

<p><b>A</b></p>	<p><b><u>Overview of Titus</u></b></p> <ul style="list-style-type: none"> <li>• What’s recorded in this letter does not fit into the travel itinerary of Paul’s three missionary journeys. Likely, he must have embarked on a fourth missionary tour in the eastern Mediterranean sometime after his Roman imprisonment (Acts 28:16, 60-62 AD) but before his martyrdom a few years later (67 AD).</li> <li>• Due to the moral decadence of the inhabitants of the island of Crete, who often cheat and lie, to “cretanize” in Greek literature implies, “to lie”. It is possible that Jewish Christians coming from Jerusalem have brought the faith to the Jewish community there prior to the arrival of Paul and Titus; there is no other faith communities established by other Apostles. Paul left Titus there to solidify the growing church and to organize the converts into communities. Given the Jewish Christians’ preoccupation with the law and the immoral behaviours of the local inhabitants, Titus’ mission faces many challenges. Due to his success in Corinth and the support of the Apostles in Jerusalem, Titus is the best person for this job.</li> <li>• Like Timothy in Ephesus, Titus’ mission in Crete is to appoint qualified pastoral leaders and to disseminate teachings to believers; he also needs to deal with false teachers (1:10-16). This letter is valuable to both lay Christians and clergy.</li> </ul>	<p>CSB p 403</p> <p>CSB, CCSS</p> <p>Rm 15:20</p> <p>Ga 2:15, 2Cor 7:6, 13-15, 8:26-23</p> <p>CSB, CCSS</p>
<p><b>B</b></p>	<p><b><u>Salutation Characterized by its Unusual Length, Compactness, and Theological Intensity</u></b></p> <ul style="list-style-type: none"> <li>• Paul calls himself “A servant of God” (“a slave of God” in NAB). This is consistent throughout all of his writings. Jesus is God’s servant; this designation implies that Paul willingly follows Christ as a servant. Implication: a person without freedom to determine his or her own path, one whose life and work is totally at the service of another; absolute obedience; working for others (God), service, life. During Roman times, some servants can sometimes be representatives of their masters.</li> <li>• “Paul, ... apostle of Jesus Christ” – reaffirms his role as Christ’s apostle as well as Titus’ authority.</li> </ul>	<p>1:1-4</p> <p>1:1, CCSS, Rm 1:1  Ga 1:10, Ph 1:1,  Is 42:1-9, 49-1-9,  50:4-11, 52:13-53:12  Ph 2:6-11</p> <p>See Lesson 1 SN2</p>

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	<ul style="list-style-type: none"> <li>• Paul has chosen to become God’s servant and apostle “for the sake of the faithful of God’s chosen ones and the recognition of religious truth” (1:1).</li> <li>• Paul’s mission is to foster believers’ “recognition of religious truth” because it is “in the hope of eternal life of God, who does not lie, promised before time began”.</li> <li>• “... at the proper time manifested in his word through the preaching with which I have been entrusted by command of God our Savior.” - The work of evangelization is, indeed, appointed by God, at the “proper time”; when the time is ripe. God’s schedule of salvation and education of humanity: already embraced in God’s heart “ages ago”, “at the proper time”, “God sent his Son born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children”, evangelizing through the apostles, bringing eternal life to all.</li> <li>• The apostles’ evangelization brings to the Church “a common faith”; Titus becomes Paul’s true child under this “common faith”. The apostolic tradition also remains in this common faith. Like Paul and Titus, we are all managers of this apostolic tradition.</li> </ul>	<p>1:2, CCSS</p> <p>1:3, CCSS</p> <p>Ga 4-4-5 Rm 10:15,17</p> <p>1:4, CCSS</p>
<p><b>C</b></p>	<p><b><u>Instructions to Titus in Establishing Elders in Every Town</u></b></p> <ul style="list-style-type: none"> <li>• Possibly, Paul and Titus evangelized the island together before the apostle’s departure, leaving Titus behind, instructing him to organize the church community there. The first order of business is to appoint qualified elders in every town.</li> <li>• In Titus, “elders” (Gk – presbyteroi, presbyters or elders) (1:5) and “bishops” (GK – episkopos, overseer or bishop) (1:7) are used interchangeably according to the practice of the early Church. According to St. Jerome, both words share the same meaning. This signifies that when the letter to Titus was written, the difference of bishops, priests, and deacons had not been established. These terms were only defined in the Letters of Ignatius of Antioch in the early 2<sup>nd</sup> Century.</li> <li>• The Church needed time to establish what would become today’s holy orders and responsibilities; however, this doesn’t imply that such structure did not exist during the times of Jesus and the</li> </ul>	<p>1:5-9</p> <p>1:5, CSB</p> <p>CSB, Acts 20:17,28</p> <p>CCSS p 220</p> <p>See Lesson 3 SN 1&amp;2</p>

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	<p>apostles. Scriptures have clearly demonstrated that the Church’s holy orders and ministries originated from Jesus and the apostles, God uses a variety of methods to foretell and anticipate them in the OT.</p> <ul style="list-style-type: none"> <li>• Elders must be “blameless, husband of one wife, and his children are believers” – “blameless” doesn’t mean perfection, but implies that the person has no noticeable sin or terrible reputation. Note the centrality of family. Ministry and chastity.</li> <li>• Special attention to this: “he must hold firm to the sure word as taught”, qualification of elders. They must be faithful to the apostolic tradition that has been handed on to them and the knowledge of truth.</li> </ul>	<p>See Lesson 3 SN3</p> <p>1:9, CCSS 1Cor 15:2-4</p>
<p><b>D</b></p>	<p><b><u>False Teachers</u></b></p> <ul style="list-style-type: none"> <li>• Paul cautions Titus of “the circumcision party” that teaches, “for base gain what they have no right to teach”; perhaps due to their stubborn adherence to the Mosaic Law. In addition, due to the immorality of the Cretans (see A2), Titus faces great challenges. Paul cites the words of a Cretan poet, Epimenides.</li> <li>• Paul reminds Titus not to give “heed to Jewish myths”, possibly referring to regulations concerning vessels or food. Those who live in faith should not be tangled in the law. They have already been cleansed by Christ’s salvation, “to the pure all things are pure”. In the Holy Spirit they see everything through God’s eyes, therefore, everything is pure.</li> </ul>	<p>1:10-16</p> <p>1:10-13, CCSS, CSB</p> <p>1:14-16 CSB, CCSS Acts 10:15 Rm 3:28, 8:5</p>