

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