

From the Epistle of Paul the Apostle to TITUS

Titus was of Greek origin, but was converted to Christianity by the apostle Paul, who regarded him as if Titus were his own son (Titus 1:7), his brother (2Cor 2:13), and his partner in Christ (2Tim.4:10).

Indeed Titus remained a faithful companion and fellow labourer of Paul to the end (2Tim.4:10). After the apostle Paul's release from his first imprisonment in Rome, he travelled with Titus to the east and passed through Creta (the largest Greek island), where they evangelized many towns. The apostle had to leave, but left Titus behind to **"..set in order the things that are wanting, and ordain elders in every city.."**.

The apostle Paul sent this brief epistle to Titus, to give him spiritual guidance and moral support through this difficult task. Probably this epistle was written almost simultaneously with the first epistle to Timothy, and from the same place.

Titus 1:4: **"To Titus, mine own son after the common faith:"**.

In the Greek text the adjective **gnesion** (γνήσιον): genuine, true, is used.

So we read: **"To Titus, a genuine son after the common faith:"**.

(see also 1-Tim. 1:2).

Titus 1:9: **"...,that he may be able by sound doctrine both to exhort and to convince the gainsayers."**.

In the Greek text the present infinitive (denoting a linear action) of the verb **elegcho** (ἐλέγχω), is used **elegchein** (ἐλέγχειν).

"*Elegcho*" means: to rebuke, to reprove.

For example in Titus 2:15 we read: **"These things speak, and exhort, and rebuke (**elegche** - ἐλεγεχε: present imperative, denoting a command for a continuous or repetitive action, of the verb "*elegcho*") with all authority."**.

So according to the above we read: **"...,that he may be able by sound teaching both to exhort and to rebuke the gainsayers."**

Titus 1:14: **"not giving heed to Jewish fables, and commandments of men, that turn from the truth."**

In the Greek text the present participle passive voice of the verb **apostrepho** (ἀποστρέφω) (**apostrephomenon** - ἀποστρεφόμενον), is used.

"*Apostrepho*" is a compound verb made out of the preposition **apo** (ἀπό): off, away, and the verb **strepho** (στρέφω): to twist, to turn quite around, to reverse. So "*apostrepho*": to turn away from.

For example in Matthew 5:42 we read: **"Give to him that asketh thee, and from him that would borrow of thee turn not thou away (**me apostraphes** - μη ἀποστραφῆς)."**.

The passive voice represents the subject as acting in some way upon himself or concerning himself. **Apostrephomai** (ἀποστρέφομαι): part of the verb "*apostrefo*" means to detest, abhor, loath,

have an aversion to.

So according to the above we read the verse 1:14: **"not giving heed to Jewish fables, and commandments of men, detesting the truth."**