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Titus (Part 1)



Titus - Steve Gregg

In this insightful discussion, Steve Gregg explores the book of Titus and its significance for contemporary believers. He delves into the background and context of the book, discussing how Titus was likely written during Paul's initial imprisonment and sent to Crete to establish a functioning church. Gregg also examines the themes of faith, grace, and eternal life that pervade the text, highlighting the importance of God's promises for the early church and for Christians today. Finally, he emphasizes the qualities of good leadership and stewardship that Titus emphasizes in appointing elders and guiding the church.

Transcript

Okay, let's turn to Titus, Chapter 1. Titus. Timothy is a man of God. Now, it's quite clear that when the question of circumcision came to Jerusalem, and we are told at the end of Acts, Chapter 11, and it mentions Paul.

Now, excuse me. We know, we know how faithful Timothy was to be a trustee. And Titus is called Timothy.

Namely, the appointment of elders. Now, Timothy was sent to Jerusalem, and therefore he did not have to go to Jerusalem. And he, too, is told to go to Jerusalem.

We read in Acts of, we do know that when told, we read in Chapter 3, verses 2, or Tychicus, be diligent to come to Jerusalem. Now, Artemis, or Tychicus, if it's by Paul, to be, and he says, when these people arrived, what it would be. We do know, in 2 Timothy, that Tychicus is sent to Jerusalem.

Look at this, this is 2 Timothy, Chapter 2. And he finally decides to send Timothy. At any rate, the purpose of sending one of these men, the implication in the copies. And there's more than one.

In 1 Timothy, Chapter 3, verses 14 and 15, it says, these things I write. So, he's writing about his trust in the church. And also, Titus is apparently sent for that purpose.

Accordingly, the things that are lacking in orderliness was a concern for the church. And to appoint elders in every city. Now, Crete was an island.

It was not a city itself. It had other cities upon it. And it would appear that it had to appoint elders on the island.

Because it was to appoint elders in the cities on that island. And since Paul had said they tended to be lazy and malicious, and Paul established that. He even quotes one of their words.

And there were mentions, there are many insubordinates and deceivers. Now, in many cases, in this case, I don't think it's three. Meaning a party of people who apparently are to be considered in Philippians, Chapter 3. Beware of evil workers.

Beware of the mutilators. Or the cutters, in the Greek. For we, he says, are, in Philippians, that is the natives of the island there.

In this case, Jews who have come to the island. Suggest that perhaps Jewish circumcision people, Judaizers, have been there. But apparently, he does advocate good works.

A great deal. Which suggests that the Cretans by nature, and some of these people, their behavior had not really come into. And the expression good works is just repeated.

In verse 7, he tells Titus, later on, in Chapter 3, in verse 8. He says, this is a thing, and he says it again one last time, in Chapter 3, in verse 8. He says, no, and we know from Paul, but they are, if he has no good works. In hope of eternal life, which God who cannot fly, promised before, but has in due time, take this verse to mean, that a person can believe him to be. That he says, I am an apostle.

There may be some support, yet surely I am to you. Because you are my work in the Lord. But, I don't think Paul, objectively speaking, and that he's only an apostle.

I think he's saying, even if I were not an apostle, to be an apostle. That's what, in the pastoral, is used frequently. Paul's religion, we could say.

He doesn't mean, and they have done this by, and that they may come to their senses, having been taken captive. And you've come into the faith. And it is that company of people who have acknowledged the truth.

And, who are in the faith, who he refers to as the elect. And his ministry, too, and he was sent by, he has said that also back to something like that. 2 Timothy 2 says, that they also may be with eternal glory.

So, he considers this a mystery. And he says he, in the hope of eternal glory. Verse 2 says, it is either a reference to the eternal realm.

Is that eternal life, which begins, in another sense, the retainance of our life that we had previously. It was a, he speaks of, and it gives, and the New King James have rendered, God who cannot, it is against his character to lie. It was, when we talk about, it means he has the power to do anything he may choose to do.

But it doesn't, that he's not capable of sinning. He's not capable of being who he is by nature. He must be mistaken, or, so he stresses the faithfulness.

At any rate, he's talking about eternal life. I'm not really sure. Maybe he promised that he'd provide this in our lifetime, as we have.

It's not something, and that's again how it was given to us, in Christ Jesus. Now, here's a possibility. Grace was given to us in Christ Jesus, before time began.

Remember Paul's expression, in Christ Jesus, means that if we are found, if he is dead, we died in him. We rose in him. If he is seated at the right hand of God, then we are seated in Christ.

In Ephesians, Paul, that is certainly worthy of, it says, in Ephesians 1-4, to the adoption of sons by Jesus Christ. In him. It should be understood that Paul does not, now, that may be true, but what it actually says, in him.

He also says we are accepted in him. A few verses later, in verse 6. Now, to know whether God chose me as an individual to become a Christian, and we share in his acceptedness, when we are in him. Just like Jesus.

We share in his having died and risen, and to become true of us, it is only because he is. And if we are found in him, we participate. And if we are chosen by Jesus from the foundation of the world, and we, by becoming in him, we are regarded as, we take advantage of his chosenness, because he is chosen and accepted.

And therefore, the chosen could be said to be Christ. That may sound too abstract. He is chosen in him.

Just like he is chosen. Because, anyway, I don't know if that, that he promised us eternal life. He could mean by that, he just deathly, and that is strange.

I adore Jesus Christ. Nothing very unusual in that greeting. For this reason, I lest you increase.

That you should set an order, multiplying groups, appoint elders in every church. Interesting, but in every city. Of course, he implied, there may have been just a few, together as a group, holding, self-control, holding fast, that he may be able by some, in the list of qualifications, to help a steward in his family, before Jesus told him.

And in the case of the family, the steward over, he were faithful over ten years. In less

risk stewardship, to see if we qualify, use it on himself, he's going to faith in his master's work. He's a steward of God.

And therefore, he must, that is, in terms of his, in ruling his household. Here is one of the places, cities. Notice, each church in each city has a plurality of elders.

And we don't read anywhere in the Bible of a pastor of a church. Or any church having to be demoted and replaced. The husband of one wife, has a policy, regardless of, because they want to hold to a strict interpretation of husband of one wife.

And yet, while they exclude some, in these other areas, and in this particular, how in the world can you tell, it's a lot easier to tell from a,