

GROWTH TOWARD GODLINESS

TITUS

INTRODUCTION & BACKGROUND TO THE BOOK:

Patterson in his book Living in Hope of Eternal Life points out "Our epistle is addressed to Titus. The brief picture which we view of Titus in the New Testament is a happy one. His name is mentioned 13 times in the New Testament. Because of this relatively brief mention, he has not been given the consideration which he deserves. Titus was a Greek who, according to Paul, was a convert of his. His importance in the early church can be assessed in at least two respects:

- ① Conference 1. Paul took him to the Jerusalem Conference, according to Galatians 2:1-3. Hendricksen has suggested that Titus was employed as a test case to prove to the conference that Gentiles could be heirs of salvation without submitting to Jewish circumcision.
- ② Corinth 2. Evidently, Titus was so effective in his ministry that Paul developed great confidence in him. When there was trouble in the church at Corinth, Titus was the apostolic messenger to the church. So effective was Titus at Corinth that he was able to accomplish that which the great apostle himself had not managed to do. When the churches on the Isle of Crete suffered from doctrinal impurity and moral decay, once again Titus was commissioned to rectify the situation.
- ③ Crete

Indeed an interesting relationship seems to suggest itself in the New Testament. Whereas Paul was actually closer to Timothy, his beloved son in the faith, he was evidently conscious that this young man Titus really possessed greater ability and determination. This is not meant to underestimate the character or service of Timothy. It is rather to affirm that Titus was a young man, not only of great tact, but also of unyielding conviction and forceful determination."

Scroggie compares in contrast Timothy and Titus: "As to comparisons, both were young, both were gifted, both were intimate and appreciated by Paul, both were sent on delicate and difficult missions--Timothy to Ephesus and Titus to Corinth and Crete. Both were written to by Paul and both survived him. As to contrast: Timothy was half-Jew, half-Gentile; Titus was a pure Gentile. Timothy was circumcised, Titus was not. In several of his letters Paul associates Timothy with himself in the address, but never Titus. Timothy is prominent in the Acts, but Titus is never named. Timothy was nervous and retiring in disposition, but Titus was of stronger and sterner quality. Their gifts were diverse, and in consequence, so were their operations."

Timothy Raised by Lois - Grandmother.
Eunice - Mother

Titus - Peter - Paul
Saul - Chlo
Moses - Abraham
Timothy - Mel - Phleg

No real Male image in his life

Dallas guys
Lot like
Hendricks-
Lot like
Paul

THE DATE FOR THE WRITING:

Waite points out "Since I Timothy and Titus were written first, with only a short interval between them and II Timothy was written from the second Roman imprisonment just before Paul's death, it would be most logical to conclude with Lenski that Titus was written about the fall of 63 A.D."

Gaebelein points out that "Titus, to whom this epistle is addressed, was a Greek convert of the apostle. We have little knowledge of him. From the epistle to the Galatians we know that he accompanied Paul and Barnabas in their journey to Jerusalem to attend the council in which the question of the relation of believing Gentiles to the law was decided. In the second epistle to the Corinthians we learn that Paul sent him to Corinth to gather the collection, and that he discharged the duty in a zealous way: 'Thanks be to God, who put the same earnest care into the heart of Titus for you, for indeed he accepted the exhortation, but being more forward of his own accord, he went unto you.' Paul also stated in the II Corinthian epistle that he had no rest when he did not find Titus. But when he came, Paul was greatly comforted. 'Nevertheless, God who comforteth those who are cast down, comforted us by the coming of Titus.'" The epistle shows that he was in the island of Crete. Paul visited this island in company with Titus, leaving him there. Titus probably did not stay long in Crete, for Paul asked that he would meet him in Nicopolis. This is all that can be said of the person of Titus. The contents of this epistle are of the same nature as the epistles to Timothy, though the departure from the faith, so prominent in the epistles to Timothy is less prominent in this epistle. That the truth must be after or according to godliness is especially emphasized. The truth must be manifested in a godly walk."

Barclay points out "Titus was the companion for an awkward and a difficult time. When Paul paid his visit to Jerusalem to a church which suspected him and which was prepared to mistrust and to dislike him, it was Titus whom he took with him, along with Barnabas. It was said of Dundas, the famous Scotsman by one of his friends, 'Dundas is no orator, but Dundas will go out with you in any kind of weather.' Titus was like that. When Paul was up against it, Titus was by his side. Titus was the man for a tough assignment. When the trouble at Corinth was at its peak, it was Titus who was sent to Corinth with one of the severest letters that Paul ever wrote. Titus clearly had the strength of mind and the toughness of fiber, which enabled him to face and to handle a difficult situation. There are two kinds of people. There are the people who can make a bad situation worse, and there are the people who can bring order out of chaos and peace out of strife. Titus was the man to send to the place where there was trouble. Titus had a gift for practical administration. It was Titus whom Paul chose to organize the collection for the poor members of the church at Jerusalem. It is clear that Titus had no great gift of speech, but Titus was the man for practical administration. The church ought to thank God for the people to whom we turn whenever we want a job well done."

Aristarchus

Mission Impossible

Tough Assign

Timothy would

Probably Fold

In that Situation

Lone Survivor

A Good Navy Seal

bad -> war
Order -> Chaos

Crete 600 mi. W
of Caesarea. Island in the
med. like
Cyprus

-3-

Paul gives to Titus a great task. He sends him to Crete to be a pattern to the Christians who are there. The greatest compliment that Paul paid Titus was that he sent him to Crete, not to talk to them about what a Christian should be, but to show them what a Christian should be. There could be no greater responsibility and no higher compliment than that. ***

THEME AND OUTLINE:

Hayes points out "The theme which is basic to the synthetic interpretation of Titus is 'good works.' The words 'good works' appear six times in the epistle, while 'works' appears two more times. An interesting sidelight to Biblical study is to notice how often in the Pauline epistles a hint as to the theme of the book is given the careful student in the opening salutation of Paul. This phenomenon is true in the case of the letter to Titus. In the very first verse we read, 'the knowledge of the truth, which is according to godliness.' Of course, true godliness and good works are based upon true and good doctrine. Therefore, we find two sections of doctrine in the book."

The outline for the series of studies that we are about to undertake we have called "Growth Toward Godliness:"

- Study #1 - The Process of Godliness 1:1-4
- Study #2 - The Picture of Godliness 1:5-9
- Study #3 - The Perversion of Godliness 1:10-16
- Study #4 - The Parish and Godliness 2:1-10
- Study #5 - The Platform of Godliness 2:11-15
- Study #6 - The Path of Godliness 3:1-7
- Study #7 - The Proof of Godliness 3:8-11
- Study #8 - The Partners of Godliness 3:12-15

STUDY NUMBER ONE - The Process of Godliness 1:1-4

TEXT:

- v. 1 Paul, a bondservant of God, and an apostle of Jesus Christ for the faith of God's chosen-out ones and a knowledge of truth which is according to godliness.
- v. 2 In the hope of life eternal, which God, who cannot lie, promised long ages ago.
- *** v. 3 But in his own seasons He made known His Word in a proclamation (with which I was entrusted in accordance with the commandment of) God our Saviour;
- v. 4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

this line
left out of
study guide

1 Tim.
3:16
Great is the
Mystery of
Godliness...

Landry
Gibbs
Singleberry
Ryan
Byrd
Drauckley

INTRODUCTION:

Books are written by the thousands to share the good news of the gospel, but very little is written on how to become godly once you are part of the family.

Godliness does not come by a decision, but by daily discipline. Godliness is the result of changes wrought in our lives through an ever-deepening relationship with Jesus Christ. The deepening relationship involves an openness to the word of God and to be taught by the Spirit of God, and also open and free communication through prayer to the Father.

Godliness does not come from sitting around sincerely waiting for the change to take place. Peter speaks of this in 1 Peter 2:2,3 "Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation; now that you have tasted that the Lord is good."

Spirituality does not result from service, but rather through seeking God.

Lane Adams in his book How Come It's Taking Me So Long to Get Better? tells the story: "When growing up in southern Mississippi, I was the youngest of three boys. One was six years older than I and the other four years older. I still remember the discouragement I felt when I realized there was no way for me to catch up to them in age. We had a practice in our home that was common to that day. My mom and dad used to put a book on our heads in a certain doorjamb in the house, measure our height and mark it on the doorjamb. In my eagerness to see if I had grown, I would frequently return to the doorjamb and remeasure myself. In those days I kept wondering, How come it's taking me so long to get bigger? Nowadays I wonder, How come it's taking me so long to get better?"

Who can number the countless Christians who are frustrated beyond description about their lack of progress in becoming more godly? Frustration upon frustration has been encountered by seeking an experience to become godly by joining a church, by attending Bible study, by becoming actively involved in service, only to discover that none of these produce the desired results. Someone has said, "We crucify ourselves between two thieves--one, the regrets for yesterday, and two, the fears of tomorrow."

Looking back, we become discouraged. And looking ahead, we become frightened by our anticipation.

Titus is going to be a good book for us to study because it is his purpose in this book to help develop growth toward godliness.

Consecrate re-consecrate
dedicate re-dedicate
Baptize re-Baptize
Join re-join

6th time I've Accepted
Jesus!!
wants to be sure one takes

Obed.
Teach Sp
Account
Phil. 3:10

Cash
Cleaver
Thomas
Colson

Ben
in Houston

You don't
Need A renewal
if you have a
growing relationship

Paul's

Bapt.
Orth.
Home
Pastorize

Conflict of Natures
Function of Spirit

-5-

In these first four verses we are going to see the process of godliness.

v. 1 Paul, a bonds slave of God, and an apostle of Jesus Christ for the faith of God's chosen-out ones and a knowledge of truth which is according to godliness.

As is the usual custom, the writer puts his name first. And then he gives two characteristics about himself in the next two phrases.

Paul is certainly a vivid illustration of a man who was totally opposed to the gospel, although being very religious. This man came to know Jesus Christ in a personal way as a result of the Damascus Road experience.

He describes himself in two ways:

1. First, as a bonds slave of God.
2. And secondly, as an apostle of Jesus Christ.

Paul, when he came to the cross to receive the Lord Jesus Christ, gave up his rights to himself, and his only desire is to be God's slave, serving in whatever capacity the Father would have him serve.

A genuine bonds slave is characterized by two things:

1. Submission to the will of the one served
2. Obedience to his commands

Paul recognized the fact that he would make his greatest progress in his relationship with God by becoming a bonds slave.

"Paul, a bonds slave of God, and an apostle of Jesus Christ". His ministry is to be a sent one of Jesus Christ. He is a representative of Jesus Christ. He is not only a minister, but also a missionary or messenger of Jesus Christ.

Paul had a definite purpose for living and it is characterized in these two words. He is a bonds slave of God and an apostle of Jesus Christ.

F. B. Meyer in his book The Directory of the Devout Life says, "Do not be content to drift through life. Do not be satisfied to be a piece of driftwood, swept to and fro by the ebb and flow of the stream. Do not be a creature of circumstance because it is certain that if you are not living with a divine purpose for God and eternity, you are certainly living for yourself, for your ease, for your indolent enjoyment, or to get through the years with as little fret and friction as possible; which at the heart of it and in such a world as this, so abject and needy, is undiluted selfishness. To have no purpose is to have the worst purpose. To have no ambition is to be living for self. To have no intention is to be drifting along the broad road in company with the many that go in thereat to their own destruction."

Phil. 3:10-14

✓ Servant
sent one

Giving up
His rights
in relationship

✓ Minister
Missionary

Minister
Messenger
Message

Bondsman
Apostle

Paul introduces himself in this first verse then as a minister and a messenger. The message which he takes is in the latter part of verse 1: "for the faith of God's chosen-out ones and a knowledge of truth which is according to godliness."

This is the key phrase in study #1. The key words in the remainder of verse 1 are:

- ① Faith *
- ② Truth *
- ③ Godliness *

These three words describe the process of godliness in this first study.

The apostle has given himself to a ministry that involves these three parts. Let's take a look at them just for a moment:

1. "for the faith of God's chosen-out ones"

Paul recognizes that the foundation of the relationship begins by the single condition of faith.

* John 1:12 "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

* Ephesians 2:8,9 "For by grace are you saved, through faith; and that not of yourselves. It is a gift of God, not of works, lest any man should boast."

Paul has given of himself sacrificially and as a servant for the faith of God's chosen-out ones.

* Philippians 2:17,18 "But even if I am being poured out like a drink offering on the sacrifice and service coming from your faith, I am glad and rejoice with all of you, so you too should be glad and rejoice with me."

This is the faith of God's chosen-out ones.

* Ephesians 1:4 says "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ in accordance with his pleasure and will."

When we recognize that because of God's foreknowledge, He knows ahead of time what we are going to do with His son. He, on the basis of that knowledge, can make a predetermination and election. And so the apostle speaks of us as chosen-out ones.

Salvation is
A Gift
you receive
it

His message is to whosoever will. But those who respond are those who are chosen in him before the foundation of the world. And so he has given himself to the task of evangelization. It's the task of building up in the faith those who have come to know Jesus Christ as Savior.

The next phrase in verse 1 expresses the following thought:

2. "and a knowledge of truth"

① Exhort
② Edify
③ Establish

It is not the only purpose of the apostle to evangelize, but rather to exhort and edify the new believer with the truth of the Word of God, that he might grow as a result of it.

There is a principle that is involved here, and that principle is this: Godliness does not come by experience but by intake of the word of God and the deepening of the relationship with the Lord.

1Pe. 2:2

The more I know his word the more I know him and what he wants of me.

2 Corinthians 7:1 "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness and the fear of God."

If I were to give an assignment to a new believer, it would be to concentrate on the two "F's":

1. Fellowship with the Father
2. Food from his table

Sensitivity
Strength

This is the way to acquire a "knowledge of truth."

Psalm 1:1-3 "Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners, or sit in the seat of mockers, but his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water which yields its fruit in season and whose leaf does not wither. Whatever he does prospers."

Joshua 1:8 "Do not let this book of the law depart from your mouth. Meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful."

3. The last phrase in verse 1 is "which is according to godliness."

We now have the progress from faith to truth to godliness. This is the process designed by the Father to produce godliness in his children.

Godliness is the result of growth in the truth.

Godliness is the way we are as a result of the word working in our lives.

Hypocrite — No word has to act it out.

-8-

Math. 13: 4 Soils ① Satan Snatches ② No root - tradgy ③ Choked by materialism

The key words in the epistle are: godliness, good works and deeds. The apostle is describing for us the Father's desire in each of us and what should go on in our lives after coming to know Christ personally.

It is the Father's desire that we move from faith to fruit; from the lip to the life. We express our faith, but we live the life of godliness.

The revealing of our relationship to Christ is a witness to the world.

Godliness does not come by service, but godliness provides the foundation for a witness.

The process then is from faith to food to fruit.

How then does one grow toward godliness? How does a child of God develop integrity? What does the real relationship look like? How do we pursue purity? How do we manifest authentic action? How does the world see genuine godliness?

The apostle has described the process right here in this first verse of our study. The process is from faith, to a knowledge of the truth, to godliness. From faith to food to fruit.

John 15:7,8 "If you remain in me, and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory that you bear much fruit, showing yourselves to be my disciples."

v. 2 In the hope of life eternal, which God, who cannot lie, promised long ages ago.

Paul now looks to the future and the outcome of following the process of faith, to the knowledge of the truth, to godliness in the life. All of this points to the fact that soon we shall be like him. For we shall see him as he is. It is the hope of life eternal, for the future that Paul now focuses upon; which God, that is, this hope of eternal life, promised long ages ago, and he is one who cannot lie.

What God has promised he will faithfully fulfill.

We have just been speaking of the knowledge of truth in the first verse. And now this promise which God has made is from God who cannot lie.

Numbers 23:19 "God is not a man, that he should lie; nor a son of man that he should change his mind. Does he speak and then not act? Does he promise and not fulfill?"

Ph. 1. 4:6

Please be patient.

1 Thess. 5:24

Ruth

Graham

Nearing

Home

"End of Const
Thanks for
Your Pat

Weight loss

Firm + pounds

Hope for more

liked being skinnier

Slow - steady

Stability

*Fruit in us
fruit in others*
Output here follows intake. After an intake of the knowledge of truth, godliness begins to result in our lives and it points us toward the hope of life eternal, which has been promised by God long ages ago, who cannot lie.

It is godliness now and glory later.

* Philippians 1:6 "Being confident of this very thing, that he which hath begun a good work in you will continue to perform it until the day of Jesus Christ."

* I Samuel 15:29 "He who is the glory of Israel does not lie or change his mind. For he is not a man that he should change his mind."

* Hebrews 6:13-19 "When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself, Saying, I will surely bless you and give you many descendants. And so, after waiting patiently, Abraham received what was promised.

Men swear by someone greater than themselves, and the oath confirms what is said, and puts an end to all argument. Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath;

God did this, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged; We have this hope as an anchor for the soul, firm and secure, it enters the inner sanctuary behind the curtain."

v. 3 But in his own seasons He made known his word in a proclamation with which I was entrusted in accordance with the commandment of God our Saviour.

* Acts 1:6,7 "So when they met together they asked him, 'Lord, are you at this time going to restore the kingdom to Israel?' He said to them, 'It is not for you to know the times or dates the Father has set by his own authority.'

Jesus, during his earthly ministry, was often aware of the fact that his hour had not yet come. And then prior to the cross experience, he speaks the phrase, "My hour has come."

* Galatians 4:4,5 "But when the fulness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Paul says in his own seasons, at his own time, he made known his word.

* 2 Timothy 3:16,17 "All scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work."

* 2 Peter 1:19-21 "And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

We have a promise in verse 2 and a proclamation in verse 3.

It was a proclamation with which Paul was entrusted, and it was in accordance with the commandment of God our Savior.

* 2 Timothy 2:15 "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth."

* Galatians 1:11,12 "I want you to know brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it. Rather, I received it by revelation from Jesus Christ."

v. 4 To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

We are introduced to Titus. Paul characterizes him as his true child in a common faith.

* One is reminded of Philemon verse 10: "I appeal to you for my son Onesimus, who became my son while I was in chains."

* Titus had evidently come to know Jesus Christ through Paul's ministry. And as a result of that faith, he was Paul's spiritual son.

He characterizes him as a true child. He has seen enough evidences of the process described in verse 1 in the life of Titus to know that he is the genuine article.

He is a true child in a common faith. Paul has already spoken of this faith back in verse 1. It is for the faith of God's chosen-out ones that he is an apostle of Jesus Christ.

real deal
Genuine Art
Solid Stuff

Getz points out: "Titus is mentioned elsewhere in the New Testament in 11 verses of scripture, several of which tell us some very significant things about this man. First, though he was evidently a young man, he was mature, psychologically as well as spiritually. This seems obvious because of the heavy responsibility with which Paul entrusted him. More is said about Titus in his relationship with the Corinthians than with any other group of believers, outside of the Cretans. In other words, Paul allowed Titus to go to Corinth to minister to Christians who were well known for their carnality. Titus demonstrated his maturity when he was successful in helping them shed many aspects of worldliness. It may be that Titus delivered Paul's first letter to the Corinthians, a letter filled with very strong exhortations regarding their sinful behavior. The most serious injunction called upon them to deal with the man in the church who was living in open and flagrant immorality. This would be a very difficult task for anyone. But Titus succeeded, not only as a messenger, but as Paul's direct representative in dealing with sin. He faced the problem head-on, just as Paul would have done himself. Second, he was a man with pure motives. Paul was very conscientious about his own inner motives. He avoided any activity that could be interpreted as exploitation of others. Consequently, he would often bend over backwards to avoid any appearance of selfish behavior. At times he even gave up what was rightfully his to avoid criticism. Titus was a man who thought and acted with the same spirit as Paul and proved to be a great help to him. When Titus had completed his task in Corinth, it was obvious that his motives and behavior were above reproach. Thus Paul could say, "Did we (that is, Titus and I) not act in the same spirit and follow the same course?" (2 Corinthians 12:18) This is in obvious reference to the fact that Titus' behavior in Corinth matched that of the apostle Paul himself. Third, Titus was a man with compassion and concern for people. Paul paid tribute to this quality in Titus when he wrote to the Corinthians, "I thank God, who put into the heart of Titus the same concern I have for you." To be equated with Paul in the area of concern and compassion is no doubt the highest tribute any man could receive. Paul would never have made a public statement of this nature had there been any question in his mind regarding Titus' character. Titus had his total confidence. Fourth, Titus was a man who maintained a positive attitude. When Paul needed a man to confront the Corinthians, Titus voluntarily accepted the challenge. Titus was a self-starter and he thrived on difficult assignments. He did not run away from opportunities, difficult though they may have been, to serve the Lord Jesus Christ. This he proved beyond the shadow of a doubt when he accepted the challenge to visit the Corinthian church. Anyone with lesser stature would have gladly given the opportunity to someone else. Fifth, Titus stood firm for what was right. When Titus arrived in Corinth, he faced a number of people who were highly critical of Paul. They had judged him severely and falsely, questioning his motives and classifying him as a weak person. How easy it would have been for Titus to side with them in their criticisms in order to be accepted and to demonstrate his own strength. But not Titus.

"He interpreted Paul as he was--a man of the highest motives and integrity. Consequently, we can understand Paul's words in his second letter to the Corinthians when he wrote, 'God, who comforts the downcast, comforted us by the coming of Titus.'"

Paul wishes for Titus, his true son in a common faith, grace and peace from God the Father and Christ Jesus our Saviour."

Grace and peace are never reversed, for a man must experience God's grace before he can know any of God's peace. The source of these gifts are from God the Father and Christ Jesus our Saviour.

Patterson points out: "Peace is a gift and an assurance that follows the work of God's grace in the heart of any penitent, trusting individual. These gifts of grace and peace come not from Paul. They are from God the Father and Christ Jesus the Saviour. Let it never be forgotten that no priest or any other human being can bestow these gifts. They are uniquely the gifts of God."

Summarizing Titus' life from the Biblical perspective, we can make the following statements:

1. Titus was converted by Paul, probably in Antioch. He was a Greek on both sides of his family.
2. Paul took Titus, an uncircumcised man, to be a test case to the Jerusalem Council in Acts chapter 15.
3. When Paul was at Ephesus, the Corinthians urged him to come over there, but Paul remained until Pentecost. Titus carried the first letter to the Corinthians.
4. Titus joined Paul in Macedonia and told him what had happened at Corinth. Then Paul sent Titus back to complete the work he had begun, sending with him Trophimus and Tychicus.
5. After Paul's escape from prison the first time, while on a missionary tour, he came to Crete, stopped awhile; then finding great disorder, leaves Titus to set things in order.
6. Paul tells Titus to join him in Nicopolis for the winter after a successor comes. He will send Artemus or Tychicus to take his place.
7. Titus is still in Crete when Paul sends the letter of Titus by Zenas and Apollos and charges Titus in the letter to take charge of the two men and help them on their way.

8. Paul writes to Timothy from prison that Titus has gone to Dalmatia, which is not very far from Nicopolis, where he had spent the winter with Paul.

9. These scriptures indicate Titus' appreciative nature. He became glad in their gladness. He loved the people among whom he labored. He was tender, sympathetic and lovable.

(This summary is given by Carroll and recorded in Donald Waite's work An Exegetical Exposition of the Epistle of Paul to Titus.)

Guthrie points out "The description of Titus is genuine. It is also exactly paralleled in 1 Timothy 1:2. It is exclusive to Paul's writings in the New Testament. No mention is made of Titus in the Acts of the apostles, but it is clear that he was a stalwart member of the apostles' entourage, to whom, in fact, he refers several times in his letters. It may be gathered from the Corinthian correspondence that Titus was selected for a particularly difficult and delicate mission. And since the outcome appears to have been a happy one, it is clear that Titus was a man of unusual tact, who possessed high qualities of leadership. His allotted task in Crete certainly demanded much wisdom and strength of character, and the apostle's confidence in him accords completely with what is known of him elsewhere."

Hendriksen points out "Titus was Paul's child because it was to the apostle as a means in God's hand that he owed his spiritual life, though the time, place and circumstances of his conversion have not been revealed. The designation child is a happy one, for it combines two ideas. I have begotten you and you are very dear to me. Titus was, moreover, a genuine child, not merely a nominal believer. Paul considers himself the father of Titus, not in the physical sense, but in terms of the common faith. That is, with respect to the faith common to Paul and Titus."

CONCLUSION:

We have discerned the process of godliness in the first verse of this first study. It begins with faith in the Lord Jesus Christ, leading to a knowledge of the truth, which produces godliness.

As we discern these three things, where do you find yourself? Have you come to faith in the Lord Jesus Christ as Savior?--the beginning point of man's relationship with God. Perhaps God would be speaking to you right now, to bring you to that moment of personal salvation, when by faith you reach out and say 'Yes'. Receiving the gift of God's son, the Lord Jesus Christ, being born again by the spirit into God's family.

Perhaps you are a believer, but you've not spent much time in the Word of God.

Worn out with Meetings, hassles, dinners + you Aren't
Any better off!! High life → Low life
When all else fails read the instructions
Better look → bad life

F. B. Meyer describes many who are like this: "There are others again who, with sincere and transparent motives, began to love and serve God for himself. But as the days have passed, they discover that they are regarded as saints, and the sense of being held in reverence by their fellows fascinates them. They become as proud of their grace as other people of their lace, their place, or their race. They realize that they must maintain their reputation at all costs. Of course, the best way to maintain and increase such a reputation is to cease to think about it and live only for the Lord Jesus. But directly, we fail to do this and occupy ourselves with our reputation and the long shadow it casts on the lawn. We are attempted to do things not because God asks them of us, but to resuscitate our waning credit. Our native character is getting a little threadbare, and instead of cleaving closer to God, we put a patch on the elbow or knee by a generous gift, or a call to prayer, or the assumption in tone or manner of special sanctity."

* Jeremiah says "Thy words were found, and I did eat them; and thy word was the joy and rejoicing of my heart."

* How much time are you spending on taking the word of God into your life?

This is a vital part of the process of becoming godly. It is from faith to food to fruit.

What principles do we learn from this passage:

7 Lessons

#1 Godliness does not come by experience, but by intake of the word of God and the deepening of the relationship with the Lord.

#2 The more I know his word, the more I know Him and what He wants of me.

#3 The process is from faith to food to fruit.

#4 Godliness is the result of growth in the truth.

#5 The expression of my new life in Christ will be seen in a hunger for the Word. *An Authentic New birth will be Accompanied by An Appetite For the word!*

#6 Godliness does not come by service.

#7 Godliness provides the foundation for a witness.