

Sunday, July 4, 2010—Titus: The Practice of Grace—Titus 1:4-5: Setting Things in Order

Introduction

- Two weeks ago before our Right Division 101 Sunday we looked at how Paul’s apostleship was related to the hope of eternal life that God promised before the world began.
- We saw in verse 2, how Paul was the “due time” preacher of what God determined he would do before the world began.

Titus 1:4

- ***“To Titus, mine own son after the common faith:”***
- Paul is no doubt referring to the fact that Titus came to saving faith in Jesus Christ through Paul’s ministry.
- I Timothy 1:2—the expression here highlights a slight difference between “in the faith” and “after the common faith.”
- According to *Strong’s Concordance* the Greek word translated “common” means ordinary, belonging to generality.
- This expression is significant when one considers that Paul was a Jew (Philippians 3:5) and Titus was a Gentile (Galatians 2:3) yet they shared a common faith. This would not be possible had a dispensational change occurred.
- Ephesians 2:14-18—the common faith constitutes the body of Truth that was previously hid in God (3:9).
- The common faith refers to the body of truth committed to the Apostles Paul for this dispensation of Grace.
 - Ephesians 4:5
 - I Timothy 3:9
 - I Timothy 4:1
- ***“Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.”***
- Only in the three Pastoral Epistles does Paul insert mercy into his standard greeting of Grace and Peace.
 - I Timothy 1:2

- II Timothy 1:2
- The commentaries offer no insight into this change. However, when one considers who Paul is addressing in these books, and the nature of their ministry leading local churches, perhaps Paul is stressing that mercy particularly in order to oversee a local church.

Titus 1:5

- ***“For this cause left I thee in Crete”***
- This expression implies that Paul had been with Titus on Crete preaching the gospel.
- Acts 2:11—while there were Jews from Crete present at Pentecost it is unlikely that they are responsible for the founding of local churches on the Island of Crete.
- Acts 27:7-9, 12-13, 21—Paul was on Crete during this Journey to Rome for his first imprisonment.
- It appears unlikely that Paul would have been at liberty to establish churches on Crete on his way to Rome at the end of Acts. It appears that Paul and Titus went to Crete together after he was released from prison the first time.
- Paul left Titus behind to finish the work on Crete.
- ***“that thou shouldest set in order the things that are wanting”***
- This phrase tells us why Paul left Titus on Crete.
- I Corinthians 11:34—“The phrase “set in order” indicates that disorder prevailed among the believers in Crete.
- The Greek word translated “order” means: to arrange, appoint, ordain, prescribe, give order
- “Wanting” according to *Webster’s 1828 Dictionary* means:
 - Needing; lacking; desiring.
 - Absent; deficient.
 - Slack
- The disorder on Crete resulted largely from a lack of organization which came from a lack of duly appointed leadership.
- I Corinthians 14:33

- ***“and ordain elders in every city, as I had appointed thee:”***
- The way Titus was to bring order to the situation on Crete was to ordain elders in every city.
- The word “ordain” here in Titus 1:5 is the same Greek work translated “order” in I Corinthians 11:34. Order would be established on Crete to the ordaining of elders.
- Paul’s ministry model was never to stay in one location but to organize local churches under the leadership of duly appointed elders to oversee the work when he left. This is what Paul appointed Titus to do on the Island of Crete.
- Acts 14:23—Paul ordained multiple elders in every church.
- Titus 1:5—Paul tells Titus to ordain multiple elders in every city. This is critical when one considers what elders were.
- Titus 1:7—the titles “elder” and “bishop” are used interchangeable in this passage. That means there were multiple bishops in each city and in each church.
- This is a far cry from the Roman Catholic usage of the term.
- I Timothy 3:1
- Acts 20:17—Paul calls a meeting with the Ephesians elders (*presbyteros*).
- Acts 20:28—Still talking to the Ephesian elders calls them overseers (*episkopos*). This is the same Greek word translated Bishop in Titus and I Timothy.
- Acts 20:28-29—What do these elders, overseers, or bishops do? They oversee or feed the flock. What is the flock according to the verse? The church of God.
- What does a Pastor do?
- Bishop is the title of the office. Pastor is a term that denotes the type of care the elders should have for the saints that have been placed under their spiritual care.
- Next week we will look at the Scriptural qualifications for elders.