

Titus 1:1-5 Study

Titus 1:1-5

Introduction and Salutation

INTRODUCTION

Good evening and welcome to our Thursday night Bible Study. Tonight we will be beginning the Book of Titus. We will be discussing verses 1-5, the background of who Titus is and why Paul is writing this letter to Titus.

Date and Occasion of the letter

Paul wrote this letter to Titus during his fourth missionary journey and probably dates between A.D. 62 and 64.

The island of Crete was known at this time for deceit and their greed. Christian witness and elders had to be visibly different.

Paul considers Titus as a “true child in a common faith” as we will read in verse 4.

Paul is writing to Titus, who is a gentile Christian. The NT is very vague and gives little account to who Titus is. We know that Paul took him to Jerusalem early in his missionary labors.

Titus traveled with Paul during his 2nd and 3rd missionary journeys, as well as a part of his fourth missionary journey.

He was a trusted associate of Paul whom Paul could call upon in dire situations. An example of this is seen in the situation that was happening in Corinth. Later on, Titus served as Paul’s representative on the island of Crete.

Paul wrote to Titus on Macedonia. When Paul left Crete, he left Titus behind to continue the work as we will discuss more this evening from our readings.

This letter is to serve as an encouragement to Titus to bring his ministry on the island of Crete to a close. Paul specifically wanted Titus to finish his ministry by delegating mature and godly elders in his stead.

This letter is a compact field manual for us to glean into for the planting and stabilizing of young churches. Written from an apostolic leader to a trusted delegate, it ties orthodoxy (sound doctrine) directly to orthopraxy (good works) and shows how gospel grace creates the type of leaders, households, and public witness that are healthy.

Just as we saw in the letters to Timothy, Paul strongly reiterates the importance of sound doctrine.

Titus contains 2 extraordinary theological meditations on the grace that God has extended in Christ (Titus 2:11-14, Titus 3:4-7).

Titus 2: 11-14: For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from lawlessness and to purify for himself a people for his own possession who are zealous for good works.

Titus 3:4-7: But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our savior, so that being justified by his grace we might become heirs according to the hope of eternal life.

Affirmations of these verses:

- The second coming of Christ (2:13)
- The substitutionary atonement of Christ (2:14)
- Regeneration by the Holy Spirit (3:5)
- Justification by grace (3:5, 7)

As Paul did in his letters to Timothy, Paul emphasizes to Titus in his letter the phrase “the saying is trustworthy,” impressing onto Titus just as much as he did to Timothy he must grasp the central truths of the message that he is to proclaim.

Throughout this letter, we see Paul emphasize the importance of Christ to Titus. Paul tells Titus of Christ in many places.

Christ in Titus:

- 2:13 speaks of Christ as “our great God and Savior.”

- 2:14 speaks on the human nature of Jesus and how he took on our condition and “gave himself for us to redeem us.”
- 3:6 speaks on the exaltation of Christ to glory through His resurrection and ascension. Christ is the one through whom God pours out His Holy Spirit “richly upon us.”

These are just a few verses that highlight the significance of Christ in Titus. As Paul mentions to Titus over and over, Christ is head over his church, and through His gospel He will pour out His Spirit on those whom He brings to Himself.

Some core theological and themes that we will see throughout our time in this letter are:

- God as our savior (1:3-4; 2:10, 13; 3:4-6)
- Grace that trains (2:11-14)
- Regeneration and Renewal (3:5-7)
- Doctrine-Life Inseparability (1:8; 2:2, 5-6, 12)

This letter is not a niche memo of a distant island; its a gospel blueprint for any church that wants durability, clarity, and beauty in a confusing age. Paul’s trusted delegate is told to put things in order, appoint tested elders, silence corrosive teaching, and coach ordinary believers to adorn the doctrine of God our Savior with lives of self-control, integrity, and good works. The heartbeat of the letter is grace. Grace that saves and trains, so that a watching world sees a people redeemed and zealous for what is good. If we prize character over charisma, sound doctrine over speculation and tangible neighbor love over tribal quarrels, Titus will do its work among you and I.

VERSE 1

“Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and their knowledge of the truth, which accords with godliness”

Paul begins Titus with addressing himself as the author and by what authority he speaks and to what end he speaks about. Verse 1 is the blueprint for this entire letter.

Paul is not just writing a personal greeting, He signals continuity with his wider apostolic ministry and the other pastoral letter he has written.

He declares himself to be “a servant of God and an apostle of Jesus Christ,” combining humility with Christ given authority and setting the tone for the whole letter.

His stated mission is “for the faith of God’s elect and their knowledge of the truth, which accords with godliness.”

In a single verse he ties together identity, commission, and purpose. That the church is nurtured by sound, accurate gospel teaching (“knowledge of the truth”) This teaching is aimed at producing and strengthening real trust in Christ (“faith of God’s elect”)

The inevitable fruit of such truth is transformed conduct (“accords with godliness”)

Titus will therefore press elders to be doctrinally sound and morally exemplary and will confront false teaching, not as academic fussiness but because doctrine and life stand or fall together.

The thesis for verse 1 is this: an authoritative servant shepherds God’s people by true teaching unto holy living.

“PAUL, A SERVANT OF GOD”

Another reference for servant of God is also “slave to God,” one who is owned by and who serves God. Paul refers to Himself in this manner in his introduction as well in Romans and Phillipians.

Paul is opening up this letter by identifying himself with a title used for God’s devoted messengers in Scripture.

It signals humility and absolute allegiance to God’s purposes, while also echoing the prophetic tradition.

With Paul opening up the letter in this manner, he is relaying to Titus that through these words, Titus’ mission in appointing elders on Crete (1:5) amid the false teachers (1:10-16) must be centered around God and not self promotion.

“AND AN APOSTLE OF JESUS CHRIST”

Paul further identifies himself again in this introduction as an apostle. As an apostle, Paul is a commissioned witness of the risen Christ with church-governing authority. Also in essence He is Christ’s official representative.

Apostolic authority is foundational for the early church and uniquely tied to eyewitness testimony and Christ's direct call.

The letter of Titus is about ordering a young church; appointing elders, silencing deceivers, teaching sound doctrine. Paul's later instructions carry Christ's authority, not just good advice.

This matters because rival voices on Crete were asserting themselves without true warrant.

"FOR THE SAKE OF THE FAITH OF GOD'S ELECT"

Here is the aim for Paul. He is to be an instrument God uses to produce and strengthen faith in those He has chosen to save.

Scripture consistently presents salvation as God's gracious initiative and that truth fuels mission, not apathy.

The entire reason that Paul is an apostle is stated in this phrase. It is grounded in the knowledge that God alone has saved him. Through this knowledge, it has led Paul and the elect to Godly living.

Paul does not simply wish to convey information. His desire goes much deeper, to see God's people grow in godliness. Growing in godliness can be very clearly seen in 2 Peter 1:5-8

- 2 Peter 1:5-8 "For this very reason, make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness, and godliness with brotherly affection, and brotherly affection with love. For if these qualities are yours and are increasing, they keep you from being ineffective or unfruitful in the knowledge of our Lord Jesus Christ."

Through the lens of Peter, who also through the inspiration of the Holy Spirit, we see what Paul also wants God's people to grow in; virtue, knowledge, self-control, steadfastness, godliness, brotherly affection, and love.

To grow in these traits means that we are growing in our godliness that Paul is desiring for the people in his days.

This part of verse 1 brings into play a very highly debated doctrine, that of election. When it comes to the topic of God's elect, it can cause a lot of controversy. While I do not want to make an emphasis on this doctrine tonight, I feel it is important to distinguish at least some of the major doctrinal differences that can come about, both from a reformed view and an opposing view. This is not to say anything negative about one's view on this particular doctrine, but to distinguish the differences taught.

- Election is defined as in God's choosing, most centrally, His choosing of people to salvation in Christ (Eph 1:3-14, Rom 8:28-30)
- Christians agree that God chooses, where the disagreement comes to play is about how and on what basis He chooses them.
- 2 viewing points - Unconditional Election and conditional election
 - Unconditional election teaches this:
 - God's decree is eternal, free, and unconditional. Man can do nothing to obtain salvation. God from eternity past chose individuals, based on nothing they did to grant unto them His grace for eternal life.
 - Those elected are effectually called by the Spirit and he gives the new birth so they become regenerated and repent of their sins.
 - Foreknowledge (Rom 8:29) "Whom He foreknew." This is read as though He set His covenantal love upon, harmonizing with God's purpose driving the golden chain of redemption.
 - Asymmetrical (double predestination) - This is defined as God is actively electing people to salvation and is passing over the rest, justly leaving them to their chosen sin. Reformed theology denies "equal ultimacy" in the sense that he works unbelief and faith the same way. All humans are born in sin, unbelief, and in their flesh. No one in their flesh seeks after God (Romans 3)
 - Equal ultimacy teaches that God's action in election (choosing the saved) and reprobation (passing over or condemning the lost) are symmetrical. That it is God actively working the same way to bring about salvation in the elect, He is actively working unbelief in the reprobate.
 - While reformed theology denies the "equal ultimacy," it is not God who actively works the "unbelief" in any human. All humans are born with original sin, dead in their sins, and at enmity with God. It is due to the state of humanity and our inherent sin nature for unbelief. It is a God-breathed miracle for anyone to have belief.
 - Freedom is compatible - Human choices are real and responsible, yet without regeneration, our "free will" is enslaved to sin. We are

not truly free in a sense to do what is pleasing to God. Within God's sovereignty, grace is irresistible in the sense that it infallibly succeeds to the elect.

- Conditional Election
 - Election is conditioned on foreknown faith. From eternity God decreed to save those whom He foreknew would freely trust Christ for salvation out of their own choosing and desire. (Synergism)
 - Prevenient grace restores genuine freedom - Because of depravity, no one can believe without grace, God gives universal, resistible prevenient grace enabling a real choice. Grace cooperates with, but does not determine the human response.
 - Atonement is unlimited; grace is resistable- Christ died for all, as in making it POSSIBLE for salvation if someone accepts the gift.
 - Libertarian freedom - For moral responsibility, one must be able to do otherwise, thus God's foreknowledge does not determine our choices.
 - That if God chose before anyone ever was born who would be saved and not, God is not being fair in His choosing unless we have a choice. Having a choice allows us the freedom to truly receive grace. If not, it is unjust of God.

"AND THEIR KNOWLEDGE OF THE TRUTH"

While Paul is not only considering the faith of the elect, Paul expressly states that he desires for the elect to have knowledge of the truth that is in Christ.

Knowledge here is not just mere "mere mental ascent." It is having the knowledge of who Christ is, what He did, and how He lived His life.

The elect are to mirror the life of Christ with the knowledge of this truth. The truth of Christ has set them free to live under the covenant of grace.

Paul does not simply wish to pass on information, but to pass on knowledge in order to see God's people grow in godliness through a believing reception of the truth.

- 1 Timothy 6:3 "If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness"

- It is through the teaching and proclamation of the gospel of Christ that accords with godliness and the lives that God's people are to strive for.

"WHICH ACCORDS WITH GODLINESS"

This last phrase brings together both truth and godliness. Truth will produce in the elect the fruits of the spirit, which renders in them the ability to live out their lives in godliness.

On top of living out the fruit of the spirit in their lives, they will be growing in the qualities that Peter writes about as well.

Any Christian should be living out their lives in godliness. One who professes to be a blood bought born again Christian without the fruits or qualities described in Scripture should be brought under the teaching of someone who can bring to them the light of Scripture to reveal their sin.

Christian lives should reflect what has been changed inside of them through the working of the Holy Spirit. Godliness will outpour from a believer and their differences should be able to be observed by those around them.

In this occurring, it will allow an opportunity to spread the gospel.

CONCLUSION FOR VERSE 1

Titus 1:1 is Paul's ministry in a single sentence. He identifies himself as a slave of God and one sent of Christ whose aim is the faith of God's elect, namely the gentile elect.

His identity is that of a servant, he has the authority of an apostle, his goal is to strengthen the faith of the elect, his means to strengthen the elect is through the truth of his preaching, and the outcome of his preaching is to bring godliness.

Doctrine is more than just something that is just looked into, it is the driving force that grows faith and reshapes lives.

This verse can be seen to both elders and to congregants by emphasizing the importance of service, truth, and hope in the walk of a Christian.

It serves for pastors as a reminder of their identity and their mission and encourages them to lead with humility and dedication to God's purpose. It is a perfect reflection for

the elder to lean into to know who they are in Christ and how they should view themselves in light of Scripture.

The same can be said for the congregant. It tells us of the purpose of the elder. The type of elder that we should want to place our families under. Elders that lead with humility. Elders that are dedicated in their studies and in their exposition of the truth.

Not only should the congregant look into the abilities of the elder, but even more importantly the lifestyle of their elders. Congregants can also learn of their identity in Christ and the importance of upholding sound doctrine and godly living in their lives.

VERSE 2

"IN HOPE OF ETERNAL LIFE, WHICH GOD, WHO NEVER LIES, PROMISED BEFORE THE AGES BEGAN"

Paul starts verse 2 by laying the foundation for his instruction to Titus by anchoring the believers hope in the unchanging promises of God.

This verse serves as a theological bridge between Paul's apostolic mission and the doctrinal exhortations that are in this letter.

Paul has just declared that his ministry is aimed at bringing God's elect to faith and a knowledge of the truth, here in verse 2, he explains the ultimate purpose behind that truth, the hope of eternal life.

3 key themes that this verse emphasizes

- The nature of Christian Hope - Unlike earthly hope, this hope is absolute and certain. It is rooted in God's unchanging character and promises.
- God cannot lie - Paul highlights God's absolute truthfulness.

- The eternal plan of redemption - Paul reminds Titus that this hope was promised “before the ages began” pointing to God’s sovereign purpose established before time itself.

Ephesians 1:3-5

“Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption to himself as sons through Jesus Christ, according to the purpose of his will.”

“IN HOPE OF ETERNAL LIFE”

Here Paul links his apostolic ministry from verse one with the believers ultimate destiny, eternal life. This is not a n uncertain with but a confident expectation we have as Christians.

The Greek word for hope carries the idea of assured anticipation, not vague optimism.

Eternal Life refers to both the present possession of salvation and the future consummation in God’s kingdom.

Paul is remind Titus that the gospel he preaches produces a LIVING hope. A reality that believes can cling to. A hope that we have in Christ and His finished work.

“WHICH GOD, WHO NEVER LIES”

This is where Paul delivers of God’s absolute truthfulness. The greek for “never lying” appears rarely in the NT and underscores God’s utter reliability.

God can not lie, if he were to lie, He would cease to be who he claims to be.

When God swears, He swears upon Himself for there is nothing greater for Him to swear by other than His own name, which is perfection to the uttermost.

"PROMISED BEFORE THE AGES BEGAN"

This phrase points back to God's eternal decree. The eternal plan of redemption was a plan before the ages began, that came to fulfillment in Christ's death.

The verb "promised" in the greek emphasizes God's sovereign commitment to fulfill His plan.

Before the ages began signals that salvation is not a reaction to human sin but part of God's eternal purpose.

2 Timothy 1:9

"Who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began"

It is not by our works that salvation is given or decreed by God. It is by His will and His will alone that salvation is given to anyone, we play no part in choosing God's grace as we are sinners by our nature.

CONCLUSION FOR VERSE 2

Paul in this verse is emphasizing that God's ultimate plan for his elect has always been to give unto them eternal life.

God is ultimately and eternally trustworthy with His promises. Through His totally revealed will in Scripture, we see the clear and upmost significance of His trustworthiness.

As Christians, we can rest in the certainty of our salvation through Christ. It is based off of God's eternal decree of redemption that was planned before the ages began.

We should allow this hope to become fulfillment in us for Godly living.

Our salvation is not dependant upon circumstances, hardships, or society. It is solely and infallibly upon God's plan and knowing he can not fail in what He says He will accomplish.

Hebrews 12:2

"Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God"

Philippians 1:6

"And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ"

VERSE 3

"AND AT THE PROPER TIME MANIFESTED IN HIS WORD THROUGH THE PREACHING WITH WHICH I HAVE BEEN ENTRUSTED BY THE COMMAND OF GOD OUR SAVIOR"

Paul shifts from God's promises to how he has historically fulfilled them.

The eternal plan for salvation, which was decreed by God before the ages began (before the foundation of the world) is now revealed in history and God's story through the OT and the preached word, which he entrusted to the apostles.

Summary of this verse:

- Imagine that someone from your family wrote you a letter. This letter was protected and preserved for centuries. This letter contained the greatest news that you could ever come to know. Its being preserved for the perfect time to open it and discover the words on the page. This is what Paul is describing. The

greatest news “gospel” was being preserved for centuries until it was made manifest, through Christ.

“AND AT THE PROPER TIME”

How much do we all wish at one point in our lives that God would work on our timing?

We must remember that God has decreed all things to have a time and place at which they are to occur.

Just as today in our lives, God does all He pleases for His will and good pleasure. It was at his timing in history that Christ came and fulfilled all the promises He had made prior.

His promises are never delayed or accidental. They always come exactly when God intends.

“MANIFESTED IN HIS WORD”

The greek term here for manifested means to make visible or to make clear, known.

God’s eternal plan for salvation is no longer hidden, it is revealed through Christ and the gospel in which He proclaimed.

Scripture can be seen as the “vehicle of revelation”

- Hebrews 1:1-2 - Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
- Romans 16:25-26 - Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages, but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith.

“THROUGH THE PREACHING WITH WHICH I HAVE BEEN ENTRUSTED BY THE COMMAND OF GOD OUR SAVIOR”

Paul here states the centrality of preaching

- It is God’s chosen method for making His eternal promise known
- The Gospel isn’t just a private truth, it is a proclaimed message

Paul wasn't self appointed, he was entrusted with a sacred deposit

- 1 Timothy 1:11 - in accordance with the gospel of the glory of the blessed God with which I have been entrusted.
- 1 Cor. 9:16 - For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!

“By the Command of God our Savior”

Paul's authority comes directly from God's sovereign command, not human authority or permission.

God Himself is called “our savior” here highlighting His personal involvement in redemption.

CONCLUSION FOR VERSE 3

We can glean from this verse many applicable aspects for our lives today. We are to take the Scripture and apply it to ourselves.

While we are to do this, we must also strive to be careful not to take it out of its original context of what was originally written.

Some ways we all here can apply this to ourselves:

- Trusting in God's timing and not our own
 - When life feels uncertain, remember that God's plans are never late or rushed. They are according to His perfect plan.
 - Ecclesiastes 3:11 - “He has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end.”
- Have faith in the power of the gospel and not our own words or presentation
 - God's eternal promise is revealed through scripture. Study it, meditate on it, let it shape your life. Take all things and apply it to the truth!
 - God uses faithful preaching to bring His eternal plan into the present.

Paul shows us that the gospel didn't begin in history, it began in eternity (v2) but it was manifested in history at the exact right time (v3). And God used the preaching of His word to bring eternal life to His people.

- Christian, your salvation was planned before time, revealed in time, and proclaimed through time and nothing can stop the God who saves!

3 Key Truths to remember

- God's timing is perfect
- God's Word is revealing
- God's messengers are entrusted

The eternal gospel has entered history, and we are now called to believe it, live it, and proclaim it.

VERSE 4

"TO TITUS, MY TRUE CHILD IN A COMMON FAITH: GRACE AND PEACE FROM GOD THE FATHER AND CHRIST JESUS OUR SAVIOR."

This verse concludes Paul's opening greeting. While shorter and more personal in tone, it is rich in pastoral warmth, doctrinal unity, and Trinitarian theology.

Paul affirms Titus as a spiritual son in the shared faith, grounding their bond and their mission in the grace and peace that come from God the Father and Christ Jesus the savior.

This greeting is more than a "formal greeting"

- Today when we write letters, we start by saying Dear Sir or Dear Ma'am or insert the name to whom we are addressing, this can be seen as a little impersonal.
- Paul's letters don't start that way. They overflow with love, theology, and mission.
- Even in a simple greeting, Paul teaches us something profound about the Christian life.
- After affirming his apostolic mission in verses 1-3, Paul now turns to Titus personally with their relationship, shared faith, and the source of their strength.

"TO TITUS, MY TRUE CHILD IN A COMMON FAITH"

True child here implies a genuine, authentic, and beloved spiritual relationship.

Even though Paul was not his biological father, he was his mentor and spiritual father, just as he was to Timothy.

They were united in their common faith, which creates even stronger bonds than that of a bloodline, which back in their days, bloodlines were of the utmost significance.

The common faith applies to the faith that is given to everyone.

- This common faith is not a faith that all religions claim to be in. This faith is the faith that is biblically provided to the elect.
- The faith that is shared among all true believers, without distinction, as the foundation of salvation.
- The faith that is applicable here is the faith that God gives.
- One who is truly regenerated, repentant, and sanctified through the Spirit and actually exhibits the fruits in their life.
- The “common faith refers to the essential doctrines of the gospel:
 - One God in 3 persons (trinity)
 - Salvation is by grace alone through faith alone in Christ alone
 - Jesus is fully God and fully man
 - He died for sins, rose bodily, and will return
 - The Bible is the inspired Word of God
 - All people need salvation from sin
- It is THE faith, not a faith
- Paul doesn’t say “a shared faith” (subjective), but “the common faith” (objective)

This is not just Titus and Paul “both believing sincerely in something. It is that they are united in the unchanging truth of the gospel.

- The common faith does not refer to legalism, prosperity gospel, or universalism. This faith is the true saving faith produced from the preaching of the gospel. While there are secondary matters within the faith some may disagree on such as end times), the essential parts of the faith are the gospel and Christ’s birth, sinless life, death on a cross, buried for 3 days, rose again, and ascended to Heaven.
- The common faith in essence is this:
 - The one true gospel of salvation by grace through faith in Christ
 - Shared by all true believers across time and geography
 - Defined by Scripture and centered on the person and work of Jesus
 - Distinct from world religions and corrupted forms of Christianity

There is no difference in faith when it comes to the apostles, elders, or church congregants.

- Ephesians 4:5 - “one Lord, one faith, one baptism”
- Jude 3 - “Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints”

“GRACE AND PEACE FROM GOD THE FATHER AND CHRIST JESUS OUR SAVIOR”

Grace is defined as the unmerited favor of God. It is the foundation of the gospel, salvation is not earned by freely given.

- Ephesians 2:8 - “For by grace you have been saved through faith. And this is not your own doing, it is the gift of God.”

Peace here is the result of reconciliation. It refers not only to inner calm, but right standing with God.

- Romans 5:1 - “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.”

Trinitarian Glimpses from this Verse

- Both God the Father and Christ Jesus are mentioned in this verse and that both the Father and the Son are sources of grace and peace.
- Paul attributes the work of salvation equally to the Father and Son.
- This mirror verse 3 where Paul said he was commanded by “God our Savior,” and here he attributes salvation to Christ our savior and shows their divine equality.
 - Philippians 1:2 - “Grace to you and peace from God our Father and the Lord Jesus Christ.”
 - 2 Thess. 2:16-17 - “Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.”

CONCLUSION FOR VERSE 4

Paul invested deeply in young leaders like Titus and as well as Timothy. Paul was their mentor.

Who are you mentoring in your life? Who are you encouraging today in their walk with Christ?

Our faith is shared, not private. We are saved individually by the regeneration of our hearts and sanctified through the Spirit inside of us. Christianity isn't a solo journey, it is to be shared, historic faith passed down from generation to generation.

We are to remember that both grace and peace are ongoing needs for every believer. Paul prays these things even for mature believers because we need them daily. Let us remember that we are to rest in the grace of God. To those of us here tonight, are we resting in the finished work of Christ, or are you still trying to earn His favor?

This greeting from Paul to Titus may seem small, but it contains such important truths.

- Relational love
- Doctrinal depth
- Spiritual power

All of this in one verse reminds us that our mission is personal, theological, and grounded in God's saving grace.

Whether we are teaching, mentoring, or leading, we are to do so with grace and in peace as well in the unity of faith once delivered for all.

VERSE 5

"THIS IS WHY I LEFT YOU IN CRETE, SO THAT YOU MIGHT PUT WHAT REMAINED INTO ORDER, AND APPOINT ELDERS IN EVERY TOWN AS I DIRECTED YOU"

Here Paul transitions from his greeting to his body of this letter. He is directing to Titus the reason as to why he was left in Crete.

Paul is moving from the theological foundation to practical instruction for Titus.

Paul reminds Titus of his assignment in Crete, to establish spiritual order and appoint qualified elders. Biblical leadership is essential for healthy, godly churches.

"THIS IS WHY I LEFT YOU IN CRETE"

Here is the intro to Titus's apostolic assignment. He wasn't just visiting Crete, he was intentionally left there by Paul with authority.

Paul is reminding Titus of the "why" behind his ministry, it is not optional, but missional and strategic.

Crete was known for moral corruption. The churches were young, scattered and disorganized. Titus was tasked with setting these communities on a biblical foundation.

"SO THAT YOU MIGHT PUT WHAT REMAINED INTO ORDER"

The Greek in this part of the verse implies to set straight, to correct what is lacking, or to straighten further.

Titus's work involved correcting deficiencies, not to reinvent the church.

Paul is showing that healthy churches require order; structure, accountability, and leadership, and that it all must accord with sound biblical teaching

- 1 Cor. 14:40 - "But all things should be done decently and in order"
- Col. 2:5 - "For though I am absent in body, yet I am with you in spirit, rejoicing to see your good order and the firmness of your faith in Christ."

"AND APPOINT ELDERS IN EVERY TOWN"

Elders or pastors are God's appointed leaders within a church. They are to be spiritually mature, qualified men who serve as overseers.

The NT consistently uses elder, pastor, and overseer interchangeably for church leadership.

Paul commands elders (plural) in every town, each local church was to have more than one leader. No "one man shows" or spiritual dictators. God's design is shared eldership rooted in accountability and wisdom.

"AS I DIRECTED YOU"

Titus's ministry was given under apostolic authority from Paul. Paul gave Titus his orders. These orders were to remind Titus that he was not innovating, but implementing.

Paul didn't say "do what works" but he said to do as I commanded you.

This reinforces the idea that church governance is not man made, but God ordained

CONCLUSION FOR VERSE 5

Churches today must strive not just to be effective, but to be biblically faithful in their leadership structure. Too many churches today care more about their attendance, tending to peoples feelings and emotions, and what others think about them, then they do about teaching correctly.

For church leaders, they must:

- Be intentional in training and appointing qualified elders

- Don't just fill the positions, but use discernment in the character and competency of a potential leader.

For congregants, we are to be praying for our elders, we are to encourage them in the scriptures and submit to their leadership in the church. We are to take what they say to us and compare it to Scripture. Be a Berean!

CONCLUSION FOR TITUS 1:1-5

This passage of scripture forms a rich and powerful prologue that is densely packed with theological, ecclesiological, and pastoral significance.

Paul's introduction here is not a mere formality, it is a theological foundation upon which the rest of the epistle is built.

The core threads that are in these verses are:

- Paul's identity and authority (v1)
- Hope and eternal purpose (v2)
- God's appointed means: Preaching the Word (v3)
- The recipient: Titus (v4)
- Mission Objective (v5)

Through these threads, Paul doesn't launch into instructions without rooting everything in sound doctrine. Pastoral and church leadership must begin with sound theology.

Many claim to "know the truth" but if that truth doesn't produce evident godliness, it's counterfeit. Believers must pursue both biblical knowledge and transformed living. Not just knowledge that will puff them up. But knowledge that transforms the heart.

We live in a world of instability and false promises. Paul reminds us that our eternal hope is built on the character of God Himself, a God who cannot lie. This should lead us to deep assurance, especially in seasons of suffering or doubt.

Churches don't become healthy on their own. Paul's charge to Titus is proactive, to set in order. That means identifying problems, correcting doctrine, and training godly leaders. Likewise, every church today should engage in intentional shepherding and elder development.

Paul views the gospel as something entrusted to him. It wasn't his to change, ignore, or personalize. All of us here must understand that we are stewards of the Word, not

creators of it. We must proclaim the message, not reinvent it to our liking or understanding.

These verses are a charge to every believer and local church. It is a reminder that our identity, message, and mission are rooted in eternity, shaped by Gods character and entrusted to us by divine appointment. In a world of spiritual disorder, God calls His people to order, truth, and godly leadership for the sake of His elect and the glory of His gospel.