

PAUL'S LETTER TO TITUS

{Titus had been left in Crete to proclaim the Good News to the people on that island and thereby establish a Church in Crete. The work was not easy. This brief letter urges Titus to be firm as he seeks to deal with what is wrong in the Church. Like a loving father, Paul urges his "son", cf. Titus 1:4, to cope with the situation before him. Tradition says he was a brother of Luke. Titus was a Greek who had become a Christian.}

CHAPTER I SALUTATION

<Titus 1:1-4>

¹ Paul, a servant (*literally, slave*) of God, Apostle of Jesus Christ, for the purpose of promoting the faith of God's chosen (*or, elect*) people and fostering an understanding of the truth contained in our religion, ² which has its basis in the hope for eternal life which God, who never lies (*or, deceives*), promised from eternity. ³ At the proper time God revealed His message (*or, Word*) by the proclamation (*or, preaching*) with which I was entrusted by the order of God our Savior. ⁴ To Titus, a true son in our common faith: [Grace and peace] ¹ from God the Father and Jesus Christ our Savior.

TITUS WORK IN CRETE

<Titus 1:5-16>

⁵ I left you behind in Crete in order that you might straighten out (*or, set in order*) the things that needed attending <*i.e. the unfinished business*> and that you appoint elders in each town as I had directed you. ⁶ Seek a person who is without blame (*or, irreproachable*), the husband of one wife, whose children are believers and are not charged with dissipation or rebelliousness. ⁷ Above all, the one who is the pastoral leader (*or, overseer, guardian, bishop*), since he is God's steward, must be blameless, not self-willed, not possessing a violent temper, nor a hard drinker or fighter. He should not be greedy. ⁸ Instead he must be hospitable, a lover of that which is good, of sound mind, fair, devout and disciplined. ⁹ He must hold fast to the trustworthy message of the doctrine he has learned (*or, been taught*), so that he might be able to not only encourage others by his sound teaching but also be able to refute those who are opponents.

¹⁰ There have been [many] ² rebellious people who are devoted to idle and futile talk, most of whom are from among the circumcision <*i.e. the coverters from Judaism*>. ¹¹ These must be silenced for they subvert entire households (*or, families*), for the sake of making money dishonestly, teaching what should not be taught. ¹² The prophet from among them has said,

'The people of Crete are always liars,
wicked beasts, lazy gluttons.'

<*There is a possible play on words in this quote. Cicero, in De Republica 3.9.15 said that 'Cretans considered highway robbers to be honorable.'*>

¹³ This testimony is true! In the light of this -- sternly correct them in order that they might be soundly established in their faith, ¹⁴ not paying attention to Jewish legends or to the rules and regulations

1 {B} So: Aleph, C in the original hand, D, G, P, Psi, three minuscules, Old Latin, Peshitta Syriac, Bohairic Coptic & Armenian. "Grace to you and peace" minuscule 33. "Grace, mercy and peace" A, C in the second corrective hand, K & many minuscules.

2 {C} Minor variants occur.

made by those who turn their backs on the truth. ¹⁵ To the pure everything is pure, while to those who are spiritually contaminated (*or, defiled*) and unbelieving, nothing is pure. On the contrary, even their mind and their conscience is polluted. ¹⁶ They profess to know God but deny Him by their conduct, for they are detestable and disobedient, being unfit for any good activity.

CHAPTER II *THE TEACHING OF SOUND DOCTRINE*

<Titus 2:1-15>

¹ As for you, personally, you must speak in a manner that conforms with sound doctrine. ² Older men are to be temperate, dignified, sober-minded and sound in their faith, love and patience. ³ In the same way older women should be reverent in their behavior. They should not be slanderers nor slaves of wine but rather should be ⁴ teachers of younger women that these might be affectionate toward their husbands and children, ⁵ that they might be reasonable, pure, good house keepers, good natured and submitting to their husbands in order that the Word of God might not be defamed (*literally, blasphemed*). ⁶ In the same manner, keep on exhorting the younger men to be self-controlled. ⁷ Also, by all means demonstrate in your own life a model through which the carrying out of good deeds is your way of teaching. You must show integrity and dignity. ⁸ Your message must be wholesome and not open to fault finding (*or, criticism*). Then our opponents will feel ashamed, finding that there is nothing discreditable to say about us. ⁹ Slaves must seek to be totally obedient and give satisfaction to their owners. <Similarly: employees toward employers.> They should not talk back to their masters, ¹⁰ nor should they be guilty of pilfering. They must show themselves to be completely honest and reliable in order that they might always be a credit to the teaching of God our Savior.

¹¹ The grace of God has appeared to bring salvation to all of humanity (*literally, all men*), ¹² training us to renounce godlessness and worldly desire and to live lives that are well ordered <*i.e. discreet*>, upright and godly, during this time in this present world in which ¹² we are awaiting that blessed hope, even the glorious appearance of our great God and Savior Jesus Christ ¹⁴ who gave Himself for us, to liberate (*or, redeem*) us from all wickedness and purify for Himself a people entirely for His own possession, who are zealous in their pursuit of good works. ¹⁵ This is your message! Plead (*or, exhort*), convince them of their errors, doing so with all the impressiveness you have (*or, with authority*). Do not let anyone think little of you (*or, belittle you*).

CHAPTER III *MAINTAIN GOOD DEEDS*

<Titus 3:1-11>

¹ Keep on reminding the people to submit to [the ruling authorities,] ³ obey their regulations and be ready to perform good works of all kinds, ² among these being not to speak evil about anyone, nor be quarrelsome. They are to be fair, showing unqualified gentleness toward everyone. ³ There was once a time when we were without sense, disobedient, deluded, the slaves of passion and appetite, spending our lives in malice and envy; deserving hatred (*or, being detestable*) and hating one another. ^{4,5} However, when the time arrived, the goodness of God our Savior and His love came to light, not by reason of any righteous acts on our part, but with His own mercy, ⁶ He saved us through an outpouring (*literally, bath. "λουτρον"*) <*i.e. the abundant mercy*> of regeneration and

³ {C} So: Aleph, A, C, D in the original hand, G, Psi & several minuscules. "the rulers and authorities" D in the third corrective hand, K, P, many minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

renewal which has its source in the Holy Spirit through Jesus Christ, our Savior; 7 in order that, having been accepted as righteous by virtue of His grace, we might become the heirs of eternal life in which we hope.

8 This is a trustworthy message! I would have you strenuously insist on these points so that those whose faith is firmly fixed on God might be minded to apply themselves to the doing of good works. Such good (*or, honest*) work is excellent and is also beneficial to society (*literally, men*). Over against this, 9 keep yourself aloof from foolish disputes, from genealogies, dissensions or controversy and wrangling about the law, for these activities are futile and have no purpose. 10 After a first and second warning have nothing to do with a person who disregards the benefits of faith *<i.e. causes division within the Christian community>*, 11 for as you are aware such a person has a distorted mind and has fallen into sin and thereby is self-condemned.

PERSONAL INSTRUCTIONS AND GREETINGS

<Titus 3:12-15>

12 When I send Artemas *<A shortened version of Artemidorus. The name means, "gift of Artemis" who was the mother-goddess of Asia Minor, also known as Cybele.>* or Tychicus *<a man from Roman Asia, cf. Acts 20:4. The name means "chance happening".>* to you, make every effort to come to join me in Nicopolis. *<Located on the west coast of Greece, two hundred miles northwest of Athens.>* for I have decided to remain there for the winter. 13 Help Zenas the lawyer and Apollos. *<These might have been the bearers of the letter to Titus. Zenas means "the gift of Zeus". Apollos is a shortened version of Apollonius. Apollo was the Greek and Roman god of music, poetry, prophecy and medicine.>* Send them off on their travels with everything they need. 14 May our own people *<i.e. the Christian community>* be instructed so that they might engage in honest occupations. They must supply the necessities of life *<by their work>* so as to prevent them from living useless lives.

15 Everyone who is here with me sends greetings. Greet the believers who hold us dear by virtue of our faith. May grace be with you all. [Amen.]⁴

SUBSCRIPTION

{*"To Titus" P61, Aleph, C, Psi, 33 and with variants D, F & G. "To Titus, written in Nicopolis" A & P. 81 inserts "in Crete". 945 adds, "Macedonia". "Paul the Apostle to Titus the first Pastoral Leader (or, bishop) installed in the church in Crete, written in Nicopolis of Macedonia" H and the Majority Text. Variants occur in 323, 365, 629, 630, 1505, 1739 and 1881.*}

4 {B} So: Aleph & D in the third corrective hands, G, H, K, P, Psi, many minuscules including the Majority Text, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic & Ethiopic (Pell Platt). "May grace be with you and with your spirit. Amen."