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A COMMENTARY ON

THE EPISTLE OF PAUL THR APOSTLE TO TITUS

BY

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AN INTRODUCTION

IMPORTANCE OF THIS EPISTLE

The apostle Paul wrote this epistle to his disciple 'Titus', the bishop responsible for the entire island of Crete. Having been known for his upright faith and blameless behavior according to the spirit of the church, this epistle did not come to establish a faith doctrine, nor to correct certain theological thoughts; but to demonstrate the upright faith in the life of that particular bishop.

This epistle revealed to us an important aspect and a deep concept of the Christian life; in that it is not mere mental doctrines, nor controversial philosophies, but is rather a life and a spirit by which the bishop lives, as well as the layman; each within his own responsibility and work.

We can say that this epistle represents for us the apostolic thought concerning the shepherding work, which concentrates in the following tasks:

(1) Ordainment of bishops, priests, and deacons: The Head bishop should not bow his back to bear the yoke of Christ all by himself; but in love, should ___ seek other shepherds and ministers to partake of his love for Christ in his shepherding and preaching mission.

It has been the spirit of the early church, to instigate all energies to work: those with a leadership talent, virgins, widows, elders, and even children; all should practice the spirit of ministering in some way or another. Yet neither the volume of work nor the multitude of ministers is important; but great caution and elaboration should be followed, particularly in electing the priest; as far as his private and family life are concerned; his relationship with the believers and non-believers, beside his ability to learn and to teach.

(2) He then provided us with a simplified portrait of the shepherding guidelines that a bishop should present to every category of his flock, to experience the life with the Lord Jesus Christ, through their daily behavior.

By that, he seeks from the shepherds to provide their flock, not with solid laws and hard statutes, but to proclaim Christianity as a life together with Jesus Christ, testable by both the elder and the child; lived by both man and woman, and well received by both the master and the servant.

In short, every believer would find comfort in the Lord Jesus Christ, through his daily life.

(3) Finally, the apostle demonstrates to us how to live with the Lord Christ in our behavior with others: ... A believer should not lead a blind bigot life, nor create for himself an independent and an isolated society within the society, or shut himself in; ... he should readily submit to rulers and governing authorities with joy and gladness of heart, as to the Lord; ... and he should love everyone and open his heart wide to all, without flattering nor showing partiality at the expense of the truth.

WHO IS TITUS?

1- it is claimed that he was from Antioch in Syria; a nephew of the ruler of the island of Crete.

2- A Gentile (Galatians 2: 3), born to Gentile parents.

3- He was converted to Christianity on the hands of the apostle Paul; who called him "*his true son*" (1: 4); and was one of his close circle who preached under his supervision. According to St. John Chrysostom: [having been one of the apostle's favorites, he entrusted him with the burden of the entire island; to set in order the things that were lacking in it (1: 5); and to make him the overseer over many bishops].

4- We do not know when, where, or how he believed; All we know is that he believed on the hands of the apostle Paul, fourteen years after his transformation; then moved around together with him; accompanied him to Jerusalem (Galatians 2: 1); and attended the first council of the apostles in Jerusalem (Acts 15), where his presence had a special significance, being a live evidence of the work of God among the Gentiles.

5- After the council, he probably returned to Antioch with the two apostles Paul and Barnabas, together with Silas and Judas (Acts 15: 23). It was obvious that, because the apostle Paul felt comfortable with his company, he took him wherever he went.

6- He was with him in Crete, where he was left to set in order the things that were lacking, and to ordain bishops and priest... That was probably after the apostle's first imprisonment.

7- He was with him in his second imprisonment; yet he did not stay till the tribunal, but left for Dalmatia (2 Corinthians 4: 10).

8- According to tradition, he returned to Crete, where he preached in it and in the neighboring islands.

9- According to St. Eronimus, he departed 94 years of age; and stayed a virgin his whole life.

10- He is revered by the people of Venice, having preached among them.

THE GOAL OF THE EPISTLE

The island of Crete, a Mediterranean Island halfway between Egypt and Italy, about 140 miles long and 35 miles wide; having been known since the old times for corruption, and for the appearance of false teachers who proclaimed Jewish fables; The apostle Paul wrote this epistle to encourage his disciple bishop Titus to war against every false teaching; and to “*preach, exhort, and rebuke with authority; and to let no one despise him*” (2: 15).

How did the gospel enter into the island of Crete?

1- In the book of Acts we read that some Cretans were present in Jerusalem on the day of the Pentecost (2: 11); and those among them who believed returned home to preach the word.

Yet no fruition of that preaching came in the Holy Book nor in history; And on his way to Rome, the prisoner St. Paul (Acts 27: 7, 8), was not met by any

Cretan Christian; which led some to confirm that, until his first imprisonment, ministry in this island was of no significant weight.

2- Some believe that after his first imprisonment in Rome, the apostle Paul returned to Asia Minor and Macedonia; and might have crossed over to Crete, where he stayed time enough for his preaching to reach many towns, to warrant the ordination of many bishops, and for Titus to stay there as the head bishop.

In that same trip, the apostle left his disciple 'Timothy' in Ephesus, and went to Macedonia, and from there, or from a neighboring town close to Nicopolis, he wrote to his two disciples Timothy and Titus.

Place and time of its writing

Some believe that the apostle Paul wrote it from Ephesus; Others believe that it was written from Nicopolis; after his first imprisonment, in the year 63 or 64 A. D.

Its divisions

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| 1- Conditions for electing a bishop | the first chapter. |
| 2- A bishop's teachings for his people's edification | the second chapter |
| 3- The relationship between his people and others | the third chapter |

CHAPTER 1

The apostle concentrated his talk in this chapter on the conditions for the election of a bishop

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| 1- The apostolic greeting | 1 – 4 |
| 2- Ordination of the priests | 5 |

1- THE APOSTOLIC GREETING:

“Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and the knowledge of the truth that is in accordance to godliness, in hope of eternal life which God, who never lies, 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”

(Titus 1: 1-3)

Writing to his disciple bishop, he calls himself “*a servant of God*”, and not free, having bowed his back to carry the yoke of ministry, to become God’s servant through ministry to His children; By his free will, he accepted servitude to God, and ministry to men, to bring them over to the freedom of glory of God’s children. His task would be:

1- An apostle of Jesus Christ, called by God as His ambassador, for preaching to God’s elect.

The soul of the shepherd would find comfort, knowing that, despite all the difficulties he may find in his ministry, yet a multitude of souls has been elected through God’s prior knowledge to hear from him.

Therefore, it is befitting of Bishop Titus, despite the corruption by which this island was famed, to have the peace of soul. And on another aspect,

according to St. John Chrysostom, being an ambassador of the Lord, if he happen to bring a multitude of people over to faith, he should not boast with

pride, knowing that it is not by his righteousness, personality, or cleverness, that he managed to incited faith into their souls, but it is a gift from God who has entrusted him with that mission.

2- The subject of his preaching is “*the knowledge of the truth*” (1), not through words, sermons, philosophy, or piety; But “*in accordance to godliness*”, he presents pious practical knowledge, to be touched by those ministered in the life of their shepherd, before they hear it in his sermons.

3- The goal of his preaching is “*in hope of eternal life*” (2); As faith without hope would be boring, and would fill the soul with despair. Whereas hope, according to St. Augustine, would ring man forth toward eternity, to a future in a practical faith and persistence, with joy and gladness amid the sufferings.

St. John Chrysostom says: [The whole epistle is characterized by this spirit that provokes the saint himself, together with his disciples, to more strife; As there is nothing that gives us more benefit, than remembering God’s mercy on a personal or public level.

If our hearts rejoice on receiving a good favor, or on hearing a nice word from a friend; How much more would be our joy and our zeal to God’s ministry, on realizing the extent of dangers into which we could fall, and from which God saves us ... (granting us eternity)?!

This eternity, which is the goal of worship and of our preaching, and the subject of our salvation and our hope, is not something new, but was ordained before time began, and was only revealed in due time; according to the words of the apostle: “*but has in due time manifested His words through preaching, which was committed to me*” (3)

What is this divine word promised before time began, but the living Word of God, who gives life, and he, Himself, is the “*eternal life*” promised by God to men, who was manifested to us in the fullness of time?

According to St. John Chrysostom: [I am committed to preaching according to the commandment of God our Savior; It is not in my authority or my discretion to chose to abide to it or not; As according to the apostle, "*For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; ... yes, woe is me if I do not preach the gospel*" (1 Corinthians 9: 16). ... If it is our Savior who commands us to preach , how could we keep silent?!

Openly and clearly I say before everyone, that he who is entrusted to leadership, and who gains the honor of being ordained as a bishop, would be judged if he is slothful in telling his flock what they are committed to do; Whereas the layman is not under such commitment.

The apostolic blessing:

Then he said: "*To Titus, my true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior*" (4).

According to St. John Chrysostom, he calls him his son, is either to show his love for him, or because of his progress in the knowledge of the gospel, or on account of that he came into faith through him. On the same level he calls the believers 'brothers', for they were born together with him in the same faith; or calls them 'sons' for they were born on his hands.

By saying "*in our common faith*", he calls on him not to be slothful concerning the one mutual faith, delivered to the saints – the faith of the whole church, from which no bishop nor head of bishops, should go astray.

2- ORDINATION OF PRIESTS:

“For this reason I left you in Crete, that you should set in order what remained to be done, and appoint elders in every city as I directed you”

(Titus 1: 5)

1- Setting in order what remained to be done:

There must have been issues delivered orally by the apostles to their disciples, and from those in turn to their successors, to receive, and to absorb, without being written in records.

The Holy Book for instance, does not provide us with the way to ordain bishops, priests, or deacons; nor with the collective prayers, or those of the sacrament of matrimony....., etc.

2- Appointing elders:

According to St. Jerome, and as adopted by the Syrian church, the word ‘elders’ is translated as (Presbyters), embracing the priesthood ranks of bishops and priests, who are equal as far as priestly work is concerned, except for the “laying of hand”... According to the elaborate modern translations – even the non-Orthodox ones – the word “elders” here, concerns the priestly work, and not the age.

What truly impressed the early fathers was the love and unity which connected the elder Paul to his young disciples; through which they realized the importance of discipleship in the church.

According to St. John Chrysostom, the apostle Paul in his request from Titus, did not give him a direct command, but he gently ‘directed’ him; not caring

for his personal glory, but rather for the general benefit of the church. And to St. Ambrose: [How beautiful is this unity between the elders and the youth: one presenting a testimony (in prison), and the other presenting comfort! ...

I am not talking about the bond between young 'Lot' and the old 'Abraham' (Genesis 12: 5), lest

someone would claim that that it was a bond of blood relationship, and not optional work on his part....

But what would we say about Elijah and Elisha (1 Kings 19: 21)?!

And in the book of Acts we read how Barnabas took Mark; and how Paul took Silas (Acts 15: 29), Timothy (Acts 16: 3) and Titus ...

3- THE CONDITIONS FOR THE ELECTION OF A BISHOP:

If the first shepherding task of the head Bishop is to elect ministers for preaching, and to dedicate all the energies of the church to the testimony to the divine word, It was befitting of the apostle to provide us with the particular features that qualify those considered to be ordained as bishops or priests, lest the unfit would be elected.

These features are particularly necessary for the bishop. Being considered as the salt for his flock, and for everyone who gets in contact with him;... "*If the salt loses its taste, how can its saltiness be restored?*" (Matthew 5: 13). ... If the one who intercedes for the sake of the repentance of sinners, is corrupted, Who will pray for him?! ... And if the guide is blind, who will guide him?!

That is why the apostle concentrates on every single aspect of the life of the one considered for ministry, lest the flock would be lost on his account!

It is the task of the church to seek shepherds who "rightly divide the word of truth" (The 7 short litanies in the divine Liturgy); lest she would hear the rebuke of St. Eronimus who says: {Nowadays, there are many who build churches with costly marble walls and

columns, with golden ceilings, and altars adorned with precious stones; Whereas few care for the election of good ministers of Christ].

Features of the Bishop:

(1) He should be blameless:

The true preacher is he who supports his words with his heavenly pious life. As according to St. Hilary, bishop of Poitier: [A priest could not be good and beneficial, just by his pious life, or just by his preaching knowledge; ... A pure minister would benefit himself alone, if he is learned (without being capable of teaching).... And he would not be capable of teaching, if he is not pure ...

That is why the apostle requests from the leader in the church, to be consummated in practicing the greatest of virtues: His life should be adorned by his knowledge; and his knowledge should be adorned by his pure life.

According to St. Eronomus' counsel to the bishop: [Do not let your works contradict your words; lest when you talk in the church, someone may interrupt you, saying: 'Why do not you apply what you utter?!' ... How can someone give a sermon on fasting, while his belly is full of food?! ... It is befitting of the priest to have his mouth, mind, and hand, in unity (namely, what he utters, he should think about, and should perform).

Yet, we should not exaggerate our interpretation of the blamelessness of the bishop; and should not assume that he would be god-like without sin! As according to St. Augustine: [If that is what the apostle requests, No one will be ever found worthy of that position!; ... By 'blameless'; he means, that he should be walking along the road of freedom from the bonds of the love of sin, through the power of the blood of Christ; attached to God; enjoying the freedom of the glory of God's children; ... should be walking toward it, yet not necessarily reaching its ultimate end and

perfection; which man would never do, as long as he still dwells in this mortal body; namely, as long as he is still in a perpetual state of war between the Spirit and the flesh ... Although it is befitting of him to taste the power of conquest in this world.

St. Eronimus confirms that it is not our business to search into the past life of the bishop before his repentance and baptism.

(2) The husband of one wife:

Although matrimony is holy, and the law does not ban the second or third marriage for a layman whose spouse died; ... Yet this is not befitting of the priest, for the following reasons:

a- According to St. John Chrysostom, this would subject him to blame and criticism.

b- According to St. Eronimus, Although the relationship between man and wife is holy and pure; Yet, matrimony, with its obligations may deprive

man of dedicating his time for prayers. That is why it is enough for the priest to marry once for natural reasons; his second marriage, in case his wife dies, would proclaim that he is unable to control himself!

c- The apostolic statutes forbid a bishop, a priest, or a deacon, to marry after being ordained; to avoid any chance against his entry into the houses of his flock.

Moreover, a bishop or a priest, being a father of all, how could he marry one of his daughters, after gaining the spiritual fatherhood?!

(3) Having faithful children not accused of dissipation or insubordination:

He who does not know how to control his own household, but got preoccupied with temporal material issues, from caring for the salvation of his own

children, and from giving them their due of true love; ... How could he be entrusted with caring for the church of God?!

According to St. John Chrysostom: [who cannot guide his own children, whom he raised, and on whom he has authority according to nature, and to law, how could he guide others, on whom he does not have such authority?!].

(4) Not self-willed:

“For a bishop must be blameless, as a steward of God, not self-willed” (7). As a steward of God, it is befitting of him to liken the One whom he represents, who, although with a real and complete authority, He treats His people, the sheep of His flock, with justice, yet with compassion.

So He did with Adam, the fallen creature, to whom He personally went, as though provoking him to repent or to apologize, but he declined His initiation; ... So He did with Cain (Genesis 4: 9); ... and so He did with the people in the days of Noah, hoping that, when they watch Noah build the ark God commanded him to build, to save himself and his household of the great flood He was about to send upon the earth, they would probably repent, but they did not.; ... He also proclaimed His intention to burn Sodom and Gomorrah, to Abraham, before He did (Genesis 18: 17).

Now, if God, not being *“self-willed”*, always cried out: *“Come now, let us reason together”* (Isaiah 1: 18). How much more it is befitting of His *“steward”* who partakes of the weakness of his people, to do?! ... Should he not be as compassionate toward his fellow servants, without being self-willed?!

The spiritual leader who governs by the law and authority, without consulting his people in order to know their wishes, would be self-willed, arrogant, and his decisions are not counted as lawful decisions.

(5) Not quick-tempered:

According to St. John Chrysostom: [How could he teach his flock to put their feelings, reactions, and tendency to anger, under control; if he who does not do the same?! ... Yes, a bishop, in his work, may sometimes encounter temptations that would probably stir up his anger, even if he is meek by nature. Hence, if he does not train himself on this virtue of self-control, he would cause great harm to his flock, and would lead them to perdition].

(6) Not addicted to wine nor violent:

Not saying: 'a drinker of wine', is not a permission for him to drink; but, if it is a commandment, he would be committed to keep it, even in case of sickness.

It is also befitting of him not to hit anybody; As, according to St. John Chrysostom: [A physician does not hit, but heals him who is hit].

(7) Not greedy for money, but hospitable, a lover of what is good:

On account of that the Cretans, were known for their greed for money, he so said for fear that one of them would somehow manage to get a priestly rank. According to St. Eronimus a minister should follow the lead of the apostle Paul, who has been content with the minimum of food and clothing that cover his necessary needs

It would not stop at the negative aspect, But, as the hotels at that place and time, were very expensive, beside being full of licentiousness and corruption.; it is befitting of a minister to be a lover of what is good; opening his heart wide to people; and hospitable to strangers;

(8) Sober-minded, just, holy, self-controlled:

We have already dealt with sobriety as a feature of the shepherd; who should not haste to speak or to perform; respectable, reasonable in his counsel, and in every behavior. He should also have the righteousness of Christ, that He grants to the persistent; ... and self-controlled in everything.

According to St. Eronimus, self-control for the priest, does not stop at controlling his lusts and covetousness, but should extend to controlling the soul, against being disturbed in situations that may stir up anger; getting belittled because of grief; shaken by huge events; or carried away by joy.

(9) He must have a firm grasp of the word that is trustworthy in accordance with the teaching:

According to St. John Chrysostom, the work of the minister is to preach the word of truth that is trustworthy in accordance to faith.

And St. Jerome says: [Actually, the inability to teach, keeps the priest from presenting what is good to anybody. The more he edifies the church of

Christ by his virtuous life, the more harm he causes her through his inability to confront those who intend to bring her down.

The prophet Haggai says, Or rather the Lord says on his tongue: "*Ask the priests concerning the law*" (Haggai 2: 11). As a great aspect of the mission of priesthood concentrates in responding to the enquiries about the law.

And in the book of Deuteronomy we read: "*Ask your father, and he will show you; Your elders , and they will tell you*" (Deuteronomy 32: 7).

And among the advantages of a righteous man, whom he likens to the tree of life in paradise, David describes him as "*His delight is in the law of the Lord; And in His law he meditates day and night*" (Psalm 1: 2).

And in his exalted vision, Daniel proclaims: *“Those who are wise shall shine like the brightness of the firmament; And those who turn many to righteousness, like the stars forever and ever”* (Daniel 12: 3).

Behold, you can see the difference between the ignorance of the righteous (namely, the one who knows, yet cannot teach), and his teaching.

Therefore, it is befitting of the bishop *“to be able, by sound doctrine, both to exhort and convict those who contradict”* (9).

As, according to St. John Chrysostom: [In order to keep his flock safe from being lost, to convict those who contradict, and to profit from every thought

for the obedience of Christ. ... He who does not know how to confront every heresy that contradicts the sound doctrine, is not worthy of the chair of the teacher].

The reason for putting forward such a condition is: *“For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision whose mouths must be stopped”* (10, 11) -- Those Jewish converts to Christian faith, yet still holding fast to the deadly Jewish letter.... *“who subvert whole households, teaching things they ought not, for the sake of dishonest gain”* (11); Dishonest gain that does not stop at gathering money, but, according to St. John Chrysostom, could be for the sake of showing off, seeking commendation, and creating dissension. ... It is therefore, the duty of the teacher to stop their mouths, to keep them from destroying the life of his children. ... And it was more particularly necessary as far as those of Crete are concerned; about whom the apostle says:

“One of them, a prophet of their own, said: ‘Cretans are always liars, evil beasts, lazy gluttons’. This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men who turn from the truth” (12-14).

The Cretans were known for uttering lies; And where there are lies, or lack of truth, iniquities would crawl in, one after the other. ... Yet, he does not call them as such on his own accord, lest they would hate him, and become reluctant to listen to him. But he quoted one of their poets by the name of 'Abimendes' of the sixth century B.C.; Poets to them were considered as prophets.

Commenting on this, St. John Chrysostom says that the apostle Paul, speaking to everyone with what suits him, says: "*To the Jews I became as a Jew; ... to those who are without law, as without law*" (1 Corinthians 20, 21). And St. Clement of Alexandria says: [You can see how he uses even the Greek prophets, and refers some truth to them some; And how he uses the Greek poetry for the sake of edifying some and rebuking others]. He never ceases to use every possible way for the good of those he ministered.

Now he demands from his disciple to be firm in rebuking them; yet not in anger nor despise, so that "*they may be sound in faith*". ... As it is befitting of the shepherd to be meek; he should also be firm for the edification of his flock, to keep them from "*giving heed to Jewish fables and commandments of men who turn from the truth*".

Now, What are these Jewish fables, and the commandments of men who turn from truth?

According to St. John Chrysostom, as the Jews entered into the Christian faith, some of them held fast to certain Jewish teachings concerning the importance of the physical circumcision, and refraining from eating certain kinds of food.

In the Old Covenant God indeed called certain kinds of food unclean; not that they are unclean in themselves, nor that man would be a sinner if he eats them; but on account that some of them contained harmful parasites and microbes, or bore symbols and shadows of sin. Forbidding them of eating those kinds of food, was

actually because of their undeveloped mental capacity at that time. But in the era of grace, we are committed to realize that nothing is unclean except sin itself.

That is what the scholar Origen also confirmed in his essay on “The clean and unclean according to the law and the gospel”; saying that the clean and unclean kinds of food are references to shadows and symbols of the New Covenant; according to what is written:

“To the pure all things are pure, but to those who are defiled and unbelieving, nothing is pure; but even their mind and conscience are defiled” (15).

St. Jerome defines the pure heart, as that to which God looks; ... As, by the Holy God, the heart becomes pure, and would have God’s pure look to everyone and everything.

As to how to become pure, St Augustine says: [Actually those who are not pure are as such because they are not purified by faith in Jesus Christ, according to the phrase: “... *purifying their hearts by faith*” (Acts 15: 9).

Yet saying that would not imply that we may eat without discernment and without limit, at the offensive tables of the licentious; But as St. Eronimus warns us: [Even though to the pure everything is pure, and “*nothing to be refused if it is received with thanksgiving*” (1 Timothy 4: 4), Yet it is unbecoming of us “*to drink the cup of the Lord and the cup of the demons*” (1 Corinthians 10: 21)].

Although St. Augustine often used this text to respond to the followers of ‘Many’ who proclaimed the impurity of marriage, the uncleanness of meat, and other kinds of food; Yet, lest some might wrongly assume that monks fast for long time, and utterly refrain from eating certain kinds of food, on account that they are unclean; And that all Christian should be committed to follow lead, he said:

[A Believer should use reason; should not take upon himself more than what he can endure; And he should not be judged by others on account of his inability to follow their lead; ... We should all put before our eyes the words of the lord Himself who says: "*Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man*" (Matthew 15: 11).

Therefore, such strife by monks to refrain from eating certain kinds of food, is not on account that they are unclean or defiled, but in an attempt to rein the human untamed desire. They are all aware of what is written, that "*Foods is for the stomach, and the stomach for foods; but God will destroy both it and them*" (1 Corinthians 6: 13); And: "*for neither if we eat are we better, nor if we do not eat are we worse*" (1 Corinthians 8: 8).

St. Athanasius the apostolic says: [All things created by God are beautiful and pure; nothing is defiled or of no benefit. ... But the arrows of the devil aimed against the simple minds are diverse and malignant].

Getting back to the words of the apostle Paul, warning his disciple Titus against those perverts who distort the look of some simple people to certain kinds of food, saying: "*They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work*" (16). This reproach applies, not only to the heretics and those adversary to God by their contradictory teachings ; but also to those of upright faith, yet do not walk according to its spirit, and do not respond to the divine grace; about whom St. Augustine says: [They talk about certain ways, they themselves do not follow]; And also says, quoting St. Cyprian: [Although they belong to the church, being baptized, yet as their hearts have not become better, they pretend to deny the world, by words, and not by deeds].

CHAPTER 2

After dealing with the principles which should be followed in electing the shepherds in Crete, on account of the common faults prevailing there, he moved on to present practical examples of teachings what is consistent with sound doctrine for every category of the people:

1- Teachings for older men	1 - 3
2- Teachings for older women	3 - 5
3- Teachings for young men	6 - 8
4- Teachings for slaves	9 - 10
5- Teachings and the grace of God	11 - 15

1- TEACHINGS FOR OLDER MEN:

False teachers distribute unsound teachings; whereas true ones are committed to the apostolic commandment, saying: "*As for you, speak the things which are proper for sound doctrine*" (1); which are:

"That the older men be sober, reverent, temperate, sound in faith, in love, in patience" (1).

According to St. John Chrysostom: [Old age has its own failings which differ from those of youth; beside what is common to both. ... As with old age, man tends to become slothful, fearful, forgetful, and quick-tempered, the apostle exhorts the elders to care for such issues].

He commands the elder to be "*sober*"; not to lean on the wrong assumption that his old age would spare him from falling; and on that his past strife would be enough for his salvation; But it is befitting of him to be "*sober*", as long as he is still in this body, up to the last breath. This commandment is necessary for those who lived long years in faith and also in practicing preaching. ... The deeper man goes, the more consistent he

should be on watching and sobriety; As the war he goes through would be stronger, because his long experience would make him lean upon himself more than upon the divine grace.

He should be “*reverent*”, not to behave in a way that is not ‘*temperate*’. “Reverence” here does not mean self- esteem, showing-off, or care for other’s admiration; but it means that man should walk as is befitting of a son of God, abiding in Him.

He should also be “*sound in faith, in love, and patience*” Namely, that that his frail body should bear a sound soul, strong in faith and love toward all men, and patiently endure everything.

2- TEACHINGS FOR OLDER WOMEN:

“The older women, likewise, that they be reverent in behavior” (3).

Namely, they should walk in accordance to the holy life, concerning their attire, talks, and movements, that should all be characterized with reverence and piety ... As many of them, tending to forget the high level of holy life expected for their advanced age, retreat to a kind of licentious behavior, vain talk, extremism in outer adornment, and lack of self-respect. The apostle concentrating on certain aspects of their life, says:

1- “*not slanderers*”; namely, should refrain from vain talk; As, having little or no responsibilities, they often get together, and engage in nothing but slandering and judging other people.

2- “*not given to much wine*”: As, according to St. John Chrysostom, [In such an advanced age, their tendency to drink wine often increases without limit.

The apostle concentrates his counsel on refraining from this iniquity, to spare themselves the ridicule and scorn that go with it].

3- *“teachers of good things”*; Older women should not assume that they are without responsibility. Although women are not permitted to teach

in the church (1 Timothy 2: 12); yet they are capable of teaching their own daughters, and the young women they encounter. ... Here, the apostle as is his custom, does not stop at the negative aspect of things, but tends to make use of those older women, who often cause problems by their vain talk; to turn them into energies for preaching or testifying to the Lord Jesus in their own surroundings.

Now, what does the apostle say they should preach or teach the younger women?

“They should admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed” (4, 5).

The main lesson they should instruct the younger women pertains to loving their husbands; as a woman should help her man to save himself, as we have already said in our commentary on 1 Peter 3: 6-9; To love her children in the Lord; To be discreet, chaste, homemaker, good, obedient to her own husband in the Lord, that the word of God may not be blasphemed on her account.

Here, St. John Chrysostom, marveling at how the apostle Paul care to concentrate on the woman's care for issues pertaining to her home, says:

[Do you see how Paul, who usually exhorts us to keep away from caring for issues of this world, gives here such importance to homemaking! ... That is because, once her home affairs are well managed, that will create more range for her to care for spiritual issues, and to make them grow more. A proper homemaker, would necessarily be discreet, and not tending toward unreasonable and extravagant spending.

Saying: *“that the word of God may not be blasphemed”*; shows that his first concern is exhortation by the word, and not by the worldly things. That is why, when he wrote

to his disciple Timothy, he said: *“that you may lead a comfortable and peaceful life in every piety and reverence, that the word of God may not be blasphemed”*. ... I wish women who are married to wicked men or to non-believers, would draw their men to life of piety, through their own good work, and role model],

3- TEACHINGS FOR YOUNG MEN:

“Likewise exhort the younger men to be sober-minded, in all things showing yourself to be a model of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be put to shame, having nothing evil to say to you” (6-8).

Being, himself, a young man, Titus is committed to be a role model for young men, through his behavior before his talking.

According to St. John Chrysostom: [The elders should exhort the younger women; But as to younger men, you should exhort them yourself to be sober-minded; by making your life, a school and a role model of virtue for all].

By that we can confront the adversary; not through debates, or mental conviction, but through pious life and sound spiritual behavior.

4- TEACHINGS FOR SLAVES:

“Tell slaves to be submissive to their masters and to give satisfaction in every respect; that they are not to talk back, not to pilfer, but to show complete and perfect fidelity, so that in everything they may be an ornament to the doctrine of God our Savior” (9).

As the older men could gain the younger men, the older women the younger women, and the wife her husband; The same way, a slave could gain his master through his

faithful submission in the Lord, satisfying him in every respect, expecting his reward from the Lord Himself (Ephesians 6: 5, 9).

By that, the teachings of our Lord Savior would be adorned in the sight of the masters – even of the wicked and violent among them – who would unconsciously bow to learn from their slaves.

According to St. John Chrysostom: [Joseph, the righteous slave, through his life of faith and good work, despite the tough and painful circumstances he was going through; could captivate the favor of his master Potiphar, who spared his life against the allegations of his own wife; and the favor of the chief jailer; and even the favor of the cruel-hearted prisoners. ... I say this to confirm that, if the righteous man is in bondage, captivity, prison, or even in a deep dungeon, nothing would overcome him; ... I say this to confirm to the servants, that if their masters are violent tyrants or even pagans, they could gain them by compassion; ... as nothing could captivate the soul like good nature, meekness, and submission].

This is the practical Christian preaching; when the Lord Christ transfigures, even in the life of slaves, to be touched by their cruel and hard-hearted masters.

And if this is the case for slaves, how much more would it be for the master, when he comes to realize the importance of the salvation of his slaves, as souls for whose sake Christ died?! ,, That is why St. Augustine says: [Although the apostolic teaching puts the master above the servant, and the servant below the master (as it is befitting for the servant or the employee to submit to his master or employer); Yet, as the Lord Christ has designated one price for both, you should not despise those below you, or under your authority; but be cautious to consider the salvation of all your household.

5- TEACHINGS AND THE GRACE OF GOD:

Someone may ask: How can I, with my weakness, put these teachings into action?! ... How could I be asked to do what is beyond my human capacity?!

In response, the apostle says: "*The grace of God that brings salvation has appeared to all men*" (11); ... The Son – the divine Word – has incarnated, presented Himself to us a "**Grace**", and transfigured in us to live by, not by our human possibilities, but by those of the Almighty God.

That is exactly what the Lord, Himself testifies, saying: "*He who believes in Me, the works that I do he will do also; and greater works than these he will do*" (John 14: 12). ... This was experienced by the apostle who says: "*I can do all things through Christ who strengthens me*" (Philippians 4: 13).

So have the fathers held fast to the abundant divine grace, that grants man the good will, grants him faith, lets it grow in him, gives him the strength to keep the commandments, and flows over him the love for God and men.

This grace is a free gift that appeared to save all men; as the Son – the Word – came for the salvation of the whole world "*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life*" (John 3: 16).

So He appeared stretching His hands to bear men, both of the Old and the New Covenants ... Those of the Old Covenant enjoyed this grace, yet underneath veil and through the symbols; not as those of the New Covenant, before whom it transfigured, to enjoy, if they chose to respond to it. ... This free gift appeared to all: to older men, older women, young men, and young women, masters, and slaves ... All should therefore, receive and respond to it.

The work of the grace:

(1) Taking off the works of the old man: “*Teaching us to deny ungodliness and worldly lusts*” (12).

This is the work of the Lord Christ in us; being the Light who scatters the darkness; As through His death and resurrection, in which we have the right of fellowship with Him; we would put to death our old life and that according to man.

According to St. Augustine: [It is now very obvious that he likens the secret of death and resurrection of Christ, to the death of our sinful old life, and the setting of the new one; ... Namely, the voidance of iniquity, and the renewal of righteousness].

As the apostle Paul have experienced the work of grace in his own life, which was all weaknesses; No wonder that he often speaks about it, especially in his epistle to the Romans; And he often opens and ends his epistles by praying for the grace to be with his children.

(2) Enjoying the works of the new man: “*we should live soberly, righteously, and godly in the present age*” (12).

The church, experiencing the work of grace in her sojourn here in this world, that grants her the virtues of her Groom, and adorns her with His sweet

Fragrance to live soberly, righteously, and godly; She calls it “the new song”, by which she keeps praising.

About the “grace”, St. Clement of Alexandria says:

[This is the “new song”: The appearance of the Word, who was there from the beginning, and before the beginning!

The Savior who has been there before, appeared in the recent days!

He, in whom what is true appears; As the ‘Word’ is “in God”, by whom everything was, appeared as our Teacher ... and consummated our salvation!

See, how mighty is the “new song”!

How it created men out of stones; and humans out of beasts!

How those, who were dead, with no fellowship in the true life; ... simply came back again to life, through listening to this song!].

(3) Looking for the other life:

The work of the Lord Christ – the true Grace – in us, is to scatter the works of darkness, and to bring us forth to His works – the works of righteousness -- ; and to transfigure in our life, to love the everlasting life in His bosom; Or as said by the apostle:

“Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed, and purify for Himself His own special people, zealous for good works” (13, 14).

The work of “grace” is to let us make use of the first coming of Christ, and live as is befitting of us, thanking Him for the redemption He consummated on the cross; And to let us look forward to His second coming, preparing ourselves for an everlasting encounter with Him, face to face.

According to St. Cyril of Jerusalem: [Paul was also aware of both comings, when he wrote to Titus ... Here he talks about the first coming, for which thanks are given, and about the second coming, to which we look forward (in hope).

The second coming makes us long to receive the union, the abidance, and the growth in the fellowship with the suffering Christ; ...in order to receive

His incarnation, sufferings, crucifixion, death, burial, resurrection, and ascension, in our life.

To realize that by His incarnation, He received what is ours; and we received what is His, in His Person.

By His sufferings, He bore my sufferings; And I came to have the sufferings of love in Him.

By His cross, He carried my iniquities, and I came to have the righteousness of Christ.

By His burial, He died for me, to let me also die for His sake.

By His resurrection, He granted me in Him the power of life.

And by His ascension, I come to realize that by Jesus Christ, I sit on the right hand of God.

By all that, I came to have the works of Christ – the works of righteousness – to become a member of His own special people, zealous for good work, pure of every iniquity, ready for the heavenly wedding!

By which I can sing: *“looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ”* (13).

This is the same phrase we say at the end of the Orthodox Creed of faith, saying in every occasion: **“We look for the resurrection of the dead, and the life of the world to come. Amen”**

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CHAPTER 3

After telling his disciple Titus about the teachings that a shepherd should give to his people, the apostle Paul got back to demonstrate to him some basic principles, important in their relationship with others; especially concerning the governing authorities, in the light of the grace of God.

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1- SUBMISSION TO THE GOVERNING AUTHORITIES:

“Remind them to be subject to rulers and authorities, to obey, and to be ready for every good work” (1).

The apostle starts his talk by saying: *“Remind them”*; As though what comes here in this epistle, is not something new.

The reason for this is that the devil was stirring up the Jews and the pagans against the church, to enflame the wrath of the rulers against her, on account of that the church sets herself as an independent entity with its own laws and principles; challenging the lawful authority with its laws and systems, and disregarding, and even despising the emperor and the rulers.

That was the same charge the wicked Jews directed against the Lord Christ Himself, when they screamed before the face of Pilate, who was about to release Him; accusing Him of not loving Caesar, if he releases the one who claims to be a king!

On account of that some emperors foolishly assumed that Christ is competing against him, and that the church is challenging his government., the Lord publicly paid the tax, and openly proclaimed: *“Render to Caesar the things that are Caesar’s, and to God the things that are God’s” (Matthew 22: 21).*

And the church, since the first apostolic era, rebutted with all her strength those vain accusations, in several messages sent to the rulers, in which she dealt with every one of the following false accusations:

(1) The allegation that Christianity constitutes a secret entity on an international level, to form a kingdom with an unknown agenda.

(2) The non-allegiance to the emperor, the rulers, and the governing authorities.

(3) The allegation that they are unprofitable to the country; no-good citizens.

The scholars Tertullian, and Origen, St. Clement of Alexandria, the philosophers Athenagorus, Bentinus, and several others stood in defense of the church against those false and vain accusations; Some of whose quotations were translated by Fr. Shenouda the Syrian, and His Grace Gregory, Bishop of the Institute of Coptic Studies.

Some may wrongly assume that the submission and obedience to the governing authorities, called for by the apostle are some kind of flattery! ... He actually calls for them to be done, not reluctantly or grudgingly, but with complete readiness and joy, for the sake of, and in the Lord; in whose sight, as well as that of the church, that would be a good deed.

2- LOVE FOR EVERYONE:

After talking about the relationship of the believers with the governing authorities and the rulers, he moved on to talk about their relationship with their fellow men as a whole; which could be summarized in the commandment of 'love', on both its negative and positive aspects.

(1) The negative aspect:

a- *“To speak evil of no one”* (2).

It is not our job to search for the faults of others, and to speak evil of them; But love would cover up these faults, and adorn their lives in their sight.

The children of God see something good in every man – even in the evil and the wicked – because his eye sees only what is good; and his compassionate heart seeks the salvation of all.

According to St. Maccary the Great: [Christians should strive not to despise, judge, nor condemn anyone, not even those who lack discipline; but to look at all men with the simplicity of intention and the purity of eye].

b- *“To be peaceable”* (2)

As, *“days are short and evil”*; Our sojourn on earth should not be wasted in controversies: but, according to Abba Ephratus: [It is befitting to those who seek to please the Lord, to concentrate their sight on Him alone, resort to Him in piety, not to listen to any slander against their own persons, however unjust it is].

(2) The positive aspect:

“To be considerate, and to show true humility toward all men”

As children of God -- the longsuffering, it is befitting of us to show consideration and true humility toward all; not for the sake of men, but for the sake of what we came to be, according to the new man.

Love, is an attribute of a Christian, being the son of God, disregarding the evil of those surrounding him – Christians or otherwise – whom he should love and to whom he should show compassion.

HOW CAN WE LOVE?

In every era, a believer would come to confront wicked men, even among Christians. How could he be loving, *“considerate, and showing true humility toward all men?!”*

Here, the apostle counsels us that, by meditating into how our old man and our life, has been, outside the circle of the divine grace, we shall realize that all mankind have the same weakness, if it was not for the care of God and his compassionate grace!

(1) Let us meditate into our old man:

If God has covered us with His grace; Let us not forget how we have been before outside His grace; and let us think of how we would be if it ever forsake us!

The apostle says: *“For we ourselves were also once foolish, disobedient, led astray, slaves to various lusts and pleasures, living in malice and envy, despicable, and hating one another”* (3).

According to our old man, we could be the worst of criminals, the most foolish, whose hearts are full of malice, envy, and hate. ... I can truly say that what your brother is doing, is not far what you would do yourself, and in a more violent way, if you are forsaken by the grace of God!

St. John the short used to cry bitterly every time he sees a brother sin; And when he was asked why, he said: [Today this brother sins, and tomorrow it would be my turn to sin. ... God may give the chance to this brother to repent; and He may not give it to me!].

(2) Let us respond to the work of the grace:

Let us not stop at meditating into the weakness of our old ‘man’; but let us rather meditate into the possibility of grace, capable of giving love.

By baptism, we were buried together with Christ, were risen renewed, and we came to have the possibility of the new life, growing every day by the Holy Spirit, refreshing our soul. ... The apostle says:

“But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to

His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus

Christ our Savior, that having been justified by His grace we should become heirs according to the hope of eternal life” (4-7).

The goodness and good work in me, are nothing but a favor of the divine grace!... On another aspect, I should not use my weakness as an excuse, as the grace is capable of granting me love and every heavenly virtue. ... That is why St. Augustine, in his work ‘The Grace and the Free Will’, exhorts us to hold fast to the divine grace, saying: [Man is committed to be justified by the grace of God, not only while being evil (namely before his repentance or baptism); But, when he is justified by the works, to have the grace accompany him along the way, and to strive to keep it, lest he would fall!].

On this same basis, it was written about the church in the book of the Song of Songs: *“Who is this coming up from the wilderness, leaning upon her beloved?”* (8: 5); She would be clothed in a white attire, by Him who says on the tongue of His prophet: *“Though your sins are like scarlet, they shall be as white as snow”* (Isaiah 1? 18).

How then, can we use our weakness as an excuse, if we are unable to love?!... And in case we have love, How could we boast it as though it is of our own nature, when it is actually the gift of grace working in those who strive?!

This grace, as we have already seen, is “the Son of God”, who is Himself the Grantor of every gift; having made Himself a Gift, to receive in our life, to become one in Him, having His possibilities in us.

It is, as well, His Holy Spirit, whom He sent to us from the Father, to dwell in us, to accompany, to support, and to prepare us for the heavenly wedding; according to the words said by the apostle: “*The renewing of the Holy Spirit whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace, we should become heirs according to the hope of eternal life*” (5-7).

Commenting on this, St. Ambrose says:

[Then, it is the Holy Spirit who saves us from the defilement of the Gentiles! ...

How exalted is this grace, that changes the wrath of beasts to the simplicity of the spirit!

Who is he, who is born from the Spirit, and who becomes a spirit (spiritual), but him who is “*renewed in the spirit of his mind*”?

It is most assuredly, him who is born by the water and the Spirit, being given the hope of eternal life, in the font of baptism, by the Holy Spirit].

And St. Augustine comments, saying:

[In baptism, all the past sins are cleansed; ... Through it would be the help of the Spirit, by whom we would not be overcome in our spiritual war; ... And through it, the Lord’s prayer would have its activity, when we say: “*Forgive us our sins*”.

So the renewal will be given to us; ... We will be helped in our strife; ... Our prayer would flow; ... Our heart would be spotless; ... and we would be blameless].

Commenting on using the word “**saved**” instead of ‘baptized’ in the phrase said by the apostle: “*He **saved** us through the washing of regeneration and renewing of the Holy Spirit*” (3), St. Augustine says: [It is not possible to enjoy salvation outside baptism; as the words ‘baptism’ and ‘salvation’ are synonymous, conform in goal, and work hand in hand].

He also says, concerning the importance of the baptism of children: [Who then could dare to confirm that without the renewal spoken of by the apostle, children could gain the eternal salvation, as though Christ did not die for their sake?!].

Yet, we should not understand from him saying “**saved**”, in the past tense, that man could say: “I have been already saved”; as though we have already got everything; and our souls could therefore afford to get slothful, on the assumption that there is no more probability of falling or perverting. ... The fact is that, we are walking along the road of salvation until our last breath; (but with hope we are saved!).

St. Augustine says: [It is obvious that, in the washing of the regeneration and renewal, we gain, not salvation itself, but **the hope in salvation**; (until we come to cross over to eternity, when our salvation is consummated)].

And as this hope is a sure thing, we say “we are saved” as though salvation is already granted.

In another location he says: “... *even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. For we were saved in this hope, But hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, then we eagerly wait for it with perseverance*” (Romans 8: 23 -25).

He does not say: “we are saved”, but “we **were** saved”; namely, by hope, although it did not yet happen. The same way, by hope – and not because it did happen – as we so far know nobody who, in the flesh, is utterly saved; But our hope is in Christ, in whom we hope that what we were promised, is already realized (realized in Him, and so realized for us).

The same saint says: [In case someone asks if, by the same washing, we are utterly saved; ... To this I say: No way!; ... as according to the apostle: "By hope we are saved!"].

In baptism, salvation for man is realized, from any sin that came to him through his parents; beside sins that he has committed before he got baptized. But his ultimate salvation will be realized later on, when the time comes for him to commit no more sin (in eternity)].

Man's position toward the work of grace:

Lest it might be misunderstood that, by his words concerning God's compassion, goodness, and grace, he nullifies any strife or work on our part for the sake of our salvation; he goes on to say:

"... These things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men" (8).

It is as though he says: By so saying, I do not mean to dampen your enthusiasm to strive and maintain good works; as that would utterly contradict my goal; But I am rather provoking you to more strife and consistence on doing every good work; knowing that we work, not by our frail human strength, but supported by the capable and mighty divine grace.

By concentrating on the grace, he aims to encourage the believers, not to be slothful and lazy, but to strive with trust and confidence in Him who works in and by them; And, at the same time, to destroy any probability of pride crawling into the heart of a believer, because of what he may achieve of virtuous and pious life.

3- AVOIDING THE DIVISIVE MEN:

Having counseled us on submission and obedience to the governing authorities, and on love for all men, redeeming the time in every good deed; ... And fearing lest the devil would strike us with the loss of precious time in foolish disputes and contentions with adversaries and heretics, under the pretension of defending the truth, the apostle says:

“But avoid foolish disputes, genealogies, contentions, and striving about the law; for they are unprofitable and useless. Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned” (9-11).

Having talked to all categories of believers about their practical testimony, and their preaching through their own behavior on a daily basis, their submission and obedience to the governing authorities, and their love for all men; ... Now he exhorts them to stop wasting any of their time in:

a- *“Foolish disputes”*; namely, in debates not aimed to recognize or taste the truth, but to show off their ability to talk and convince.

This stroke happens to many ministers; ... Once a shepherd or a minister encounters someone, several doors of debates and talks are opened, yet far from seeking repentance, the fellowship with God, and smelling the sweet fragrance of Christ in the life stories of saints, or through the live rites.

b- *“Genealogies”*; Because the Jews were leaning on their reference to Abraham or other fathers ... Something that drove some teachers to waste precious time with them in vain debates; ... Whom the Lord, have already muted with few and concise words.

c- *“Contentions”*; According to St. John Chrysostom, [By contentions, he means the discussions with the heretics.

The apostle wishes that we would not labor for no benefit; as such discussions usually end up to nothing. Because, if a denying person persists anyway on holding fast to his view, Why then would we trouble yourself and sow on the rocks? We should rather reject such a divisive man, and direct our great labor instead to our own people, talking to them about virtues].

According to St. Ambrose: [The shepherds should be like wise skippers, spreading the sails of their faith in the most secure seas; counting the expenses of their trips in the Holy Books; and uttering only what is for edification.

A shepherd should take himself away from any foolish debates, genealogies, and contentions, which are not for edification, called by the apostle as unprofitable and useless, and whoever preoccupy himself with them would be foolish.

4- PERSONAL CONCLUSIVE CAMMANDMENTS:

At the end of the epistle, the apostle talks to his disciple about some personal issues; saying:

a- *“When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there”* (12).

He was sending to him Artemas or Tychicus, beloved and close to him, following his release from prison; and demanding from him to join him in

Nicopolis, not to accompany him in his travel and trips, but, according to St. John Chrysostom, to provide him with encouragement and guidance for his ministry.

The name ‘Artemas’ is short for the Greek name ‘Artemadores’, meaning, (a gift of the goddess Artamis); a companion of the apostle in the last part of his life. While ‘Tychicus’, a Greek name, meaning, (protected), often accompanied the apostle in

his trips; to whom he testified as “the beloved brother, and the faithful minister” (Colossians 4: 7, 9), and whom he sent carrying his epistles to Ephesus and Colossy (Ehesians 6: 21; Colossians 4: 7; 2 Timothy 4: 12)); And here he suggests to send him to Titus in Crete, to tell them about the progress of the ministry, and to comfort their hearts with what the Lord has done on the hands of the captive Paul.

b- *“Send Zenas the lawyer and apollo on their journey with haste, that they may lack nothing. And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful”* (13, 14).

He probably called him “the lawyer” on account of that he was knowledgeable in the Mosaic law. ‘Zenas’, short of the Greek name ‘Zendores’, meaning (a gift of the goddess Zephs); Zenas accompanied ‘Apollos’ preaching and ministering in Crete, helping Bishop Titus.

As for ‘Apollos’, the eloquent man of Alexandria, I shall deal with his news in my commentary on the first epistle of Paul to the Corinthians if God will.

The apostle demanded from him to provide them with their needs, to be a role model, to provoke the teachers and the flock in Crete to be, not greedy, but generous in giving, particularly as far as the needs of the ministry are concerned; which would be the fruit of the true Christian life, that God would smell as a holy offering.

c- Finally he ends the epistle as usual presenting the greetings of those who are with him, to all the believers in Crete, sayings: *“All who are with me greet you. Greet those who love us in the faith”* (15).

Then he prays for them all: *“Grace be with you all. Amen”*; which is the top of all supplications, to have grace perpetually.

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