

“Set Apart”

Titus 1:4

September 25, 2016

To Titus. See the Intro.

Mine own son. [1 Timothy 1:2](#).

After the common faith. The faith of all Christians;— equivalent to saying "***my son in the gospel.***" That is, **Paul had been the means of converting him by preaching that gospel** which was received by all who were Christians.

Grace, mercy, and peace, etc. [Romans 1:7](#).

Barnes' Notes on the New Testament.

Chapter 1

We have... the preface or introduction to the epistle, showing from and to whom it was written, with **the apostle's salutation and prayer for Titus, wishing all blessings to him** ([v. 1-4](#)).

Here is the preface to the epistle, showing,

I. The writer. Paul, a Gentile name taken by the apostle of the Gentiles, [Acts 13:9](#), [46](#), [47](#). Ministers will accommodate even smaller matters, so that they may be any furthering of acceptance in their work. **When the Jews rejected the gospel, and the Gentiles received it, we read no more of this apostle by his Jewish name Saul, but by his Roman one, Paul.** A servant of God, and an apostle of Jesus Christ. Here he is described by his relation and office: **A servant of God**, not in the general sense only, as a man and a Christian, but especially as a minister, serving God in the gospel of his Son, [Romans 1:9](#). **This is a high honor; it is the glory of angels that they are ministering spirits, and sent forth to minister for those who shall be heirs of salvation, Hebrews 1:14.** Paul is described more especially as a chief minister, an apostle of Jesus Christ; one who had seen the Lord, and was immediately called and commissioned by him, and had his doctrine from him.

Observe, The highest officers in the church are but servants.

(Much divinity and devotion are comprehended in the inscriptions of the epistles.) **The apostles of Jesus Christ, who were employed to spread and propagate his religion, were therein also the servants of God; they did not set up any thing inconsistent with the truths and duties of natural religion.**

Christianity, which they preached, was in order to clear and enforce those natural principles, as well as to advance them, and to superadd what was fit and necessary in man's degenerate and revolted state: therefore **the apostles of Jesus Christ were the servants of God, according to the faith of God's elect. Their doctrine agreed with the faith of all the elect from the beginning of the world, and was for propagating and promoting the same.**

Observe, **There are elect of God (1 Peter 1:2), and in these the Holy Spirit works precious divine faith, proper to those who are chosen to eternal life (2 Thessalonians 2:13, 14):** God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth, whereunto he called you by our gospel.

Faith is the first principle of sanctification. And the acknowledging of the truth which is after godliness.

The gospel is truth; the great, sure, and saving truth (Colossians 1:5), the word of the truth of the gospel. Divine faith rests not on fallible reasonings and probable opinions, but on the infallible word, the truth itself, which is after godliness, of a godly nature and tendency, pure, and purifying the heart of the believer. By this mark judge of doctrines and of spirits-whether they be of God or not; what is impure, and prejudicial to true piety and practical religion, cannot be of divine original. All gospel truth is after godliness, teaching and nourishing reverence and fear of God, and obedience to him; it is truth not only to be known, but

acknowledged; it must be held forth in word and practice, [Philippians 2:15, 16](#). With the heart man believes to righteousness, and with the mouth confession is made unto salvation, [Romans 10:10](#). Such as retain the truth in unrighteousness neither know nor believe as they ought. To bring to this knowledge and faith, and to the acknowledging and professing of the truth which is after godliness, is the great end of the gospel ministry, even of the highest degree and order in it; their teachings should have this chief aim, to beget faith and confirm in it. In (or for) hope of eternal life, [v. 2](#). **This is the further intent of the gospel, to beget hope as well as faith; to take off the mind and heart from the world, and to raise them to heaven and the things above.**

The faith and godliness of Christians lead to eternal life, and give hope and well-grounded expectation of it; for God, that cannot lie, hath promised it. It is the honour of God that he cannot lie or deceive: and this is the comfort of believers, whose treasure is laid up in his faithful promises. But how is he said to promise before the world began? Answer, By promise some understand his decree: he purposed it in his eternal counsels, which were as it were his promise in embryo: or rather, say some, *pro chronōn aiōniōn* is before ancient times, or many years ago, referring to the promise darkly delivered, [Genesis 3:15](#). **Here is the stability and antiquity of the promise of eternal life to the saints.**

God, who cannot lie, hath promised before the world began, that is, many ages since. How excellent then is the gospel, which was the matter of divine promise so early! how much to be esteemed by us, and what thanks due for our privilege beyond those before us! Blessed are your eyes, for they see, etc. No wonder if the contempt of it be punished severely, since he has not only promised it of old, but ([v. 3](#)) has in due times manifested his word through preaching; that is, made that his promise, so darkly delivered of old, in due time (the proper season before appointed) more plain by preaching; that which some called foolishness of preaching has been thus honoured. **Faith comes by hearing, and hearing by the word of God, by the word preached. Which is committed unto me.** The ministry is a trust; none taketh this honour, but he who is thereunto appointed; and whoso is appointed and called must preach the word. [1 Corinthians 9:16](#), Woe is unto me if I preach not the gospel. Nonpreaching ministers are none of the apostle's successors. According to the commandment of God our Saviour. Preaching is a work appointed by a God as a Saviour. **See a proof here of Christ's deity, for by him was the gospel committed to Paul when he was converted ([Acts 9:15, 17](#), and [ch. 22:10,14,15](#)), and again when Christ appeared to him, [v. 17-21](#). He therefore is this Saviour;** not but that the whole Timothy concur therein: **the Father saves by the Son through the Spirit, and all concur in sending ministers. Let none rest therefore in men's calling, without God's; he furnishes, inclines, authorizes, and gives opportunity for the work.**

II. The person written to, who is described,

1. By his name, **Titus, a Gentile Greek, yet called both to the faith and ministry.** Observe, the grace of God is free and powerful. What worthiness or preparation was there in one of heathen stock and education?

2. By his spiritual relation to the apostle: **My own (or my genuine) son, not by natural generation, but by supernatural regeneration. *I have begotten you through the gospel, said he to the Corinthians, 1 Corinthians 4:15.*** Ministers are spiritual fathers to those whom they are the means of converting, and will tenderly affect and care for them, and must be answerably regarded by them. "My own son after **the common faith, that faith which is common to all the regenerate, and which thou hast in truth, and expressest to the life.**" This might be said to distinguish Titus from hypocrites and false teachers, and to recommend him to the regard of the Cretans, as being among them a lively image of the apostle himself, in faith, and life, and heavenly doctrine. To this Titus, deservedly so dear to the apostle, is,

III. The salutation and prayer, wishing all blessings to him: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. Here are,

1. **The blessings wished: Grace, mercy, and peace. Grace, the free favour of God, and acceptance with him. Mercy, the fruits of that favour, in pardon of**

sins, and freedom from all miseries by it, both here and hereafter. And peace, the positive effect and fruit of mercy. Peace with God through Christ who is our peace, and with the creatures and ourselves; outward and inward peace, comprehending all good whatsoever, that makes for our happiness in time and to eternity.

Grace is the fountain of all blessings.

Mercy, and peace, and all good, spring out of this. Get into God's favour, and all must be well; for,

2. These are the persons from whom blessings are wished: From God the Father, the fountain of all good. Every blessing, every comfort, comes to us from God as a Father; he is the Father of all by creation, but of the good by adoption and regeneration. And the Lord Jesus Christ our Saviour, as the way and means of procurement and conveyance. All is from the Father by the Son, who is Lord by nature, heir of all things, and our Lord, Redeemer, and head, ordering and ruling his members. All are put under him; we hold of him, as in capite, and owe subjection and obedience to him, who is also Jesus and Christ, the anointed Saviour, and especially our Saviour, who believe in him, delivering us from sin and hell, and bringing us to heaven and happiness.

Thus far is the preface to the epistle; then follows the entrance into the matter, by signifying the end of Titus's being left in Crete.

- **Matthew Henry**

It is a fortunate man who knows who he is and why he is here. Such a man was Saul of Tarsus, the man better known as the apostle Paul. A persecutor of Christians and an enemy of Christ, he stood in support of the murder of the first Christian martyr, Stephen. [Acts 7:58](#) says those who killed Stephen "laid down their robes" at his feet. God, however, had a sovereign plan for this young radical. As Paul was traveling on the Damascus road with the intent of destroying Christian lives and homes ([Acts 9:1-19](#)), the risen and glorified Lord Jesus appeared from heaven and saved him. He saved him, not just to take him to heaven; He saved him, like He saved you and me, to serve.

Here in [Titus 1:1-4](#), in one of Paul's longest introductions, **the apostle begins a short three-chapter, 46-verse letter that weds in a beautiful duet the Christian sonnet of doctrine and deeds, belief and behavior, conduct and creed. Being sound in doctrine and zealous for good works are twin themes that tie this short, powerful epistle together.**

We Are Separated unto the Lord

Titus 1:4

Paul now introduces us to the recipient of this letter, a man named Titus.

Titus is mentioned 13 times in the New Testament (2 Cor 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18 [2 times]; Gal 2:1, 3; 2 Tim 4:10).

He was a Greek, a non-Jewish convert who became something of a "test case" for the gospel and the fact that one does not need to become a Jew, evidenced by circumcision, to be saved.

Titus had a special relationship to the troubled church at Corinth, and his work there and here on the difficult island of Crete revealed Paul's confidence in him.

Playfully, we can say he was Paul's "hit man," his "Green Beret," his "spiritual Navy Seal" who could go into the hard places and set things in order, get things fixed, make things right.

Paul again provides a word of encouragement concerning our security in Christ and the fountain of blessings from which we drink as we draw strength for service.

We Share a Common Faith

*Titus was a "**true son** in our common faith." Paul used this same expression "**true son**" for Timothy in **1 Timothy 1:2**.*

It suggests that **Paul was their spiritual father, having led both to faith in Christ.**

The phrase "**common faith**" may refer to the same saving faith both Paul and Titus had experienced. More likely it refers to "**the faith, the body of Christian truth, that was delivered to the saints once for all**" (**Jude 3**).

Titus was to preach the same message Paul preached.

It is the faith that was to be taught in the first century, and **it remains the faith that is to be taught in the twenty-first century.**

Like Titus we share in this common faith and have been entrusted to proclaim it faithfully.

While methods may change, the message always remains the same.

The "sound teaching" (v. 9) necessary to build a vibrant, dynamic, and genuine New Testament church is rooted and grounded in this common faith. There is no room for wavering or compromise on this.

We Are in God's Family

Many beautiful metaphors and images describe the relationship of God to His people. We are His temple, a building, a body, His bride. We are also family, and that was Paul's focus as he brought his greeting to an end.

When we receive Jesus as Savior we also receive God as Father. As "God our Savior" in [verse 3](#), the Lord (deity) Jesus (humanity) Christ (God's anointed) is "our Savior" in [verse 4](#).

*The title **Savior** appears 12 times in the New Testament, six of those times in Titus.*

The question of who is Savior must have been an issue on the island of Crete. Three times it is applied to God ([1:3](#); [2:10](#); [3:4](#)), and three times it is applied to Jesus ([1:4](#); [2:13](#); [3:6](#)).

The equality of essence as God and yet their distinction in person is plainly and clearly revealed.

Because we are family, we are loved by our Father and our Savior.

Flowing from that love are the three Christian blessings of grace, mercy, and peace.

"Grace" is unmerited favor; it is what gets us into the family.

"Mercy" is unlimited compassion; we could say it is what keeps us in the family.

"Peace" is unsurpassing wholeness; it is what we enjoy once we're in the family.

Conclusion

Grace inspires godliness. Salvation inspires service. Those who understand that God's love for them and His desire for their salvation originates in eternity past and continues through eternity future will be compelled to love Him and serve Him. They will do so not out of obligation but out of gratitude, "gospel gratitude."

Reflect and Discuss

1. What is your purpose in life? What is God's grand purpose for His church? How does your purpose contribute to God's purpose?
2. What is the relationship between servanthood and apostleship? Is it possible to be called and sent out without being a slave of God in Christ? Why? How is this, in turn, related to sanctification?
3. How does theology sometimes interfere with missions? Should it? How should theology sometimes empower and propel missions?
4. Does the balance of ministry in your church favor seeking the salvation of the lost or growth in godliness of believers? Is this the way it should be?
5. What passages of the Bible provide you the most assurance for "the hope of eternal life"?
6. Do some Christians have a greater gift for communicating the gospel? Do some have a greater or lesser responsibility to do so? How can those with less of a gift fulfill their obligation?
7. Do you know of anyone who has a special ability to go into difficult situations in church communities and make things right? What gifts are employed in those situations?
8. In two or three sentences, what is the "common faith" shared by Paul, Titus, and us?
9. What is your favorite analogy for the people of God—His temple, His body, His bride, or His family? Why?

- Christ-Centered Exposition

Committed to God's People

*to Titus, my true child in a common faith: grace
and peace from God the Father and Christ
Jesus our Savior. ([1:4](#))*

Paul's life illustrates here his commitment to God's people.

*He had loyal devotion to those such as
Titus, his true child in a common faith.*

He used almost identical words of Timothy ([1 Tim. 1:1](#); cf. [2 Tim. 1:2](#)).

True translates *gnēsios*, which has the basic meaning of "being lawfully begotten." Child translates *teknon*, which was used of a legitimate child, in contrast to one born out of wedlock. The two words together, therefore, intensify Paul's statement of his close relationship to Titus, his spiritual son in the fullest sense.

The apostle was likely the human agent used to bring Titus to salvation, and he clearly had the major responsibility for nurturing him in spiritual growth and for training him for spiritual service.

The phrase common faith can be interpreted subjectively or objectively.

- 1. Subjectively it would refer to saving faith, which Titus shared in common with Paul and all other believers.**
- 2. Objectively it would refer to the truths of the Christian faith, which Titus shared in common with the apostle and with all other believers who are sound in doctrine.**

Although Paul was here probably stressing the subjective aspect of Titus's **faith**, it is obvious from this epistle and from accounts in the book of Acts that Paul considered Titus to be sound in doctrine. He would not have left any church in the hands of a leader who was not thoroughly grounded in the Word.

Paul had trusted Titus even to work with the worldly and troublesome church at Corinth.

In his second letter to that congregation he speaks of Titus nine times, always favorably.

"But God, who comforts the depressed, comforted us by the coming of Titus," he rejoices, "and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more" ([2 Cor. 7:6-7](#)). A few verses later he praises the young pastor, saying,

"Thanks be to God, who puts the same earnestness on your behalf in the heart of Titus" ([2 Cor. 8:16](#)) and calling him "my partner and fellow worker among you" ([v. 23](#)).

Throughout history, the most powerful and effective leaders in the church have been involved in developing partners and fellow workers who extend and perpetuate the ministry of Jesus Christ.

Although Paul was the most highly gifted of the apostles, he never ministered alone, never attempted to carry on a single-handed ministry.

Until his death, he was intimately associated with an amazingly large network of preachers, teachers, and other leaders in the church with whom he was a partner in service.

He extended himself through others, knowing that the Lord did not call him to function alone. He realized the importance of delegating responsibility and of preparing others to carry on the ministry.

All of Paul's letters carry greetings from and to friends and fellow workers. In the last chapter of his letter to the church at Rome he sends greetings to twenty-seven men and women by name and commends many others who are unnamed. He genuinely loved his fellow believers and workers and built deep personal relationships with them wherever he went. He continually encouraged them and gave himself sacrificially to meeting their needs.

Like Timothy, however, Titus was especially dear to Paul, his spiritual father and mentor.

We can but imagine the apostle's profound feeling as he wrote assuringly to his beloved Titus, **grace and peace [to you] from God the Father and Christ Jesus our Savior.**

Grace is the wondrous gift of God that brings salvation, and peace is the wondrous blessing that He bestows on those whom He graciously saves.

For that reason the phrase grace and peace became a common greeting among early Christians, a practice perhaps begun by Paul.

To this greeting he added: *from God the Father and Christ Jesus our Savior*, a simple but profound creed that testifies to the source of the believer's grace and peace.

The apostle has just spoken of "God our Savior" in the previous verse, and now, at the end of the same sentence, he speaks of Christ Jesus our Savior.

Although God becomes the heavenly **Father** of all who place their faith in **Christ Jesus**, **Paul's emphasis here is on the Father's unique relationship to "His only begotten Son" (John 3:16) and on the truth, mentioned above, that the Father and the Son, Christ Jesus, are inseparably bound in the work of salvation.**

- MacArthur New Testament Commentary – Titus.

"After the common faith" (v. 4).

The word *common* means "to have in common." This faith is the possession of all of God's people and not just a selected few.

Christians in different denominational groups may wear different labels, but all who possess the same saving faith share "the common salvation" (Jude 3).

There was a definite body of truth deposited in the church, "the faith that was once for all entrusted to the saints" (Jude 3, NIV).

Any departure from this "common faith" is false teaching and must not be tolerated in the church.

...Paul related everything in his ministry to the Word of God. His calling and his preaching depended on faith in Christ. He wanted Titus to grasp this fact and to make the Word of God a priority in his ministry. Throughout all three of the Pastoral Epistles there is an emphasis on teaching the Word of God.

Local churches ought to be "Bible schools" where the Word of God is taught systematically and in a practical way.

- Bible Exposition Commentary

1:1-4 Opening. Among the Pauline letters, only Romans and Galatians have longer openings. The theological emphases in this section are picked up again in the two other doctrinal sections of the letter (2:11-14; 3:3-7).

Verse 4. Titus, mine own son—*Greek*, "my genuine child" ([1Ti 1:2](#)), that is, converted by my instrumentality ([1Cor 4:17](#); [Phm 1:10](#)).

after the common faith—a genuine son in respect to (in virtue of) **the faith *common to all the people of God, comprising in a common brotherhood Gentiles as well as Jews***, therefore embracing Titus a Gentile ([2Pet 1:1](#); [Jude 1:3](#)).

Grace, mercy, and peace— "**mercy**" is omitted in **some of the oldest manuscripts**. But one of the best and oldest manuscripts supports it (compare *Notes*, see on [1Ti 1:2](#); [2Ti 1:2](#)). There are many similarities of phrase in the Pastoral Epistles.

- A Commentary: Critical, Experimental, and Practical on the Old and New Testaments.

Titus had leadership ability, so Paul gave him leadership responsibility, urging him to use his abilities well.

- Life Application Study Bible.

A COMMUNITY REVEALED

"To Titus, mine own son after the common faith..."
(1:4). The word "common" is the Greek word *koine*. The New Testament was written in what is called to me Greek, common Greek, everyday language. The New Testament was not written in classical Greek, the language of literature, or the words of the philosophers. It was written in the common language so everyone could understand it. That is the word used here to describe our faith.

Paul said, "Titus is my son after a common faith." Titus was a Greek, Paul a Jew. But Paul was saying, "We have a common faith. God loves us both. God has a purpose for both of us."

God has a common desire for our lives and hearts." God's community is for everyone. His is a universal message, one that all can understand, one that all desperately need. It is good for rich and poor, young and old, black and white, educated and unlearned, men of all races, creeds, and nationalities.

That is the message of the Word of God. None of us are left outside of it. None of us are too insignificant to be touched by it. None of us are too untalented to be used in the community of the faith. That is the good news of the gospel. God loves every one of us. He calls us to salvation and to service.

He backs it up with an integrity that is unquestionable. God is not capable of lying. We know that he stands upon his Word... It is a message of love in a world of hate, a message of light in a world of darkness, a message of truth in a world of lies and falsehoods. That is the message God has entrusted to us.

- Titus: Patterns for Christian Living.

Intro: **VIDEO:**

Context:

1. Looking back:
 - a. "Saved" (v.1)
 - b. "Secure" (v.2-3)
 - c. "BE Real" – Truth... ch.1
2. Looking ahead:
 - a. "Leaders" (v.5-9)
 - b. "Liars" (v.6-10)
 - c. "BE Righteous" – Love... ch.2
 - d. "BE Ready" – Warfare... ch.3
3. Here today:
 - a. Titus – the letter's recipient
 - b. 1st Timothy – the letter's near-twin...
 - c. Theology – the doctrine of 1:1-4

Big Idea: Lovers of God are Set-apart for mission!

Preview:

1. The "set-apart" are the Factual-FAMILY of God
2. The "set-apart" are the Foundationally-FAITHFUL...
3. The "set-apart" are Favored & FORGIVEN by God!

Text:

Titus 1:1-4 (ESV)

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

⁴ To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

I. Factual-Family... of God

“To Titus,”

- A. Titus was a “friend of God”
- B. Titus was a “fighter for God”

- Designates exactly who Paul’s letter is going to
- Designates exactly who Paul is endorsing...
- Designates exactly who Paul is empowering...
- Titus:
 - Gentile convert (per Paul’s ministry...)
 - Proven soldier & co-laborer:
 - “Paul’s hit-man, or Navy Seal...”
 - Tough & able to take the hard assignment
 - Did a lot of the Lord’s work in Corinth
 - Delivered Paul’s letters there...
 - Mentioned 9X in 2 Corinthians...
 - Clear “impact-player” in Corinth...
 - Model/mentor/missionary in Corinth.
 - Proven to be doctrinally sound...
 - Tested on a diversity of frontlines
 - Proven in Corinth & elsewhere
 - Left on Crete... for now!

“my TRUE”

- “my” = Paul led Titus (& Timothy) to the Lord
- “my” = Paul’s passion for his faith-family
- “true” = emphasis on the authentic!
- “true” = stated because others proved to be fakes:
 - Demas

- Judas
- “true” = subtle but real word of caution...

“child”

- “child” = Greek for “legitimate” vs. no marriage
- “child” = describes the nature of their relations...
- “child” = loving term of endearment...
- “child” = reflects God the Father’s love for us...
- “true child” = redundant... repetition = emphasis!
- “true child” = Beware the false children/teachers!

II. Foundationally Faithful...

in a common faith:

- “in a” = active, present tense, engagement
- “common” = NOT “popular” but “particular”
- “common” = begs the question:
 - What do we have in common?
 - Social or Spiritual?

- Culture or Christ?
 - Paul...to Titus...my__ in a common
 - Me...to you...my__ in a common...
 - How we answer defines “us”
 - Common-team = teammates
 - Common-study = students
 - Common-mission= missionaries
 - Good ones...
 - Bad ones...
 - Common-faith = FAMILY
 - Good ones...
 - Bad ones...
- “common” = root Greek word: “koine”
- Shared, one-ness, unified...
 - Same root word for “KOINONIA”
 - Shared faith
 - Shared family
 - Shared focus
 - See the BRIDGE Manifesto!!!



One FAITH. One FAMILY. One FOCUS.

“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8

One Question: *WHAT DO YOU WANT?*

One Offer: *COME AND SEE.*

One Promise: *TRUTH IN LOVE!*

Our Truth-in-Love Distinctives: We are...

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God's Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(*truly loving* one another)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making disciples-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

- “faith” = 2 ways of interpreting this word:
 - Subjective = saving faith
 - Objective = Gospel truth
- “faith” = best to interpret as a combo of the two
- “common faith” = same, shared, salvation!
- “common faith” = we’re 1 in Christ & His gospel
- “common faith” = what’s true for 1...true for both
 - Both are radically transformed...
 - Both are blessed slaves..
 - Both are “sent-ones” (apostles) for Christ
 - For the faith
 - For the (faith of) the Elect
 - For the Elect’s knowledge of truth
 - Both are secure in their hope of eternal life
 - Both are secure in God’s promises...
 - Both are secure in the truth of Scripture...
 - Both are secure in their God & Savior!

VIDEO:

Grace and peace

- Note: these are Paul’s prayerful hope for Titus

- GRACE = God's unmerited favor...
- GRACE = God's initiative & initiator. - JDP
- GRACE = God's fountain of faith & favor. - JDP
- GRACE = the foundation of everything good. - JDP
- PEACE = God's resulting gift of Grace & Mercy
- PEACE = the fruit of God's favor & our faith. - JDP

VIDEO: *"OBB - Come On Home"*

from God the Father

- All good things come from God...
- Here we see a veiled reference to Genesis 1:1
- Paul is making a Trinitarian doctrinal statement:
 - The Trinity is in all "true children"
 - The Trinity defines true "common faith"
 - See in v.4 the Trinity!
 - See in v.4 the Father, Son, & Holy Spirit!

and

- The value of the conjunction here is theological
- The value of the conjunction here is eternal!
 - Other religions deny the trinity...
 - Other religions deny the deity of Christ

- Without the Father, Son, & Holy Spirit seen in their Trinitarian relationship, there is no truth, no hope, no common faith, no salvation.

Christ Jesus

- See emphasis noted above...
- This is an essential, doctrinal statement.
- Herein the Trinity is now fully represented in v.4
- “Christ” = His deity, “anointed One,” “Messiah”
- “Jesus” = His humanity, our substitute...
- See here the shared authority with God the Father

our Savior.

- Note that Paul has interchanged the Savior designation between “God” and “Christ Jesus”
- In the same way that the relationship between Genesis 1:1 & John 1:1 unify Jesus as Creator Christ... so it is that both Father God and God the Son are the true Christian’s Savior!
- Read John 3:16 again and ask yourself, per that most famous of Bible verses: “Who is my Savior – God the Father (who gave) or God the Son (who died)? The simple answer is BOTH.

*The title **Savior** appears 12 times in the New Testament, six of those times in Titus.*

The question of who is Savior must have been an issue on the island of Crete. Three times it is applied to God ([1:3](#); [2:10](#); [3:4](#)), and three times it is applied to Jesus ([1:4](#); [2:13](#); [3:6](#)).

Summary:

- See the v.4 subset of those “Set-apart” for God:
 - **Faithful servants to servants**
 - Matthew 28:18-20
 - John 20:21
 - Acts 1:8
 - 2 Timothy 2:1-6
 - **True children of God** (vs. kids of Devil)
 - Sheep vs. goats

- Wheat vs. weeds
- Redeemed vs. religious
- Faithful vs. fickle
- Walkers vs. talkers
- Finishers vs. “starters”
- Lovers vs. liars
- Biblical worldview & Gospel
 - Common faith vs. cultural faith
 - Biblical... authority vs. atrocity
 - Narrow gate vs. broad gate...
 - Narrow path vs. the broad way...
 - Shared obedience vs. disobedience
 - Cross-carriers vs. cross-tossers
 - Proclaimers vs. disclaimers
 - Missionaries vs. mercenaries
 - Ambassadors vs. Negotiators
 -
- See the doctrinal portrait of the Lovers of God:
 - v.1 = Saul-to-Paul transformed
 - v.1 = Slaves
 - v.1 = Sent-ones
 - For the faith...
 - Of the Elect...
 - And their knowledge...
 - Of the Truth...
 - v.2-3 = Secure
 - Hope of eternal life...
 - Promises of God...

- The Word of God...
- As God's proclaimers...
- In obedient service...
- Per faith in our Savior!

- v.4 = Set-apart
 - True / authentic
 - Children of God
 - As the family of God
 - Shared gospel truth
 - Shared gospel faith
 - Blessed by grace
 - Blessed by peace
 - Trinitarian Ambassadors

Close:

1. The "set-apart" are the FAMILY of God
2. The "set-apart" of the FAITHFUL to God
3. The "set-apart" are the FORGIVEN by God
 - a. If God's your Father... you've been adopted by GRACE...
 - b. If Jesus is your Christ/Messiah... you're a miracle of GRACE... now living on mission (mMm)
 - c. If God is your Savior... you have been forgiven... and now know PEACE – Amen!

“Set Apart”

Titus 1:4

September 25, 2016

INTRO:

VIDEO: *“Set-Apart”*

REVIEW:

Titus 1:1-4 (ESV)

¹ Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and their knowledge of the truth, which accords with godliness,

² in hope of eternal life, which God, who never lies, promised before the ages began

³ and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;

⁴ ***To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.***

BIG IDEA: Lovers of God are Set-apart for mission!

PREVIEW:

- **Family of God**
- **Faithful to God**
- **Forgiven by God**

I. FAMILY of God

“To Titus, my true child”

- A. Titus is a **Friend** of God (John 15:15)
- B. Titus is a **Fighter** for God
 - a. See 2 Corinthians
 - b. See Crete...
 - i. Tough...*
 - ii. Tested...*
 - iii. Trusted!*
- C. Titus is a **Factual** (true) family-member
- D. Titus is a **Family** member (child)
- E. **ALL true lovers of God are the family of God!**

VIDEO: *“World-Church... Revelation Song”*

II. FAITHFUL to God

“in a common faith:”

The word "common" is the Greek koine.

“God has a common desire for our lives and hearts." God's community is for everyone. His is a universal message, one that all can understand, one that all desperately need. It is good for rich and poor, young and old, black and white, educated and unlearned, men of all races, creeds, and nationalities.

That is the message of the Word of God. None of us are left outside of it. None of us are too insignificant to be touched by it. None of us are too untalented to be used in the community of the faith. That is the good news of the gospel. God loves every one of us. He calls us to salvation and to service.

He backs it up with an integrity that is unquestionable. God is not capable of lying. We know that he stands upon his Word... It is a message of love in a world of hate, a message of light in a world of darkness, a message of truth in a world of lies and falsehoods. That is the message God has entrusted to us.”

Any departure from this "common faith" is false teaching and must not be tolerated in the church.

(READ Jude 3!)



One FAITH. One FAMILY. One FOCUS.

“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8

One Question: *WHAT DO YOU WANT?*
One Offer: *COME AND SEE.*
One Promise: *TRUTH IN LOVE!*

Our Truth-in-Love Distinctives: We are...

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God's Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(*truly loving* one another)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making disciples-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

...Paul related everything in his ministry to the Word of God... He wanted Titus to grasp this fact and to make the Word of God a priority in his ministry...

– Warren Wiersbe

VIDEO: *“My Jesus”*

III. FORGIVEN by God

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

Grace is the fountain of all blessings.

*The title **Savior** appears 12 times in the New Testament, six of those times in Titus.*

The question of who is Savior must have been an issue on the island of Crete. **3X it is applied to God** ([1:3](#); [2:10](#); [3:4](#)), and **3X it is applied to Jesus** ([1:4](#); [2:13](#); [3:6](#)).

“and”

- The value of the conjunction here is theological
- The value of the conjunction here is eternal!

CLOSE:

Lovers of God...

SAVED: (v.1)

- Spirit-filled/transformed!
- Blessed Slaves... blood-bought & OWNED!
- Sent-ones of Jesus, the Christ!
- Servants of the Elect... & the Truth that leads to godliness!
- (A.K.A. “Disciples who make disciples....”)

SECURE: (v.2-3)

- Promise-Holders...
- Proclaiming-Helpers...
- Secure in the Promises of God, our Savior!

SET-APART: (v.4)

- **Family of God**
- **Faithful in God**
- **Forgiven by God**

VIDEO: *“OBB – Come On Home”*

Let's PRAY!