

# EPISTLE OF PAUL TO TITUS

## Author & Audience:

the Apostle Paul with Luke (secretary), writing to Titus on Crete

## Date:

63-65 C.E.

## Purpose:

Titus is a part of what is customary called The Pastoral Epistles. The Apostle Paul writes to Titus, who has been given authority to oversee assemblies on the island of Crete. A false teaching, perhaps similar to what is witnessed in 1 Timothy, had disrupted many, and was seen misusing the Torah to promote myths.

## 1

### *Salutation*

<sup>1</sup> Paul, a servant of God, and an apostle of Messiah Yeshua, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,

<sup>2</sup> in hope of eternal life, which God, who cannot lie, promised before times eternal;

<sup>3</sup> but in His own season manifested His word, in the proclamation with which I was entrusted according to the commandment of God our Savior;

<sup>4</sup> to Titus, my true child according to a common faith: Grace and peace from God the Father and Messiah Yeshua our Savior.

### *Titus' Work in Crete*

<sup>5</sup> For this reason I left you on Crete, that you would set in order the things lacking, and appoint elders in every city, as I directed you;

<sup>6</sup> if anyone is blameless, the husband of one wife, having children who believe, not accused of dissipation or rebellion.

<sup>7</sup> For the overseer must be blameless, as God's steward, not self-willed, not quick-tempered, not addicted to wine, not violent, not greedy for dishonest gain,

<sup>8</sup> but hospitable, a lover of good, sensible, just, devout, self-controlled,

<sup>9</sup> holding firmly to the faithful word which is in accordance with the teaching, that he may be able both to exhort in the sound doctrine and refute those who contradict.

<sup>10</sup> For there are many rebellious ones, empty talkers and deceivers, especially those of the circumcision,

<sup>11</sup> whose mouths must be stopped, who overturn whole households, teaching things which they ought not to *teach*, for the sake of dishonest gain.

<sup>12</sup> One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."<sup>a</sup>

<sup>13</sup> This testimony is true. For this cause reprove them sharply, so that they may be sound in the faith,

<sup>14</sup> not giving heed to Jewish myths and commandments of people who turn away from the truth.

<sup>a</sup> The statement made about Cretans is often attributed to Epimenides, who was a Sixth Century B.C.E. poet, and what is said would have been a well-known sentiment expressed about Crete in the ancient world (cf. Marshall & Towner, pp 199-201). One of the oldest records of what Paul says is found in Callimachus' *Hymn to Zeus* 1.8, "Cretans are always liars" (Stanley Lombardo and Diane Raynor, eds., *Callimachus: Hymns, Epigrams, Select Fragments* [Baltimore and London: Johns Hopkins University Press, 1988], 3) dating to the Third Century B.C.E.

<sup>15</sup> To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

<sup>16</sup> They profess that they know God, but by their works they deny Him, being detestable and disobedient and unfit for any good work.

## 2

### *The Teaching of Sound Doctrine*

<sup>1</sup> But as for you, speak the things which are fitting for sound doctrine.

<sup>2</sup> Older men are to be temperate, serious, sensible, sound in faith, in love, in perseverance.

<sup>3</sup> Older women likewise are to be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good,

<sup>4</sup> that they may train the young women to love their husbands, to love their children,

<sup>5</sup> to be sensible, chaste, workers at home, kind, being submissive to their own husbands, that the word of God may not be blasphemed.

<sup>6</sup> Likewise urge the younger men to be sensible;

<sup>7</sup> in all things showing yourself as an example of good works, in your doctrine showing integrity, gravity,

<sup>8</sup> and sound speech beyond reproach, so that the opponent may be put to shame, having nothing evil to say about us.

<sup>9</sup> Urge slaves to be submissive to their own masters in everything, to be well-pleasing, not talking back,

<sup>10</sup> not pilfering, but showing all good faith, so that they may adorn the doctrine of God our Savior in all things.

<sup>11</sup> For the grace of God has appeared, bringing salvation to all people,

<sup>12</sup> instructing us, to the intent that, denying ungodliness and worldly lusts, we should live sensibly and righteously and godly in the present age,

<sup>13</sup> looking for the blessed hope and appearing of the glory of our great God and Savior, Yeshua the Messiah;<sup>a</sup>

<sup>a</sup> Grk. *epiphaneian tēs doxēs tou megalou Theou kai sôtēros hēmōn Iēsou Christou*.

One will note some variance among Messianic versions, witnessing: “the appearing of the *Sh’khinah* of our great God and the

<sup>14</sup> who gave Himself for us, that He might redeem us from all lawlessness, and purify for Himself a people for His own possession, zealous for good works.

<sup>15</sup> These things speak and exhort and reprove with all authority. Let no one disregard you.

## 3

### *Maintain Good Deeds*

<sup>1</sup> Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good work,

<sup>2</sup> to speak evil of no one, to be uncontentious, gentle, showing every courtesy toward all people.

<sup>3</sup> For we also once were foolish, disobedient, deceived, enslaved to various lusts and pleasures, passing our lives in malice and envy, hateful, hating one another.

<sup>4</sup> But when the kindness of God our Savior, and His philanthropy appeared,

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appearing of our Deliverer, Yeshua the Messiah” (CJB) or “appearing of the glory of the Great God and of our Savior, Yeshua the Messiah” (The Messianic Writings), and also “appearance of the glory of our great God and Savior, Messiah Yeshua” (TLV).

Those who argue that “our great God and Savior” speaks of Yeshua, and that a single entity is being referred to in 2:13, consider the definite article *tou* to apply to both the titles “God and Savior.” A major feature of Greek grammar, which all students of Biblical Greek will learn about at one point or another, is known as the Granville Sharp rule, named after Granville Sharp (1735-1813) who was an English linguist and son/grandson of clergy. Wallace describes this rule in his *Greek Grammar Beyond the Basics*:

“In Greek, when two nouns are connected by [the conjunction] [*kai*, ‘and’] and the article precedes only the first noun, there is a close connection between the two. That connection always indicates at least some sort of unity. At a higher level it may connote equality. At the highest level it may indicate identity. When the construction meets three specific demands, then the two nouns always refer to the same person” (Daniel B. Wallace, *Greek Grammar Beyond the Basics* [Grand Rapids: Zondervan, 1996], 270).

(A further summary of the Granville Sharp rule with Greek examples to be considered, is offered in Wallace, pp 270-290).

Grammatically speaking, there is no second reference in the Greek to “the Savior Jesus Christ,” which is what one would expect in the syntax, separating out “the great God,” meaning the Father from the Son. Elsewhere in the Pastoral Epistles the definite article is used to separate out the title Savior (1 Timothy 2:3; 2 Timothy 1:10; Titus 1:3, 4; 2:10; 3:4, 6). William D. Mounce, *Word Biblical Commentary: Pastoral Epistles*, Vol. 46 (Nashville: Thomas Nelson, 2000), 427 who is also a Greek grammarian, indicates how “If Paul was speaking of two persons, it would have been easy to say so unambiguously,” giving two possible options:

1. *tou megalou Theou kai Iēsou Christou tou Sôtēros hēmōn*, “the great God and Jesus Christ our savior”
2. *tou megalou Theou hēmōn kai tou Sôtēros Iēsou Christou*, “our great God and the savior Jesus Christ”

The main point, is that if *Sôtēros* referred to a second being, then *tou Sôtēros* could have easily appeared, and this way *the God and the Savior* could then be referring to two separate entities (cf. 1 Timothy 1:2).

<sup>5</sup> not by works *done* in righteousness, which we did ourselves, but according to His mercy, He saved us, through the washing of regeneration and renewing of the Holy Spirit,

<sup>6</sup> whom He poured out upon us richly, through Yeshua the Messiah our Savior;

<sup>7</sup> that being justified by His grace we might be made heirs according to *the* hope of eternal life.

<sup>8</sup> Faithful is the saying, and concerning these things I want you to strongly affirm *them*, so that those who have believed God may be careful to maintain good works. These things are good and profitable for people.

<sup>9</sup> But shun foolish questionings and genealogies and strife and disputes about *the* Torah, for they are unprofitable and vain.

<sup>10</sup> Reject a factious person after a first and second warning,

<sup>11</sup> knowing that such a one is perverted and is sinning, being self-condemned.

***Personal Instructions and Greetings***

<sup>12</sup> When I send Artemas to you, or Tychicus, be diligent to come to me in Nicopolis, for I have decided to winter there.

<sup>13</sup> Eagerly help Zenas the lawyer<sup>a</sup> and Apollos on their way, so that nothing is lacking for them.

<sup>14</sup> And let our *people* also learn to maintain good works for necessary uses, so that they may not be unfruitful.

<sup>15</sup> All who are with me greet you. Greet those who love us in faith. Grace be with you all.

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<sup>a</sup> Grk. *Zēnan ton nomikon*; "Zenas the Torah expert" (CJB).