

**I. Servant's Heart - Titus 1:1-3**

1. Paul to Titus (**verses 1-2**)
  - A. An apostle
  - B. A servant
- Rea -note the attitude here
- C. To God's elect
- person's who were saved
- Rea -"elect" - the same word used in the Old Testament for the people of God.  
Not elected to be saved, elected to be used of God for special purposes -  
just as the Jewish was
2. Two ways Paul was to serve
  - A. To further the faith
  - how, by "increasing" their knowledge
  - knowledge of what "the truth" that leads to godliness
  - Rea -Biblical truth has an end - godliness or holiness
  - B. In hope of eternal life
  - Rea -Paul lives (or carries out his life) with the perspective of hope - eternal  
life
3. He has confidence in God - because He does not lie
4. Before time, He (God) promised eternal life to all who are in Jesus
5. Now He has brought this life to light (**verse 3**)
  - A. "He" is God has brought this to light
  - B. How? - through the preaching delegated to me
  - "entrusted" to me
  - Rea -Paul is very clear on his own role
- Rea **Ideas and Questions:**
  1. Paul "self-identifies" as (sees himself)
    - apostle (no less than Peter or John)
    - servant
    - preacher of the gospel - bringer of light
    - this is his "season" - time
    - he has been "commanded" to this end
    - he also sees his role as the mentor of Titus
  2. He has a good sense of destiny and his role in it
    - he is psychologically and emotionally secure in his role
  3. Written to "Titus my true son" (see verse 4)
    - makes you wonder just how many "sons" did Paul mentor
  4. By his letters he is "disciplining" these young pastors

**II. Purposeful Action - Titus 1:4-5**

1. "True son" in the faith
2. They shared a "common faith"
3. Had left Titus in Crete
  - A. To put things in order - what was left unfinished

- B. To appoint elders (in every town)
    - not necessarily elders in this specific church but in many towns
    - he is choosing pastors for the various churches
  - C. The term “elder” is one of three terms used for pastors
- Rea 4. At verses 6-7 - left out of our lesson
  - verse 6 calls these persons elders
  - verse 7 calls the same folk bishops
  - \*\*the terms are used interchangeably for the same “office” or person
  - the qualifications for such are given at 1 Timothy 3:1ff
  - in today’s church it is common to make these two different persons... that is not Biblically correct
- 5. Choosing leaders
  - a first step in getting churches established
- Rea **Ideas and Questions:**
  1. This is mission work - getting the churches started
  2. So, Paul got Titus started, now Titus is helping the others - a chain of leadership
  3. Speaks for the need for good organization and leadership
  4. Note the word “entrusted” - leadership is a “trust”
  5. Go back and examine again (in chapter 1) the qualifications for pastoral leadership - verses 6-9

### III. Opposition Addressed - Titus 1:10-16

1. “Many” (verses 10-11)
  - A. Rebellious
    - Rea -is this something specific or just an attitude - so many in normal church life want to be in control
    - Rea -my take, most conflict in the local church is over control
  - B. Full of meaningless talk and deception
  - C. Disrupters - disrupting whole households
  - D. The “circumcision group”
  - E. Teaching things they ought not
2. Titus was to “silence” these folk
  - A. By refuting them with God’s word
  - B. The truth of the gospel will silence their error
  - Rea C. There is a place for the pastor to silence folk?
3. For “dishonest gain”
  - Rea -money - ugh!
  - Rea -if you put money together with control, you have a recipe for Satan’s work
4. Cretans (verses 12-14)
  - A. He quotes of their own prophets
  - B. Cretans are always liars
    - evil brutes
    - lazy gluttons
  - C. Paul agrees with this saying - somewhat (verse 13)
5. Titus was to “rebuke them sharply”
  - this will help them be sound in the faith

- also, pay no attention to Jewish myths or human commands
- Rea -the ideas of men (and women) find their way into the church regularly - somehow we are not satisfied with the “plain ole gospel”
- 6. Verse 15 begins to get into what they were teaching (**verse 15**)
  - A. That they follow Jewish customs - food laws
  - B. To the pure all things are pure
    - but to those who are corrupt themselves, all things are corrupt
    - their minds and consciences are defiled
  - Rea C. Side note... when we go through a period of revival or fasting (or both) we are able to recognize and purge from our minds and hearts the corrupt ideas that have found their way in
- Rea 7. Note:
  - A. Minds - intellect - ideas
  - B. Consciences - internal - more like what we might see as hearts
  - C. Together both may be corrupted
- 8. These claim to know God (**verse 16**)
  - Rea A. Paul questions their very salvation
  - B. In actions they deny Him
  - Rea -they deny that they know Him
  - C. They are:
    - detestable - repulsive
    - disobedient
    - unfit for anything good (Rea - like an unfit vessel or tool)
  - D. They were to be confronted head on and called to repentance
- Rea **Ideas and Questions:**
  1. We too have wrong ideas - often our ideas are being unwilling to call for people to behave in any good way
  2. Two extremes are common
    - legalistic extreme - to ask for more “rule-keeping” than the gospel warrants
    - libertine extreme - to make it so much about “grace” that we don’t “require” anything from those who claim to be following Jesus - we don’t expect “fruit”
  3. Discuss how minds and consciences get tainted, or corrupted
  4. Paul instructed Titus to “deal with it” - modern-day churches pretend these things don’t exist their churches