

TWO MEN ON A MISSION OF GRACE (Titus 1:1-5)

- Matthew 16:18; Acts 20:28; Ephesians 4:11-12; 2 Timothy 2:1-2

A. Man #1: The AUTHOR of this letter was _____. (1:1-3)

1. His *mindset*: “a _____ of _____” (1:1a) – which underscores his mental posture and desire to please His Savior out of gratefulness to God’s grace and the Lordship of Jesus Christ. (Rom. 1:1-4, 6:17; Gal. 1:10; Phil. 2:7; Col. 4:12; James 1:1; 2 Peter 1:1; Jude 1:1) What is your mindset? Is your desire to serve yourself or to serve & please Jesus Christ as a humble servant?
2. His *ministry*: a select “_____ of _____” (1:1b) – which underscores his position and authority. How many apostles were there and why? Did Paul think in any way that he deserved to be an apostle? Consider 1 Tim. 1:12-17.
3. His *mission & message*: (1:1c-3)
 - a. would involve _____ by God’s grace – salvation 1st tense {past justification before God} - *according to* {for the sake of} *the faith of God's elect* {those who are or who would be believers in Christ and in the Church, the body of Christ} *and the acknowledgment of the truth* {of the Gospel}. (1:1c) Compare 1 Timothy 2:3-7.
 - b. which was designed to then lead to _____ in godliness by God’s grace – salvation 2nd tense {present sanctification in time} - *which accords with* {in keeping with the goal} *godliness* {a godly life that deeply respects and factors in God and His perspective into one’s attitudes, words, motives, and actions} (1:1d). Remember Colossians 1:28-29. Observe the emphasis on “godliness” in the Pastoral Epistles: 1 Tim. 2:2, 10, 4:7-8, 6:3, 6, 6, 11.
 - c. on the basis of the _____ of eternal life by God’s grace – salvation 3rd tense {future glorification} *in hope of eternal life* (1:2)
 - 1) It is certain ... “*in* _____ - a guarantee of future blessing
 - 2) It involves eternal life ... “*of* _____” (Tit. 3:7)
 - 3) It has been “*promised*” ...
 - (a) By Whom? “_____ ... *who cannot lie*”
 - (b) When? _____.
 - d. which would be made known to mankind through the _____ of the Gospel & grace teaching (1:3a)
 - (a) When? *In due time* {at God’s exact time in human history}
 - (b) How? *through* _____ {kerusso – heralding a message} – what?
Notice the biblical balance in this passage between human faith, God’s election, preaching the Gospel, Jesus Christ, God our Savior, etc.
 - e. which was _____ directly by Jesus Christ to Paul by God’s grace (1:3b) – *which was committed* {entrusted} *to me according to the _____ of God our Savior* – underscoring God’s grace and Paul’s authority.

- f. and was intended to involve the _____ by God's grace, {Observe Paul's missionary journeys and his strategy: }
- g. with all this ultimately bringing _____ to God and His grace in the message, means, and the outcome.

B. Man #2: The RECIPIENT of this letter was _____. (1:4)

1. His *direct relationship* with Paul (1:4a).

- a. Personally – a _____.
- b. Positionally – *in our* _____. What does this show us about grace?

What do we know about Titus? Though he is never mentioned in Acts and though we know very little about him, the references to him in Paul's epistles (13 times) make it clear he was one of Paul's closest and most trusted fellow-workers in the gospel. When Paul left Antioch for Jerusalem to discuss the gospel of grace (Acts 15:1f) with the leaders there, he took Titus (a Gentile) with him (Gal 2:1-3) as an example of one accepted by grace without circumcision. This fact was used to vindicate Paul's stand on this issue (Gal 2:3-5). It also appears Titus worked with Paul at Ephesus during the third missionary journey. From there the apostle sent him to Corinth where he helped that problematic church with its work and with the collection for the poor saints in Jerusalem (see 2 Cor. 2:12-13; 7:5-6; 8:6). After his time in Crete, he later was sent by Paul to Dalmatia. (2 Tim. 4:10)

2. His *divine resources* for the mission. (1:4b)

- a. What are they? _____
- b. Where do they come from? *from* _____ & *the* _____
our Savior. (1:3,4, 2:10, 2:13, 3:4-5, 6)

3. His *directives* from Paul for Titus' mission. (1:5)

- a. Its location – *I left you* {behind} *in Crete*,
- b. Its timing – 63AD {between Paul's two imprisonments}
- c. Its purposes:
 - (1) "*that you should* _____ *the things that are lacking* {left undone, needing attention – Titus 2 & 3}
 - (2) {that you should} *appoint* _____ {spiritual leaders in the church – Titus 1}
- d. Its scope - *in every city* {wherever there were believers}
- e. Its authorization - *as I* _____ *you* {informing the Cretan believers of Titus' mission}
- f. Its challenges:
 - 1) These churches were generally immature & lacking in godly order & recognized leadership.
 - 2) There were inroads & upheaval from false legalistic teachers. (1:10-16)
 - 3) There was the bad reputation of the Cretans due to license. (1:12)
 - 4) The need for grace-orientation & application (2:11-15) to teach true godliness manifested by good works & Christian conduct to various people groups within the churches. (2:1-10)
 - 5) The need to give guidelines for proper relationships with the unsaved, especially the civil authorities. (3:1-8)
 - 6) The need to explain the right order in church discipline. (3:9-11)
- g. Its key words: _____ (1:1,4, 2:13, 3:6), _____ (1:4; 2:11; 3:7,15), and _____ (1:1,4,13; 2:2; 3:15), explaining the basis and means of good works.
- h. Its key passage: _____.