



Titus 1:1-4

LIVING A GODLY LIFE IN A GODLESS WORLD

If there is no absolute moral standard, then one cannot say in a final sense that anything is right or wrong. ...There must be an absolute if there are to be morals, and there must be an absolute if there are to be real values. If there is no absolute beyond man's ideas, then there is no final appeal to judge between individuals and groups whose moral judgments conflict. We are merely left with conflicting opinions.
—Francis Schaeffer, *How Should We Then Live?*

Our culture has become a postmodern culture in which there is no truth, no standard, no reason, no true reality or identity. Individual autonomy has been taken to an extreme and the only “community” left is the “tribe” to which one belongs.

How do we live faithfully and effectively in such a culture?

INTRODUCTION TO THE BOOK OF TITUS

Author: _____

Recipient: _____ (cf. 2 Cor. 2:13; 7:6, 13-14; 8:6, 16, 23; 12:18; Gal. 2:1, 3; 2 Tim. 4:10)

Date of Writing: _____

Purpose of Writing: The church in Crete had apparently started from Jewish believers who were at Pentecost (Acts 2:11). When Paul visited with Titus (~AD 62), the church was apparently in disarray with poor leadership and an ineffective witness. Paul left Titus in Crete to “set things in order” (1:5)—appointing godly, qualified leaders and instructing believers how to live godly lives in the midst of the immorality of Cretan culture (2:1, 15; 3:8). His letter reiterates this purpose.

Life in Crete: Crete is a large island in the Mediterranean Sea about 50 miles southeast of Greece. In NT times, the Cretans had a reputation for being greedy, deceptive, and malicious (1:12). To “cretize” meant “to lie and to cheat” (Barclay).

The Message: Godly living, flowing out of salvation through God's grace and instruction in healthy doctrine, adorns the gospel of Jesus Christ in an immoral, antagonistic culture.

Titus is an evangelistic letter whose ultimate purpose was to prepare the church for more effective witness to unbelievers on Crete. —John MacArthur, Jr.

The dominant theme in Titus...is good works (1:8, 16; 2:7, 14; 3:1, 8, 14), that is, exemplary Christian behavior and that for the sake of outsiders (2:5, 7, 8, 10, 11; 3:1, 8). —Gordon D. Fee

Titus was a consecrated Christian of strong affection, courage, and zeal. ...He knew how to handle the quarrelsome Corinthians [and] the mendacious Cretans...
—Irving Jensen

The Cretans on account of their innate avarice, live in a perpetual state of private quarrel and public feud and civil strife...and you will hardly find anywhere characters more tricky and deceitful than those of Crete. ...Greed and avarice are so native to the soil in Crete, they are the only people in the world among whom no stigma attaches to any sort of gain whatever.
—Polybius (200-118 BC)

Cretans, always liars, evil beasts, idle bellies.
—Epimenides (~600 BC)

THE ART OF PERSUASION



PAUL'S GREETING TO TITUS: SEEING THE BIG PICTURE (1:1-4)

*Paul to Titus, my true son in our common faith
a servant of God and an apostle of Jesus Christ
according to the faith of God's elect
and the acknowledgement of the truth
which is according to godliness
in hope of eternal life
which God who cannot lie promised before time began
but has in due time manifested His word through preaching
which was committed to me
according to the commandment of God our Savior.*

Grace and peace from God the Father and Christ Jesus our Savior.

- The eternal God has an eternal _____ (cf. Eph. 1:11).
- This plan centers on Jesus Christ, manifested in time, and includes a people _____ by Him before time began (cf. Rom. 8:28-30; 9:1-11:36; Eph. 1:3-6; 2 Thess. 2:13-16).
- Those chosen by Him will respond in faith and acknowledge the truth, pursue _____, and look forward to the hope of eternal life promised by God, who cannot lie.
- God calls each person to a _____ in this great story (cf. Eph. 2:10). Paul was called as a servant of God and apostle of Jesus Christ (cf. Acts 9:15; Gal. 1:15-16; 2 Tim. 1:8-11).
- We each need _____ (divine blessing and enablement) and _____ (inward security and rest) from God our Father and Jesus our Savior to live this Christian life.

*Aristotle...taught that persuasion occurs from the interaction of the **ethos** of the speaker, the **logos** of the message, and the **pathos** of the audience. ...The communicator's ethos is so crucial that Aristotle claimed it is "almost the controlling factor in persuasion." —George Hunter III*

This theologically rich introduction to the Epistle to Titus moves in scope from Paul's reflections on the sovereignty of God in human salvation to Paul's role in achieving God's purposes. —Hayne P. Griffin

If God lives in the Eternal Now then He has always had not just the knowledge of but experience with every individual. So there has never been a moment in eternity when God has not had the experience of every elect person being convicted, accepting God's completion of their faith, conversion, sanctification, glorification, and their eternal praise and worship in the new heaven and the new earth.

—Richard Land

Five Essential Truths in Election:

1. God is absolutely sovereign.
2. He is the initiator and completer of our salvation.
3. His love and grace are extended to all in Jesus Christ.
4. How God's eternity, sovereignty, grace, and our human will interact is a mystery.
5. A true view of election always leads to amazed worship and a humble awareness of our limited understanding (Rom. 11:33-36).

Godliness. Greek, *eusebia*, literally "good" + "worship." It is "a love for the things of God and a walk in the ways of God" (Piper). See Romans 12:1-2.