

An Introduction (Part 2)

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Date: 31 August 2016

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[0 : 00] We're still in the salutation for Titus, which really takes up the first four verses.

! It's used as kind of the framework for an introduction to the book, the book of Titus.

And so, if you have your Bible, Titus chapter 1 and the first four verses, and I'm going to go ahead and read those four verses just so we can kind of have it all together in our minds, and then I'll continue to kind of pick it apart a little bit.

All right, so Paul, a bondservant of God, and we talked about how really that word *doulos* is better translated slave, slave of God, and an apostle, a sent one of Jesus Christ, according to the faith of God's elect, or literally for the faith, for the faith of God's elect, and the acknowledgement, for the acknowledgement of the truth which accords with 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.

[1 : 45] And then verse 4, and this will be our focus tonight, to Titus, a true son in our common faith, grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

Now, if you're looking at another translation, in fact, if you're looking at anything other than King James and New King James, then you'll notice that the word mercy is not in there. And I would say that I'll explain that later, but there is no, you know, really important explanation.

We'll just leave that for later. All right. So, last week we looked at really the bulk of these four verses, this salutation, and used it to identify the author, the author of this book, which is not a mystery.

And there's no debate in here about who the author was. Very little debate among scholarship, even today, except some of those weird wackos out there, and they don't debate anything in the Bible.

But Paul is the author, of course, and so we focused on that and all that Paul said about himself, identify himself and his ministry, and so that was point number one in our outline.

[3 : 07] The letters from a trusted slave, trusted slave. All right. Now we're ready for the recipient. And the letter is to a true son, to a true son.

And so again, verse four, first part of it anyway, to Titus, there's the recipient, to Titus.

And then this little, short little phrase that Paul uses to identify Titus, a true son in our common faith, a true son in our common faith. All right.

So Titus is the named recipient for the letter. Nothing profound about that. But I say named recipient because, you know, we need to be clear on this.

The letter was intended to be read by more people than just Titus. It's not a private letter. It's not a personal letter to Titus, you know.

[4 : 11] So, you know, you shouldn't be reading somebody else's mail. That's not the idea, of course. The Holy Spirit inspired Paul to write the letter to Titus, but his intention was for Titus to read it to others and it be circulated.

And it was circulated. But even that said, it was intended for us to read. Okay. So Christians down through the, you know, 2000 some odd years since this letter was written have been reading it. And God intended for us to read it and we've been learning from it and God has something to say to us through it. So we can say then in a very real sense, we're the recipients of the letter, of course. And we can say that about every one of the letters in the New Testament, even though they are addressed, many of them addressed as a specific person or a specific group of people or a specific church.

The intended readers are us, all of us. And so we need to take that very serious. All right.

[5 : 18] But we do need to know, I think, as much as we can know about the one named in the letter in this salutation. His name is Titus.

Now Titus, a fairly common name, actually, Greek name, because Titus was Greek, Gentile. And so Titus, there have been many Tituses that have lived in this period of time down through ages. I haven't heard of any boys named Titus today, but maybe there is.

I don't know. Have you ever met a Titus today? Anybody named Titus? You really have? Well, I don't know. All right. I'm wrong. So maybe it's coming back.

And so, but still a common name. So what do we know about Titus? What can we know about Titus? And really everything that we know about him is found in Scripture, although, you know, some of the references, there is some debate as to whether this is the same Titus, but actually no serious debate about it.

[6 : 28] So what do we know about Titus? And that's what I want to focus on first of all. Now, Titus, mentioned by name in several books of the New Testament, mentioned in 2 Corinthians, actually mentioned there more often than any other place, I think nine times, the name Titus.

And it makes sense because of how crucial Titus was to Paul's ministry to the Corinthians, and we'll talk about that a little bit later. Also mentioned in Galatians, and then also in 2 Timothy, it's mentioned there by name.

And then, of course, here in the book that bears his name. All right. Now, what is odd, however, if you think about it, you'll think this really is kind of strange.

Maybe you're already thinking about it. There is one book in the New Testament where you would expect to find his name a number of times since he was a close associate of Paul's. What book would that be? How about the book of Acts?

Nowhere in the book of Acts is Titus referred to by name. And that's strange. I don't really know what the answer is for that. But that's odd. And that's just a little bit of trivia for you.

[7 : 50] I'm not going to make any kind of spiritual application for that or any explanation. I really don't know why. Now, he's there. I mean, he's clearly there. But he's just never referred to by name.

All right. So here, then, as you look at your outline, is pretty much what we know about Titus.

Though, I guess I'd have to be honest and say that, you know, there may be some other references, other information that we could learn in the New Testament about Titus.

But since he's not mentioned by name, we'll just not make any kind of an assumption there. All right. So the first thing he was, and this is a very important thing about Titus, he was a convert of Paul.

One of Paul's converts. You understand when I say that Paul converted him, I'm not saying that Paul saved him. It's kind of interesting when you look at all the references to conversion.

And really, in many places, the exhortation that we convert lost souls to Christ. The act of conversion is almost always ascribed to the one proclaiming the gospel.

[9 : 08] Now, that doesn't mean that we are actually converting the person. Getting into their hearts and changing their minds and hearts and bringing them to repentance and so forth. It's just interesting, the Bible, when it refers to converting a soul, it gives that duty, that work to us, to humans.

All right. So it's a true statement to say that Paul converted Timothy to faith in Christ. So Timothy was one of Paul's converts. And that seems pretty clear from how Paul addresses him or describes him in verse 4, a true son in our common faith.

That's how he describes it. A true son in our common faith. Now, we do know that Paul is not saying that Titus, you know, was his biological son.

All right. You might read that, at least the first part of it. And especially if you read it from the King James, where I think it's translated, mine, mine own son.

Now, that sounds like what a father would say about his biological son. That Paul would be saying, he's my own son, my very own son. But Paul is not the father of Titus in any biological sense.

[10 : 34] So what's Paul saying? Well, he's really in this phrase saying two things that I think are important. One thing is about Titus' spiritual relationship to Paul.

All right. That's the most obvious. Well, I think obvious thing that he's saying. Really, the second thing he's saying here is more of an implication. And we'll get to the second thing here in just a minute.

But first of all, he's talking about Titus' spiritual relationship to Paul. He's a true son. True son. Now, the word true, depending on the context, I mean, it's a common word.

Gnosios. Gnosios. Gnosios. If you wanted to pronounce it, I think I put the Greek in there just to show you that I know it. Probably don't know it as well as you think I do.

But anyway, it means true. But depending on the context, the word could mean, and it's used in this sense, legally begotten.

[11 : 43] A legally begotten son. Or, and this would be the preferable word based upon the context, and yet it'd still be a little bit vague.

Genuine. So Paul's saying my genuine son. In fact, I believe there may be at least one translation, one version, English version that uses that word. Genuine son.

Maybe the NIV. I don't remember. All right. So that's what the word means. True. And so that much of it, we might say, well, is he not talking about true son of his flesh?

Because the word could mean a lawfully begotten. A genuine, bonafide son of mine. Again, the King James translates it, mine own son.

And it's interesting that nearly every other English version that I looked at, all the popular ones, the only exception is the New King James version, which I'm reading from.

[12 : 49] All the others translated my true son. Although you might notice, if you have a copy of, you know, the American Standard or the ESV or some of those, you might notice that my is in italics.

What's the rule about that? It's been added. Added by the translators. And usually added or put in italics and added to make something read better or to be grammatically correct or something like that.

But in this case, it's, you know, it's just not needed there. It doesn't appear in the manuscripts, the ancient manuscripts. The best translation, I think, seems to be the New King James Version.

Just in case there is any kind of confusion as to just what kind of son Titus was to Paul, the New King James translates it, a true son.

All right, that's a broad tent. So we have to look further to define what kind of son he was. That's what we'll do here in a minute. All right, so let's get to the word son.

[13 : 58] The son, the word son, comes from technon. There are some other Greek words that could be translated son or child. And really, that's what the word means.

It means child. Technon. Child. Child of any sex. So it's not specifically talking about, in fact, the ending of the word is neuter.

So it's not male or female. It's child. And so the context has to determine whether or not we're talking about a male or female. All right. In this case, of course, it's male.

Titus is a man. A male. So the correct translation would be son. Masculine. Now, the definitive word in here, though, that connects us with what comes next that will help us understand just what kind of son Titus was.

Paul is a very small little word. In fact, in most versions, it's not even translated. And I've given that to you. Kata. Sometimes translated in.

[15 : 06] But it's preposition. And really, it'd be best translated according to. According to. It identifies the cause.

It points to the cause of Titus' relationship with Paul. A relationship of a son. Paul. The cause of that. Now.

So. It is in. Or according to. The common faith. So we need to add the rest of this. This helps us understand. According to the common faith.

So he's a true son. Genuine son. According to the common faith. Common faith. So. He's a true son. Not in any biological sense.

According to any physical relationship. Between a husband and wife. Producing. Offspring. Like a son. But rather in a spiritual sense. Spiritual sense.

[16 : 03] According to. The common faith. The gospel. The gospel that Paul preached. The gospel that Titus heard.

And. By the grace of God. Responded to. In faith. Was saved. So. There's a direct. Relationship. Between Titus. And Paul. Paul. Fathered. Titus. In the faith. In a sense. Because he. Shared the gospel. With him. And.

Titus. Was saved. And I think we could really. Take this a step further. And this is implied. I believe. And not just implied. We. Based upon.

The history of the relationship. Between Paul and Titus. Understand. This is more than just simply. A man. Who shared the faith. With this young. Man named Titus. And led him.

[16:56] To the Lord. In that sense. And then that's all there was to it. It continued on from there. And Paul was. A mentor. To Titus. And. In that sense.

Fathered him. He. Became a spiritual father to him. Uh. All right. All right. So. But there's a second thing then. And this kind of leads to the second thing.

Paul is saying here. Again. Uh. I think by way of implication. That is Titus. Titus' spiritual relationship. To all believers.

All believers. Looking at that phrase. Our common faith. Our common faith. Now. The word common. Comes from.

Uh. A word that might sound a little familiar. At least it's the root word. Of a very familiar word. It's koinos. Which is the root word. For koinonia.

[17:51] And you probably have heard that term before. Koinonia means fellowship. In fact. I don't know. Around here. I haven't seen any. In Tulsa or anywhere. Probably. You know.

A koinonia. Fellowship. Or koinonia church. I served. Pastored in Missouri. There was a. A koinonia. Church.

Koinonia. Means fellowship. And so. Koinos. Translated here. Common faith. So it refers to something. That we all have in common.

Paul. And Titus. Had in common. I could say Timothy too. Because. In the same way. That Paul. Led Titus. To faith. And fathered him. In the faith.

And disciplined him. Mentored him. He did also for Timothy. We know. Alright. So it refers then to. Something we all have in common. Every one of us in this room.

[18:48] I hope we have this in common. Every one of us. What is it? It's faith. The faith. Common faith. And by the way.

In this sense. It does not refer to. Faith doesn't refer to. The body of faith. Or the doctrines of the faith. Quite often you find the word faith. In the New Testament.

And even though it's not translated. There is the. Definite article. The faith. The faith. And that's talking about. The fundamentals. The doctrines. Of the faith.

But here. It's not talking about that. It's talking about. The saving relationship. That we have. That common. Relationship. We have.

With Christ. Through faith. Faith. So faith. A faith we have in common. A faith that. Makes us. As brothers and sisters in Christ. And in some cases.

[19:46] As with Paul and Titus. As father. Fathers and children. To one another. I'm a father. To our four sons.

In a biological sense. Here's. Wonderful thing. I also. You know. God gave me the. Privilege to also be. A spiritual father.

For my sons. To lead them to the Lord. And to. Nurture them in the faith. And to. Disciple them. So. My case.

I'm both. Father. In a biological sense. And father. In a spiritual sense. So. You know. We're all brothers and sisters. In this common faith. Faith in Jesus Christ.

That relationship. We have with him. Some of us. Are fathers. Even some of you ladies. Okay. I don't know. I guess we could. Say mothers.

[20:44] Though I don't find an example. Of that. In scripture. Although maybe. We could say. Say that. Some. I don't know. All right. So. Who's Titus?

He's a convert of Paul. All that to say. He's a convert of Paul. Also. And here's letter B. A co-worker with Paul. A co-worker with Paul.

And we turn to 2 Corinthians. Chapter 8. Verse 23. To see. Paul. Mentioned this. If anyone inquires. About Titus. You know.

He'd sent Titus. To the church. At Corinth. To be Paul's representative there. He sent him also. To bring a letter to him. For Paul. We'll get to that. Here in a minute. And so.

He worked with the people. At Corinth. Those. Those. Hard to work with people. At Corinth. And. And so. I think. Perhaps.

[21 : 38] In fact. I think we can definitely say. That. There were some. At least initially. In the church of Corinth. That questioned Titus. You know. What right does he have to come here. Having a kind of authority.

But then they also questioned Paul. And Paul's authority. That's why he sent them a letter. That we don't even have in our scriptures. Some. Scholars call it the severe letter.

It's another letter that he sent. To them. He mentions it. In. Second Corinthians. Though we don't have it. As part of our scriptures. Something very personal. For the people there. They question Paul's authority. And so.

Here. It's kind of. Kind of connected with that. If anyone inquires. About. Titus. He's my partner. Fellow worker. Concerning you. All right.

So. He's a co-worker. With. Paul. But. But. Not just in Corinth. It's very likely. That Titus accompanied Paul. On. Some. Maybe many. Some.

[22 : 33] Suggested. Maybe all of his. Missionary journeys. His missionary journeys. But. Titus. Particularly. Worked with Paul. In his ministry.

To the church. In Corinth. In Corinth. And as I've already mentioned. Titus. Was mentioned by name. In that letter. Nine times. In the second letter. To the Corinthians. All right.

So next. Titus. Was a confidant. Of Paul. Now. Use that in the sense. That Paul had great confidence. In it. In it. In it.

And. And. And. Here's where. We have the record. In second. Corinthians. Seven. Verses. Six. Through nine. Where. Paul sent a letter. To the Corinthians.

Corinthians. Were. Questioning. Paul's authority. As. His apostleship. Even. And. Sent them. Again. What scholars have called. The severe letter.

[23 : 29] And. They get that from. From the text. And so. It reads this way. Nevertheless. God. Who comforts the downcast. Comforted us. By the coming of Titus. By the way. That's a reference.

To. Paul had. Sent Titus. With that letter. And then he hadn't heard from him. For a long time. We. We gather some things about that. Early on in the letter. And so.

But eventually. Comforted. By the coming of Titus. And not only by his coming. But also by the consolation. With which he was comforted in you. When he told us.

Of your earnest desire. Your mourning. Your zeal. For me. So. Whatever was in the. Contents of this letter. It worked. And that's what Paul was.

Was distressed about. Not only because he. Wanted to see Titus. But also needed news. Of. You know. What had transpired. Of the church in Corinth. You know. Had his letter.

[24 : 25] Ministered to them. In the right way. Did they receive it. Respond to it. And they did. According to Titus. Report. And. So that I rejoiced.

So that I rejoiced even more. For even if I made you sorry. With my letter. I do not regret it. That is. I don't now. Though I did regret it. For I perceive that the same epistle.

Or letter. Made you sorry. Though only for a while. Now I rejoice. Not that you were made sorry. But that your sorrow. Led to repentance. For you were made sorry.

In a godly manner. That you might suffer loss. From us. In nothing. So. There is a whole lot there. That we could talk about. But. But. Paul. Trusted.

Titus. With a very important letter. To this church. In Corinth. That. Was intended. To rebuke them. For their sin. Against Paul.

[25 : 22] And. Intended to bring them. To repentance. And. And that is exactly. What happened. All right. Next. A committed man. Or say. He was a confidant of Paul. He was. A committed man.

And I put parenthetically. Just to explain it. Committed to the. Well-being of the church. Health of the church. And. Second Corinthians 8. 16. 17. Gives testimony to that.

But thanks be to God. Who puts the same earnest care for you. Into the heart of Titus. So. How I care for you. God's placed that same care. In Titus.

For he. He not only accepted the exhortation. That's my exhortation. But being more diligent. He went to you. Of his own accord. So. He took the initiative.

He cared for this church. He cared for the body. The body of Christ. In this local church. In Corinth. Next. A courageous man.

[26 : 17] Courageous man. And. I'm not going to take the time. To go back to that passage. In second Corinthians. You really have to bring. In all that we know. About the church.

At Corinth. Those people. Difficult to deal with. So. He's a very courageous. Man. To go and. Minister to them.

And. Take their rejection of him. And. You know. To. Be the sounding board. For their rejection of Paul. And. Minister to them. And so forth.

And then the last thing. Would be. What I call. A case in point. Titus was a case in point. For Gentile salvation. What's that about?

Well. The issue here. Was. Whether or not. A Gentile. Must be circumcised. In order to be saved. That was the issue. Among the Galatians. Paul writes about that.

[27 : 11] It was an issue. Not just. For the Galatians. But. Even. Some. In places. Of leadership. The Judaizers. Those who. Were teaching.

Within the church. That in order to be a good Christian. Had to be a good Jew. You had to obey the Old Testament laws. Those laws. That were foreshadowing. Really. Of Christ. And passed away. Had to keep doing that.

One of those. The big thing. The most. The most important thing. To them. Was circumcision. So. They were requiring. That if a Gentile. Is saved. Had to be circumcised. And Paul.

Strongly. Resisted that. With Titus. Titus. Was a. Gentile. Greek. Fully Greek. Not any Jew. Any. He would not allow.

Titus. To be. Circumcised. He was a case in point. For. The Holy Spirit's. Teaching. Through Paul. Of the. Wrongness. Of.

[28 : 07] This idea. That. Circumcision. Was something. That Gentiles. Needed to. Undergo. So. He fought tooth and nail. Won that battle. So. He says. In Galatians.

Chapter 2. Verse 3. Look at it later. That. He was not. Titus. Was not required. To be circumcised. So. His. Case study. His case in point.

Work. Now. The question. Always is. Well. What about Timothy? Paul. Did allow Timothy. To be circumcised. Didn't use Timothy.

As a case in point. So. Why not? Why did he not. Fight tooth and nail. For Timothy. Not to be circumcised. Timothy's mother. Was a Jew. But Timothy's father.

Was. A Gentile. So. He's kind of. A half breed. He says. You're half Jew. Half Gentile. And. Paul. Did not require.

[28 : 59] And you can read. About that. In Acts. Chapter 16. Verses 1 through 3. In fact. Let me read. That. Because it. Really helps us. Understand. Why. Paul.

Allowed that. Chapter. 16. Of Acts. I didn't print out. The verse. For you. So. I'll have to read it. Then he came. To Derbe.

And Lystra. And behold. A certain disciple. Was there. Named Timothy. The son. Of a certain. Jewish woman. Who believed. But his father. Was grieved. He was well. Spoken. Of. By the brethren.

Who were at Lystra. And Iconium. Paul wanted to have him. Go on with him. And he took him. And circumcised him. Because. Of the Jews.

Who were in that region. For they all knew. That his father was grieved. Now. The question is. What. Is meant by. Because. Of the Jews.

[29 : 51] In that region. Well. I think the idea. Of the reasoning. Is because. Timothy. Was part Jew. And. And he. Would be.

Ministering. To Jews. And the fact. That he was. Uncircumcised. Would have posed. A huge hindrance. A huge barrier. For.

Any successful. Ministry. To Jewish people. So. Paul. Allowed him. To be circumcised. For practical reasons. So there'd be no hindrance. To his ministry.

Titus. Would be. Ministering. To Greeks. To Gentiles. There'd be no hindrance. The fact that he. Was not circumcised. So just kind of a practical thing.

I've often used this actually. To help people. You know. When you. Have people who want to join your church. And they. Come. Say from a Methodist. Backward. And they've not been baptized.

[30 : 47] By immersion. They've been baptized. You know. Sprinkled. And. We require them. To be scripturally baptized. And so. I usually.

State the case. On two levels. One. The clear teaching of scripture. And. And the very meaning. The word baptism. But then. The other one is. If God. Is leading you.

To our church. And you. You. You want God. To use you here. Then submit. To this baptism. So that there'll be no hindrance to you. Doing what God. Has called you. To do. And how God. Has called you to serve. And so. I think. The argument. Can apply there. As well. So let's look. At the last point. And I've. Named it this way. With a. Not so. Typical. Salutation. All right. So. It was written. By a.

[31 : 42] Trusted slave. And written to. A true son. And it was written. This letter was written. With a not so. Typical. Typical.

Salutation. I put it that way. Because. If you were to. Take. The greeting. That we have there. In the latter part. Of verse four. Actually.

If you want to take. The whole salutation. There isn't anything. Typical about it. The deep. Theological. Teaching. That. Paul gives us. In this salutation.

We studied that. Last week. But even when you get. To the greeting. It's. It's. It may look. If you were to put it. Side by side. With. Other.

Greek. And Hebrew. Standard. Greetings. It would look. Very much like it. But. Paul. Has. Christianized. This greeting.

[32 : 36] And so. Let's just. Let's just. Look at it real quick. The word. He says. Grace. Mercy. And peace. From God. The father. And the Lord. Jesus Christ. Our savior. That's his greeting. And it's. Looks typical. But it's. Much more than that. Not so typical. The word. Mercy. And I mentioned this. At the beginning. The word. Mercy. Elias. Only appears.

In the King James. New King James. And. Just not in the oldest. And best manuscripts. That's really. The only answer. You know. That the King James. Translated. From a certain. Family of manuscripts.

It's called. The Textus Receptus. And. Written back. In 1611. All right. Well. We've discovered. A lot of manuscripts. Since then. So. Now.

There is a. You know. A grouping. Or a family. Of manuscripts. Usually called. The Critical Text. And many of our. More modern. Translations. Have been. Translated from.

[33 : 33] That collection. Of manuscripts. And in the oldest. And best. The word. Mercy. Just doesn't appear. It's no big deal. Because. Mercy. Is. Very close. To grace.

I mean. There's. It's difficult. To make a distinction. Between. Those two words. And so. What about the word. Grace. Well. Grace. Of course. Is there. Charis. Charis. And it's best defined. As the unmerited. And. And. I would add. Unsolicited. Favor. Given to us. By God. So. It's unmerited. And apart from.

The grace of God. We would never even ask for it. Want it. Uh. So. It's unmerited. And unsolicited. Uh. So. Mercy.

Is contained in grace. Though there's a distinction. Really. I think the best way to understand it. Is grace. Or rather. Let's start with mercy. Mercy. Is God withholding. What we deserve.

[34 : 32] Grace. Is God. Giving. What we could never deserve. And. Uh. So. There's a distinction. Though they. Come together. All right. And then the word peace.

Erene. Speaks of what only. God's grace can accomplish. Reconciliation. Reconciliation with God. We. We. We'll have no peace.

Apart. Uh. From God's grace. And. Really. A wonderful byproduct. Is reconciliation. With God's people. And then. Lastly. The source of this grace. And.

Peace. Is. Of course. God. Okay. That's what makes this. Greeting. That's part of this overall salutation. Not so.

Typical. It's rich and deep with truth. Thank you.