

Introduction

Three of the top ten worst hurricanes in America all occurred in 2017. They were Hurricane Harvey, Hurricane Maria, and Hurricane Irma. Hurricane Harvey inflicted more than 125 billion dollars of damage. Hurricane Maria's damage was estimated at \$90 billion. Hurricane Irma's damage estimates came in at \$50 billion. When a devastating tornado or hurricane occurs, the Federal Emergency Management Agency, or FEMA, is brought in to help set things in order. FEMA has a priority list for disaster recovery. They have a priority list for who will respond, and then a secondary priority list of what needs to be done. In their priority list, the local government will be the first to respond. If the disaster is more than they can handle, they will ask the state for help. If the state is not able to handle the disaster, the federal government is asked to help. That is when FEMA gets involved, as they are is the federal agency that handles the disaster relief.

In the book of Titus, the local church was in need to be set in order. A significant storm had gone through, and it was out of order. The local disaster team had not been able to handle things, so Paul and Titus came to Crete to survey the situation, and then he left Titus in Crete to set things in order. Titus is Paul's boots on the ground. Paul can be likened to FEMA. He is the Apostle Paul, who established and set in order lots of churches. Paul prioritized the things that Titus needed to focus on.

Some theologians say that the setting in order here is not because of a storm; it is just because the churches were new and not yet established. I don't think that is the case because there were people from Crete at Pentecost, where three thousand Jews were saved. This letter was written in 63 A.D., and Pentecost took place in 33 A.D., so this was thirty years earlier. There were Christians that had been there for thirty years, but the churches there were not in order. It was chaos. I also do not believe it is just the process of establishing a new work, even though the principles apply to new works, because of a phrase that Paul uses. He said to set in order **what remains**. That term implies that there was something there and something happened and whatever remained afterwards is what remains. The third reason that I think a storm has gone through is because of Paul's reasoning for setting in elders. He said there were MANY rebellious men, empty talkers and deceivers, especially those of the circumcision, who must be silenced because they are upsetting whole families. They had bad doctrine and it was upsetting families. In addition to that, the motives behind these rebellious deceivers was sordid gain. They were in it for the money. They were greedy men taking advantage of the flock. The church had been rocked by all of this and Paul tells Titus to set things in order. He has his work cut out for him.

Some theologians say that Paul's first letter to Timothy and his letter to Titus are pastoral letters and were written on the same day. These are apostolic letters, not pastoral letters. And, I don't see any supporting evidence that they were written on the same day. I don't think it really matters. But, there are many similarities in the two letters. Timothy was the apostle that Paul left in Ephesus to set things in order. Titus is the apostle that Paul left on the island of Crete to set things in order there. There were false teachers at both churches and both churches needed to be put in order.

Both books have instructions about the qualifications of elders. Having qualified elders was important, as there were false teachers in both Ephesus and Crete. But, Paul's purpose in giving those requirements for elders was very different. In Acts 19 we find that Paul had spent two years teaching and establishing the church at Ephesus. He had already raised up elders, and it was fairly well established. The work in Crete was not as established as the work in Ephesus, and

Paul had not spent that much time in Crete. It appears that they did not have elders in any of the churches on Crete. When Paul gave Timothy the qualifications of an elder, he was setting a bar for those who aspire to that position. As time went on, there would be a need for new or additional elders, so Paul sets the bar for them. In Crete, Titus needed to identify and ordain elders in all the churches. Titus is using the list that Paul sent him to identify men who would qualify. Those purposes were very different.

Another difference is Paul's instructions to Timothy about deacons. He does not give any instructions to Titus about deacons. That was a lower priority because the two churches were not at the same stage of being established. Paul's letter to Timothy has some instructions about the handling of wealth, which is not in Titus. Paul also talks about honoring pastors in his letter to Timothy. They did not have pastors in place at Crete so this was not a need at that time. I believe that Paul wrote both of these letters and addressed the specific things that were needed in each church. They were individualized letters tailored for each of them.

Today, I am going to an overview of the whole book of Titus, and then cover the introduction, which is given in the first four verses. In the overview, we will look at the setting, the time, and the them. In the Introduction, we will look at the author, the recipient, and the greeting.

Introduction To Titus

1. Overview of Titus
2. Paul's Introduction and Greeting (Titus 1:1-4)

1. Overview of Titus

The Setting is the island of Crete. In verse five, Paul wrote that he left Titus in Crete to set in order what remains. Crete is a large island in the eastern Mediterranean, located southeast of Greece. It is 160 miles long and between seven and thirty-five miles wide, and is the largest island in Greece. It has four mountain ranges, and in the eastern half there are some fertile plains. Historically, it was a site of mercenary soldiers, particularly archers. The Romans conquered the island in 67 B.C., and it remained under Roman rule for 900 years. So, at the time of this letter, it was a Roman province. The Romans made the city of Gortyn the capital. It was located on the south side of the island. At the time of this letter, there were both Greeks and Jews living on the island. There were about five big towns or cities, and many smaller towns and villages. The current capital and the largest city is Heraklion, located on the north side of the island. Today, there are more than 600,000 people living on the island of Crete.

(Titus 1:5) "For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you."

The Time that all this takes place is 63 A.D. Paul was set free from the prison in Rome in 63 A.D. After being set free, he left Rome and went to Crete with Titus. Then, he left Crete to go to Nicopolis, which is a city on the coast of Greece. While in Nicopolis, he wrote this letter, (See Titus 3:12.) and also his first letter to Timothy. After Paul left Nicopolis, he went to Macedonia. Then, he fulfilled his goal of visiting Spain. (See Romans 15:28.) In 67 A.D. Paul is imprisoned again in Rome, where he writes his second letter to Timothy. Paul was put to death sometime in the middle of 68 A.D.

The main Theme of the book is to set things in order. Paul wrote in Titus 1:5 that he left Titus in Crete to set in order what remains. God wants order in His church. A few years ago the Holy Spirit showed me four different types of order. There is a Governmental Order, Administrative Order, Procedural Order, and Functional Order. For churches to flourish, all four of these should be working well. If the church is not in order administratively, its records, finances, and other administrative areas may be in a mess. If the government, i.e. the elders are not in place or you have the wrong people in governmental places, the church will be out of order. Paul's instructions to Titus has a lot to do with getting it governmentally in order.

In Romans 12, and 1 Corinthians 12, and Ephesians 4, Paul talks about the need for every part of the body to be working and appreciated. He said that when every joint supplies, the church will grow. When the pastor does all the work and the members of the body are not doing their work, it is functionally out of order. We have to equip and release people to do the work of ministry. We have to encourage every joint to supply so that churches will be functionally in order.

There is also a Procedural Order. Paul addresses the Corinthians in 1 Corinthians 14, and tells them to prophesy, each in turn, and not at the same time. When several people speak at the same time there is disorder. Paul is helping them to have good procedural order. Many companies have a manual called a Standard Operating Procedures or SOP. They want their employees to know how things should be done. They say in the business world that small companies are about relationships and large companies about processes. Without an SOP, a company will remain small because the processes and procedures need to be documented and followed. I have written two different SOP manuals, one at the golf club that I managed, and the other for Murchison Drilling Schools. They have been very helpful to everyone.

Many churches just eliminate the use of gifts in their corporate services and call that order. That is not order; that is cessationist theology choking out life in a church. Paul said we should be zealous for spiritual gifts, especially prophecy. We should encourage the gifts to be used, not discourage or prevent the use of gifts. But, we must also make sure that the gifts are used properly so that there is order in the church. God is a God of order. There are different aspects of order, and Paul dealt with different churches about different things that were needed in those churches to establish order.

Paul did not categorize these different types of order; that is the teacher in me coming through. Paul just gave instructions to churches in all these areas to help each of them get in order. In giving instructions to Titus, Paul basically deals with two kinds of order: Government Order on a Corporate level and then on a Personal level. So, that is how I will be addressing these topics as we go through the book of Titus.

Paul's first priority is corporate order. In new churches, it is vitally important to train up leaders and set in elders. The government of God must be in place to establish order and to maintain order. The elders manage the affairs of the church, so it is really important to appoint elders and establish the government in churches. Since Titus is being charged with ordaining elders, he needs to know the criteria in choosing elders. So, in verses 5-9, Paul gives the qualifications of elders. Then, in Titus 1:10-15, he gives the reason that elders are needed so badly. Chapter one is about setting the churches in order by establishing the government in the church. I call this Governmental Order. Under Governmental Order, there is a Secular Government, Church Government, and Family Government.

The second kind of order that Paul addresses in the letter to Titus is Personal Order. In Titus 2, Paul talks to the various groups in the church. He talks about the life and character of older men; they are to be examples. Then, he addresses older women and younger women, and the life that they are to live. Next, Paul speaks to the young men and tells them about the life that they are to live. Finally, Paul addresses the slaves in the church, and the life that they are to live. A key thought for chapter two is found in the first verse. *“But as for you, speak the things which are fitting for sound doctrine.”* Sound doctrine is born out in the way that we conduct ourselves.

While I am talking about order, let me mention something else about it. There are several Greek words used for proper order and arrangement. In 1 Corinthians 14:40, the Greek word is taxis, which means arrangement, succession, dignity, or order. The Greek word in Titus 1:5 is epidiorthoo (Strong’s G1930), which means to straighten, arrange, or set in order. The other Greek word is tasso, which is a military term, and speaks of a military formation where all the soldiers are in proper order and arrangement. Paul essentially uses two of these terms in this verse. Paul said *“to set in order (epidiorthoo) what remains and appoint elders in every city as I directed (diatasso, Strong’s G1299) you.”* Dia means through. When you have a diameter of something, you have a measurement through the object. Diatasso means to go all the way through and set in order. Paul wanted Titus to be diligent, thorough, and complete in his work setting these churches in order.

Since we are talking about order, let me give you another tasso word. The word for submission or subjection, which is used three times (Titus 2:5, 2:9, and 3:1), is hupotasso, which means to be under proper order and arrangement. When someone submits to their authorities, they come under the order that God established. When a man submits to the elders of a church, he is getting in proper order. When a woman submits to her husband, she is getting in proper order. When children submit to their parents, they are getting in proper order. In 1 Samuel 15:23 Samuel has confronted Saul for his disobedience. He tells him, *“For rebellion is as the sin of divination, and insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from being king.”* The word insubordination is the same concept as the New Testament. In means not. Sub means under. Ordination means order and arrangement. Someone who is disobedient and rebellious is not under proper order and arrangement; he is not hupotasso. God wants his people in order, in proper order and arrangement.

The first chapter of Titus is about corporate order. But Chapters two and three are about personal order, which is why hupotasso is used three times. I believe God has some excellent things for our body. We are a new church, and a priority of mine is to train up leaders and set in elders. That has been a big part of my focus the past year and a half, and it will continue to be a major focus. It is part of setting this church in order. But, the church is made up of individuals, and a church will not be in order if the lives of the people in the church are not in order. Chapters two and three are great reminders for all of us to get our lives in order so that our lives adorn the gospel message.

There are a couple of secondary themes that are also found in the book of Titus. The word, doctrine is used five times. A few weeks ago on a Friday night, we heard Mark Virkler say that doctrine is not important. I could not disagree more about that statement. The book of Titus makes it very clear that sound doctrine is very important. Sound doctrine will be evidenced by good conduct. The church in America needs sound doctrine leading to godliness more than ever. The church is not to look like the world, but is to be make herself ready for the groom, and we need sound doctrine that leads to godliness more than ever.

Another secondary theme that is closely related to doctrine is the word deeds. When you do an inductive Bible study in Titus and use different colors or markings for words or phrases, deeds will stand out very clearly. That word is used nine times in the book of Titus. In the first chapter, Paul talks about these false teachers that were upsetting people. In Titus 1:16 he wrote, "They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed." Our deeds are the fruit of our lives. If we have poor doctrine, we will have poor fruit and our deeds will deny Christ. These men were described as being worthless for any good deed. On the other side of the coin, young men are exhorted to be examples of good deeds (Titus 2:7). Paul said that Christ came to redeem us from every lawless deed and make us a people who are zealous for good deeds (Titus 2:14). Our deeds are to be a testimony of God's grace in our lives.

Paul makes it clear that we are not saved by deeds, but according to his grace (Titus 3:5). But, we are to be ready for every good deed (Titus 3:1), to be careful to engage in good deeds (Titus 3:8), and to learn to engage in good deeds and to meet pressing needs (Titus 3:14). Our deeds are to testify to the world that we are followers of Christ. Here are some questions we should ask ourselves. "When people look at the deeds in my life, is it a light to others? Are my deeds an example for others to follow? Are my deeds an adornment to the gospel message? "Am I zealous for good deeds?" Do I look for opportunities to do good deeds? Deeds are just one of the themes in the book of Titus.

Paul's letter to Titus is very rich. It has great application for our church and every church. God wants a people whose lives adorn the gospel message. God is looking for a bride that has made herself ready, and is clothed in righteousness. God is looking for a church that is in order.

2. Paul's Introduction and Greeting (Titus 1:1-4)

(Titus 1:1-4) "Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, {2} in the hope of eternal life, which God, who cannot lie, promised long ages ago, {3} but at the proper time manifested, *even* His word, in the proclamation with which I was entrusted according to the commandment of God our Savior, {4} To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior."

a. Author – Apostle Paul

We do not have the exact dates of Paul's birth and death, but theologians place his birth around 3 A.D., and his death about 67 A.D. We have much more accurate records of other details of his personal life. Paul grew up in the town of Tarsus in Cilicia (Acts 9:11). He was an Israelite of the tribe of Benjamin (Philippians 3:5-6). He was circumcised on the eighth day and describes himself as a "Hebrew of Hebrews." Paul was a Pharisee and a son of Pharisees (Acts 23:6).

(Acts 9:11) "And the Lord said to him, "Arise and go to the street called Straight, and inquire at the house of Judas for a man from Tarsus named Saul, for behold, he is praying,"

(Phil 3:5-6) "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."

(Acts 23:6) "But perceiving that one part were Sadducees and the other Pharisees, Paul began crying out in the Council, "Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!"

Paul's personal appearance was not impressive. Here is a description of Paul given by someone in the 2nd century. "...a man small in size, bald-headed, bandy-legged, well-built, with eyebrows meeting, rather long-nosed, full of grace. For sometimes he seemed like a man, and sometimes he had the countenance of an angel."

Paul's speech was contemptible (2 Corinthians 10:10). Despite this, Paul did not consider himself inferior in any way to the other apostles (2 Corinthians 11:5-6). He states, "but even if I am unskilled in speech, yet I am not so in knowledge."

(2 Cor 10:10) "For they say, "His letters are weighty and strong, but his personal presence is unimpressive, and his speech contemptible."

(2 Cor 11:5-6) "For I consider myself not in the least inferior to the most eminent apostles. {6} But even if I am unskilled in speech, yet I am not so in knowledge; in fact, in every way we have made this evident to you in all things."

Most Bible scholars believe that Paul had very poor eyesight. In Galatians 6:11, Paul says, "*See what large letters I am writing to you with my own hand.*" People who have poor eyesight would probably write in large letters so that they could read what they had written. In two of his letters, he writes that he signed them with his own hand. His writing and greeting were a distinguishing mark in his letters. See Colossians 4:18 and 2 Thessalonians 3:17.

Paul demonstrated characteristics of a "Type A" or choleric personality. He was a very focused man. He was a man who lived by principle and did not waver from his convictions. He planned his ministry trips. He uses phrases like "striving according to His power which mightily works within me." A person who strives is not a laid back phlegmatic personality. This is a person who is driven by goals and a mission to accomplish. He expected people that traveled and ministered with him to have the same focus and zeal. When John Mark deserted Barnabas and Paul on their first missionary journey, Paul was unwilling to take him along on the second trip. (See Acts 15:37-40.)

Paul referred to himself as a bond-servant and apostle. The word for bond-servant is *doulos*, which really means a slave. In his letter to the Corinthians, Paul tells them that both he and Apollos are just servants. This time, he uses the Greek word, *huperetes*, which means an underoarsman, the lowest of all slaves. These underoarsmen were prisoners who had been sentenced to death, and they were given an option of becoming underoarsmen for life on ships. Paul also calls himself a steward of the mysteries of God. He said the requirement for stewards is to be found trustworthy. Paul was a servant, and he was a trustworthy steward.

(1 Cor 4:1-2) "Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. {2} In this case, moreover, it is required of stewards that one be found trustworthy."

Paul identified himself as an apostle. Paul was first called as a teacher. When the church in Antioch was planted, Barnabas sought out Paul and brought him there to help teach and equip the

body. (See Acts 11:25-26.) In Acts 13, we find that there were prophets and teachers in the church. Barnabas was one of the prophets and Paul was one of the teachers. While the church leadership was fasting and ministering to the Lord, the Holy Spirit told them to set aside Barnabas and Paul for the work. The leadership then fasted about the word that they had heard. After fasting and praying about it, they laid their hands on them, and sent them away. It goes on to say that they were sent out by the Holy Spirit. From this point on, Barnabas and Paul are referred to as apostles. The Greek word for apostle is apostolos (Strong's G652). Our English word is what we call a transliteration. The word apostello comes from apo, which means away and stello which means to set apart. The combination means one who is sent out or set apart. When the leaders and the Holy Spirit sent out Barnabas and Paul, they were "sent ones" or apostles.

(Acts 13:1-4) "Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul. {2} And while they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them." {3} Then, when they had fasted and prayed and laid their hands on them, they sent them away. {4} So, being sent out by the Holy Spirit, they went down to Seleucia and from there they sailed to Cyprus."

(Acts 14:14) "But when the apostles, Barnabas and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out"

There is much misunderstanding and false teaching about apostles today. A few years ago, I had two young men tell me they are apostles. These men were not even qualified to be elders in a church. They had taken a spiritual gifts test, and determined that they were apostles. In the past few years, I have had two different women tell me they are apostles. Neither one of them had the character, understanding of Scripture, the gifting or calling to be apostles. Neither one of them was doing the work of apostles.

In addition to people claiming to be apostles, there is a lot of teaching that there were only twelve apostles and the early church made a mistake in appointing Matthias as the twelfth apostle. They are wrong on many accounts, and completely disregard the fact that there are at least 28 people identified as apostles. When Barnabas, Sylvanus, James, and many others are called apostles, that would mean the scriptures are in error, and the scriptures are not in error. It is our understanding of apostles that is in error. They use the criteria in Acts 1 for the qualification for apostles, and that was only for the twelfth apostle of the lamb, a replacement for Judas. (See Revelation 21:14.)

Who are apostles and what do they do. Apostles are those who have been sent out by the Holy Spirit to do a particular work. Apostles are servants of God who have been given authority to carry preach the gospel, plant churches, train and ordain leaders, and many other things. In Ephesians 2:20, we find that apostles and prophets lay foundations in churches. Paul was a church planter and had to lay many church foundations. Apostles are a five fold gift given to the church to equip the church for the work of service. Apostles are not just a ministry gift, they are the first or proton gift that God has appointed to the church. The church is encouraged to earnestly desire the greater gifts, which would be the apostolic, prophetic, and teaching gifts. The Apostle Paul is the author of this letter to Titus.

b. Recipient – Apostle Titus

In Titus 1:4, Paul addressed the letter to Titus, his true child in a common faith. Paul probably led Titus to the Lord and then disciplined him. Titus is of Latin origin. It literally means an inscription or label. These inscriptions or labels were used to list the honors of an individual. They were also used to label figures or subjects of art. So, the name Titus, would be an inscription or title of honor. We do not know a lot about Titus' upbringing or where he was from. We find out in Galatians 2:3 that he was Greek, and uncircumcised.

Titulus (Latin "inscription" or "label") is a term used for the labels or captions naming figures or subjects in art, which were commonly added in classical and medieval art, and remain conventional in Eastern Orthodox icons. In particular the term describes the conventional inscriptions on stone that listed the honors of an individual or that identified boundaries in the Roman Empire. A Titulus pictus is a merchant's mark or other commercial inscription.¹

(Gal 2:3) “But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.”

In 2 Corinthians 2:13, Paul refers to Titus as his brother. This would be his brother in the Lord, not an actual brother. We are all brothers and sisters in the Lord. The church is a family, and in that sense he is a brother to Paul.

(2 Cor 2:13) “I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.

In 2 Corinthians 8:23, Titus is referred to by Paul as his “partner and fellow worker.” Paul goes on to say, as for our brethren, they are messengers of the churches. The word messengers is should really be apostles. The Greek word apostolos is used, and apostles are not messengers. I believe it is a translating error based on a lack of understanding about apostles by the translators. Titus' work that he is doing is the work of an apostle. So, we have the word apostle that is used, and the work that Titus is doing is the work of an apostle.

(2 Cor 8:23) “As for Titus, *he is* my partner and fellow worker among you; as for our brethren, *they are* messengers (apostolos) of the churches, a glory to Christ.”

Titus was a traveling companion of Paul, and one who comforted him when he was depressed. In 2 Corinthians 7:6, Paul wrote, “But God, who comforts the depressed, comforted us by the coming of Titus.” This indicates that Titus was sensitive, compassionate, and an encouragement to others. Every church needs a bunch of Tituses in the congregation.

(2 Cor 7:6) “But God, who comforts the depressed, comforted us by the coming of Titus;”

We know that he had an earnestness on behalf of the Corinthians. We know that he was a fellow worker with Paul among the Corinthians. My guess is that he was from that general area.

(2 Cor 8:16) “But thanks be to God who puts the same earnestness on your behalf in the heart of Titus.”

¹ Wikipedia

(Gal 2:1, 3) “Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also....{3} But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.”

c. Purpose – For The Faith Of The Chosen (Elect) (Titus 1:1-3)

(Titus 1:1-3) “Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, {2} in the hope of eternal life, which God, who cannot lie, promised long ages ago, {3} but at the proper time manifested, *even* His word, in the proclamation with which I was entrusted according to the commandment of God our Savior,”

After introducing himself, Paul gives his two purposes for writing. He writes for the faith of those chosen of God and the knowledge of the truth which is according to godliness. Paul is a kingdom man, and he is interesting in building up the faith of the elect. This is not like one of the four gospels; this is a letter which is intended to build up believers. It is also intended to increase their knowledge of the truth which is according to godliness. I heard a pastor say one time that God is not interested in building spiritual libraries, but in transforming lives. That was Paul’s heart. He wanted them to know truth, and truth is meant to transform our lives according to godliness. In Colossians 1:28-29 Paul wrote, “*We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete in Christ. {29} For this purpose also I labor, striving according to His power, which mightily works within me.*” Paul’s heart for the Colossians, the Ephesians, the Cretans, and every other church was to present them complete in Christ. He labored day and night and strived according to God’s power. The word strive in Greek is agonizomai, which is where we get our English word agony. Paul labored and agonized to see people walking in truth, which is according to godliness.

I mentioned that one of the themes in the book is deeds. Paul wants believers to engage in good deeds, not worthless deeds. I also mentioned that doctrine is mentioned five times. Good doctrine should produce godly living. That was one of Paul’s purposes; he wanted everyone to live godly lives. When you have godly lives, you have order. When the leaders of the church walk uprightly and are godly, they set a great example for the flock. When husbands live godly lives, it is easier for their wives and for children to live godly lives. When wives are properly submitted to their husbands and are living godly lives, the atmosphere of the home will reflect it. Order starts at the top and ripples through the lives of those under their authority. Paul prioritizes the teachings in this book to help the corporate church and all the individuals in the church to live according to godliness.

d. Greeting – Grace and Peace

(Titus 1:4) “To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.”

Paul’s greeting to Titus is very brief and consistent with all of his other greetings. He normally began letters with a blessing of grace and peace. Paul also ends his letter with a blessing of grace to Titus and the whole church. He knew that the letter would be read and shared so he blesses all of them with grace.

(Titus 3:15) “All who are with me greet you. Greet those who love us in the faith. Grace be with you all.”

I want to mention two things about God’s grace. It is commonly introduced as “God’s Riches At Christ’s Expense.” In that vein, it is referring to God’s unmerited favor that He gave us through Christ. We don’t earn salvation; He gave it to us freely. Our salvation is by grace. Paul wrote the Galatians and made it clear to them that we start by grace and we continue in our faith by faith.

There is another kind of grace that is talked about in Scripture, and that is the desire and ability to do God’s will. When God gives grace to someone to accomplish a certain task or work, this is the kind of grace that it refers to. In Romans 12:6, Paul wrote, *“Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: if prophecy, according to the proportion of his faith.”* We all have unmerited favor for salvation, but we do not all have the same measure of grace for the work He has planned for each of us to do. He gives different gifts to all of us, and there is a specific grace given to each of us to do that work.

We have an example of that in 1 Corinthians 3:10 where Paul wrote, *“According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it.”* Paul was given grace to plant churches. Not everyone can do that. It is hard work. Paul worked hard day and night so that he would not be a burden on those that were part of his church plants. Not everyone is given that grace. It was hard at times, and when Paul prayed about it, God told him, *“My grace is sufficient for you.”* God knew how much grace Paul needed and gave him what he needed. He knows how much grace I need, and His grace is sufficient for me. When things get difficult, I remind myself that His grace is sufficient. But, like Paul, I ask for more grace. I pray for more grace in our church. I pray for His abundant grace in our church.

Conclusion

This morning we have looked at the overall theme of Titus. God wants His church, which is His people, to be in order. God wants the deeds of the church to reflect Him and His glory. He does not want us carrying out worthless deeds, but wants us to be zealous for good deeds. God is looking for a church that reflects His image and character. Therefore, He wants our churches to have godly leaders managing the affairs of His house. He wants godly leaders that will preach sound doctrine that leads to godly living. Like Paul, I want to labor and strive, according to His power, to present every man, woman, and child complete in Christ. Let’s pray.

Introduction (Acts 19, Judges 17:6)**1. Quick Overview of Titus**

- A. Setting (Titus 1:5)
- B. Time: 63 A.D. (Titus 3:12, Rom 15:28)
- C. Themes: (Titus 1:5, Titus 2:1)
 - Order (Corporate, Personal) (Tit 1:5, 2:5, 2:9, 3:1, 1 Cor 14:40, 1 Sam 15:23)
 - Sound Doctrine (Tit 1:9, 2:1, 2:7, 2:10)
 - Deeds (Tit 1:16, 2:7, 2:14, 3:1, 3:5, 3:8, 3:14)

2. Paul's Introduction and Greeting (Titus 1:1-4)

- a. **Author – Apostle Paul** (Acts 9:11, Phil 3:5-6, Acts 23:6, 2 Cor 10:10, 11:5-6, Gal 6:11, Col 4:18, 2 Thess 3:17, Acts 15:37-40, 1 Cor 4:1-2, Acts 11:25-26, 13:1-4, 14:14, Rev 21:14, Eph 2:20)
- b. **Recipient – Apostle Titus** (Tit 1:4, Gal 2:3, 2 Cor 2:13, 7:6, 8:16, 8:23, Gal 2:1-3)
- c. **Purpose – For The Faith Of The Chosen (Elect)** (Titus 1:1-4, Col 1:28-29)
- d. **Greeting – Grace and Peace** (Titus 1:4, 3:15, Rom 12:6, 1 Cor 3:10, 2 Cor 12:9)

Applications for my life: