



Coptic Orthodox Diocese of the Southern United States



The Letter of St. Paul to Titus

Chapter 1

Bishop Youssef



Introduction

Authorship

- St. Paul (1Titus 1:1)

Recipient

- St. Titus the Bishop of Crete (1:4)
- He was a gentile (Gal 2:3) who believed at the hands of St. Paul and attended with him the first council in Jerusalem (Acts 15), (Gal 2: 1-5)
- After sending his first letter to the Corinthians, St. Paul sent Titus to them to know their reaction to his letter



Introduction

- When Titus did not return as expected, St. Paul did not have rest in his soul and went to Macedonia (2 Cor 2: 12-13)
- Later he got connected with Titus and knew their good reaction to his letter, so he sent him again with the second letter while Titus was motivated to exhort them to complete their collections (2 Cor 8: 16 – 9:5)
- After his first imprisonment, St. Paul preached in Crete and left Titus there (Titus 1:5) to oversee the church affairs there



Introduction

- St. Paul went to Nicopolis (Titus 3: 12) from where he sent his letter to Titus to encourage and motivate him
- Titus went to Nicopolis later to meet with St. Paul (Titus 3: 12) and after that he went to Dalmatia (currently Yugoslavia) (2 Tim 4: 10)



Introduction

Date and Place

- Around 63–66 AD from either Macedonia or Nicopolis

Purpose

- To oversee the new developing church in Crete and to appoint priests there
- To preach the sound doctrines
- To exhort them to do good works



Introduction

- In the first chapter, after sending his greetings to his disciple (1:1-4), St. Paul addressed the issue of Church government (1: 5-16)
- First he spoke about qualifications of the godly clergy (1: 5-9)
- Then he spoke about the false teachers (1: 10-16)



Greeting (1:1-4)

- Bondservant (Gr. doulos): by his freewill, St. Paul chose to be a servant of God forever
- His bound with this bond that will never dissolve
- He completely gave up his will to God's will because this will be for his best interest
- Apostle: he has a message and also he is speaking with authority
- The message is acknowledgment of the truth which accords with godliness



Greeting (1:1-4)

- Acknowledgment is an experiential knowledge
- This acknowledgment of the truth will transform the life of the person to walk in godliness
- This message of salvation is committed to St. Paul by the commandment of our Savior who wants all to be saved
- This message is given for the faith of God's elect
- God's election is based on His foreknowledge because there is no partiality with God



Greeting (1:1-4)

- The ultimate goal of the message is the hope of the eternal life
- This hope is sure because:
 - ❖ It is promised by God
 - ❖ God cannot (not only does not) lie (compare with the Cretans v.12)
 - ❖ The promise is made before time began
 - ❖ This promise is affirmed in the due time by manifestation of His word (the incarnation of the Logos) through preaching



Greeting (1:1-4)

- Hope gives motivation and encouragement to the believers
- Titus the true son: he believed at the hands of St. Paul
- His faith is true since he has the same faith that is delivered by the Lord Himself and shared by all the saints (common faith)
- Without grace we cannot achieve anything
- Living in a sinful culture requires the mercies of the Savior
- Living in this troubled world requires peace

Qualifications of the Clergy (1:5-9)



- St. Paul appointed Titus to be the bishop of Crete to complete the things that are lacking
- God is God of order, and it is the responsibility of the bishop to keep the order in the church of God
- V. 5 is example of the oral tradition (as I commanded you)
- Another responsibility for the bishop is to appoint priests in every city to shepherd the flock of God

Qualifications of the Clergy (1:5-9)



- Since the clergy are the stewards of God, the icon of Christ, so the church has to be very careful in choosing them
- The qualifications covers four important areas:
 - ❖ Their family life
 - ❖ Their passions and emotions
 - ❖ Their relationship with others
 - ❖ Their Faith and beliefs

Qualifications of the Clergy (1:5-9)



- Blameless (not sinless): nothing is hold against him
- Family Life:
 - ❖ Husband of one wife: abiding by the economy of God in regards to the law of one wife
 - ❖ Faithful children: knowing how to manage his own household and raise godly children is a prerequisite to be entrusted to manage the church of God

Qualifications of the Clergy (1:5-9)



- ❖ Dissipation: unrighteous behavior
- ❖ Insubordination: rebellious children
- Passions and emotions:
 - ❖ Self willed: controller, not willing to listen
 - ❖ Quick tempered: has no control over his emotions
 - ❖ Given to wine: has no control over his habits
 - ❖ Violent: has no control over his anger

Qualifications of the Clergy (1:5-9)



- ❖ Greedy for money: has no control over his desires
- Relationship with others:
 - ❖ Hospitable: friendly, generous
 - ❖ Lover of what is good: helper
 - ❖ Sober-minded: wise
 - ❖ Just: has no partiality
 - ❖ Holy: deals with others from a sincere and righteous heart

Qualifications of the Clergy (1:5-9)



- ❖ Self controlled: his dealings with others are not controlled by his selfish ambitions.
- Faith and beliefs:
 - ❖ Holding fast to the faithful word: the true teachings
 - ❖ As he has been taught: the Holy Tradition.
 - ❖ Well established in sound doctrine to be able to:
 - ❑ Exhort the believers
 - ❑ Convict the opponent

False Teachers (1:10-16)



- The allusions to the false teachers show that the Epistle belongs to the closing years of his life
- Those of circumcision: Judaizing Christians who had so troubled the Gentile churches
- The way to stop them is for the churches to refuse to hear them
- All false teachers, or bad men, should now be stopped from preaching in the same way
- Who subvert whole houses: Subvert their faith

False Teachers (1:10-16)



- Epimenides, who was considered a prophet amongst the Cretans, lived about 500 B.C.
- The hard testimony of this countrymen is quoted from a poem now lost
- St. Paul's observations confirmed it
- Their bad conduct must be sharply rebuked until the gospel so transforms them that they will become sound in the faith

False Teachers (1:10-16)



- Commandments which are only the traditions of men contradicting to God's ordinances
- In the Jewish fables were rigid regulations concerning foods and purifications
- It is not food that makes one impure
- When one is unbelieving and defiled, no food can make him pure
- These teachers profess to know and serve God, yet their immoral lives are a denial of him



Conclusion

- How does St. Paul describe Titus?
- What were the two reasons Titus had been left in Crete?
- What are the positive qualifications for elders?
- What are the negative qualifications for elders?
- Why must the false teachers' mouths be stopped?
- What was Titus to do with these false teachers?
- What two reasons are given for extending such rebuke?