Introduction To The Epistle to Titus
Why are we studying the Holy Bible?
Then the voice which I heard from heaven spoke to me again and said, "Go, take the little book which is open in the hand of the angel who stands on the sea and on the earth." So I went to the angel and said to him, "Give me the little book." And he said to me, "Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth."  

Revelation 10:8-10
“Your words were found, and I ate them, And Your word was to me the joy and rejoicing of my heart.”

Jeremiah 15:16
“Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?"  Mark 12:24
Reading
القراءة

Understanding
الفهم

Applying
التطبيق
Application (life)
This is the primary goal of studying the Bible.
Any study that is not applied in our life, is dry, and worthless.
By allowing the Holy Spirit to work within us and using our talents to understand the Holy Bible, we in effect are the ones who turn the Bible into a practical way of life.
We have to live in accordance with what God has taught us.

Search the Bible text for:
A Promise and stick to it.
A Commandment and implement it.
A Sin to avoid it.
A Prayer to repeat it.

ائية التدابير (الحياة)
هو الهدف الأساسي من دراستنا للكتاب.
وأي دراسة -مهما كانت - لا تنتهي بالتطبيق هي دراسة جافة لا قيمة لها.
إن عمل الروح المقدس و استخدمنا موهبنا في ملاحظة وفهم الكتاب المقدس هما اللذان يحضرا الكتاب المقدس إلى الحياة فعلياً.
علينا أن نعيش ما أرشدنا الله إلى فهمه.

أبحث في النص عن:
وعد تتمسك به.
وصية تقوم بتنفيذها.
خطية لكي تتجنبها.
صلاة تقوم بترديدها.
Time and place of writing this epistle:

Some believe that it was written from Ephesus, and others that it was from Nicopolis, after the first imprisonment of St. Paul around the year 63 or 64 AD.

زمان ومكان كتابة الرسالة:

يرى البعض أنها كتبت من أفسس، وآخرون أنها من نيكوبوليس، وذلك بعد سجن القديس بولس الرسول الأول حوالي سنة 63م. أو 64م.
New Testament Timeline

- Jerusalem Council regarding the Gentile
- St. Paul’s 1st Missionary Journey
  - 1) 1 Thessalonians
  - 2) 2 Thessalonians

- St. Paul’s 2nd Missionary Journey

- St. Paul’s 3rd Missionary Journey
  - 3) 1 Corinthians
  - 4) 2 Corinthians
  - 5) Galatians
  - 6) Romans
  - 7) Ephesians
  - 8) Colossians
  - 9) Philemon
  - 10) Philippians

- Jewish-Roman Wars

- St. Paul Dies 67 AD

- 1 Peter 2 Peter 3 John

- St. Paul’s 2nd Imprisonment in Rome

- 14) 2 Timothy

- Revelation 96 AD

- 1 John 2 John 3 John

- St. Paul out of Prison

- Destruction of Jerusalem

- Jerusalem Council regarding the Gentile

- St. Paul’s 2nd Missionary Journey

- St. Paul’s 3rd Missionary Journey

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- 1 John 2 John 3 John

- St. Paul out of Prison
# Summary of chapters for memorization.

The Title: Good Life

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The story of the epistle

St. Paul wrote this epistle to his disciple Titus, who was the bishop responsible for taking care of the island of Crete. Titus was characterized by the integrity of faith and behavior according to the Church spirit. This is why the letter did not come to explain a doctrine of faith, nor to correct theological ideas, but to translate the true faith into the life of the bishop.

This epistle has revealed to us an important aspect and a profound understanding of Christian life. It is not an intellectual doctrine or a dialectic philosophy; it is a life and a spirit in which the bishop lives as well as the people within his responsibility and each according to his limits.
The purpose of this epistle:
Since early times, Crete has been characterized by corruption. There were some false teachers who were teaching with wrong Jewish superstitions.

For this reason, St. Paul the apostle sent this epistle encouraging Bishop Titus to evangelize and to work unswerving in his youth, resisting all false teaching.

غاية الرسالة
اتسعت جزيرة كريت منذ العصور الأولى بالفساد. هذا وقد قام فيها بعض المعلمين الزائفيين الذين ينادون بخرافات يهودية. من أجل هذا بعث الرسول بولس هذه الرسالة يشجع الأسقف تيطس على الكرامة والعمل غير مستهين ب حداثته، مقاومًا كل تعليمٍ زائفٍ.
How the Bible reached Crete?

1. We read in the Book of Acts that some of the Cretans were present on the Day of Pentecost (Acts 2: 11) and some of them believed, then some returned to their country preaching the word.

2. Some believe that the Apostle St. Paul after his first imprisonment in Rome returned to Asia Minor and Macedonia and that he may have moved to Crete and spent some time there. Accordingly the word spread in many cities until he needed to keep Titus as Bishop there. In the same journey, St. Paul left St. Timothy in Ephesus and went to Macedonia and wrote from there or from a city near Nicopolis to his disciples Timothy and Titus.

كيف دخل الإنجيل جزيرة كريت؟

1. نقرأ في سفر الأعمال أن بعض الكريتيين كانوا حاضرين يوم الخمسين (٢:١١) وإذ آمن بعضهم ربما عادوا إلى بلادهم يكرزون بالكلمة

2. ويرى البعض أن الرسول أن الرسول بعد سجنه الأول في روما عاد إلى آسيا الصغرى ومقدونية وأنه قد عاد إلى كريت وبقى هناك زمانًا انتشرت فيه الكرازة في مدن كثيرة حتى احتاجت إلى بقاء تيتوس كأسقف هناك.

وفي نفس الرحلة أيضًا ترك تيموثاوس في أفسس وذهب إلى مقدونية وكتب من هناك أو من مدينة مجاورة لنيكوبوليس إلى تلميذه تيموثاوس وتيتوس.
Titus: -
+ He was from the Gentiles (Galatians 2: 3) of Antioch, and some see him as the nephew of the governor of Crete. He believed through St. Paul the Apostle.
+ He was a faithful companion of St. Paul (2 Cor. 2:12 & 7:6,13,14)

Titus was one of the delegates from Antioch (Acts 15:3) who accompanied Paul and Barnabas to Jerusalem at the end of the first missionary trip at the time of the First council (Galatians 2: 1-3). He attended the Council of the Apostles (Acts 15) as a living example of God's work in the life of Gentiles.
He was with St. Paul in Crete, where the Apostle left him to complete the missing things and to establish a church there and to take care of the churches in that island.

He was with St. Paul in his second prison but did not wait for the trial and left him and went to Dalmatia.

(2 Timothy 4:10)
The Epistle To Titus
Chapter 1
How to select a bishop
Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God’s elect and the acknowledgment of the truth which accords with godliness, in hope of eternal life which God, who cannot lie, 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;
4 To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior. 5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you.
6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,
8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

(الأيجابيات : 8 بل مضيفا للغرباء (أرشاد وأستضافة الغرباء وهي خدمة غير سهلة ولكن أجراها كبير - مثال: أبونا يحليهم - الأنبا بيشوي)، محبأ للخير، متعقلا (غير مندفع ومتزن وحكيم في تصرفاته)، بارا، ورعا (عنده خوف الله ودائما الله أمام عينيه)، ضابطا لنفسه، 9 ملازما للكلمة (الكتاب المقدس) الصادقة التي بحسب التعليم، لكي يكون قادرا أن يعظ بالتعليم الصحيح ويوبح المناقضين (المعترضين للتعليم والأعمال السليمة - توضيحهم يأتي من تعليم الكتاب المقدس).
10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

فانه يوجد كثيرون متمردين يتكلمون بالباطل، ويخدعون العقول، ولاسيما الذين من الختان (ضرورة الختان والتهود أولا) الذين يجب سد أفواههم (بالتعليم السليم)، فانهم يقلبون بيوت (أطاعة هؤلاء تقلب البيوت)، معلمين ما لا يجب، من أجل الربح القبيح.
12 One of them, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” 13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, 14 not giving heed to Jewish fables and commandments of men who turn from the truth.

“you have made the commandment of God of no effect by your tradition.” Matthew 15:6

12 قال واحد منهم، وهو نبي لهم خاص:«الكريتيون دائماً كذابون. وحوش ردية (ليس لهم أمان). بطن بطاله (يريدون أن يأكلون بغير عمل)». 13 هذه الشهادة صادقة (الراعي يجب أن يعرف العيب والمرض في شعبه). فلهذا السبب وبخهم بصرامة (لأجل خلاص أنفسهم وليس غضب منهم) لكي يكونوا أصحاب في الإيمان,(التوعيب جزأ من العلاج) 14 لا يصغون إلى خرافات يهودية (قد أبطلتم وصية الله بتعليمكم)، ووصايا أناس مرتدتين عن الحق.
15 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. 16 They profess to know God, but in works they deny Him, being [d]abominable, disobedient, and disqualified for every good work.