

March 29, 2026
Titus 1:1-4 (LSB)
His Word Manifested in Preaching
Paul's Greeting to Titus
Brownwood Preaching Cohort: Titus (Part 1)

Stand with me for the **reading of God's Word**:

Titus 1:1–4 (LSB)

¹Paul, a slave of God and an apostle of Jesus Christ, for the faith of God's elect and the full knowledge of the truth which is according to godliness, ²in the hope of eternal life, which the God who cannot lie promised from all eternity, ³but at the proper time manifested His word in preaching, with which I was entrusted according to the commandment of God our Savior, ⁴To Titus, my genuine child according to our common faith: Grace and peace from God the Father and Christ Jesus our Savior.

These are the **Words of the Lord**. Please **be seated**.
Turn with me in your Bibles to Titus 1.

Imagine...being **left on an island** amongst a **civilization** that had been **around for thousands of years**. The **cities** are **sprawling and active**.

Their **only hindrance** to **growth and progress** are the **major volcanic eruptions**, but the **Pagan inhabitants** are **consoled** with the **thought** that the **King of the Gods (Zeus himself)** is **from their very island** and thus, **looks on them with favor**.

Your job on this island...is to **find** and **assemble** the **remnant of first-generation Christians**, and **establish churches** with **sound doctrine** and **properly ecclesiology**.

Titus is the **letter of instruction** from the **experienced missionary** nearing the **end of his life** to the **young pastor** he **left behind** to **help establish churches**.

The **Apostle Paul** had **spent decades planting churches** around the **Great Sea**. Now he was **instructing Titus** to **do the same** in the **middle of it**.

On the **160-mile-wide island** of **Crete**, the **inhabitants of which** were (according to their **own prophets**) **lying, lazy, gluttonous, evil beasts**. A **sentiment** with which **Paul agreed**, from his **short time** with the **brutal islanders**, who we know today as the **ancient Minoans**.

One historian writes how in the **Mediterranean world** of the **first century**, "If you **said** someone was 'Cre-TI-zing,' that meant he was **lying**. And the expression '**Playing a Creton with a Creton**' meant that you **tricked the trickster**. You **got the better** of a **deceiver** by **out-deceiving him**."

So, their **reputation preceded them**, and it **was not good**. However, Acts 2:11 tells us **Cretans** were **among those in Jerusalem** on the **day of Pentecost** who "**heard of the mighty works of God being spoken in their own tongue**." **Just how many** of the **3,000 souls added** to the church **after Peter's sermon** were **Cretan** we **may never know**, but we **do know** that **those who returned home** were the **first** to **bring the gospel** to the **island**.

Titus, a Greek by birth himself, was converted sometime before the Jerusalem council to which he had accompanied Paul and Barnabas when he was younger (Gal. 2:1).

As a relatively new Gentile believer, he would have wholeheartedly agreed with James' judgment at the council and been glad to remain in the church without being Judaized, if you know what I mean.

And thank God for the council, because as difficult as it was going to be for Titus to put churches in order in the cities of Crete, it would only add a massive stumbling block to have to first proselytize and circumcise every believing male among them.

But Titus still had a daunting task, especially considering the moral condition of the corrupt islanders. Thankfully, Titus had experience with a morally bankrupt people, as he had also been among the Corinthians with Paul.

After the scathing letter that we know as 1st Corinthians, Titus stayed with the church and became a first-hand witness to the fruit of Paul's written rebukes. He then became the one to deliver the good news to Paul of their turnaround, which we read about in his 2nd preserved letter to them.

And it's in that letter that we get the greatest sense of how important Titus was to Paul's ministry, especially in the most difficult circumstances.

2 Corinthians 7:5–13 (LSB)

⁵For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side—conflicts without, fears within. ⁶But God, who comforts the humbled, comforted us by the coming of Titus; ⁷and not only by his coming, but also by the comfort with which he was comforted in you, as he reported to us your longing, your mourning, your zeal for me, so that I rejoiced even more. ⁸For though I caused you sorrow by my letter, I do not regret it, though I did regret it—for I see that that letter caused you sorrow, though only for a while— ⁹I now rejoice, not that you were made sorrowful, but that you were made sorrowful to **repentance**.

Then he says in verse 13...

¹³For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.

Titus was a vital young believer in the expanding church of the New Testament. He gave the Corinthians confidence in the genuineness of Paul's apostleship, which had been in question among many. Titus was mature beyond his young years, and experienced in ministry more than most by being exposed to various trials from the beginnings of his faith.

And so, Paul had confidence to leave him on the island, once known for its hundred cities, but now in their day for its moral decay, to establish healthy churches in this land of Gentiles in the middle of the Sea.

[Let's pray and get it into the text.](#)

Paul's letter to Titus is a **pastoral epistle**, written to **instruct him** in the **task at hand**.

The **commands throughout** the letter **speak to this**:

- **Set in order** what remains.
- **Appoint elders** in every city.
- **Reprove** the rebellious empty-talkers.
- **Speak what is proper** for sound doctrine.
- **Urge the younger men** to be sound in mind and faith, and the younger women as well.
- Also, **urge the older men and women** to be sensible.
- **Speak** and **exhort** and **reprove** with **all authority**.
- **Let no one disregard** you.
- **Remind the churches** to be peaceable, and subject to rulers and authorities.
- **Remind them** how we were **all once disobedient** and **deceived**, but the **grace of God** appeared, and **He saved us**, not by **works of righteousness**, but **through regeneration by the Holy Spirit**.
- **Avoid foolish controversies**.
- **Reject a factious man** after a second warning.
- **Help the brothers learn** to lead in good works.

And in **each of these commands** are the **details** that **make the difference**. The **nuances** that **you all** will **draw out** in the **ex-egesis** of **your preaching**, which, **through the illumination** of the **Holy Spirit** will **give us spiritual insight** into the **mind of Christ**.

So **though these words** were **written to a young Greek**, they will be **imparted to us** by the **living and active Word of Christ** and the **power of His Spirit** to transcend space and time, culture and custom, and **even fallen and finite minds**.

I'm **encouraged to be here with you** for this.

And so we begin with this **glorious run-on sentence**, so **apparently frustrating** to our **middle-school English teachers...so Pauline**. And so **God-breathed**.

And I **understand** this is **the English**, so the **punctuation** is **up for interpretation**, but **one of the things I love** about **Paul's writing** is his **long-winded thoroughness**. A **true expositor**, **even in his writing**.

And I want to **take our time today drawing out** the **truths of this common**, yet **remarkable greeting**. Because **you guys know enough** to know **Paul doesn't open his letters** with "**To whom it may concern**" or "**Dear diary**."

He **isn't keeping a journal** for himself. He's **writing** for the **faith of the elect of God**.

He **isn't penning** a **formal letter** to **some corporation**. He's **writing** to the **only institution** that's **going to last in the end**.

And...he **doesn't write** in the **fear of man**, or in **obscurity**. He **tells us who he is**, and who he is **at the core**.

Titus 1:1a (LSB)

¹Paul, a slave of God and an apostle of Jesus Christ,

Which is to say, **a man owned** and **a man sent**.

He was, **first, a slave**.

- **Not merely a servant**, διάκονος (THEE-ak-oh-nows)
- **A slave**, δοῦλος (THOO-lows)
- The **primary difference** being what? **Ownership**.
- He was **owned** because he was **purchased** on the **auction block** of **Calvary**. He was **bought with a price**.
- And **redeemed** from his **bondage** to **Jewish sin** when he lived his **whole life** in **captivity** to the **devil** with the veneer of **misguided religion**.
- But **now**, he **gladly serves** a **master who is good**. And **when he became a slave** of Christ, he **became part of the household**, which is **what slaves did**.

Paul also says he is **an apostle**:

- **Not from** or **through man**.
- Because...
 - It **wasn't men** who **appeared to him** in the **skies over Damascus**.
 - It **wasn't men** who **stopped him** in his **murderous tracks**.
 - It **wasn't men** who **blinded him** to **make obvious** his **spiritual condition**.
 - It **wasn't men** who **ultimately sent him** in **another direction in life**.
- It was **Jesus Christ, risen and alive**.

Paul says **he is an apostle** through **Him**.

That **word apostle** in **Greek** being a **compound one**.

ἀπό is a **preposition** that means "**from**" or "**away**"

στέλλω is the **verb** that means to "**arrange**" or "**prepare**" or even "**equip**."

So when you **put them together**, ἀπό-στέλλω, the **sense** is to be **prepared** and **equipped** to go **away from** where you are.

And this is **part** of Paul's **primary identification**, one who is **sent**. **For what?**

v1 (again)

¹for the faith of God's elect and the full knowledge of the truth which is according to godliness,

Paul was sent for the faith of those **chosen by God** from **before the foundation of the world**. First, he was **sent** to **see faith come about in them**, through the **God-ordained means** of **preaching the gospel**. Just like how at **Pisidian Antioch** Paul **stood up** when the **synagogue official** asked if anyone had a **word of exhortation**, and **preached**. From the **Exodus to the Resurrection**.

And **though many Jews** in the **synagogue rejected** his teaching, **many Gentiles rejoiced** and (as Luke tells us in Acts 13:48) "**as many as had been appointed to eternal life believed**."

Paul is **an apostle** for the **faith** of **God's elect**.
AND the **full knowledge** of the truth.
WHICH, Paul says, is **according to godliness**.

Though the **world sees faith** as **antithetical to knowledge**, **Paul knew** it was **its axiom**.

He tells us "**All the riches of wisdom and knowledge are hidden in Christ**." And **that invisibly**, of course. **Only to be received by faith**. By **living in a way** where we **walk not** according to the **things we see**. Faith comes through hearing...and **hearing through the word of Christ**.

And that's the **only way** you can **grow** into **this full knowledge** of the truth that he speaks of here, and so often. My **favorite prayer** of Paul's is...

Colossians 1:9–10 (LSB)

⁹For this reason also, since the day we heard, we have not ceased to pray for you and to ask that you may be filled with the **full** knowledge of His will in **all** spiritual wisdom and understanding, ¹⁰so that you may walk in a manner worthy of the Lord, to please Him in **all** respects, bearing fruit in **every** good work and multiplying in the **full** knowledge of God; being strengthened with **all** power...

And he just **goes on** in this **prayer for fullness**.

And **notice in Titus** how that **full knowledge** has the **prerequisite of faith** and the **qualifier of godliness**.

So, I want to **say a few things** that I think hold true:

- You **can't pursue full knowledge** if the **only things** you "**know**" are the **things you see**.
- You also **can't grow** into full knowledge of **the truth** if **that truth** isn't **according to godliness**.

Our theology must be a **lived one**, not because we are **standpoint epistemologists**. But because the **head, heart, and hands** are **not ultimately separated**. Because if **you don't obey the gospel**, you **don't believe the gospel**. If you don't **practice the faith**, you **don't truly HAVE saving faith**.

In **Paul's understanding of salvation**, there goal is **no less than full knowledge** for the **true believer** who is **being sanctified**.

Full knowledge is his **exhortation** and his **expectation**, because he know it **WILL BE** the **final reality**...for **EVERY genuine believer**.

Paul is sent for the **faith** and **full knowledge** of **God's elect**.

Titus 1:2 (LSB)

²in the hope of eternal life, which the God who cannot lie promised from all eternity,

Because it is **impossible** for God to lie, **eternal life** is our **certain expectation**. It's **only hope** because **we wait patiently** for the **fullness of it**.

I used to wonder why Paul so often reminded believers of the same things with slightly modified wordings. And being a pastor has helped me understand how often we must reiterate the same, unchanging, glorious realities of the gospel before our people.

They forget.

We forget.

We're all prone to wander.

And so, we need to have the goal, the prize, the upward call, set before us again and again. And to remember that eternity is a certainty, we only have to remember that one of the only things God can't do is lie.

Because as Paul says, God **promised that from all eternity.**

Titus 1:3 (LSB)

³but at the proper time manifested His word in preaching, with which I was entrusted according to the commandment of God our Savior,

What an interesting statement.

God manifested His Word at the proper time. We know that because Jesus came in the fullness of time. When all the law and prophets had culminated in pointing to the Messiah, finalizing in John the Baptist as the forerunner who prepared the way.

But Paul says that His word was manifested in preaching, with which he was entrusted.

κήρυγμα

(KEER-eegh-mah)

Preaching.

Proclamation.

At the proper time, God made His Word clear in preaching.

And what did Paul preach? Christ. And him crucified.

So not only a Messiah. But our Messiah, the suffering, and crucified one.

Paul didn't preach empire building. That was for the Twitter pastors coming later.

Paul preached the hope of eternal life.

Rome as they knew it would be gone in a few centuries.

Israel as they knew it within a decade.

Both of his citizenships were coming to nothing, but He already left them behind when he said he counted every facet of his Judaism as loss for the sake of knowing Christ. And he considered everything as rubbish for that surpassing greatness.

He **didn't glory** in Israel or Rome.
He **preached the cross**.
He **had to**. That's what he was **entrusted with**.

And it **wasn't crazy**, because he **knew** His **crucified Lord** was alive. He **saw Him on the road**. He **knew the slain lamb** was standing.

Paul was **entrusted with preaching, and that according to the commandment of God our Savior**.

Entrusted and commanded.
A privilege and a responsibility.

That's **what preaching is**. I **hope it's both** for you.

If preaching were **only a responsibility**, it be would **just be "my job."**

- My **paycheck**.
- My **livelihood**.
- What a **terrible lot** for **those whose preachers** preach for **nothing more than a paycheck**.
- May it never be among us.

The **only thing more dangerous** than those who **only preach** because it is a **responsibility** are those who **don't believe** it to **be a responsibility**.

- What an **even worse lot** for a people who **sit under the preaching of a compromised man**. Beholden to...
 - the **preferences** of **large donors**
 - or the **whims** of **conviction-less, immature believers**
 - or the **frailties** of **offended longtime pew-warmers**,
 - or the **worst**: the **pressures** of **savage wolves** among **the flock**. Or among the **flock's "feed."** Their **actual diet**.
- **What a tragedy** it would be if our preaching was **shackled** by the **chains** of **denominational decrees**, or **blown** by the **winds** of **Christendom**, or **tossed** by the **waves** of **every so-called doctrine** that **appears and reappears** in **every generation**:
 - Nationalism
 - Liberalism
 - Conservatism
 - Racism
 - Sexism
 - Patriotism

Our **new hermeneutics**. **Old ones really, recapitulated** for the **hundredth time**. **New veneers** on **old deceptions**. **Repackaged schemes** of the **devil**.

You and I cannot be compromised by ANY of the **cultural trends**: **right, left, or center**.
Chauvinist, feminist, or genderless.

We are **entrusted with preaching**.

Not just Pastors, not just Apostles. Young men, who sometimes are sadly more trustworthy than older men.

**So don't let anyone look down on you.
Just preach the Word.**

Preaching is one of the **most amazing things** that God **entrusted us with**.

- It **doesn't have** to be **complicated**, but it's **not simple**.
- It's **not necessarily hard**, but it's **definitely not easy**.

It needs different adjectives.

- It's **foolishness** to the world, but the **wisdom of God** to those who believe.
- It's what **gives us** the **aroma of death** to some, and the **fragrance of life** to another.
- It's the **message** of a **Jewish man** sent to **save His people Israel** by **fulfilling a promise made to Abraham** by **sitting on the throne of David**, yet it's **for the whole world**.
- In **manifests in word**, just as the **world did** in the **beginning**. Just as **God did** in **His Son**.

And we have **been entrusted** with it.
We have been. **Each of us, uniquely**.

One of the **greatest things** about **God ordaining for us to sit under the preaching of the elders** and **other men in the church** who **can teach** is **their unique gifting**.

Even among those who aren't first known as preachers, like Paul.

Because **if churches like Corinth** had **been mature**, they **wouldn't have divided themselves** and said "I follow Apollos" (the more gifted preacher), "I follow Cephas" (the Apostle who walked with the Lord), or "I follow Paul" (the planter).

All of those men **could preach**. We know **Apollos could**, although **early on** he needed to be **instructed** in a **more accurate way**. We know **Peter** could, because we get to read his **sermon** at Pentecost where **3,000 were added**. And **Paul** (regardless of those who **saw him as weak**, or regardless if he **never** preached a sermon where **thousands were saved**), was **entrusted with preaching**.

And through the **unique grace** of God, we see the **diversity of the Spirit's gifts**, even in this **one activity**. **Some more in proclamation**, maybe **Apollos**. **Some more evangelistically**, perhaps **Peter**. **Some more in teaching**, like **Paul**.

And **even more** than that, consider **all the nuances** in our **personalities**, in our **experiences**, in our **affections**. And God has **ordained preaching** to be the **means by which** His **eternal Word** would be **communicated** through the **unique personalities** of His **preachers**.

God has **uniquely gifted** each of us, and so **however** you **prepare, study, outline, stand, inflect, all those things**...know **above all** you are **entrusted with a message**.

This is **not an optional calling** to the **man who is compelled** by God.

1 Corinthians 9:16b (LSB)

¹⁶I am under compulsion. For woe is me if I do not proclaim the gospel.

Preaching may not be **our foundational identity**, but it is **part** of the **irrevocable gift and calling** of the **man entrusted with that stewardship** who is **ultimately faithful**.

The word for “**entrusted**” in Greek is actually πιστεύω - to **have faith**, or to **be faithful**. So Paul is **actually saying** in **this greeting**, that **as he nears the end of his life**, he was **faithful in preaching**.

So, **greetings Titus**.

v4a (LSB)

⁴To Titus, my genuine child according to our common faith:

Paul calling Titus his **genuine child** likely indicates Titus would have been **converted** through **Paul’s preaching** and **missionary efforts**.

We **can’t be sure** of the **circumstances** of his **conversion**, but we **can be sure** that he **became a child in the faith**, much like **Timothy**, who **Paul says the same about multiple times** in his **pastoral letters** to him. And **much like Timothy**, who **shared the genuine, unhyprocritical faith** of his **mother and grandmother**, Paul calls Titus a “**genuine**” child. And that, according to their **common faith**, meaning the **faith they shared**.

And what’s **amazing** about that when we think about being entrusted with preaching is that these **two believers, separated by age, birthright, upbringing, childhood religion, culture, and now a Great sea**, are going to be **preaching the same gospel**.

They are **no doubt different**.
And yet they have the **same message**.

And this is **what brings us together** as **brothers entrusted to preach the gospel** in our **different churches**. We share this **common faith**. And in the **most substantial way**, that is **what is most important**.

v4b (LSB)

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

Paul’s **customary Greek and Hebrew greeting**.
Charis and Shalom

Paul being the **Hebrew of Hebrews** who **became the Apostle to the Gentiles**.

- Known to his people by his **birth name, Saul**.
- And to **Gentiles** as his **Greek name** as a **Roman citizen**, Paul.

And **as this letter begins**, it does so in **light** of **two qualities unique** to believers:

- Grace and Peace

Grace is (as [A.W. Pink](#) says in *The Attributes of God*) “The sovereign, eternal, and unmerited favor of God, exercised exclusively toward His elect.”

Though His **mercy extends** to **all of creation**, grace is **Yahweh’s undeserved gift** to **His people**.

As is His **peace**. At least in the **way Paul defines it**.

- That which we **have with God** through our Lord Jesus Christ, having been justified by faith (Rom. 5:1)
- That quality that **characterizes our mind** when it is set on the Spirit (Rom. 8:6).
- The path of which the **sinner has not known** (Rom. 3:17)
- That which we’re **called to live in** with one another as brothers (2 Cor. 13:11).
- The very **fruit** of the **Spirit** (Gal. 5:22).
- What Christ Himself became to us who he brought us together by **breaking down** the **wall of hostility** (Eph. 2:14) and what he made when he created **one new man** from the **previous two** (Eph 2:15), and what He **preached the good news** of to those **near and far** (Eph. 2:17).
- It’s that which **surpasses comprehension** (Phil. 4:7) and **guards our hearts and minds**.
- It’s the quality that **rules in our hearts** (Col. 3:15).
- The quality that the Lord Jesus Himself said He **gives to us**, and He **leaves with us**, as his disciples (John 14:27).

This is the **peace of God**.

The **peace of Christ**.

And that’s **how Paul greets Titus**, this **fellow recipient of grace and peace**.

And **in his letter**, he has **much to say**. I **look forward to sit under your preaching** and **be encouraged** as a **fellow recipient** of the **grace and peace** of **God our Father** and **Christ Jesus our Savior**.

Let’s pray.