

INTRODUCTION

1. Tonight we are beginning a new study in Paul's Letter to Titus.
2. Having concluded our reading of this epistle in our Sunday morning services.
3. This has prepared our way for the study of this 3 chapter letter.
4. We just finished looking at the qualifications of a pastor in 1 Timothy 3 and as we look at Paul's letter to Titus, we will, once again, address the qualifications he lists there, but first let's look at the greeting Paul gives to Titus in chapter 1, verses 1-4.
5. Follow with me as I read Titus 1:1-4.
6. Paul wrote this letter to Titus around the same time he wrote 1 Timothy.
7. Both of these letters are written to his "sons" in the faith.
8. Titus, who had ministered with Paul for a period of time on the island of Crete, was left there to continue and strengthen the work Paul had begun.
9. The city itself had a reputation of being "liars, evil beasts, lazy gluttons...Therefore [he was to] reprove them severely so that

they may be sound in the faith” (1:12-13).

10. According to chapter 3 and verse 12, Artemas or Tychicus were to relieve him and he was to join Paul at Nicopolis.
11. There were many things that Titus was to give his attention to while ministering on the island of Crete.
12. He was to “appoint elders in every city” (1:5)
13. He was to stop the mouths of the “rebellious,” the “empty talkers and deceiving, especially those of the circumcision” because they were “upsetting whole families, teaching things they should not teach for the sake of sordid gain” (1:10-11).
14. He was to “speak the things which are fitting for sound doctrine” (2:1) to “older men,” “older women,” “young women,” and “young men.”
15. He was to “Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative,¹⁰ not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect.” (2:9-10).
16. He was to “Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, 2 to malign no one, to be peaceable, gentle, showing every consideration for all men.” (3:1-2).

17. All of these things he was to “speak confidently, so that those who have believed God will be careful to engage in good deeds” (3:8).
18. In doing this, he was also to “avoid foolish controversies and genealogies and strife and disputes about the law” (3:9) as well as “reject a factious man after the first and second warning” (3:10).
19. This he was to “speak...with all authority” and let no one “disregard” him (2:15).
20. “Titus was written between A.D. 62-64, while Paul ministered to Macedonian churches between his first and second Roman imprisonments, from either Corinth or Nicopolis (cf. 3:12).
21. Most likely, Titus served with Paul on both the second and third missionary journeys. Titus, like Timothy (2 Tim. 1:2), had become a beloved disciple (1:4) and fellow worker in the gospel (2 Cor. 8:23).
22. Paul's last mention of Titus (2 Tim. 4:10) reports that he had gone for ministry in Dalmatia, which is modern Yugoslavia.
23. The letter probably was delivered by Zenas and Apollos (3:13)” [John MacArthur, The MacArthur Study Bible: Titus, Introduction].
24. “In keeping with the...practice of the day, Paul begin his letter

to Titus with a salutation composed of the usual three members; namely, the writer (vv.1-3), the reader (v.4a), and the greeting (v.4b) [D. Edmond Hiebert, Titus, p.15].

25. This salutation emphasizes the nature of Paul's service as an apostle of Jesus Christ.
26. He proclaimed: 1) salvation: God's purpose to save the elect by the gospel; 2) sanctification: God's purpose to build up the saved by the Word of God; and 3) glorification: God's purpose to bring believers to eternal glory [John Jr MacArthur, The MacArthur Study Bible, electronic ed. (Nashville: Word Pub., 1997, c1997). Tit 1:1].
27. If you were to see the first four verses of this letter in Greek, you would learn that it “comprises one long, involved, and poignant sentence.
28. The greeting is somewhat more formal than those in either letter to Timothy, but the purpose of all three letters was much the same---to encourage and strengthen a young pastor who had succeeded the apostle in a difficult ministry” (John MacArthur, Titus).
29. Notice *the writer* in verses 1-3.

I. **The Writer (vv.1-3)**

This letter being authored by Paul is “essentially uncontested” (John MacArthur, The MacArthur NT Commentary: Titus).

A. **His Name Before Men (v.1a)**

1. “Paul” Gr.paulos, means, “small or little” (Strong).
This was his “Roman surname” (Kittel)
2. “Saul” was his Hebrew name

“As a Roman citizen, he probably carried both names from birth” (Ibid., Hiebert, p.16).

“Soon after his miraculous conversion and calling by Christ, he came to be known exclusively by his Greek name, Paulos (Paul)” (Ibid., MacArthur, p.2).

B. **His Position Before God (v.1b)**

“A servant of God”

“Paul could have identified himself as a brilliant scholar, a highly educated Jewish leader who also was learned in Greek literature and philosophy.

He could have flaunted his inherited Roman citizenship, an extremely valuable advantage in that day.

He could have boasted of his unique calling as apostle to the Gentiles, who was granted full privilege and authority alongside the Twelve.

He could have boasted of being ‘caught up to the third heaven,...into Paradise’ (2 Cor.12:2,4), of his gift of miracles, and of being chosen as the human author of a great part of the Scriptures of the new covenant.

He chose, rather, to identify himself foremost as a bond-servant of God” (Ibid., MacArthur, p.2).

Phil.3:4-7 records what Paul thought about these things:

“Although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: 5 circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; 6 as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. 7 But whatever things were gain to me, those things I have counted as loss for the sake of Christ.”

1. “A **bond-servant**”

Slavery was widespread in the ancient world, and slaves were property with no freedom or rights.

Paul uses the strongest term to speak of his relationship to God. It is the word *doulos*.

Doulos “refers to the most servile person in the culture of Paul’s day and is often translated slave” (Ibid., MacArthur, p.3).

“In common usage it carried with it all the unsavory implications of our own word slave” (Ibid., Hiebert).

The word itself (*doulos*) “refers to one born in slavery...to one whose will is swallowed up in the will of another...to one bound to another in bands so strong only death could break them...to one who serves another to the disregard of his own interests” (Kenneth Wuest, *Word Studies in the Greek NT*).

Kenneth Wuest says, “Paul was born into slavery to sin at his first birth. He became a loving bond-slave of the Lord Jesus through being born of the Holy Spirit...Before salvation, Paul's will was swallowed up in the will of Satan. After he was saved, his will was swallowed up in the sweet will of God” (Ibid.).

It is interesting to note that this word has lost its original meaning in the translations.

Murray J. Harris, in his book *Slave of Christ*, says, “that only one...major English translation consistently

renders the term *doulos* by ‘slave’ – E. J. Goodspeed’s *The New Testament: An American Translation* (1923)” (17).

- a) Paul referred to himself as a *doulos* in Romans 1:1; Philippians 1:1 and Titus 1:1)
- b) James (Jas.1:1), Peter (2 Pet.1:1), Jude (Jude 1), and John (Rev.1:1) used this term to refer to themselves.
- c) All believers are slaves of Jesus Christ

Rev.1:1 says, “The Revelation of Jesus Christ, which God gave Him to show to His bond-servants...”

2. “A bond-servant **of God**”

- a) This phrase “a bond-servant of God” is used only here in Titus -- all other times Paul refers to himself as a slave of Christ (e.g., Rom. 1:1; Gal.1:10; Phil.1:1).
- b) He may have intended to place himself alongside OT men of God
 - (1) John calls Moses “the bondservant of God” (Rev.15:3)

- (2) The Lord Himself spoke of “Moses My servant” (Jos.1:2)
- (3) Moses’ successor, Joshua, is called “the servant of the Lord” (Jos.24:29)

John MacArthur says, “Because many of the false teachers in the churches on Crete were Judaizers, ‘those of the circumcision’ (Tit.1:10; c.f. v.14), Paul may have desired to affirm his authority as the ‘bondservant of Yahweh (Jehovah), the covenant name of the God of Israel” (Titus, p.3).

C. His Calling from Jesus Christ (vv.1c-3)

“An apostle of Jesus Christ”

J. Vernon McGee says, “Paul is defending his apostleship. The reason that he asserts his apostleship here is that he is going to give instructions to the organized church” (Thru the Bible).

1. Paul was called by Jesus Christ to be an apostle
 - a) The word “apostle” (Gr.apostolos) literally means “one sent forth” (W.E. Vine, *Vine’s Expository Dictionary of Biblical Words*).
 - b) Acts 9:15-16 records Jesus’ words to Ananias

about Paul. He said, “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name's sake.”

2. Paul's apostleship corresponds to the faith of God's elect

- a) The Authorized has “According to” (Gr.kata, prep) has the idea of “corresponding with something” (Wuest). It is “for (the furtherance of) the faith of God's elect” (Fritz Rienecker, *The Linguistic Key to the Greek NT*).

John MacArthur again says, “Paul first recognized his responsibility to help bring God's elect, those who are chosen of God, to saving faith in Jesus Christ. About a year after he wrote this letter, the apostle told Timothy, “I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in Christ Jesus and with it eternal glory” (2 Tim. 2:10).

Paul was called as a divine bond-servant and apostle to proclaim the message of the gospel in order that the elect might be brought by the Holy Spirit to faith, which is required to activate, as it

were, their election by God. As he explained to believers in Rome, “Faith comes from hearing, and hearing by the word of Christ” (Rom. 10:17)” (Ibid., Titus).

b) “Chosen of God”

“Chosen” Gr.eklektos, translated “elect” in the AV.

“The doctrine of election is emphasized throughout Scripture as those who have been graciously chosen for salvation ‘before the foundation of the world’ (Eph. 1:4) but who must exercise personal faith prompted and empowered by the Holy Spirit” (John MacArthur, *The MacArthur Study Bible*).

Acts 13:48 shows that all faith on the part of the elect, rests on the divine foreordination: they do not become elect by their faith, but receive faith, and so become believers, because they are elect.

Acts 13:48 says, “When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.”

3. Paul’s apostleship is also for the perception of truth

which results from godliness”

“Knowledge” (epignosis), refers “to precise and correct knowledge” (Strong). This is a “clear perception of a truth” (MacArthur).

You cannot have a “clear perception of the truth” without having a life that is godly” And “Godliness” “is the manifestation of the Spirit’s work of sanctification” (Ibid., MacArthur, Titus).

Paul sought to “edify those who believed by teaching them the full council of God’s Word so that they might be sanctified by the knowledge of the truth” (Ibid., MacArthur, Titus).

4. Paul’s apostleship is also in anticipation of eternal life

“Hope” (elpis), “to anticipate, usually with pleasure” (Strong)

“God who cannot lie” is “self-evident as well as Scripturally attested. The prophet Samuel reminded the disobedient King Saul that God, ‘the Glory of Israel, will not lie’ (1 Sam.15:29). Because God is the source and measure of all truth, it is, by definition, ‘impossible for God to lie’ (Heb.6:18). Just as ‘whenever [the devil] speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies’

(Jn.8:44), so it is that, whenever God speaks the truth, He speaks from His own nature, because He is the Father of truth” (Ibid., MacArthur, Titus, p.11).

Paul mentions this “hope” also in 2:13 and 3:7.

- a) The “hope of eternal life” as God’s promised is “manifested” in His Word “through preaching”
- b) Paul’s apostleship was a trust to preach “His Word”

“Proclamation” (kerugma), does not refer to the act of preaching but to the “content of the proclamation of the herald” (Ibid., Hiebert, p.23).

He told Timothy in 2 Timothy 4:1-2, “I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.”

He told him in 1 Timothy 4:13, “Until I come, give attention to the public reading of Scripture, to exhortation and teaching.”

II. **The Reader (v.4)**

A. His Name

The title in the Greek NT literally reads to “Titus” (titos).

D. Edmond Hiebert says, “The personal references to Titus fare comparatively few in this Epistle, but such references as occur are consistent with what we learn about him elsewhere. Although he was an intimate associate of Paul, the name of Titus never occurs in the book of Acts. Only in the Pauline Epistles does his name occur, nine of the thirteen occurrences of his name being in 2 Corinthians” (p.24).

1. Titus was one of Paul’s early associates who accompanied him and Barnabas to Jerusalem (Gal.2:1) probably on the famine relief visit (Acts 11:28-30)
2. Titus was evidently known to the Galatians (Gal.2:1,3) possibly from Paul’s first missionary journey to that region
3. Titus also seems to have been a very capable person, called by Paul “my partner and fellow worker” (2 Cor.8:23) [NIV].
4. He was entrusted with the delicate task of delivering Paul’s severe letter to Corinth and correcting problems within the church there (2 Cor.1:1-4; 7:13-

15)

B. His Relationship to Paul (v.4b)

“My true child in a common faith”

“True” (gnesios), “legitimately born,” “genuine” (Strong)

“Child” (teknon), “was used of a legitimate child, in contrast to one born out of wedlock” (MacArthur)

“Common faith” may “refer to saving faith or to the content of the Christian faith” (MacArthur).

III. The Greeting (v.4c)

A. Grace

This is “the wondrous gift of God that brings salvation”

B. Peace

This is “the wondrous blessing that He bestows on those whom He graciously saves”

“The phrase *grace and peace* became a common greeting among early Christians, a practice perhaps begun by Paul” (MacArthur).

To this greeting he added *from God the Father and the Lord Jesus Christ 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 Jesus Christ our Savior.

CONCLUSION

1. What is the purpose of your life?
2. Paul's was to "further the faith of God's elect."
3. He wanted to edify and encourage other believers.
4. Is that your desire?
5. That was his desire because he was a *bond-servant*.