

Titus

IGNATIUS CATHOLIC STUDY BIBLE QUESTIONS

Welcome

“You are approaching the ‘word of God’. But for thousands of years, ... the Word of God has been approaching you.”

The following guide is provided to enhance your reading of the Letter of Saint Paul to Titus using the *Ignatius Catholic Study Bible*. If you are new to this resource or to reading the Bible, we recommend you read the general Introduction before you begin. It explains what it means that Scripture is the Word of God as well as how we understand and interpret it as Catholics. It also introduces the special features of the Study Bible and tells how they can enrich your reading and study. Additionally, the *Introduction to Paul and His Letters* will provide valuable context for your reading.

A simple rhythm of prayer followed by reading and reflection is offered below to guide you through the book one chapter at a time. Questions draw attention to key footnotes and word studies to lead you into a deeper understanding of what you read and then prompt you to consider how to apply what you have learned. For a deeper dive, take advantage of additional features as you go: not just the other footnotes but also cross-references to Scripture and the *Catechism of the Catholic Church (CCC)* that are provided above the footnotes as well as any maps, charts, or essays that are not touched on in the questions.

Don't miss these helpful icons as you read! They highlight footnotes that pertain to the Church's criteria for interpreting Scripture (see CCC 112–14):



Be attentive to the content and unity of Scripture

Notes marked with a Bible icon connect Old Testament passages and New Testament mysteries, fostering appreciation for God's unified plan.



Read Scripture in light of the Church's living tradition

This icon marks notes drawn from the Holy Spirit's guidance of Church teaching and the spiritual senses of scripture. Here you'll find official teaching as well as interpretations from Fathers, Doctors, and saints of the Church.



Be attentive to the “analogy of faith”

Explore notes marked with an icon of keys to learn how the mysteries of faith, revealed in Scripture and defined by the Church, clarify and connect with one another in a unified, coherent way.

May God bless you as you read his word!

of God,* did not count equality with God a thing to be grasped,⁷ but emptied himself,[†] taking the form of a servant,[‡] being born in the likeness of men.[§] And being found in human form he humbled himself and became obedient unto death, even death on a cross.[¶] Therefore God has highly exalted him and bestowed on him the name which is above every name,^{||} that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,^{|||} and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Shining
12 Therefore, obeyed, so now much more in salvation with f work in you, bo pleasure.
14 Do all th tioning,¹⁵ that y children of God crooked and per

2:9–11: Rom 10:9; 14:9; Eph 1:20–21. 2:13: 1 Cor 15:10. 2

2:7 emptied himself: The Greek verb *kenōō* means “empty out” or “render void”. The idea is, not that Christ divested himself of divinity when he united himself with humanity, but that he restricted his rightful exercise of certain divine abilities during his earthly life and accepted certain limitations of the human condition. In effect, the Son of God made himself poor in order to make us rich with his grace (2 Cor 8:9) (CCC 472). • Christ emptied himself by compressing the glory of his Godhead within our smallness. What he always was remained perfect and incomprehensible, but what he assumed was in proportion to the measure of our nature (St. Gregory of Nyssa, *Against Apollinarius*).

2:8 death on a cross: The ultimate indignity. Death by crucifixion was the most awful and degrading form of criminal execution in the ancient world. The Romans reserved it for slaves and insurrectionists. See note on Mk 15:24.

2:9 exalted him: By raising him from the dead, enthroning him in heaven, and clothing his humanity with divine glory. A similar destiny awaits all who humble themselves as Jesus did (3:21; Lk 14:11).

2:10 every knee should bow: An allusion to the divine oath in Is 45:23. • Yahweh swore that all peoples, to the very end of the earth, would acknowledge his Lordship and bow before him in homage. Paul moves Christ into the center of this prophecy as the divine Lord destined to be revered by all. **heaven ... earth ... under the earth:** The three principal realms in the world view of ancient Israel (Ex 20:4). Homage will come from all creatures great and small—the angels and saints above, the family of man and beasts spread over the earth, and the dead and the demons of the underworld.

2:11 confess: I.e., acknowledge. Included in this open dec

serious that we pur sense of awe at ser the prospect of sinn Encouragement con readers that God's g desire (intention) at 21; CCC 308) (CC “work”, he address and trembling”, he good deeds were th not boast of your g within you (St. Augu **2:15 pervers** • Deuterono poetic lawsuit that and ingratitude du

A Thing to Harpagmos (G in the Greek O Occurrences of “robbery”. Its considerable d the leading vi (1) Some, like “something sel

Prepare

Read the Introduction to Titus, paying particular attention to the *Themes and Characteristics* of the book. What one thing stands out to you, that you would like to remember?

Read the Outline of Titus to get an overview of the book. What are its major divisions?

Pray

Use the following questions to guide your reading of Titus, going at a pace that is comfortable to you. Before you begin each new section, pray simply for the enlightenment of the Holy Spirit:

Come, Holy Spirit, open my heart to hear and receive these words as what they truly are, the Word of God. Enlighten my understanding and give me grace to put what I read into practice in my life. Amen.

Read and Reflect

Read and reflect on Titus as follows:

- Pray before you read
- Read a section of biblical text by itself
- Read the text again, referring to the notes that accompany the text
- For deeper understanding and to aid in applying what you read, answer the questions that follow. The references at the top of each numbered question correspond to particular notes.

At the end of each chapter, review what you have written and linger where you feel drawn, asking the Lord to speak to your heart and into your life. What do you hear? Respond in prayer and ask his help to live what you hear in your attitudes and actions this week.

STUDY QUESTIONS

Chapter 1

For understanding

1. **1:4.** Who is Titus? Where do we learn about him in the New Testament? What may the expression “my true child” suggest to the reader? In the Bible, with what is spiritual fatherhood connected?
2. **1:5.** What is known about Paul’s and Titus’ evangelization of Crete? What does the duty of appointing elders indicate about Titus himself? How are the titles “elder” and “bishop” used at this stage of the Church’s development?
3. **1:6.** Why did the early Church rule that a bishop should be married only once in his lifetime? For whom does Paul grant—and refuse to grant—a concession with respect to remarriage?
4. **1:15.** What does the expression “to the pure” imply? What does Paul insist on regarding the purity of Christians? What is it important to understand that he is *not* saying?

For application

1. **1:7–8.** Why is it especially important for those who have a vocation to the ordained ministry to strive after virtue and holiness? Who else is called to live virtuous and holy lives? In what areas can you become more virtuous and holy?
2. **1:9–10.** How would you recognize an “insubordinate” teacher of the faith? To whom must such a person be subordinate, at least in the teaching presented?
3. **1:11.** Many complain today that insubordinate teachers are not “silenced” by their bishops. How would you advise a person who is upset that a dissident teacher is apparently allowed to continue teaching? Have you ever considered praying for such teachers rather than criticizing them?
4. **1:15.** How do you understand the saying “To the pure all things are pure”? Why is this not a license to do whatever one wants? Since Paul immediately qualifies the proverb by adding, “To the corrupt and unbelieving, nothing is pure”, how would you place this proverb in the context of the proper formation of conscience?

Chapter 2

For understanding

1. **2:1–10.** To whom is Titus instructed to give moral counsel in these verses? With what expectation does Paul associate faith and life? In effect, then, what does Paul want of Cretan believers?
2. **2:9.** Since slavery was an accepted institution in Roman society, what did Paul seek to accomplish in commenting on it? What did he generally stress? In this verse, what does Paul imply about the dependability and service of slaves?
3. **2:11–14.** What is the purpose of these verses? On what does Paul place emphasis?
4. **2:14.** Where does the expression “a people of his [God’s] own” come from? How do Exodus and Deuteronomy use these words? Since the persistence of sin and weakness prevented Israel from fulfilling its vocation under the Old Covenant, what did Christ come to do?

For application

1. **2:2–3.** Why might Paul be concerned to bid older persons to be “temperate, serious, sensible, sound in faith, in love, and in steadfastness” as well as temperate in speech? What issues do older adults face that might tempt them to be the opposite?
2. **2:6.** What aspects of self-control have you found most challenging? Why is self-control so necessary for a Christian (not to mention a mature adult)? Why do you think self-control is under such attack in our society?
3. **2:9–10.** Have you ever been tempted to steal from your employer or company? How have you resisted? If you have stolen anything, what have you done to make restitution? What should you do when you realize that others are stealing?
4. **2:11–14.** What is the difference between this vision of life in the world and a self-repressed severity? What does it mean to be both “sober, upright, and godly”, on the one hand, and joyful, on the other?

Chapter 3

For understanding

1. **3:1.** What is Paul telling Titus about the attitude Christians need to take toward public life? What must the saints be (besides holy)?
2. **Word Study: Regeneration (3:5).** To what does the Greek word for *regeneration* refer? How do extrabiblical writers use the word? To what does Paul link the idea here? What is he saying, in effect?
3. **3:10–11.** What do these two verses present? What is Titus supposed to do, and in what order?
4. **3:15.** By addressing the entire community, not just Titus, what is Paul trying to show the Cretan Church? What is Titus' commission?

For application

1. **3:1–2.** How does Paul's ideal of good civic behavior enhance the tone of public life?
2. **3:3–7.** According to these verses, why does God our Savior pay attention to your situation? How does he accomplish what he wants? What is his purpose?
3. **3:8–9.** Can you think of times when it is more appropriate and effective to teach sound doctrine by "good deeds" rather than by direct conversation that is likely to lead to "stupid controversies"? How might you avoid controversy without dispensing with all discussion of religion?