

Lesson 14 – Back to Titus
Valley Bible Church Adult Sunday School
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Theme

Titus, along with 1 and 2 Timothy, are called the “pastoral epistles” because they are written by Paul to young elders (pastors) detailing the organization, function, and ministry of the local church. Several themes are possible when studying Titus. Since Titus is one of the pastoral epistles, one possible theme is “The Responsibilities of an Elder”. Another possibility is “Zealous for Good Deeds” (2:14). Still another and the one which we will use in our study is “The Character of a Mature Believer”.

Outline

I. Salutation Showing the Commitments of the Mature Believer (1:1-4)

- A. Crete – Crete was a prominent seaport and trade center and, even in ancient times, it boasted of a highly developed civilization and large population. Cretans were great sailors who had a notorious reputation for immorality (1:12).

There is no definitive information on the founding of the church, but Cretans were present in Jerusalem at Pentecost (Acts 2:11) so it is logical to think that converts brought the gospel home. Paul first visited Crete on his voyage to Rome to appear before Caesar (Acts 27). Paul visited Crete again (1:5), presumably upon his release from his first Roman imprisonment.

The churches on the island of Crete were unorganized, though there appear to have been Christians in many of its cities (1:5). Titus' task of setting the churches in order included appointing church leadership (1:5-9); dealing with false teachers (1:10-11), idle and corrupt Cretans (1:12), and internal factions (3:10-11); and exhorting lifestyle evangelism (1:16; 3:1-8).

In contrast to several of Paul's other letters, including those to Rome and Galatia, Titus does not focus on explaining or defending doctrine. Paul seemed to have complete confidence in Titus' training, understanding, and convictions to meet the challenges of ministry in such a demanding place. Although it warns against false teachers, it gives no theological correction indicating that the young church had been well-taught and was firmly grounded. Its main thrust is equipping the saints for effective evangelism. Paul points out that the ideal church is one that is orderly in its organization, sound in its doctrine, pure in its living, and "ready for every good work."

- B. The Writer (1:1-3) – Paul's one, long, truth-packed greeting to his spiritual son Titus gives us insight into what he was committed to as a bond-servant of God. Paul was a perfect Hebrew (Phil 3:4-6); persecutor of the Church (Acts 7:54-8:3); dramatically converted (Acts 9:1-6; Acts 9:19-22); then wholeheartedly served God.
1. Committed to God's mastery (¹Paul, a bond-servant of God and an apostle of Jesus Christ, ...) – What are some things that you have not (or have difficulty) surrendered to God's mastery?
 2. Committed to God's mission (...for the faith of those chosen of God and the knowledge of the truth which is according to godliness, ²in the hope of eternal life, ...) – Does your life show that you are committed to making disciples?
 3. Committed to God's character (... which God, who cannot lie, promised long ages ago, ...) – What of God's attributes do you know with knowledge, but not with your heart?
 4. Committed to God's word (... ³but at the proper time manifested, *even* His word, ...) – Do you believe the resources (the Spirit and the word) God has given you are sufficient to solve all of life's issues?
 5. Committed to Biblical ministry (... in the proclamation with which I was entrusted according to the commandment of God our Savior,) – What do you do with the gospel trust?

- C. The Reader (1:4a) – Titus was Paul’s true son in a common faith. He was a trustworthy, efficient, and valued co-worker.

Historically, the first time Titus is introduced is the account of the Jerusalem Council in Galatians 2:3 (cf Acts 15) ~AD 50. The next time Titus is mentioned is in 2 Corinthians which was written ~AD 56. Paul describes Titus as “my partner and fellow worker among you” (2 Cor 8:23). Titus carried the "severe letter" from Ephesus (2 Cor 12:18; cf. 2 Cor. 2:3-4; 7:8-12) and, returning to Ephesus through Macedonia, met Paul in Macedonia (2 Cor 7:6-16). He was also the leader of the group of men Paul sent to the churches in Macedonia and Achaia to pick up the collection for the poor saints in Jerusalem (2 Cor. 8:6, 16, 23).

Paul is apparently released from his first Roman imprisonment (~AD 64-65) and visits several cities in which he had ministered including Ephesus, where he leaves Timothy, and travels through Macedonia and Crete where he leaves Titus (Titus 1:5). Titus is then mentioned in 2 Tim which was written during Paul’s 2nd Roman imprisonment. Paul sends for Timothy to “come before winter”; Titus joins Paul in Rome before being sent to Dalmatia. Church tradition records that he returned to Crete and ministered there until he died.

- D. The Greeting (1:4b) – Standard Pauline greeting, then getting down to business.

II. Character of the Mature Believer (1:5-9)

- A. Duties of Titus in Crete (1:5) – Titus was left behind at Crete for the purpose of setting in order what remained to be accomplished. That included appointing elders (the most mature among us).

1. Elders are men (1Tim 2:12-14) who aspire to the office of overseer (1 Tim 3:1) and are set apart and qualified by the Holy Spirit (Acts 20:28) for prayer and the ministry of the word (Acts 6:4).
2. They must be qualified (1Tim 3:1-7 and Titus 1:5-9).
3. They are the caretakers of the church (1 Tim 3:5).
4. They rule and exercise oversight (1 Thess 5:12; 1 Tim 5:17; 1 Pet 5:2).
5. They shepherd the flock of God (Acts 20:28) to: feed (1 Tim 3:2); lead (Heb 13:7; 1 Pet 5:2); protect and watch over (Heb 13:17); care for (1 Thess 2:7); and equip (Eph 4:11-12).
6. They preach and teach the word (1 Tim 5:17).
7. The body is responsible to: appreciate and esteem them very highly (1 Thess 5:12-13); obey and submit to them (Heb 13:17); and be subject to them (1 Pet 5:5).

- B. Public Reputation (1:6) ^{6a}*namely, if any man be above reproach...* – believers are above reproach (blameless). They must not give people a reason to criticize them – they have a good public reputation. They are free from even the appearance of evil and no charge of evil could be brought against them let alone sustained. They strive to be upright, have a proper God centered focus, and turn away from evil (Job 1:1). They strive to “walk” in the law of the Lord (Psa 119:1).

- C. Sexual Purity (1:6) ^{6b} ..., *the husband of one wife*, ... – Mature believers strive to be outwardly and inwardly sexually pure. They are devoted to God and His glory and are therefore devoted to their spouse physically, emotionally, and mentally. They are a one-spouse spouse.
- The cost of any sin is high – it causes the name of God to be blasphemed (Rom 2:17-24; 2 Pet 2:2). Sexual sin, like all sin for the believer, brings disgrace upon the name of God. Sexual sin has the added consequences of destroying marriages, families, ministries, churches, etc.
- D. Family (1:6) ^{6c} ..., *having children who believe, not accused of dissipation or rebellion*. – This elder qualification could mean that elders: 1) must raise children in such a way that they are faithful to the leadership and authority of their father; or 2) an elder is only qualified if their children are believers whose profession matches their practice. VBC teaches number one. Mature believers live a life that is consistent with their profession of faith in Jesus and are able to do their part by sharing the gospel in bringing others (including their children) to a saving knowledge of Christ. They strive to work out righteousness in their family relationships.
- E. General Negatives (1:7)
1. Above Reproach as God’s steward (1:7a) Mature believers recognize that everything in their life is God’s (salvation, spiritual gifts, money and possessions, relationships, our very life, etc.). They strive to honor God’s priorities and to be faithful with all that God has given them.
 2. Not self-willed (1:7b) A self-willed person wants his own way regardless of others. They are stubborn; arrogant; inconsiderate of others’ opinions, feelings, and desires; headstrong; independent; self-assertive; and ungracious toward those of different opinion. Mature believers are NOT characterized this way. They are striving to be humble and yielded to God and to have a sacrificial love, service, and preferential attitude toward others.
 3. Not quick-tempered (1:7c) means not being prone to anger or easily angered. Mature believers strive to be quick to hear, slow to speak, and slow to anger.
 4. Not addicted to wine (1:7d) literally means “to be continually alongside, or in the presence of, wine.” Mature believers do not make alcohol their companion. They exercise wisdom when deciding to partake of alcohol in moderation.
 5. Not pugnacious (1:7e) Pugnacious means a “bruiser”, one who is “ready with a blow”; a contentious, quarrelsome person; anger out of control – not just verbally, but physically. In contrast, mature believers do not respond to provocation with harsh words or fists.
 6. Not fond of sordid gain (1:7f) Fond of sordid gain refers to someone who, without honesty or integrity, seeks wealth and financial prosperity at any cost. In contrast, mature believers have a proper steward-attitude concerning money.
- F. General Positives (1:8)
1. Hospitable (1:8a) literally means “to love strangers.” Mature believers seek wise opportunities to love strangers without complaint.
 2. Loving what is good (1:8b) means having a strong affection for what is intrinsically good, helpful, beneficial, and worthwhile. Mature believers strive to love the things that God loves.
 3. Sensible (1:8c) means having sound or healthy mind and the ability to curb desires and impulses so as to produce a measured and orderly life. Mature believers live their lives based in wisdom.
 4. Just (1:8d) means to be upright, honest, fair, and impartial in one's dealing with people. Mature believers are able to make proper judgments in relationships with others – they know when to judge and when not to judge.

5. Devout (1:8e) means to be pleasing to God, holy. Mature believers strive moment-by-moment to be pleasing to the Lord.
 6. Self-controlled (1:8c) describes exercising restraint over one's own impulses, emotions, appetites, and desires. Mature believers exercise self-control and discipline for the purpose of godliness.
- G. Devotion to the Word (1:9) Mature believers have an unwavering commitment to the word of God and be able to encourage believers and refute scoffers with it.

III. Conflict of the Mature Believer (1:10-16) Mature believers are prepared to reprove those who contradict in order to protect the body.

A. Description of those who contradict (1:10-13a)

1. "many". Not just at Crete, but in general there are many who contradict. Why?
2. "rebellious". They are unwilling to submit to authority (neither God's word nor His under-shepherds).
3. "empty talkers". Their speech is eloquent, but lacks substance. They couch their ideas in biblical language, but it is decidedly non-biblical (e.g. "Christian" psychology, prosperity teaching, etc.). Their words are only human opinion rather than God's word cut straight.
4. "deceivers". Their listeners expected that what they were teaching was the truth, but it was not. They lead the immature away from purity of devotion to Christ.
5. Judaizer-like. They take the truth and mix it with error. They add to the purity of devotion to Christ (in salvation and/or sanctification).
6. "must be silenced". "Must" is a moral imperative. "Silenced" means to close the mouth by muzzle or gag. Often we see these rebellious, empty talkers influencing individual families or small groups of believers who are at risk (2 Tim 3:6). Silence is NOT golden – these individuals must be addressed. The way they are silenced is verse 9.
7. Motivated by greed. They desire to anxiously get wealthy at the expense of destroying others. Not so with true shepherds (1 Pet 5:2).
8. Typified by Cretan stereotypes. Paul quotes Epimenides (c600 BC). Cretans are liars and deceivers; rude, cruel, and brutal; and idle sensualists, lazily gobbling up fleshly desires. This evaluation of one of their own was observed and found to be true by Paul.

B. Response to those who contradict (1:13b-14)

1. "Reprove them severely" is the same word as "refute" in 1:9 and carries the idea of convict – to show error in teaching and practice and summon them to repent. Severely means sternly, seriously, vigorously, sharply, curtly, pungently, incisively. The picture is a surgeon expertly and precisely cutting out a cancer. The temptation is to err with love, but this puts the false teachers and the victims at continued risk.
2. "That they may be sound in faith" – The result of the reproof in the life of those who contradict, but also in the life of the church. "Sound" carries the idea of healthy in the faith. The result of doctrinal health is the ability to avoid and not pay attention to false teaching.

C. Compared to those who contradict (1:15-16) – The false teachers are defiled and unbelieving. Their behavior testifies to their lack of true saving faith: detestable and disobedient and worthless for any good deed.

IV. Relationships of the Mature Believer (2:1-10)

- A. Fitting Things (2:1, 15) A contrast is made between the false teachers who contradict and Titus who was to speak the things which are fitting for sound doctrine. The thoughts/ideas that we express should be those which are fitting for sound doctrine. The mature believer talks about and displays that which is “fitting” (prominent, conspicuous). Healthy doctrine promotes, expects, and actually causes healthy behavior.

Titus is to speak, exhort, and reprove with “all authority”. The elder’s authority comes from the word of God. He does not declare his own ideas or secular, worldly wisdom. His only weapons are those that God provides through His word and His Spirit.

Titus is to command the respect of the believers on Crete by his exemplary life (speech, conduct, love, faith, and purity) which matches his profession. A leader who has unwavering integrity commands the respect of those he leads.

- B. Older Men (2:2) Mature older men know that age is no excuse for sin – the years should bring maturity not cynicism.
1. Temperate – Older men should have learned what are and what are not godly pleasures and that the passing pleasures of sin and of self-indulgence cost far more than they are worth. A temperate man avoids excess, extravagance, and over-indulgence of appetites and passions.
 2. Dignified – This describes a man worthy of respect; serious minded as opposed to being a clown; a man that is serious about life and the things that are Christ’s, but not a killjoy.
 3. Sensible – This man understands that to be **in** control he must be **under** the control of the Holy Spirit (Eph 5:18; Col 3:16; Gal 5:25).
 4. Sound in faith, in love, in perseverance – Older men are healthy, wholesome, robust in the faith, love, and perseverance.
- C. Older Women (2:3-4a)
1. Reverent in their behavior – Older women are display personal holiness, inside and out.
 2. Not malicious gossips – Older women refuse to listen to, much less propagate, slanderous and demeaning stories about others.
 3. Nor enslaved to much wine – Older women are to not turn to drink to dull the pains and loneliness of old age, but instead to turn to the Lord.
 4. teaching what is good ⁴so that they may encourage the young women to ... – Older women who have built their families; raised their children in the nurture and admonition of the Lord; and been comforted by God through it all are to pass that on to those who are beginning their families. They are to be an impact on younger generations by example (word and deed) and instruction. They are to be a teacher of good, beautiful, and beneficial things. They are to be treasures in discipling young women in godly living.

D. Young Women (2:4b-5) Mature young women are commanded to:

1. Love their husbands – Young women are to continually devoted to their husband. Their goal is their husband’s benefit, not their own. They are to put their husband’s welfare before their own.
2. To love their children – Young women are commanded to be fond (devoted) of their children. All views that exalt the woman’s choice to love a life that is independent from their children is against what God declares here in Titus (and elsewhere). Mothers are exhorted to put the needs of their children above their own.
3. To be sensible – This describes a women who is self-controlled, self restrained, and discreet. This means having a sense of what is appropriate and avoiding extremes. She is in command of her mind. She is self-disciplined in all of her freedoms; self-restrained in all of her passions and desires.
4. Pure – This refers primarily to moral purity, and, especially in this context, to sexual purity and marital faithfulness. Men are more prone to lust, but women must also guard against romantic fantasies and emotional ties to someone who is not their spouse. As with elders, these young women are to be one-spouse spouses – devoted to and faithful to the one person God has given as her mate. She must be inwardly as well as outwardly sexually pure.
5. Workers at home – means to be devoted to home duties, preoccupied with domestic affairs. The idea is that she is “caring for the home” and a producer of orderliness in the home. Managing the home with the resources provided. Unfortunately, many in evangelicalism are distorting the meaning here to fit their own stereotypes. They are using eisegesis instead of exegesis. The Scriptures are clear that a wife is to be a “worker at home” or to “keep house”. This does not mean that they cannot work outside the home. It simply means that their primary responsibility is to the family.
6. Kind – This refers to that which is "good" in its character or constitution, beneficial in its effect. So these young women are to be gentle, considerate, amiable, congenial, and sympathetic, even with those who are undeserving and unkind to them. The temptation for a woman who works so long and hard is to not be kind in her dealings with her children and husband. She should add to her work a gentle, considerate, and sympathetic spirit.
7. Being subject to their own husbands – Subject does not mean obedient. It means literally to set something in place up under something else. Here it refers to two who are equal (as we have previously mentioned), but one places themselves in subjection to the other. The wife is to subject herself continually (present tense) to her "own husband". The wife makes a choice to place herself as an equal underneath another equal, her husband, in order that there can be order and function in the family. The purpose is obey God and function in the design that He has ordered. The wife’s submission to the husband is not based on the husband’s worthiness, but on God’s design (1 Pet 3:1-7; Eph 5:21-33; Col 3:18-19). Women are to devote themselves to their families as devotion to the Lord.
8. So that the word of God will not be dishonored – The primary reason for obedience to God’s word is that it brings Him glory. By living against the Scripture’s commands the gospel message is dishonored (maligned, criticized, or discredited) by non-believers.

- E. Young Men (2:6-8) Mature young men are commanded to be:
1. Likewise urge the young men to be sensible [in all things] – Young men who are who are impulsive, passionate, ambitious, volatile, and sometimes arrogant, are to be of a sound mind, sane, in one’s senses; or curbing one’s desires and impulses, self-controlled, temperate.
 2. In all things show yourself to be an example – The young man’s lifestyle should be to continually be a model to which some other person is conformed.
 - a. of good deeds – Titus was not only to “urge” young men, but also to preach with his life. His practice is to match his profession.
 - b. with purity in doctrine – Titus’ teaching is to be free from error and characterized by soundness and integrity.
 - c. Dignified – Young men are to be worthy of respect; serious minded as opposed to being a clown; a man that is serious about life and the things that are Christ’s, but not a killjoy. It implies that one should be able to distinguish between that which is **important** and that which is **trivial**.
 - d. sound in speech which is beyond reproach – A young man’s speech is uncorrupt, healthy and wholesome, robust.
 3. So that the opponent will be put to shame, having nothing bad to say about us. – A life of integrity/character does not leave a person open to justifiable accusation. Better yet, a life of Spirit-empowered obedience to God leaves no opportunity for the God, Jesus, God’s word, nor the Gospel to be rightly accused. In addition, there is no argument for the truth of the Gospel as a changed, holy life! These are consistent themes throughout the NT.
- F. Bondslaves (2:9-10) – This slave/master is analogous to the employee/employer relationship.
1. *Urge* bondslaves to be subject to their own masters in everything – The first character quality for the believing employee is to voluntarily place themselves under the authority of their employer in everything. No matter how intolerable. This should be a continual (present tense) action that will permeate the other character qualities listed.
 2. To be well-pleasing – Believing employees are to be well-pleasing to their employers since they are serving the Lord.
 3. Not argumentative – Talking back, being contrary, speaking under one’s breath about the employer is not God’s will for Christian employees.
 4. Not pilfering, – Believing employees should not steal from their employers in time nor material.
 5. But showing all good faith – Believing employees are trustworthy, reliable, and utterly dependable. The never give a reason for their loyalty to be doubted. They are continually proving themselves to be faithful servants in everything they are entrusted with.
 6. So that they may adorn the doctrine of God our Savior in every respect. – Believing employees are to live out the truth with no exceptions before a watching world who is skeptical about the transforming power of the Gospel.

- V. Motivation for Godly Living of the Mature Believer (2:11-15) – The Believer’s motivation is:
- A. Saved by Grace (2:11a) – Jesus came the first time as a sacrifice for sin. He humbled himself to become a man, died on the cross, then **appeared** to many to prove the resurrection.
 - B. Saved from Sin (2:11b) – Sin is our problem; salvation is the solution. Salvation is the work of God whereby he saves individuals from the penalty, power, and one day the very presence of sin. It is completely by God and not on the basis of human merit or works (John 1:12; Eph 1:7; 2:8-10; 1 Pet 1:18-19).
 - C. Saved for Righteousness (2:12) – The true believer is changed and will therefore bring about fruits in their life in keeping with repentance. Salvation from sin is not fire insurance. Salvation brings about a new nature and freedom from the power of sin.
 - D. Saved Unto Blessed Hope (2:13) – Jesus appeared the first time as a sacrifice for sin. Believers look forward expectantly for the blessed hope and appearing – Jesus’ second appearing will be in glory. One day sin will be totally eradicated from our bodies – either at death or at our blessed hope.
 - E. Saved Unto Good Works (2:14) – Jesus gave himself for his that to redeem from slavery to sin. The believer has been “purchased from the marketplace of sin”. The purchase price was the death of Jesus Christ.(1 Cor 6:20; 7:23; Titus 2:4; 1 Pet 1:18-19; 2:1; Rev 5:9; 14:3, 4). Salvation is a once for all transaction. It is a done deal, but it does not end with salvation from sin – we are saved unto good works. We are not just to “do” good deeds, but are to be zealous (totally committed; sold out; fervently devoted; passionate; or having single minded allegiance) for good deeds.

The Life of Paul (with mentions of Timothy and Titus)

Date	Event
AD 0-10	Birth of Saul of Tarsus
30	Crucifixion of Jesus
32	Saul stoned Stephen and began the persecution of the church (Acts 7:59-8:3)
32	Saul encounters Jesus on the way to Damascus (Acts 9:1-21)
	Saul went away to Arabia to be with the Lord (Gal 1:17)
	Back in Damascus preaching Jesus (Acts 9:22-35)
35	Saul Goes to Jerusalem to become acquainted with the Apostles (Acts 9:26-29)
	Saul Goes to Caesarea, then to Tarsus (Acts 9:30)
	Barnabas and Saul minister in Antioch for one year (Acts 11:19-26)
	Barnabas and Saul take the contribution for the brethren in Judea (Acts 11:30)
	Barnabas and Saul return to Antioch with John Mark (Acts 12:24-25)
47-49	First Missionary Journey (Acts 13:1-14:28)
	– Barnabas and Saul set apart by the Holy Spirit (Acts 13:1-3)
	– Ministry in Cyprus; Saul referred to as Paul (Acts 13:4-12)
	– Ministry in Galatia: Perga (John Mark leaves), Pisidian Antioch, Iconium, Lycaonia, Lystra (possible Timothy conversion), and Derbe (Perhaps Titus converted) (Acts 13:13-14:20)
	– Return to Antioch (Acts 14:21-28)
49-50	Jerusalem Council (Acts 15:1-29)
	– Took Titus to Jerusalem (Gal 2:3)
	– Return to Antioch (Acts 15:30-34)
	<i>Galatians written from Antioch about AD 49</i>
50-52	Second Missionary Journey (Acts 15:36-18:22)
	– Dispute between Barnabas and Paul over Mark; Paul chooses Silas (Acts 15:36-40); apparently takes Titus along
	– Timothy joins Paul and Silas at Lystra (Acts 16:1-3)
	– Macedonian call at Troas (Acts 16:6-10)
	– Ministry at Philippi (Acts 16:11-40), Thessalonica (Acts 17:1-9), Berea (Acts 17:10-15), Athens (Acts 17:16-34), and Corinth (Acts 18:1-17)
	<i>1 Thessalonians written from Corinth about AD 51 (Timothy included in greeting)</i>
	<i>2 Thessalonians written from Corinth about AD 52 (Timothy included in greeting)</i>
	– Journey to Antioch; stop at Ephesus (Acts 18:18-22)
53-56	Third Missionary Journey (Acts 18:23-21:26)
	– Journey through Galatia and Phrygia (Acts 18:23-28)
	– Extended ministry at Ephesus [Churches at Colossae, Laodicea, and Hierapolis “all who lived in Asia”, founded though not by Paul; 19:10] (Acts 19:1-41)
	<i>1 Corinthians written from Ephesus about AD 55 (perhaps carried by Timothy)</i>
	– Journey through Macedonia (Acts 20:1-2)
	<i>2 Corinthians written from Macedonia; late AD 55 or early 56 (Timothy included in greeting; Titus mentioned throughout letter as “My brother” and “My partner and fellow worker”)</i>
	– Three months in Greece (Acts 20:1-2)
	<i>Romans was written from Corinth about AD 56 (Timothy sends greetings)</i>
	– Return to Jerusalem through Macedonia and then by sea (Acts 20:3-26)
56-57	Arrest
57-59/60	Caesarean imprisonment
59/60	Journey to Rome
61-63	First imprisonment in Rome
	<i>Ephesians, Philippians (Timothy included in greeting), Colossians (Timothy included in greeting), and Philemon (Timothy included in greeting) from Rome</i>
64-65	Release from Roman imprisonment and “Fourth Missionary Journey”; Apparently Paul visited several cities in which he had ministered including Ephesus, where he left Timothy , and traveled through Macedonia (northern Greece) from where he wrote 1 Timothy (1 Tim 1:3) and Crete where he left Titus (Titus 1:5). He then traveled to Nicopolis in Achaia (southern Greece) from where he wrote Titus (Tit 3:12).
	<i>1 Timothy and Titus written after release from first Roman imprisonment</i>
66-67	Visits Troas (2 Tim 4:13) where he was suddenly arrested and taken to Rome (second imprisonment in Rome); Paul sent for Timothy to “come before winter”. Titus joins Paul in Rome before being sent to Dalmatia (2 Tim 4:10)
	<i>2 Timothy written from Rome</i>
68	Death (beheaded) in Rome