches on Crete (Titus 1:5).** S

lowly and carefully, Paul developed Titus into a mature Christian and a responsible leader. **The letter to Titus was a step in this discipleship process. As with Timothy, Paul told Titus how to organize and lead the churches.**

**Paul begins his letter with a longer than usual greeting and introduction, outlining the leadership progression: Paul's ministry (1:1-3), Titus's responsibilities (1:4, 5), and those leaders whom Titus would appoint and train (1:5). Paul then lists pastoral qualifications (1:6-9) and contrasts faithful elders with the false leaders and teachers (1:10-16).**

**Next, Paul emphasizes the importance of good deeds in the life of the Christian, telling Titus how to relate to the various age groups in the church (2:2-6).**

**He urges Titus to be a good example of a mature believer (2:7, 8) and to teach with courage and conviction (2:9-15).**

**He then discusses the general responsibilities of Christians in society: Titus should remind the people of these (3:1-8), and he should avoid divisive arguments (3:9-11). Paul concludes with a few matters of itinerary and personal greetings (3:12-15).**

**Paul's letter to Titus is brief, but it is an important link in the discipleship process, helping a young man grow into leadership in the church.**

***Purpose:*** To advise Titus in his responsibility of supervising the churches on the island of Crete

***Setting:*** Paul sent Titus to organize and oversee the churches on Crete. This letter tells Titus how to do this job.

***Key Verse:*** "I left you on the island of Crete so you could complete our work there and appoint elders in each town as I instructed you" (1:5).

MEGATHEMES		
THEME	EXPLANATION	IMPORTANCE
<b><i>A Good Life</i></b>	The Good News of salvation is that we can't be saved by living a good life; we are saved only by faith in Jesus Christ. But the gospel transforms people's lives, so that they eventually perform good deeds. Our service won't save	<b>A good life is a witness to the gospel's power.</b> As Christians, we must have commitment and discipline to serve. Are you putting your faith into action by serving others?

us, but we are saved to serve.

***Character***

Titus's responsibility in Crete was to appoint elders to maintain proper organization and discipline, so Paul listed the qualities needed for the eldership. Their conduct in their homes revealed their fitness for service in the church.

**It's not enough to be educated or to have a loyal following to be Christ's kind of leader. You must have self-control, spiritual and moral fitness, and Christian character. Who you are is just as important as what you can do.**

***Church Relationships***

Church teaching must relate to various groups. Older Christians were to teach and to be examples to younger men and women. **People of every age and group have a lesson to learn and a role to play.**

**Right living and right relationships go along with right doctrine.** Treat relationships with other believers as an outgrowth of your faith.

***Citizenship***

**Christians must be good citizens in**

**How you fulfill your civic duties is a**

**society, not just in church. Believers must obey the government and work honestly.**

**witness to the watching world. Your community life should reflect Christ's love as much as your church life does.**

**- Life Application Study Bible.**

**Augustine said, "Where Scripture speaks, God speaks."** The editors of the Christ-Centered Exposition Commentary series believe that **where God speaks, the pastor must speak.**

**God speaks through His written Word. We must speak from that Word. We believe the Bible is God breathed, authoritative, inerrant, sufficient, understandable, necessary, and timeless. We also affirm that the Bible is a Christ-centered book; that is, it contains a unified story of redemptive history of which Jesus is the hero. Because of this Christ-centered trajectory that runs from Genesis 1 through Revelation 22, we believe the Bible has a corresponding global-missions thrust. From beginning to end, we see God's mission as one of making worshipers of Christ from every tribe and tongue worked out through this redemptive drama in Scripture. To that end we must preach the Word.**

**- Christ-Centered Exposition**