

Titus 1:1-4; "The Right Man for the Job" April 14, 2024

I. Welcome

A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni. What a blessing it is to be here with you all as we worship our Lord and Savior Jesus Christ.

1. *Welcome any new faces and those streaming online.*

B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School class.

1. *As well as the Bible English class (Second Service)*

C. This morning, we are going to be starting a new study as we continue to make our way through the NT. Last week we finished off the book of 2 Timothy, so this morning we're going to make our way into the next book of the NT, the book of Titus.

1. Today's study will be a little bit different from our typical Sunday morning where we simply go verse by verse through our text.

2. Because we are starting a new book, I want to take this Sunday to try and set the stage for our study through the book of Titus.

3. Whenever we start a new book, I like to take some time to look at a lot of the background information pertaining to the book.

a. We want to look at the author of the book, the recipient of the book, and their relationship with one another and any pertinent backstory to their relationship.

b. We want to look into the context of the book as a whole; considering such things as the setting of the book, the timing of the book, the spiritual and political climate of the day, and how that impacts our understanding of the book.

c. Not only do we want to consider the context of the book as a whole, but we'll also briefly discuss some of the content of the book overall. We want to note the major theme of the book, key verses in the book, in addition to any major issues that are addressed in the book.

4. After diving into all the background of the book, and laying that broad foundation for our study, we'll make our way into the first few verses of the book as way of introduction.

5. And then next week, Lord willing, we'll start to get into the meat of the study as we make our way verse by verse through this book.

D. The book of Titus is the third and final book in the Bible that is commonly characterized as one of the "Pastoral Epistles".

1. The NT contains 27 different books in it that are grouped up in various ways or characterized from each other.

a. We have the four gospels of Matthew, Mark, Luke, & John.

b. There's one historical narrative in the book of Acts, and there's one book of prophecy at the end in Revelation.

- c. There are books that are written to churches like Galatians, Ephesians, Philippians, Colossians, 1 & 2 Corinthians, and 1 & 2 Thessalonians.
  - d. And then books that were written by church leaders that were meant to be passed around throughout many of the churches, such letters as James, 1 & 2 Peter, 1, 2, & 3 John.
  - e. The books of Titus and 1 & 2 Timothy are letters that were written specifically to pastors that were overseeing specific churches and that is why they are called the “Pastoral Epistles”.
2. Though the pastoral epistles, or letters if you will, were written to specific people; however, the understanding that we have from the reading of these letters is that while they were addressed to Titus and Timothy as pastors, they were intended to be read by the churches that these men pastored as well.
  3. So, as we go through the pastoral epistles, these aren’t just letters that are meant for pastors only. These letters are very important in understanding the role and position of a pastor, or spiritual leader. And that’s something, as Christians, we should all be familiar with.
    - a. You want to know what makes for a good pastor or spiritual leader, because you don’t want to find yourself sitting under the influence of someone as a spiritual leader that doesn’t meet the role and expectations that the Bible has for pastors and leaders.
  4. But also, we want to know what these letters say because they were written to pastors dealing with various problems within their own churches and instructions are given on how to handle some of the tough issues that can come up within churches.
    - a. So we want to read these letters and glean the wisdom and knowledge that is found within them and look to follow the instructions given within them for our own church.
    - b. These pastoral letters help us understand the difficulties the churches of the 1<sup>st</sup> century were facing, and how to deal with them. But we also can learn how to apply the same principles to our own difficulties and learn how we may be a church that is following God’s Word and His instruction to us.
  5. So, I hope that you guys are excited to go through our study of the third and final pastoral epistle. It is the shortest of the three “Pastoral Epistles”, but I make no promises on how long it will take us to get through it. We’ll just take it week by week as the Lord leads.
- E. We’re going to start off our study today by reading the introduction to the letter in chapter 1 verses 1-4. So, if you have your Bible with you, go ahead and open it up to the book of Titus if you haven’t done so already.
1. Once you’re there, I’d like to invite you to rise to your feet in honor of God and His Word. I’m going to read through the introduction to the letter in verses 1-4 and then we’ll pray and ask God’s continued presence and leading upon our time together this morning.

2. The book of Titus opens up with the following... (R & P)

## II. Background

A. The title of our study this morning is going to be “**The Right Man for the Job**” and as I already mentioned today we will not only cover the details of the text we just read, we’re also going to look at some background information to the book of Titus as an overview of the book.

1. Now, if you are here this morning and you have a nice fancy study Bible, you may find that a lot of the information we’re going to cover this morning is put together for you in a sort of introduction to the book.
2. Often study bibles will contain overviews of the different books of the Bible at the beginning of each book of the Bible and these can be helpful resources.
  - a. Much of the information that is put together in those overviews is based upon all sorts of different parts of the Bible that are used to put together an accurate view of the details to each particular book. In this case, the book of Titus. So, if you have a detailed section like that in your Bible and you’ve actually read it for the book of Titus, you may find that the information we cover this morning will be a review of things you already know.
  - b. But for those of you who don’t have that kind of information available to you through a study Bibles or in-depth introduction, my hope is that our time together this morning will better prepare us for our study of this book over the next couple of months.

B. One of the simplest ways to consider all this background information is through using the six basic question words of “who”, “what”, “when”, “where”, “why”, and “how” to consider the background information, context, and content of the book.

C. So we’ll start with a few simple questions that I imagine most of you are all very much aware of when it comes to the answers, but they are still important questions to ask. We’ll start with some “who” questions.

1. Who wrote the book of Titus? **Who is the author of this book?**
  - a. This one is pretty easy, the author identifies himself in the very first word of the very first verse of the book. The author of this book is none other than **Paul the apostle**.
  - b. Paul wrote all three of the pastoral letters in addition to at least 10 other books of the NT. I say “at least” because scholars are divided on who wrote the book of Hebrews. Some say it was Paul, others say it was some other leader within the first century church.
    - i. Not counting Hebrews, Paul wrote a total of 13 books of the NT. God used this man in an incredible way to bring forth the message of the gospel of Jesus Christ.
  - c. As a leader of the first century church and one specifically called to minister to the Gentiles, God used Paul to bring the gospel message to the rest of the world.

- i. The gospel message has its roots in the land of Israel, in the city of Jerusalem, with the Jewish people. But Paul was used to take the message of the gospel to the Gentiles who were part of the rest of the world.
- d. Now Paul wasn't always a leader of the church. If you are familiar with his story, you know that he actually started out as a persecutor of the church.
  - i. Before he was known as Paul the apostle, Paul was more commonly referred to as Saul of Tarsus; a pharisee of pharisees, a man of great intellect and an up-and-comer amongst the ruling party of the Sanhedrin there in Jerusalem.
  - ii. Before he went around the world presenting the gospel, Saul of Tarsus went all over the place seeking after Christians that he may persecute them, torture them, incarcerate them, and even kill them.
  - iii. Saul of Tarsus was there at the stoning of the very first Christian martyr Stephen, where the very men who picked up stones to kill Stephen laid their outer garments down at the feet of Saul as they picked up stones for stoning. (**Acts 7:58**)
  - iv. Saul consented to the killing of Stephen and other Christians. The Bible tells us that Saul made havoc of the church, entering every house, and dragging off both men and women, committing them to prison. (**Acts 8:3**)
  - v. It was upon one of these trips seeking after Christians to arrest them where God arrested the heart of Saul of Tarsus and converted him to Paul the apostle.
    - One day while on his way to Damascus with papers in hand granting him the authority to seize and arrest any suspected Christians, Paul had an encounter with the Lord.
    - The Lord appeared to him in a blinding light and spoke to him asking him, "Saul, Saul, why are you persecuting Me?" (**Acts 9:4b**)
    - To which Saul answered, "Who are You, Lord?"
    - And Jesus said to him, "I am Jesus, whom you are persecuting." (**Acts 9:5a**)
  - vi. There on that day, Saul surrendered his life to the Lordship of Jesus Christ. God had a plan for his life, a special calling for Saul to become a chosen vessel of His to bear God's name before Gentiles, kings, and the children of Israel. (**Acts 9:15**)
  - vii. And that's exactly what he did. Saul of Tarsus started going by the name of Paul and he was sent out as an apostle to proclaim the gospel message to the Gentiles, and to kings both near and far, and of course to his own countrymen the Jews.

- e. The account of Saul of Tarsus being changed into Paul the apostle is an incredible example of the radical change that faith in Jesus Christ can have upon a person. He went from being a persecutor of the church, to becoming a preacher to the church. One who was a hater of the truth, to becoming a lover and proclaimer of the truth.
  - f. And if God can do that kind of work in someone like Saul of Tarsus that means there's hope for us all. No matter what has happened in our past, no matter what we've been through, and no matter how far gone we once were, in Christ we are all a new creation.
    - i. The Bible says, "If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." (**2 Co. 5:17**)
    - ii. What a glorious truth that is. And what hope that brings to each of us. The hope that God can use us to impact the world around us for His kingdom. If he could use a man like Saul, I'm confident he could use each and every one of us here.
    - iii. So, look for opportunities to be used of the Lord. Make yourself open and available to all that the Lord desires to do in you and through you.
2. Back to our overview. Let's ask another simple "who" question. "Who is the recipient of this letter? **Who was the book written to?**
- a. This is another easy one to answer for the answer is also in our text this morning. Verse 4 tells us that Paul was writing this letter to a pastor by the name of **Titus**.
  - b. The Bible mentions the name of Titus 13 times throughout the NT. But none of those 13 times is he specifically mentioned in the book of Acts. Which is interesting to consider.
    - i. Some have speculated that perhaps this indicates some sort of close relationship with the author of Acts which happened to be Luke. I read in my studies that some speculated that maybe Luke and Titus were brothers, but we don't have any Biblical evidence to suggest such a theory.
  - c. What do we know about this man named Titus?
    - i. Well, in verse 4 of our text, Paul refers to him as a true son in our common faith, which makes many believe that Titus was a convert through Paul's ministry. That just like Timothy, Titus came to faith because of Paul's preaching of the gospel. Paul considered him a son in the faith, just like he did Timothy.
    - ii. According to Galatians 2:3, unlike Timothy who was half Jewish and half Greek, Titus was a full Gentile Greek. (**Gal. 2:3**)
      - In fact, based upon what is written in Galatians 2 it is believed that Titus may have been part of the group that accompanied Paul and Barnabas when they went to the Jerusalem council of Acts 15.

- In Galatians 2:1, Paul references how 14 years after his conversion he went to Jerusalem with Barnabas and Titus and communicated to the Jewish church leaders about how the gospel had reached the Gentiles. (**Gal 2:1**)
  - In Acts it simply states, how the church in Antioch sent Paul and Barnabas and “certain others” of them to Jerusalem. It is believed that Titus was part of that group of “certain others”. (**Acts 15:2b**)
  - Titus was seemingly brought along as evidence or proof of the gospel’s impact upon the Gentiles.
  - So, while not specifically mentioned by name in the book of Acts, he definitely was a part of the history found in the book of Acts.
- iii. In the book of 2 Corinthians, Paul describes Titus as a brother. (**2 Cor. 2:13**)
- iv. He also describes him as a partner in the gospel and a fellow laborer concerning the church in Corinth. (**2 Co. 8:23a**)
- v. It is believed that Titus may have been from the area of Antioch where Paul started off and that he was brought with Paul upon his third missionary journey.
- We read of how Paul sent Titus out on various duties during his third missionary journey, visiting other churches and preparing the way for Paul.
- vi. Titus was one of Paul’s most trusted co-laborers in the gospel. Which is evidenced by the fact that Titus was the man selected to go to some of the more difficult places of ministry where things weren’t going so well.
- He was sent to the church in Corinth to help smooth out issues they were having and as a way to help assure the church in Corinth of Paul’s heart for them.
  - Paul had to write some tough words to the church in Corinth for some of the things they were doing. And relations were tense and there was some uncertainty as to how the church received Paul’s first letter to them.
  - And so, Titus was sent to Corinth as a way for him to check in on the church and to see how they had responded to Paul’s first letter. It is believed that Titus became the main go between for Paul and the church in Corinth, bringing letters and reports back and forth between the two to ensure good relations.
- vii. We get the sense from the Bible, that unlike Timothy who was perhaps a bit more shy or timid, that Titus was a man with strong convictions.

- He was used to handle difficult situations. He was a man that could work well in tight difficult spots. He wasn't afraid to mix it up with people that could otherwise be problems for others.
- He was a huge asset for the apostle Paul, one in whom he trusted much responsibility.

D. Now that we've answered a couple who questions, let's move on to some other important details of the book. By asking about the when and where.

1. **When was the book written?** The book of Titus isn't a book of the Bible that can be traced to his various missionary journeys that we read about in the book of Acts. And so it does make it a little more challenging to date in comparison to other books of Paul's.
  - a. It would appear that the book of Titus, along with the other pastoral epistles of 1 & 2 Timothy were most likely written after the book of Acts.
  - b. The book of Acts is believed to have covered up until about the year 62AD. This is based upon the fact that many historians place Paul's trial in Rome to the year 62 AD and the book of Acts ends with Paul awaiting the conclusion of that trial.
  - c. And so the earliest date we could say that this book was written would most likely be 62 AD, after Paul's first Roman imprisonment, and after the conclusion of the events spoken of in the book of Acts.
  - d. Most Bible scholars will place the writing of the book of Titus **in the year 63AD**. Which would be after the book of 1 Timothy, but well before the book of 2 Timothy.
2. Let's turn to where. **From where did Paul write this letter?**
  - a. While we can't answer this question with great certainty, there are some hints to the possible location being **Corinth**. As we'll see, at the end of this book, Apollos and another man by the name of Zenas are mentioned as potential carriers of the letter as Paul instructs Titus to be diligent to send them along in haste. (**Tit. 3:13**)
  - b. If they were indeed the carriers of the letter to Titus, it would make sense that Paul wrote from Corinth because Apollos was associated with the church in Corinth as one of the leaders there.
3. Another where question to ask about the book is where Titus was at when he received the letter. **Where was he serving as pastor?**
  - a. Verse 5 of chapter 1 tells us that Titus had been left behind on the island of **Crete** by Paul. (**Tit. 1:5a**)
  - b. The island of Crete was located in the middle of the Mediterranean Sea southeast of Greece. The island measures 156 miles long and up to 30 miles wide, and the first century inhabitants of Crete were notorious for untruthfulness and immorality.

- i. Paul will even mention in this letter how their very own people speak of how the Cretans were always liars, evil beasts, and lazy gluttons.” (**Tit. 1:12**)
    - ii. These were rough people, a tough crowd. And Titus was just the man for the job of ministering to such a group of people.
- E. With most of the context covered, let’s look at some of the content pertaining to the book and ask a few more questions.
1. First of all let’s ask, what was the purpose of Paul’s writing to Titus.
 

**Why did Paul write this book?**

    - a. The answer to which is found in chapter 1. Paul writes, “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in the every city as I commanded you” (**Tit. 1:5b**)
    - b. So, the purpose of writing this letter to Titus was to check in on him to see how he was doing with **setting things in order** and establishing elders in the various cities across the island.
    - c. We’ll also see that Paul instructs Titus not just on establishing the roles of elders within the church, but he also instructs Titus about the roles and responsibilities of the elder women in the church in relation to the younger women. As well as the young men and even servants. Paul writes to Titus to help him establish things not just from a leadership standpoint, but for everyone within the church.
    - d. Everyone has a role to play, a part to play in ministering to the body of Christ. And Paul writes to Titus to encourage him to set those things in order.
  2. Another question we can ask about the book pertains to the main theme of the book. **What is the main theme of the book of Titus.**
    - a. I would say that the main theme of the book of Titus has to do with **the need for godly living and good works.**
    - b. The people of Crete had a well-earned reputation for living the kind of life that was contrary to the gospel message. And so, Paul urges Titus to help establish the need for these new believers in the faith to live differently. To live as the new creations they had become.
    - c. The old way of living, the old lifestyle had to go. They needed to start living lives that were in accordance with the ways of Jesus Christ.
      - i. Instead of being known as liars, they now needed to be known as bearers and upholders of the truth.
      - ii. Instead of being beastly, they needed to be kind and compassionate. They needed to demonstrate the fruit of the Spirit in their lives, to have love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness and self-control. (**Gal. 5:22**)

- iii. Instead of being lazy gluttons, they needed to be those who demonstrated their faith through good works.
  - d. And so these are the things that pop up throughout the book. The need for Titus to teach the people to live godly lives and to engage in good works. Not as a means to salvation, but as evidence of their salvation.
- 3. In connection with the key theme of the book, we can ask what the **key verse of the book is**. And if we were to ask about the key verse of the book, I think it would have to be **Titus 3:8**.
  - a. Titus 3:8 states, “This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.” (**Tit. 3:8**)
  - b. This verse really hits home the theme of the book. The need for the people of Crete to live godly lives and maintain good works.
- 4. One last question pertaining to the content of the book we can ask about is the overall flow of the book or the outline of the book.
  - a. The book is only three chapters long, so there isn’t much to it in regards to a detailed outline. A very simple and basic outline would divide the book into two major sections.
    - i. The first section deals with the appointment of elders in chapter 1 and their responsibility to protect sound doctrine against false teachers.
    - ii. The second and final section deals with setting things in order for the rest of the church population and their need to practice sound doctrine in chapters 2 & 3.
  - b. Of course there is more than that to this book, and I’m sure God is going to use it to speak to us all in various ways. I trust that as God has led us to this book at this time, that this will be a timely message and study for us.

F. So, without any further ado, let’s go ahead and get into our study of the book of Titus, looking at the first three verses of the text we read this morning where Paul starts off his letter with a detailed greeting. Read again with me verses 1-3.

### III. Titus 1:1-3; Paul

- A. Paul starts off his letter by introducing himself as Paul, “a bondservant of God”. This is the only time Paul uses this exact phrase at the beginning of any of his letters.
  - 1. He usually starts them off, Paul, an apostle of Jesus Christ by the will of God. But here he starts off a little different.
  - 2. He has previously identified himself as bondservant in both of his introductions to the book of Romans and Philippians, but in both of those letters he starts off identifying himself as a bondservant of Jesus Christ.

- a. The fact that Jesus Christ is God is seen here in Paul's introduction. As he interchanges his identity as a bondservant of God and Jesus Christ in his various letters.
3. Paul's introduction of himself as a bondservant is important to note.
    - a. Of all the titles or descriptions of himself he could have used this is the one he chose to identify with.
      - i. He could have wrote, "Paul, the leader of the Gentile church". Or "Paul, the pioneer who brought you the gospel message", or "Paul the man who takes a licking and keeps on ticking", "Paul, a good man that can't be kept down". "Paul, the one who successfully appealed to Caesar and was set free." "Paul, the worker of miracles and wonders."
      - ii. All of those things would have been true about Paul. But those aren't the things that mattered most to him.
    - b. Paul found his identify in being a bondservant of God. The word bondservant is the Greek word "doulos" and it literally means slave. Paul saw himself first and foremost as a slave of God.
  4. While being a doulos, or slave, in that time was a very lowly position, Paul understood that being a slave of God was the highest place of regard he could hope for.
    - a. When you are a slave of God most High, that is not a lowly thing. One could argue that there is no greater role to fill. Of all the endeavors one could pursue in this life, none are more rewarding, or more fulfilling than being a servant of Lord.
    - b. You see, in this life everyone is going to serve someone or something. Most people serve self. But we are horrible masters to serve. We are never satisfied, and we are fickle, constantly changing and constantly looking for something new and exciting to tickle our imaginations and entertain our fancies.
    - c. Being a servant of God is the only thing that will bring lasting satisfaction to your life. All other pursuits will eventually leave you feeling empty and longing for more.
    - d. I want to encourage you all to become servants of the Lord. To be those who give their lives to the Lord and are completely yielded to whatever it is He would call you to. Give your life to the Lord completely, fully yielded to him as a bondservant of Christ.
- B. Paul continues and adds to his identification as a bondservant of God the words "and an apostle of Jesus Christ".
    1. The word apostle simply means "one sent out". Its used to speak of someone that has been sent as an ambassador of sorts or an official messenger.
    2. When we hear the word "apostle" we often think of the 12 apostles, the eleven disciples of Jesus who walked with and ministered alongside

Jesus during His earthly ministry and Matthias who was added to the group after Judas Iscariot turned against Christ.

3. However, the bible lists out several different people as apostles, not just the 12 apostles that are usually thought of when using this word.
  - a. Barnabas is called an apostle in Acts 14.
  - b. Andronicus and Junias are apostles mentioned in Romans 16.
  - c. There's Apollos, whom we've already spoken about in our overview of Titus; he is mentioned as an apostle in 1 Corinthians.
  - d. James, Jesus' brother and the leader of the church in Jerusalem is mentioned as an apostle in Galatians.
  - e. Silvanus (or Silas) along with Timothy are alluded to as apostles in 1 Thessalonians.
  - f. There are even unnamed apostles mentioned in 2 Corinthians 8.
4. All of these people served in the ministry as apostles, people sent out as ambassadors and messengers of the gospel. They aren't the same as the 12 apostles, but they fulfill the ministry of an apostle.
  - a. I believe our modern-day missionaries that are sent out from our churches play the role of an "apostle". They don't fill the office of apostleship for that was limited to those who were with Jesus during His earthly ministry according to Acts 1. But they fill the role and ministry of an apostle as one sent out as an ambassador of Christ.
  - b. I would even suggest that you and I could be seen as apostles sent to the places God has uniquely placed us in. Perhaps God wants to use you as an apostle to your workforce, or an apostle to your classmates, or an apostle to your neighborhood, or community.
  - c. God wants us to go out as His messengers and to faithfully present the gospel message of Jesus Christ to those around us.
  - d. We too can be apostles sent out by the Lord to do His work if we would be open and willing to do so.
- C. In the rest of his introduction Paul speaks of the purpose of his ministry as a bondservant of God and an apostle of Christ.
  1. When Paul writes "according to the faith of God's elect", the phrase "according to" can also be translated for the sake of, as it is written in the ESV translation. The basic idea of what Paul is saying is that his purpose as a bondservant and apostle is connected to the faith of God's elect, the church as a whole.
    - a. Paul saw himself as a person God had chosen to minister to God's church through encouraging them in their faith.
    - b. Paul was a man of faith sent to minister to people of faith.
  2. Paul was also sent to acknowledge the truth which accords with godliness.

- a. Here we see Paul already beginning to lean into the theme of this book. He is speaking of the truth of God’s message and how it is connected with godliness, or godly living.
  - b. You can’t claim to be a Christian, a follower of the truth, and yet live your life contrary to that truth. There is an expectation and understanding that comes with claiming the name of Christ and professing to be a follower and believer in Jesus Christ.
    - i. Later in this letter Paul will write, “For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ.” **(Tit. 2:11-13)**
    - ii. 1 John states similarly proclaiming, “This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.” **(1 Jn. 1:5-6)**
  - c. If we say we are in the truth, but don’t practice the truth we prove to be false witnesses of Christ. Our walk and our talk have to be in accordance with one another. That is basically what Paul is getting at here when he speaks about acknowledging the truth which pertains to godliness.
3. As a bondservant and apostle he also came to testify and proclaim eternal life to all who would place their faith in Christ.
- a. As Christians we have a certain hope of eternal life promised to us from God.
    - i. John 3:16 states, “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” **(Jn. 3:16)**
  - b. This hope that Paul speaks of is not just some wishful thinking that is somewhat in doubt. That is how we use the word hope in our modern-day English. But that isn’t how it was used in the 1<sup>st</sup> century.
    - i. The word hope here isn’t speaking about a strong longing for something that you are uncertain of. The word hope in the Bible speaks of something that we are certain of, but have yet to fully attain. Hope merely distinguishes what is not yet in our full and present possession and experience; it expresses absolutely no doubtfulness of outcome.
    - ii. This hope of eternal life we have in and through a personal relationship with Christ is certain. When our time here on earth is done we will be united with our Lord and Savior for all eternity in heaven.
    - iii. This is a promise of God, a promise that God would not and cannot break. God is faithful and true. It is impossible for Him to

lie. He has promised us eternal life and we live our life in the expectant hope and anticipation of that promise.

4. Lastly we see that Paul sees his mission and purpose as a bondservant and apostle as one sent to preach His word.
  - a. In this book, just like in the book of 2 Timothy, there is an emphasis upon preaching the Word of God.
  - b. As a pastor in Crete Titus would need to ensure that he remained faithful to preach the Word.
  - c. This is something Paul was committed to, something he received from the Lord through commandment, and he was going to be faithful to complete that command whatever the cost.
  - d. The word manifest carries the idea of shining a light upon something, revealing something or making something apparent.
    - i. Preaching is what manifests God's word to His people. As a pastor stands before a congregation and preaches, his job is to shine a light upon the word of God, to reveal God's Word, to manifest God's word, to make God's word known.
    - ii. Preaching involves presenting the gospel, but also breaking down the gospel so that any and all can understand it for themselves, and respond to it in faith.
  - e. This is an emphasis we take seriously here at Calvary. We want to preach the Word. We want to manifest God's word to you. To make His word apparent to all that we may live our lives according to it.

D. So we see here that Paul was a bondservant of God and an apostle of Christ who came as a man of faith to minister to people of faith. He came to testify of the truth and the importance of living out that truth in our lives. He came to proclaim the promise of eternal life and he came to manifest God's Word to God's people through preaching.

1. He was the right man for the job. And Titus was just like him. Read with me verse 4 and we'll wrap up our study here this morning.

#### IV. Titus 1:4; Titus

- A. As we already noted in our overview, Paul referred to Titus as a true son in the faith, leading us to believe that Titus was a convert through Paul's ministry.
- B. But I want to draw your attention to how Paul described their faith. He said that Titus was a true son in our common faith.
  1. Paul and Titus shared the same faith. They were like-minded in their beliefs and convictions.
  2. But this faith that they shared is not a faith that is reserved for an exclusive group of upper elite men of God.
  3. The faith that Paul and Titus shared is the same faith that you and I have in Jesus Christ. The faith we have in Christ is the possession of all of God's people.

4. Though there are currently many denominations and divisions within the body of Christ, when it comes the body of Christ we're all in it together.
  5. When we get to heaven it will be filled with people from all sorts of different denominations and we're going to spend the rest of eternity together.
    - a. There isn't going to be a Calvary Chapel section in heaven, and a Baptist section, and a Methodist section, and a Presbyterian section, and a Pentecostal section.
    - b. We are all going to be in heaven together because we all share in the common faith that has been delivered to us through His word.
    - c. Jude writes, "Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints." (**Jude 3**)
  6. There was a definite body of truth deposited in the church and God has been faithful to preserve that truth through His Word.
  7. Our responsibility it to ensure we stick to the truth and live out that truth in our lives amongst the body of Christ.
- C. Paul finalizes his greeting to Titus in the same manner as he did in 1 & 2 Timothy, extending grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.
1. We've looked at this closing before noting the three different blessings in them.
  2. Grace is God's unearned and unmerited favor.
    - a. Grace is something that we all need. We are saved by God's grace, but we also need God's grace for every other facet of our lives as well. It is God's grace that enables us to live soberly, righteously, and godly in this present age.
    - b. It's God's grace that builds us up and edifies us.
    - c. It is the grace of God that causes us to stand in our faith and to abound in thanksgiving to the glory of God
    - d. It is God's grace that enables us to serve God acceptably with reverence and godly fear.
    - e. We need God's grace for everything.
  3. Paul also extended to Titus mercy.
    - a. We often say that grace is getting what you don't deserve. And justice is getting what you do deserve. But mercy is not getting what you do deserve.
    - b. God's mercy is upon us as he is patient with us, longsuffering, and compassionate towards us. Not giving to us what we deserve.
      - i. We deserve death, we deserve the penalty of our sins.

- c. Because of our faith in Christ His mercy is upon us and we don't get what we deserve. God's mercy protects us from the penalty of our sins.
  - d. I praise God for His grace and for His mercy. For getting what I don't deserve, and not getting what I do deserve.
4. Lastly Paul extended to Titus the peace of God. This speaks of the rest, tranquility, and safety we have in Christ.
- a. Peace comes through Jesus Christ. He is our source of peace.
  - b. Jesus said, "Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid." (**Jn. 14:27**)
  - c. Not only does peace come through Jesus Christ, according to Ephesians Jesus Christ Himself is our peace. "For He Himself is our peace". (**Eph. 2:14**)
  - d. Jesus is our peace. Many today are in need of the peace of God. They are searching for it thinking that they will acquire it once they get certain things.
    - i. They think they'll have peace in life once they get that promotion, or once they move to a new location, or once they get a new job, or once they get married, or once they have children, or once the children move out.
    - ii. You see, the world looks for and longs for peace and thinks that it will eventually come if they can hold on long enough.
    - iii. But you will never find the kind of peace that satisfies a longing heart until you surrender your life to Jesus Christ. For God's peace can only be found in an intimate relationship with Him.
- D. May the grace, mercy, and peace Paul extended to Titus **be ours as well through our common faith** in Jesus Christ. Amen? Amen.