

Titus 1:1-4
Introduction to the book

Introduction: Paul had visited the island of Crete during his voyage to Rome (Acts 27:7). In the opening to this letter Paul authenticates the ministry of Titus by authenticating his own apostleship. Paul teaches the spiritual babies on Crete through Titus important doctrinal truths of living godly in a godless culture.

1) ¹ Paul is the author—1:1-2a

- a) Paul's ministry is marked by two key factors
 - i) A Christian marked by HUMILITY—*a bonds slave [doulos] of God* (the Father) (1x in Paul's writings; cf. James 1:1; 1 Pet. 2:16)
 - (1) Submissive—one with no will but that of his master, with an exclusive obligation to obey him. To be so devoted to another so as to disregard one's own interests.
 - (2) Dependent—one with no provision or protection except that giving by his master
 - (3) Privileged—he is allowed to be the bonds slave of God Himself!
 - ii) A Christian marked by HONOR—*and an apostle [apostolos] of Jesus Christ*,
 - (1) An authorized messenger who brings the message of the Sender
 - (2) An authoritative messenger who stands in the Sender's place. To disregard the messenger is to disregard the Sender.
 - (3) There are no apostles today. They were foundation stones (Eph. 3:20).
- b) Paul's ministry is in harmony with the two-fold standard:
 - i) With the common faith—*in harmony with [kata] the faith of God's elect*
 - (1) Personal trust/confidence in God having been persuaded and yielding to the truth.
 - ii) With the common truth—*and (in harmony with) the knowledge [epignosis] of the truth which is in harmony with godliness*,
 - (1) Genuine knowledge of the absolute, objective truth results in godliness
 - (a) God's truth has definite content and distinct parameters.
 - (2) Godliness—the particular manner of life characterized by reverence toward God and respect for the beliefs and practices related to Him. Placing value on the things He considers important.
 - iii) Note the sequence: faith leads to knowledge which leads to godliness
- c) Paul's ministry is founded upon God's promise—1:2a
 - i) ² *upon [epi] the hope of eternal life which God ... promised*
 - (1) Hope is a confident expectation of the fulfillment of God's promise

2) How does Paul describe God the Father?—1:2b-3

- a) A TRUSTWORTHY God—*who does not lie [apseudes]*,
 - i) Free from deceit, and therefore trustworthy (cf. Num. 23:19; Heb. 6:18)
 - (1) Cf. 1 Sam. 15:29; Rom. 3:4; 1 John 1:10; 5:10
 - ii) This stands in stark contrast to the Cretans (cf. 1:12)

- iii) God is truth and always tells the truth. Of course, in order to tell the truth he must know it, and as omniscient, he does. But one could know what is true and deliberately hide it or lie. God cannot lie, and as omniscient, he cannot be mistaken about what the truth is. None of this means that God tells us all the truth he knows, or that he is obligated to do so. It only means that whatever God says matches the way things are. (Feinberg, *No One Like Him*)
- iv) He is true:
 - (1) Metaphysically: He is what God should be.
 - (2) Ethically: His revelation of himself is perfectly reliable.
 - (3) Logically: He knows everything as it really is.
- b) An ETERNAL God who promised in eternity past—*He promised* (eternal life) *before times eternal* (i.e. before Creation), (cf. 1 John 2:25)
 - i) In eternity past God determined to provide eternal life for those He would create in time and space. He committed Himself in specific promises to men whom He had created. The certainty of this purpose and these promises being fulfilled in us who believe rests upon the unchanging nature of God as One who is faithful and upon the eternal purpose that stands outside of the shifting sands of this world, which so often call us to doubt. (Kitchen)
 - ii) To whom did He make the promise? The Father promised the Son.
- c) A SOVEREIGN God who manifests truth at just the right time in the present
 - i) When does God the Father manifest His Word? ³ *but in His own time has manifested His word*
 - ii) How does God the Father manifest His Word? *in the proclamation [kerugma] with which I was entrusted according to [kata] the (authoritative) command [epitage] of God our Savior*; (cf. 1 Tim. 2:3; Titus 2:10; 3:4)
 - (1) God revealed His truth through the verbal message of the apostles
 - (2) God commanded Paul to preach the Word, it was not Paul's invention

3) To whom does Paul write the letter?—1:4

- a) A Christian man who lived behind the scenes—⁴ *to Titus*,
 - What do we know about Titus?
 - i) A Greek Christian used by Paul as an object lesson of God's saving grace (Gal. 2:1-3)
 - ii) A trusted co-worker who assisted Paul on his journeys (2nd Cor. 8:23; 12:18)
 - iii) Who was faithful to the end, serving in Dalmatia [modern Croatia] (2nd Tim. 4:10)
 - iv) Who served as
- b) How is Titus described? *my genuine* (legitimate) *child with reference to a common faith*:
 - i) With Paul as a Jew and Titus as a Gentile

- c) What does Paul desire for him?
 - i) *Grace*—demonstrations of God’s kindness and goodness, primarily enablement to accomplish the task God has given
 - ii) *mercy*—God’s compassion to those who are miserable
 - (1) Some Greek texts omit this
 - iii) *and peace*—God-centered prosperity and contentment
- d) Who are the sources of these three things?
 - i) *from God the Father*
 - ii) *and the Lord Jesus Christ our Savior.*

4) Things we need to remember:

- a) There is a set standard of Christian doctrine and hope: God’s Word
- b) True faith, while inward and spiritual, is never invisible.
 - i) True faith and knowledge of the truth will result in godliness. Godliness is that attitude toward God that desires to please Him and motivates us to do things that are pleasing in His sight. True godliness will always result in godly actions. There is, however, a “godliness” that denies the power of true godliness (2 Tim. 3:5). True doctrine and true godliness walk hand in hand. What you feed your soul (true doctrine) will affect your values (true godliness).
- c) God’s description of Himself:
 - i) The One whom Paul serves—1:1
 - ii) The One who elected believers—1:1
 - iii) The One who promised before time began—1:2
 - iv) The One who revealed the gospel in Paul’s proclamation—1:3
 - v) God our Savior—1:4