

THE PASTORAL EPISTLES

A Commentary on the Greek Text¹

By
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*To all those who made this work possible
and especially
to my beloved wife, Virginia*

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COMMENTARY ON TITUS

Extras din comentariul lui G.W. Knight, *NIGC*

SALUTATION: 1:1–4

Like other letters in the NT bearing Paul's name, the letter to Titus begins by identifying the author (1:1ff.) and the recipient (1:4a) and then expresses special greetings to the recipient (1:4b). It thus follows the form found in Greek letters of the day. But Paul expands each of the three elements of this form in a distinctly Christian manner (see above on 1 Tim. 1:1–2).

As in all his letters Paul calls himself Παῦλος. Except in those letters in which authorship is shared with those who are not apostles (1 and 2 Thessalonians, Philippians, Philemon), Paul identifies himself as an ἀπόστολος of Jesus Christ. The greeting is always a blessing of "grace" and "peace" (1 and 2 Timothy add "mercy," as do some manuscripts of Titus) and is almost always specified as being "from God the Father and the Lord Jesus Christ" (Titus alone refers to Jesus as "Savior"; 1 Thessalonians lacks "God the Father and the Lord Jesus Christ," and Colossians lacks "and the Lord Jesus Christ," but in both cases such words are used in the immediate context). There are other minor differences in the wording of the salutations (see above on 1 Tim. 1:2 for some), but the shared characteristics are most noteworthy.

The salutations in the PE specify that Paul's apostleship (or apostolic activity) is according to God's will or commandment, as do those in 1 and 2 Corinthians, Ephesians, and Colossians explicitly, and Galatians by implication. 1 Timothy refers at this point to God as "Savior" and to Christ as "our hope"; 2 Timothy adds "according to the promise of life in Christ Jesus." Both of these additional notes are found in slightly different forms in Titus. In the PE each of the recipients is designated τέκνον with the qualification ἀγαπητόν (2 Timothy) or γνησίον with a prepositional phrase regarding πίστις (1 Timothy and Titus).

Titus differs from 1 and 2 Timothy by its expansion of the section on the author. One of the two elements involved in this expansion is a description of apostleship in terms of its results among those to whom the apostle is sent (1:1b). The other is a statement concerning eternal life, encompassing God's promise in eternity, his manifestation of his promise in history, and Paul's being entrusted with the proclamation of that promised and manifested life (1:2–3). Both of these elements are similar to what is seen in Romans (cf. 1:1b and Rom. 1:5–6; 1:2–3 and Rom. 1:1b–4), which alone exceeds Titus in the expansion of the identification of the author.

These elements in the identification of the author appear later in Titus as important theological truths: The faith of God's elect and the knowledge of the truth according to godliness (1:1b) are to be the motivating concern for the elders (1:9–13). The people of God are urged to live godly lives (2:11ff.; 3:4–7), and the theological basis given for doing so includes the hope of eternal life (2:13; 3:7; cf. 1:2–3).

1:1 This verse contains the name of the author (Παῦλος), two designations of his role (δοῦλος, ἀπόστολος) with their respective indicators of relationship (θεοῦ, Ἰησοῦ Χριστοῦ), the results for which he labors (πίστιν ... καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσεβείαν) and those for whom he labors (ἐκλεκτῶν θεοῦ).

For Παῦλος see 1 Tim. 1:1.

δοῦλος (see 1 Tim. 6:1) means “slave” and is used literally by Paul on several occasions (e.g., 1 Cor. 7:21, 22; Eph. 6:5–8; Col. 3:11, 22; 4:1; 1 Tim. 6:1; Tit. 2:9; Phm. 16, 18). The word can be used to designate the exclusive nature of man’s relationship to God and is used by the LXX in the Psalms and elsewhere to describe this relationship to God (cf., e.g., Pss. 19:11, 13; 67[66]:17; 86[85]:2, 4, 16; 119[118]:17, 23, 38, 49, 65, 76, 84, 122, 124f., 135, 140, 176; Tuente, *NIDNTT* III, 595). Just as it is used for the members of the covenant community, so also it is used to designate its leaders, e.g., Moses (Ps. 104[105]:26), Joshua (Jos. 24:30[29]; Jdg. 2:8), Abraham (Ps. 104[105]:42), David (Ps. 88:4[89:3]), Jacob (Is. 48:20) (cf. Rengstorf, *TDNT* II, 268; BAGD s.v. 4). Paul connects the secular usage of δοῦλος, “slave,” to the religious usage by designating the “free” Christian as “Christ’s slave” (see 1 Cor. 7:22) and hence uses the term for members of the Christian community (Rom. 6:16; 1 Cor. 7:22; Eph. 6:6) and its leaders including himself (cf., e.g., for others Col. 4:12; for others with himself Phil. 1:1; for himself Rom. 1:1; Gal. 1:10; used as a principle 2 Tim. 2:24; cf. also σύνδουλος, Col. 1:7; 4:7). When qualified by a genitive in Paul it is usually Χριστοῦ (Rom. 1:1; [1 Cor. 7:22]; Gal. 1:10; Eph. 6:6; Phil. 1:1; Col. 4:12) rather than θεοῦ as here (and in Jas. 1:1 [where it is also qualified by κυρίου Ἰησοῦ Χριστοῦ]; 1 Pet. 2:16; Acts 16:17; Rev. 7:3; 15:3; cf. 2 Tim. 2:24, δούλον κυρίου). “But here, as elsewhere, the distinctive thing about the concept of the *doulos* is the subordinate, obligatory and responsible nature of his service in his exclusive relation to his Lord” (Tuente, *NIDNTT* III, 596).

Paul joins to the above designation his more usual designation of himself as an ἀπόστολος Ἰησοῦ Χριστοῦ (see 1 Tim. 1:1; note that Ἰησοῦ Χριστοῦ here is the reverse of the order found in 1 Tim. 1:1 and 2 Tim. 1:1, although Χριστοῦ Ἰησοῦ is found in some MSS here, see NA²⁶). For ἀπόστολος see 1 Tim. 1:1. Paul refers to himself as “an apostle of Jesus Christ” in this opening section (as he does in his other letters) to indicate the role and authority with which he writes to Titus (1:4) and through him to the members of the churches on Crete (cf. 2:2ff., 15; 3:1ff., 8, and especially 15c: “Grace be with you all” [μετὰ πάντων ὑμῶν]).

His apostleship is κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ’ εὐσέβειαν. Although κατὰ might mean “in accordance with” here, the sense of the passage seems to be best captured by the RSV rendering “to further the faith of God’s elect ...” (cf. also Bernard, Brox, Hendriksen; Kelly renders it “in the interest of” and refers appropriately to Jn. 2:6; cf. also Jos., *Ant.* 3, 268). Just as in Rom. 1:5 Paul’s apostleship is to “bring about the obedience of faith among the Gentiles,” so here similarly his apostleship is “in the interest of” the πίστιν and ἐπίγνωσιν ἀληθείας of the ἐκλεκτῶν θεοῦ. πίστις would appear to designate here the subjective element of trust or belief, since it is followed by the genitive ἐκλεκτῶν θεοῦ and paralleled by ἐπίγνωσις. ἐκλεκτός (NT 22x, Pl.* 6x, PE 3x, Rom. 8:33;

LXX Septuagint

NIDNTT C. Brown, ed., *The New International Dictionary of New Testament Theology* I–III. Grand Rapids, 1975–78.

TDNT G. Kittel and G. Friedrich, eds., *Theological Dictionary of the New Testament*, tr. G. W. Bromiley, I–X. Grand Rapids, 1964–76.

BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

NA K. Aland and B. Aland, eds., *Novum Testamentum Graece*. 26th ed., Stuttgart, 1979.

RSV Revised Standard Version

Pl. Paul

16:13; Col. 3:12; 1 Tim. 5:21; here; 2 Tim. 2:10) means generally those “chosen or selected” and is used here, as elsewhere in the NT, “especially of those whom God has chosen fr. the generality of mankind and drawn to himself” (BAGD). The phrase ἐκλεκτοὶ (τοῦ) θεοῦ is used in the NT to designate Christians and to emphasize who it is that has elected them (the phrase is used only by Paul in the NT, Rom. 8:33; Col. 3:12; Tit. 1:1; it is also used in the LXX to designate God’s people, 1 Ch. 16:13; Ps. 88:4[89:3]; 104[105]:6, 43; Is. 65:9, 15, 23). The entire phrase πίστις ἐκλεκτῶν θεοῦ reminds one of the statement “as many as had been appointed to eternal life believed” (Acts 13:48).

καὶ joins ἐπίγνωσιν to πίστιν as a joint object of the preposition κατὰ. For ἐπίγνωσις see 1 Tim. 2:4. With the definite article τῆς following ἀληθείας and preceding κατ’ εὐσέβειαν Paul insists that ἀληθεία is that “truth” which pertains to or produces εὐσέβεια (cf. 1 Tim. 6:3; the only other NT occurrence of κατ’ εὐσέβειαν). εὐσέβεια (see 1 Tim. 2:2) means here, as often elsewhere in the NT, “godliness” in the sense of a godly life, the life of one who fears and serves God.

The correlation of these terms characterizes the purpose of Paul’s apostleship and highlights the perspective of his message and ministry. He constantly calls on his readers to turn to God in faith and to live in faith and is equally emphatic that God has previously chosen or elected such people (e.g., Rom. 8:28–33; 9:11). Similarly he constantly calls on them to know and understand God’s truth so that they can “walk in a manner worthy of the Lord, to please him in all respects” (e.g., Col. 1:9–10). Here he knits all these aspects together with carefully chosen words (cf. 2:10–11; 3:8).

1:2 The logical connection between ἐπ’ ἐλπίδι ζωῆς αἰωνίου and the preceding verse is not precisely clear and various possibilities have been proposed (see Huther and Hendriksen for examples). The preposition ἐπί does not in itself provide an answer. Analogies are provided by the occurrences of ἐλπίς in 1 Tim. 1:1 and of ἐπαγγελίαν ζωῆς in 2 Tim. 1:1, both in the section of the salutations of those letters related to Paul’s apostleship, though in both cases in a slightly different construction than here, and with 1 Tim. 1:1 adding the qualification “our” (ἡμῶν).

Perhaps then this prepositional phrase at the beginning of v. 2 qualifies ἀπόστολος (cf. 1 Tim. 4:10), as does the preceding phrase, κατὰ πίστιν.... It would thus give an additional reason for Paul’s apostleship (cf. BAGD s.v. ἐπί II.1bγ). If this is so, then this phrase speaks of the hope that Paul shares with the ἐκλεκτοὶ θεοῦ as he carries out his apostolic ministry and message. In 3:7—the only other NT occurrence of ἐλπίς ζωῆς αἰωνίου — Paul relates that he does share in this hope. The phrase should probably be understood to function here as it does there.

ἐλπίς (PE* 4x: 1 Tim. 1:1; Tit. 1:2; 2:13; 3:7) is used here and in the NT in the sense of “confident expectation” (as opposed to sight or possession: Rom. 8:24–25) based on God’s promise. Sometimes the same hope is expressed in other words (e.g., “the hope of glory,” Rom. 5:2; Col. 1:27). The combination ζωῆ αἰωνίου, “eternal life” (see 1 Tim. 1:16), signifies in Paul that endless future life which the believer will have as a gift from God through Jesus Christ (Rom. 5:21; 6:23; 1 Tim. 1:16; 6:12) and will enjoy in fellowship with God and his people.

The God who promised this eternal life (cf. 2 Tim. 1:1; 1 Jn. 2:25) “before the beginning of time” (*NIV*) is he “who does not lie.” ἐπηγγέλατο (see 1 Tim. 2:10) is used here with the meaning “promised.” Paul speaks elsewhere of God promising life with the cognate noun ἐπαγγελία (1 Tim. 4:8 and 2 Tim. 1:1). God’s faithfulness to this promise is expressed

* all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited *NIV New International Version*

negatively here with the adjective ἀψευδής** (a NT hapax), “who cannot lie.” This way of speaking about God has its roots in the OT (e.g., Nu. 23:19; 1 Sa. 15:29), and this OT background is reflected elsewhere in Paul (e.g., Rom. 3:3–4; 2 Tim. 2:13) and in the NT (Heb. 6:18).

The time that God made this promise was πρὸ χρόνων αἰώνιων. The preposition πρὸ, when used of time, means “before” (see BAGD s.v. 2). Some have interpreted χρόνοι αἰώνιοι** (also in Rom. 16:25; 2 Tim. 1:9) as referring to the long period of time reaching back to when God made this promise to the patriarchs (e.g. Calvin; cf. *RSV*, *NASB*, *NEB*). Others (cf. *NIV*) think that Paul is speaking here of God’s commitment before time began. The most compelling consideration is the meaning of the phrase (again with πρὸ) in 2 Tim. 1:9, where it relates to the time of God’s purpose (πρόθεσις) and is contrasted with the “now” (νῦν) of Christ’s first appearance. There the phrase is usually understood to refer to eternity (so *NASB* and *NEB*). Here, too, there is the same movement from the time of promise to the time of manifestation (Tit. 1:2, 3). Therefore, it is best to understand χρόνοι αἰώνιοι as referring to eternity here also. This would also be in accord with Paul’s perspective elsewhere, where he looks back to God’s decision before time and the world began (cf. 1 Cor. 2:7: πρὸ τῶν αἰώνων; Eph. 1:4: πρὸ καταβολῆς κόσμου).

1:3 Paul now moves from eternity past to the manifestation in time and history of God’s promise. φανερώω (PE* 3x; also in 1 Tim. 3:16; 2 Tim. 1:10; here ἐφανερώσεν) means “reveal, make known, show.” Here what is revealed is τὸν λόγον αὐτοῦ, God’s message. There is a slight but understandable shift from the “eternal life” promised by God, referred to in the preceding verse, to “his word” here. According to 2 Tim. 1:10 (eternal) life is brought to light through Christ’s work. But since eternal life is unseen and still in the future for believers, God makes known the truth about eternal life in what is called here τὸν λόγον αὐτοῦ, which in the analogous passage 2 Tim. 1:10 is said to take place διὰ τοῦ εὐαγγελίου. It would appear, therefore, that “his word” here should be understood as the gospel message (cf. the same correlation in Eph. 1:13; Phil. 1:12, 14; Col. 1:5).

This manifestation was made καιροῖς ἰδίοις, which may be rendered “at the proper time” (see comments on 1 Tim. 2:6; 6:15). God has determined the time of the manifestation (cf. Gal. 4:4; Rom. 5:6; see Lock).

Paul adds to τὸν λόγον αὐτοῦ the words ἐν κηρύγματι, “in proclamation” or “in preaching,” thus, as elsewhere, carefully linking the essence of the gospel message to the apostolic communication of that message (cf. the closely analogous passages 2 Tim. 1:10–11; Rom. 16:25ff.). He says thereby not only that God has manifested the content of the gospel message but also that he has done so in and through the apostolic proclamation (ἐν with the dative to express manner or means).

Paul was “entrusted” with this task of “proclamation” (cf. 2 Tim. 1:10–11). Here he adds ἐγώ, “I,” for emphasis, since he always remains amazed that he, who had been the gospel’s arch-opponent, should be entrusted by God’s wondrous grace with the proclamation of the gospel (5 of 7x in the PE* ἐγώ is used of this event: here; 1 Tim. 1:11, 15; 2:7; 2 Tim. 1:11; the other 2 are related to Paul’s activity as an apostle: Tit. 1:5; 2 Tim. 4:6). A passive form of πιστεύω with the meaning “be entrusted with something” occurs 6x in Paul and nearly always refers to his being entrusted with the gospel and its proclamation (1 Cor. 9:17; Gal. 2:7; 1 Thes. 2:4; 1 Tim. 1:11; here; the one exception is Rom. 3:2).

κατ’ ἐπιταγὴν (see 1 Tim. 1:1) is used here with the meaning “in accordance with the command,” which BAGD suggest is equivalent to “by command.” Paul wants to make plain that his being entrusted with the gospel, i.e., his apostleship (see 1 Tim. 1:1), did not originate from humans (see Gal. 1:1, 11, 12) but is an “order” or “injunction” from God himself. Thus Paul refers in several of his salutations to this action of God, using ἐπιταγή (here and 1 Timothy) or θέλημα (1 and 2 Corinthians, Ephesians, Colossians, and 2 Timothy) with θεοῦ, or by directly repudiating any human agency (Galatians).

Here and in 1 Tim. 1:1 (see the comments on that verse) Paul adds to θεοῦ the designation τοῦ σωτῆρος ἡμῶν, “our Savior.” He may do so because the readers of these two letters needed to be reminded that the one who has entrusted Paul with the gospel is indeed *their* Savior, so that this awareness might shape their thinking and acting as it shapes his (note where Paul refers to God as “Savior” in these two letters: 2:10, 13; 3:4; 1 Tim. 2:3; 4:10; “God our Savior” occurs nowhere else in his letters).

By thus referring to the “proclamation” with which he was “entrusted,” i.e., to his own ministry, Paul returns to the purpose of his apostleship and thus concludes this portion of the salutation by giving further emphasis to that purpose. This clear statement of Paul’s authoritative apostleship and its purpose of furthering the spiritual health and well-being of God’s people provides for Titus the basis for communicating and carrying out Paul’s sometimes forceful demands in this letter. Titus knows all these things, but by writing them to him Paul is making them very clear to those on Crete to whom Paul is ministering by means of this letter.

1:4 Here Paul indicates to whom (dative) he is writing this letter. Paul’s designation of Τίτος (see **Recipients: Titus** in the **Introduction**) as his “true child according to a common faith” is nearly the same as his designation of Timothy in 1 Tim. 1:2 (see the comments on that verse). Here, however, he uses κατὰ in place of ἐν and adds κοινήν. κατὰ is merely a stylistic variation. Paul may use κοινός, “common,” to remind Titus, the churches on Crete, and the false teachers “of the circumcision” (1:10; cf. v. 14) that he regards the uncircumcised Titus and himself, a Jew, as sharing the same faith (see **Introduction**, p. 9; cf. Gal. 2:3–4; 3:7–9, 14, 28–29). Titus, no less than circumcised Timothy, is Paul’s spiritual child in this shared faith.

The greeting “Grace and peace from God the Father and Christ Jesus our Lord/Savior” so well articulated for Paul the essence of what Christians need, from whom they receive it, and in what capacity the members of the Godhead, who is this source, stand to Christians that he places it, with only minor differences, in the salutation of every letter (see the comments on 1 Tim. 1:2). In 1 and 2 Timothy he adds ἔλεος, “mercy” (for the textual variants in Titus, including those that add ἔλεος, see *UBSGNT*; *TCGNT*). Here alone he calls Christ σωτήρ, “Savior,” rather than κύριος, “Lord.” It is as if he anticipates the two crucial theological arguments that undergird his ethical exhortations in chapters 2 and 3, in both of which Christ as Savior is at the center (2:13; 3:6) as the one through whom God’s grace has come to save us and to instruct and enable us in living godly (2:11ff.) and peaceful (3:11ff.) lives.

** all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon
NASB New American Standard Bible
NEB New English Bible

UBSGNT K. Aland, M. Black, C. M. Martini, B. M. Metzger, and A. Wikgren, *The Greek New Testament* (United Bible Societies). 3rd ed. corrected, Stuttgart, 1983.
TCGNT B. M. Metzger, *A Textual Commentary on the Greek New Testament*. New York, 1971.

QUALIFICATIONS FOR ELDERS: 1:5–9

Like 1 Timothy, Titus plunges immediately into the business of the letter, since it is a letter to a trusted colleague. It has, therefore, no thanksgiving section, as do most of Paul's letters to congregations (and as 2 Timothy does). Paul begins by setting forth his reason for leaving Titus on Crete, namely to do the unfinished work and in particular to see that elders are appointed (v. 5). He writes this not because Titus needs the urging but to provide for him apostolic authority and direction in writing.

Paul then states the qualifications for "elders." He begins with the general requirement that they be "above reproach" and then takes family life as a most crucial proving ground (v. 6). He repeats the need that elders be "above reproach," now using the term "overseer" (ἐπίσκοπος) for the function "the elder" is to fulfill and strengthens that repeated demand by pointing out that the elder/overseer serves as "God's steward" (v. 7a). What Paul means by this is stated in terms of five characteristics that must not mark the life of an "overseer" (v. 7b) and six that must be found in the life of a leader of God's people (v. 8). Paul concludes by insisting that the overseer be steadfast in holding to the apostolic teaching so that he may carry out his two duties, which are to exhort in sound doctrine and to refute those who contradict it (v. 9). Vv. 6 and 7 are closely parallel to 1 Tim. 3:2ff.

1:5 The prepositional phrase τούτου χάριν** (as a preposition χάριν almost always follows its noun) indicates the reason or goal for Paul's leaving Titus on Crete, which is developed in the following ἵνα clause. ἀπέλιπον means here "I left behind"; the nuance of "behind" is seen clearly in the other occurrences of ἀπολείπω in the PE* (2 Tim. 4:13, 20; for the textual variants here, neither of which alters the meaning, see NA²⁶). Κρήτη** (also mentioned in Acts 27:7, 12f., 21), the island of Crete, lies south of the Aegean Sea in the Mediterranean. As early as Homer (*Iliad* 2.649) Crete was known for its many cities, which may account for κατὰ πόλιν later in this verse. That Paul left Titus behind implies that he was with Titus on Crete. The occasion for this that best fits into Paul's life would be during a journey after Paul's release from his first Roman imprisonment (see the **Introduction**). From what follows, one can surmise that the two were successful in evangelizing various cities on the island but did not have time to return and strengthen the believers by setting the churches in order and seeing that elders were elected (for Paul's pattern see Acts 14:21–23).

Therefore, Paul left Titus to "set in order what remains and appoint elders in every city, as I directed you" (v. 5b). Middle ἐπιδιορθώση** is to be preferred over the active (see NA²⁶ for the evidence for each reading; ἐπιδιορθώω is a biblical hapax here). λείπω occurs 6x in the NT but nowhere else with the sense that the participle has here. Literally ἵνα τὰ λείποντα ἐπιδιορθώση means "that you might set right the things lacking." *TEV* has perhaps best captured the phrase in an English idiom with "put in order the things that still needed doing." That this is the proper sense is verified by the next clause, which indicates one thing that needed to be done.

καταστήσης (aorist subjunctive of καθίστημι) means here "appoint" or even possibly "ordain" (BAGD), as its only other occurrence in this kind of setting seems to indicate: In Acts 6:3 the apostles speak of the action they are about to take, that of putting the Seven (chosen by the congregation) in charge of the diaconal task by laying hands on them (v. 6). Similarly, in Acts 14 Paul and Barnabas do what Paul is asking Titus to do here, and the verb used is χειροτονέω, which could be rendered either "lay hands on" or "ordain." It would appear that both Paul, addressing Titus, and Luke in Acts 14 are compressing what takes place by speaking only of the last act, i.e., appointment or laying on of hands, and do not feel

it necessary to relate the steps that lead up to that act (which are related in Acts 6). Moreover, Paul has not written the list of qualifications that follows in vv. 6ff. for Titus's benefit but more probably as a guide for the Christians on Crete, just as a brief list of qualifications was given to the Christians in Jerusalem to follow in their selection of the Seven (Acts 6:3). This similarity would suggest that the Acts 6 (and 14) pattern was operative here, and that would be a further indication for understanding καταστήσης as referring to the final act in the process.

κατὰ πόλιν is used in the distributive sense: "city by city" or "in every city" (BAGD s.v. κατὰ II.1d; cf. Acts 15:21; 20:23; also κατ' ἐκκλησίαν, Acts 14:23). This means that plural πρεσβυτέρους relates to each city that has a church: Several elders/overseers are appointed in each church. This corresponds to what was done in the cities of Philippi (Phil. 1:1) and Ephesus (Acts 20:17, 28; cf. 14:23; 1 Thes. 5:12, 13; 1 Tim. 5:17). πρεσβύτεροι here designates the officials who lead the Christian congregation (see the comments on 1 Tim. 5:17 and the excursus on **Bishops/Presbyters and Deacons** following the comments on 1 Tim. 3:8–13). Jeremias's suggestion that the term be understood here and in 1 Tim. 5:17 as "older men" and the clause here rendered "install older men" is rightly regarded by Dibelius-Conzelmann (and others) as "not possible linguistically."

Titus is to do this in accord with Paul's command. The clause with ὡς indicates the manner in which the activity should proceed (BAGD s.v. I.1; cf. Col. 4:4; Eph. 6:20) and refers to what Paul has already said to Titus (aorist tense). He repeats it here in part by indicating the qualifications necessary for an individual to become an elder. With emphatic ἐγώ (as in v. 3) and the verb διαταξάμην ("I ordered, commanded"; cf. 1 Cor. 7:17; 16:1) Paul is providing for Titus (σοι) full apostolic authority to carry out this action carefully in compliance with the standards he gives.

1:6 Paul begins (as in 1 Tim. 3:2) by stating the overall requirement that a potential elder be "above reproach" (here ἀνέγκλητος, also used of church leaders in 1 Tim. 3:10 [deacons; see the comments there]; the synonym ἀνεπίληπτος is used of the overseer/elder in 1 Tim. 3:2). As such, a man would not be open to attack or criticism in terms of Christian life in general or in terms of the characteristics that Paul goes on to name. This does not mean that an elder must be perfect, but it may be fairly said that each named characteristic marks his life. εἴ τις (see 1 Tim. 3:1) ἔστιν, "If anyone is," causes the reader to expect a conclusion such as "Elect such a person as an elder." The conclusion is not stated, probably because Paul wants to list other qualifications, and then having done so, he considers it unnecessary to make explicit the obvious conclusion. The clause implies, therefore, that these requirements are what is necessary and that "anyone" meeting them is eligible.

μιάς γυναικὸς ἀνὴρ, "the husband of one wife," indicates that marital and sexual fidelity are required of the potential elder. This assumes that the church officer is married (the usual situation in life) and thus prescribes fidelity in these terms. By inference it demands the same sexual purity of an unmarried elder, who is no more ruled out by this requirement than is the man with less than two children by the next requirement (see comments on 1 Tim. 3:2).

With "having children who believe, not accused of dissipation or rebellion," it is not demanded that the elder have children but only that, if he has them, they should be πιστὰ τέκνα (on τέκνα see 1 Tim. 3:4, 12). ἔχων is used here "to denote the possession of persons to whom one has close relationships" (BAGD s.v. I.2bα). The implication is that Paul is talking only about children who are still rightfully under their father's authority in his home (cf. ἐν ὑποταγῇ and the repeated τοῦ ἰδίου οἴκου of 1 Tim. 3:4–5).

Should πιστὰ in this clause be understood as "faithful" or as "believing"? The range of usage shows that either meaning is a possibility: The word can clearly mean "faithful," as it does several times in the PE, including once with a noun, as here (2 Tim. 2:2: πιστοὶ

ἀνθρώποι). It can also mean “believing” and does on several occasions in the PE, again including once with a noun (1 Tim. 6:2: πιστοὶ ... δεσπότης). The context here and the parallel in 1 Tim. 3:4–5, however, provide some important indicators: The qualifying statement here, “not accused of dissipation or rebellion,” emphasizes behavior and seems to explain what it means for τέκνα to be πιστά. Likewise 1 Tim. 3:4 speaks of the overseer “keeping his children under control with all dignity.” In both cases the overseer is evaluated on the basis of his control of his children and their conduct. It is likely, therefore, that τέκνα ἔχων πιστά here is virtually equivalent to τέκνα ἔχοντα ἐν ὑποταγῇ in 1 Tim. 3:4. If that is so, then πιστά here means “faithful” in the sense of “submissive” or “obedient,” as a servant or steward is regarded as πιστός when he carries out the requests of his master (Mt. 24:45f.; 25:21, 23; Lk. 12:42f.; 1 Cor. 4:2; cf. Thayer, *Lexicon*; Cremer, *Lexicon*; LSJM s.v.; R. Bultmann, *TDNT* VI, 175, all but Thayer giving “obedient” as one of the meanings for the word and referring to Xenophon, *Hellenica* 2.4.30; MM mentions a deed of sale in which a slave is described as πιστοῦ καὶ ἀδρόστου, “faithful and not given to running away”; Horsley, *New Documents* II [1982] 53 gives an epitaph for a slave that says “I remain faithful [πιστός] as before” [cf. *ibid.* 3 (1983) 39]; Bultmann cites Hesychius: πιστός = εὐπειθής, ready to obey, obedient). This proposed understanding of the passage goes contrary to a consistent pattern in recent English translations (*RSV*, *NEB*, *TEV*: “believers”; similarly *NASB*, *NIV*), but the considerations cited above seem compelling.

The concluding part of the verse, μὴ ἐν κατηγορίᾳ ἄσωτίας ἢ ἀνυπότακτα, literally “not in an accusation of dissipation or rebellious,” negatively qualifies πιστά and thus indicates what may not characterize πιστά children. The negative particle μὴ is used here, rather than οὐκ, probably because the participle ὄντα is understood with this construction (H. C. G. Moule, 155). μὴ ἐν κατηγορίᾳ** (the noun occurs in Jn. 18:29; 1 Tim. 5:19) can best be expressed in English by “not accused of.” ἄσωτία** (here genitive of the content of the accusation) means “debauchery” or “dissipation” and is used in the NT of drunkenness (Eph. 5:18) and of associated vices of the non-Christian world (1 Pet. 4:4; cf. ἀσώτως in Lk. 15:13). Therefore the potential elder’s children must not be guilty of “sensuality, lusts, drunkenness, carousals, drinking parties” (1 Pet. 4:3).

ἀνυπότακτα stands in tandem with the preceding prepositional phrase and its genitive modifier. Here it means “undisciplined, disobedient, rebellious,” as it does in 1 Tim. 1:9, where it is used of those who are unwilling to be under God’s will and law, and in Tit. 1:10 of the false teachers who “turn away from the truth” (v. 14). What must not characterize the children of an elder is immorality and undisciplined rebelliousness, if the children are still at home and under his authority. Paul is not asking any more of the elder and his children than is expected of every Christian father and his children. However, only if a man exercises such proper control over his children may he be an elder.

1:7 As Paul repeats here the requirement of “blamelessness,” he introduces the functional title ἐπίσκοπος, “overseer” (“bishop”), for the elder, as he did in Acts 20:28 (cf. v. 17). He does so before he describes negatively and positively the traits that must characterize one who exercises oversight of others. He is not introducing another church office into the discussion (that of the overseer/bishop, as distinct from that of the elder) but is using another name for the same office (see the comments on 1 Tim. 3:2 and the excursus on **Bishops/Presbyters and Deacons**). With singular τὸν ἐπίσκοπον Paul continues here the use of the generic singular that began in v. 6 (“if anyone,” εἴ τις) after the instructions regarding

LSJM H. G. Liddell and R. Scott, *A Greek-English Lexicon*, rev. and augmented by H. S. Jones and R. McKenzie, with a *Supplement* by E. A. Barber. Oxford, 1968.

MM J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament*. London, 1930.

“elders” that began with the plural (v. 5). Thus Paul continues to focus on the elder/overseer as an individual.

ὡς θεοῦ οἰκονόμος gives the reason that blamelessness is needed (δεῖ; cf. 1 Tim. 3:2), ὡς, “as,” being equivalent to “since he is” (Huther) and thereby introducing a basic characteristic of the elder/overseer (BAGD s.v. ὡς III.1a). An οἰκονόμος, “steward,” is one chosen by his employer to manage his business or his household (cf. Lk. 12:42). The elder/overseer is a person chosen by God to be a manager and entrusted with the church as God’s household (cf. 1 Tim. 3:5–6, 15). Therefore, his life must show that he truly is God’s steward by displaying God’s transforming grace.

Paul now lists five vices that must not characterize the elder, all negated by μὴ and all accusative in agreement with ἐπίσκοπον, the subject of the infinitive εἶναι (Robertson, *Grammar*, 1172). This list has a number of similarities with the list of five items in 1 Tim. 3:3 (see the two descriptions of the elder/overseer in Titus 1 and 1 Timothy 3 set in parallel columns in the discussion above of 1 Tim. 3:2): Two items are exactly alike and use words, πάροινος and πλῆκτης, that appear nowhere else in the NT. The last two items in 1 Tim. 3:3 are also negated (by ἄ-privative), and the last is a synonym of the last term here. With these significant similarities between the two lists we might also expect to find some relationship between the remaining two terms in each list, the third and fourth in 1 Tim. 3:3 and the first two here.

αὐθάδης** (also in 2 Pet. 2:10) means “self-willed” or “arrogant.” Its negation implies the corresponding virtue and thus may find its positive counterpart in ἐπιεικής (gentle, kind, gracious) in 1 Tim. 3:3. Aristotle (*Magna Moralia* 1.29; *Rhetorica* 1.9.29) identifies σεμνότης (cf. 1 Tim. 3:4) as the mean in the range in which αὐθάδεια is one extreme.

One who is ὀργίλος** (a NT hapax) is “inclined to anger, quicktempered” (BAGD). The possible positive counterpart in 1 Tim. 3:3 is ἄμαχος, which means “peaceable” in the sense of not being contentious.

πάροινος,** “addicted to wine,” and πλῆκτης,** “a pugnacious man or bully” (BAGD), appear in the NT only here and in the corresponding list in 1 Tim. 3:3 (see the comments there and, for πάροινος, on 1 Tim. 5:23).

αἰσχροκερδής** means “greedy for money” (BAGD; cf. Lysias 12, 19, where it is used of those who take from others even though they have an abundance of what they take). This vice is mentioned in all the lists for officers in the PE (the same word [the only other NT occurrence] in 1 Tim. 3:8 [deacons]; 1 Tim. 3:3 has the synonym ἀφιλάργυρος) and in the exhortation of elders in 1 Pet. 5:2 (the only NT occurrence of αἰσχροκερδῶς), probably because it is such a strong and dangerous temptation (cf. 1 Tim. 5:9–10): When a person serves it, he cannot serve God (Mt. 6:24).

In this list of five vices Paul has singled out ways in which one may be gripped and controlled by the different sins of self: pride, anger, and desire for drink, dominance, or wealth. Being controlled by any of these disqualifies a man from the position of “overseer,” one who leads others by serving as God’s steward.

1:8 In contrast (ἀλλά) to those five vices, Paul names here and in the next verse seven virtues that must characterize the elder’s life. The counterpart to this list is in 1 Tim. 3:2 and contains only five items: δίκαιος and ὁσιος, the fourth and fifth items here, are not represented there, perhaps because they were self-evident enough not to need mention on every occasion. The first and third terms in the list here appear identically in 1 Tim. 3:2, the second and sixth may represent ideas presented in different terms there, and the last, which consists of all of v. 9, refers to the same concept as the last word in 1 Tim. 3:2 (see the parallel columns in the comments on that verse).

On the first virtue in this list, φιλόξενος, which is the opposite of the first vice in v. 7, ἀυθάρδης, see the comments on 1 Tim. 3:2.

φιλάγαθος** (a NT hapax) means “loving what is good” (MM cite a late second-century A.D. papyrus document and render the word “a lover of virtue”). One is reminded of the list of good things that are commended to Christians in Phil. 3:8. An overseer’s love for people is always to be correlated with a love for what God wants people to be. It is conceivable that this word corresponds to κόσμιος in 1 Tim. 3:2, especially if the latter means “well-behaved” or “virtuous” there.

On σώφρων see the comments on 1 Tim. 3:2.

δίκαιος, “upright, just, righteous,” is used here of one who lives in accordance with God’s law (BAGD s.v. 1; G. Schrenk, *TDNT* II, 190f.). It is used with this significance, “law-abiding” (BAGD), in the only other PE occurrence in reference to persons, in 1 Tim. 1:9. Paul is writing here, not about the fact that a person is declared righteous through Christ, but about righteous living (cf. his use of the related δικαιοσύνη in Rom. 6:13, 16, 18, 19). A general definition of this significance of the word is given in 1 Jn. 3:7: “the one who practices righteousness is righteous.”

ὅσιος, “holy,” is used here of a one who is “devout, pious, pleasing to God” (cf. by contrast ἀνόσιος in 1 Tim. 1:9; 2 Tim. 3:2).

ἐγκρατής (a NT hapax; Paul uses ἐγκράτεια in Gal. 5:23 and ἐγκρατεύομαι in 1 Cor. 7:9; 9:25) indicates one who is “self-controlled, disciplined” (BAGD). Probably this word is virtually equivalent to νηφάλιος in 1 Tim. 3:2 (cf. 1 Tim. 3:11; Tit. 2:2). Paul says in 1 Cor. 9:25 that the athlete “exercises self-control in all things” and applies that lesson to Christians as spiritual athletes, most vigorously to himself (vv. 26–27). That perspective is undoubtedly intended here for those who are to be leaders of the Christian community. Thus in a sense Paul has come full circle with this term: Now he states positively and generally in one word what he has stated negatively and specifically in v. 6 with several words.

Paul has sketched out with these few well-chosen words the characteristics that must mark an “overseer”: He must love people and equally love virtue. He must be wise and prudent, must live in accordance with God’s law, must be devoted to God and seek to please him, and must manifest genuine self-control. With this blend of characteristics, the Christian leader is equipped by God’s grace to exercise the kind of oversight that a steward in God’s house, the church, should exercise.

1:9 The last characteristic in the list that began in v. 8 is crucial, for without it the overseer cannot carry out the duties prescribed in the remainder of this verse. Paul uses ἀντέχομαι (always in the middle and with the genitive in the NT) here with the meaning “cling to, hold fast to, be devoted to” and thereby calls for the overseer’s firm acceptance of ὁ πιστός λόγος, i.e., the “preaching” or “proclamation” that the prospective overseer/elder has heard and that is “faithful or trustworthy.” At this time prospective elders were dependent on oral proclamation of the message, so Paul uses λόγος in the sense it has in 1 Tim. 5:17, “preaching,” and πιστός in the sense it has several times in the PE (e.g., 1 Tim. 1:12, 15; 3:1; 4:9).

The prepositional phrase κατὰ τὴν διδασκίαν between the article τοῦ and the adjective πιστοῦ is the key qualifier: The λόγος is πιστός, i.e., the message is reliable, when it is “in accord with the teaching.” διδασκίη, “teaching,” is used here in the passive sense (see Rom. 6:17; 16:17) of that which is taught by the apostles (and by Christ). Paul refers to this teaching elsewhere with the related words διδασκαλία and διδάσκω (1 Tim. 4:6; 2 Thes. 2:15). Since what “has been heard” from the apostle is to be entrusted to “faithful men,” whose task is to teach it to others (2 Tim. 2:2), Paul here designates as “faithful” proclamation that which is in accord with apostolic teaching.

The ἵνα clause that occupies the rest of the verse describes the practical and necessary task to be accomplished by one who is equipped by adherence to the reliable word. Holding to that word provides the basis on which an overseer “may be” (ἢ) “able” (δυνατός; cf. Acts 18:24) to accomplish that task. Similarly, 2 Tim. 3:15, 17 says that the scriptures “are able (τὰ δυνάμενα) to make you wise for salvation” and that by them “the man of God may be adequate (ἄρτιος ἢ) for every good work.” Similarly, “able” here means equipped, in terms of knowledge and commitment, to carry out one’s responsibility as an elder/overseer.

The responsibilities are twofold, as indicated by the καί ... καί, “both ... and,” construction. Each is indicated by a present infinitive, the first παρακαλεῖν (see the discussion at 1 Tim. 5:1; 6:2). Here the meaning would seem to be “exhort” in the sense of urging one’s hearers to accept the sound doctrine and respond appropriately to it. The exhortation occurs in the sphere of (ἐν; so Bernard) “sound doctrine” (τῇ διδασκαλίᾳ τῇ υἱαινουσῆ); in the first occurrence in the PE of this phrase (1 Tim. 1:10; also in Tit. 2:1; 2 Tim. 4:3), “sound doctrine” is said to be “according to the gospel,” so that we may say that it signifies the teaching of Christianity. υἱαινουσα (PE* 8x, see 1 Tim. 1:10) indicates that the διδασκαλία is “correct,” thus distinguishing it from that which is erroneous and thereby clearly identifying it as the teaching of Christianity. The activity called for here is also called for in 2 Tim. 2:2.

The second task is ἐλέγχειν (see 1 Tim. 5:20). A number of nuances are given for ἐλέγγω by BAGD, and various ones have been suggested for this occurrence, such as “refute,” “confute,” “convince,” and “convict.” But since all of them are plausible with the object that appears here, the substantival participle τοὺς ἀντιλέγοντας, some other determining factor must be sought. Since ἐλέγγω is used in v. 13 in a virtual enlargement and application of this statement, it is likely that the nuance there will also be present here. Probably because of the presence of the adverb “sharply” (ἀποτόμως) there, a number of the modern English translations that disagree here find themselves agreeing in v. 13 on the nuance “rebuke” (*RSV, TEV, NIV; NASB*: “reprove”). “Rebuke” (or “reprove”) would seem therefore to be the likely nuance here also. A positive outcome is always hoped for with regard to those being dealt with here (see v. 13; cf. 2 Tim. 2:25–26), who are called οἱ ἀντιλέγοντες, literally “those who speak against.” These persons are undoubtedly speaking against the sound doctrine just mentioned (cf. for this attitude Tit. 1:14; possibly 3:10; 1 Tim. 6:3, 20; 2 Tim. 2:16–18, 25–26; 3:8; 4:15).

The instructions in v. 9 correspond to the “able to teach” (διδασκτικός; cf. 2 Tim. 2:24–26) requirement in 1 Tim. 3:2. By their explicitness they indicate what is involved in carrying out this particular responsibility of the elder/overseer.

Vv. 6–9 have presented the qualifications for an elder/overseer, God’s steward. Such a person must be above reproach in his Christian life in general and in these special qualifications. His family life must demonstrate his fidelity and leadership ability (v. 6). He must not be controlled by any of the besetting sins of self (v. 7). He must love both people and goodness and must be thoughtful and prudent, obedient to God’s law, seeking to please God, and self-controlled because he himself is controlled by God (v. 8). He must know and be zealously committed to the apostolic teaching and willing to teach it and to rebuke those who oppose it (v. 9). This last responsibility, especially that of rebuking those who “speak against,” leads immediately into the next section and indicates the practical and necessary value of such leaders to the health and welfare of the congregation

TITUS'S AND THE ELDERS' DUTY IN REGARD TO THE FALSE TEACHERS: 1:10–16

With causal “for” (γάρ) Paul links this section with the preceding section. Here he describes the situation that demands that the elders “rebuke those who speak against” (v. 9). He indicates that the opponents are numerous and that their attitudes and actions are morally out of line (v. 10), their impact on families devastating (v. 11b), their teaching erroneous (v. 11c), and their motivation mercenary (v. 11d). He says that such false teachers “must be silenced” (v. 11a). To emphasize the seriousness of the problem and the threat these teachers pose, he quotes from one of the Cretan “prophets” a description of the evil that characterizes the Cretan people (v. 12). Paul says that the description is accurate, with the implication that it manifests itself in this situation, and that therefore such a situation calls for a sharp rebuke to disentangle such people from the error of the opponents (v. 13) and to call them away from the particular teachings and practices of those who turn away from the truth (v. 14). In the concluding two verses of this section Paul presents an even more radical critique and evaluation of those who hold to such error. First he deals in principle with the question of purity, and having stated the positive truth, he then states the principle that “to those who are defiled and unbelieving, nothing is pure” (v. 15). Then on this background Paul says of these who “profess to know God” that “their deeds deny him” and that they are “detestable and disobedient, and worthless for any good deed” (16).

Paul says several things about these false teachers, but gives no systematic description of them. Nevertheless, his reference to them as “those of the circumcision” (v. 10) and as those who “pay attention to Jewish myths” (v. 14) stands out and helps to identify them. He also describes them as those “who turn away from the truth” (v. 14). These last two descriptions taken together imply that the false teachers are, or have been, Christians and that they may be described as Jewish Christians (or predominantly so).

Paul speaks of other characteristics that, upon analysis, show that these teachers are very much like those in Ephesus mentioned in 1 Timothy and 2 Timothy. Furthermore, the concerns expressed here are much like those expressed in 1 Tim. 1:3–11, as seen in the following words and phrases:

Titus 1	1 Timothy 1
ματαιολόγοι (v. 10)	ματαιολογίαν (v. 6)
μη προσέχοντες Ἰουδαϊκοῖς μύθοις (v. 14)	μηδὲ προσέχειν μύθοις (v. 4)
διδάσκοντες ἅ μη δεῖ (v. 14)	ἕτεροδιδασκαλεῖν (v. 4)
καθαρὰ τοῖς καθαροῖς (v. 15)	καθαρὰς καρδίας (v. 5)
συνείδησις (v. 15)	συνειδησέως (v. 5)

In addition to these parallels, especially the reference to “myths,” the concern for “human commandments” and the concern for ritual purity (Tit. 1:14–15) recall 1 Tim. 4:1–7, and the motivation of gain (Tit. 1:11) reminds us of 1 Tim. 6:5. Paul will not speak of false teachers again until Tit. 3:9–11, where he mentions “foolish controversies, genealogies, strife, and disputes about the law” (v. 9). Here, too, we see parallels with 1 Timothy (controversies, 1 Tim. 1:4; 6:4; genealogies, 1:4; disputes about the law, 1:7ff.; and strife, 6:4).

This false teaching is, then, like that found in 1 Timothy, but with a Cretan flavor as well. In sum, it is concerned with Jewish myths and genealogies, which apparently set the tone for the way in which it handles the law. It is ascetic but also rebellious and disobedient, it opposes the apostolic teaching and turns away from it, and it is motivated by gain. A similar

teaching occurs elsewhere in the NT with other errors, and Paul opposed something like this Jewish asceticism already at Colossae (cf. Col. 2:16–17, 20–23). For a fuller comparison of all three PE on the false teachers see the comments on 1 Tim. 1:3ff.

1:10 The necessity and urgency of the elders being prepared to rebuke the opponents (v. 9) is now brought home by Paul’s further description of the latter as “rebellious people, empty talkers, and deceivers,” and in particular by the fact that they are “many” (πολλοί). (καί may have been added after πολλοί “in accordance with the rhetorical usage known as hendiadys” or left out by copyists who failed to recognize an original hendiadys [TCGNT]. With NA²⁵ it should probably be omitted because of the stronger manuscript evidence in that direction.) These people are ἀνυπότακτοι, “rebellious,” most likely in the sense that they are unwilling to be subject to God and his law (see 1 Tim. 1:9, which may also have the false teachers in mind). As ματαιολόγοι** (a biblical hapax; cf. ματαιολογία in 1 Tim. 1:6; μάταιος in 1 Cor. 3:20; 15:17; Tit. 3:9), they are those whose talk is empty and of no value (cf. 1 Tim. 1:7) and “will lead to further ungodliness” (2 Tim. 2:16, which uses the synonym κενοφωνίας). As φρεναπάται** (a biblical hapax; φρεναπατάω in Gal. 6:3), they are “deceivers,” those who mislead (cf. 2 Tim. 3:13).

The next phrase begins with μάλιστα, which is usually taken (e.g., BAGD) as “especially,” indicating that most—but not all—of those Paul is speaking of are “of the circumcision.” But Skeat (“Especially the Parchments”) has brought together considerable evidence to demonstrate that in ad hoc documents μάλιστα may also mean “that is,” in which case it introduces a further definition of the preceding term. If this is true here, which the references to “Jewish myths” (v. 14) and “disputes about the Law” (3:9) might support, then Paul is saying that all the false teachers are “of the circumcision.”

In either case, that all or part of the false teachers were ἐκ τῆς περιτομῆς was a dominant characteristic. περιτομή means “circumcision” of the foreskin, and οἱ ἐκ (τῆς) περιτομῆς** were those of Jewish origin. The phrase is used in the NT once of Jews (Rom. 4:12) and otherwise of Jewish Christians (Acts 10:45; 11:2; Gal. 2:12; Col. 4:11), which is probably how it is used here—with somewhat negative overtones (as one senses with a different Jewish Christian group in Gal. 2:12). Acts 2:11 and 1 Maccabees 15:23 indicate that there were Jews on Crete, and Philo (*Legatio ad Gaium* 282) states that a large number lived there (cf. Josephus, *Ant.* 17.327; *Vita* 427).

1:11 With “who must be silenced . . .,” or more literally, “whom it is necessary to silence . . .,” Paul presents the essential demand placed on Titus and the leaders. This course of action was necessitated, as the words that follow indicate, by the devastation of families that was resulting from the false teaching. ἐπιστομίζειν** (a biblical hapax), “to silence,” means, then, to prevent the teachers from spreading their teaching. Paul does not say here how this was to be done, but he does give some indication elsewhere in the letter. V. 9 calls for rebuking those who oppose, or “speak against,” the apostolic teaching, and v. 13 also calls for rebuking them with the hope “that they may be sound in the faith.” In 3:9–11 Paul tells Titus to warn a contentious person “once or twice” and to reject such a person if the warnings are not heeded (cf. Mt. 18:15–18; 1 Cor. 5:1–13). Apparently this pattern given by Jesus and by Paul elsewhere was known well enough by Titus that Paul did not feel it necessary to restate it here.

They are to be silenced “because they are upsetting whole families.” οὔτινες is used here “to emphasize a characteristic quality, by which a preceding statement is to be confirmed” (BAGD s.v. 2b). It is well expressed by Ellicott’s “inasmuch as they.” ἀνατρέπω is used here

figuratively of “overturning, destroying, or ruining.” They ruin “whole” or “entire” (ὅλους) “households” (οἴκους; see 1 Tim. 3:4–5).

They do this by “teaching things they should not.” Paul does not say here what those “things” are. In v. 14 he does specify that the false teaching involved “Jewish myths” and “commandments of those who turn from the truth,” and in v. 15 he turns to the question of purity. The only “commandments” taught by the false teachers about which we have any knowledge from the PE are the prohibitions of marriage and certain foods mentioned in 1 Tim. 4:1–3, which would certainly fall into the category of questions of purity. If these prohibitions represent all or part of the “things” that Paul refers to here, then we can understand how the teaching devastates families: Might the prohibition of marriage involve ending existing marriages? But Paul may have more in mind here, since anything that causes an entire family to be moved from the faith could be spoken of in the words that we find here.

With “for the sake of sordid gain” Paul names what he thinks is the real motive for the false teaching. The preposition χάριν (see 1 Tim. 5:14), “for the sake of,” indicates the goal of the teaching. Paul usually uses αἰσχρός** (exclusively Pauline in the NT: 1 Cor. 11:6; 14:35; Eph. 5:12) of that which is “shameful” or “disgraceful.” κέρδος** (Phil. 1:21; 3:7) is “gain.” These two words occur together only here in the NT, but the compound αἰσχροκερδής occurs in v. 7 and in 1 Tim. 3:8. Paul designates the “gain” as “shameful” or “disgraceful,” not because he thinks teachers should not be paid (cf. 1 Tim. 5:17–18), but because they get it by teaching error (ἃ μὴ δεῖ), and because “gain” as the basic motivation for teaching what purports to be the Christian faith, as it was for them (χάριν), is “shameful” (cf. v. 7 and 1 Pet. 5:2: μηδὲ αἰσχροκερδῶς).

1:12 Paul attributes the brief quotation in the second part of this verse to τὶς ἐξ αὐτῶν, “one of them,” the subject of εἶπεν, with ἴδιος αὐτῶν προφήτης in apposition to that subject. Both occurrences of αὐτῶν refer to the Cretans. ἴδιος, “one’s own,” heightens the force of αὐτῶν so that the two words together, “their own,” make the prophet’s identification with the Cretans very specific.

Therefore, Paul quotes an evaluation of the Cretans by their own fellow countryman and their own prophet. This gives a perspective that nothing else could. Paul affirms the truthfulness of that evaluation in v. 13a with “this testimony is true,” a judgment that NT writers do not find it necessary to make of statements by prophets of God. This, together with the fact that this is the only place in scripture that a pagan is called a “prophet,” implies that the term “prophet” is used here only from the perspective of the Cretans and not from the perspective of Paul and the Christian community.

The quotation is from Epimenides of Crete (sixth-fifth centuries B.C.), who is mentioned by Aristotle, Plato, Cicero, and other ancient writers. The work from which Paul quotes is not extant, but the quotation was attributed to Epimenides by some early Christian writers (e.g., Clement of Alexandria, *Strom.* 1.59.2; the commentaries of Chrysostom and Jerome). Others (e.g., Theodore of Mopsuestia) attributed it to a later writer, Callimachus (ca. 305–ca. 240 B.C.), because the first part of the quotation (“Cretans are always liars”) is in his *Hymn to Zeus* 8. But Callimachus was not from Crete but from Cyrene and does not have the entire statement quoted by Paul.

That the Cretans (Κρητες,** also in Acts 2:11) were “always liars” (ἀεὶ ψευδοῦντες) was borne out by the use of the verb κρητίζω, “play the Cretan,” to mean “lie” (see LSJM). κακός, which generally means “bad” or “evil,” may have the sense “vicious” when coupled with θηρία; θηρίον means “animal,” often “wild animal” or “beast,” and is used figuratively, as here, of persons with a “bestial” nature (BAGD s.v. 2). γαστέρες refers literally to the inner part of the body, but when used figuratively of the entire person, as here, it means “glutton.” Thus γαστέρες ἀργαί designates the Cretans as “lazy gluttons.”

1:13 Paul now agrees with the Cretans’ own spokesman’s judgment. By doing so he is able to highlight explicitly the special problems that Titus and the elders on Crete face and to elicit consent from the Cretan Christians. But ἡ μαρτυρία αὕτη ἐστὶν ἀληθής, “this testimony is true,” indicates more than mere agreement: It is Paul’s certification that the evaluation is really true and not an extreme statement. Similar statements were made about the Cretans by Polybius (6.46.3: “So much in fact do sordid love of gain and lust for wealth prevail among them that the Cretans are the only people in the world in whose eyes no gain is disgraceful” [αἰσχρὸν ... κέρδος; cf. Tit. 1:11]) and Cicero (*De Republica* 3.9.15: “Moral principles are so divergent that the Cretans ... consider highway robbery honorable”). Paul is not making an ethnic slur, but is merely accurately observing, as the Cretans themselves and others did, how the sin that affects the whole human race comes to particular expression in this group.

The information given in the previous verse is the reason (δι’ ἣν αἰτία, a causal conjunction phrase meaning “for which reason,” “therefore”; BAGD s.v. αἰτία 1; cf. 2 Tim. 1:6, 12; Heb. 2:11) that Titus is charged with the responsibility to “rebuke” (ἐλεγχε) the Cretans. Since Paul says this in a section tightly joined to the preceding one (notice γάρ in v. 10), which speaks of the duties of elders/overseers (including the need “to rebuke,” ἐλέγχειν, v. 9), it is evident that Titus is to do this through and with the elders/overseers. Paul calls for the rebuke to be given “sharply” (ἀποτόμως,** also in 2 Cor. 13:10) because he knows that only such a rebuke will get through to those who are described in v. 12. He does this out of concern for them, as the words that follow show, and in accordance with his principle of taking into account the person being dealt with (see the comments on 1 Tim. 5:1ff.).

Those to be rebuked are called “them” (αὐτούς) with no further qualification. Are they the false teachers previously mentioned, or are they Cretan believers who are starting to follow the false teachers? It could be argued that “that they may be sound in the faith” would best fit with the latter, i.e., those who are in the faith and need to be kept true to it, and that Paul would not expect the false teachers to become, as the result of a sharp rebuke, “sound in the faith.” Furthermore, it could be argued that the end of v. 14 describes the false teachers (“who fall away from the truth”) in distinction from gullible believers and that here Paul warns these believers not to follow the false teachings described there.

But 2 Tim. 2:25–26 shows that Paul could, indeed, conceive of the false teachers repenting. Furthermore, it is argued, he has had false teachers in view, and there is no evidence in the text that this perspective has now changed. If this is the case, then it could be argued that Paul is also warning the false teachers in v. 14 to give up following their erroneous ways and not to be those who turn from the truth.

But the decisive argument is that those who are to be rebuked (v. 13) are, in fact, distinguished from those “who turn away from the truth” (v. 14). αὐτούς refers, then, to Cretan believers who are disposed to follow the false teachers because of their own Cretan traits. This entails that Paul’s focus did, indeed, move from the false teachers to the Cretan believers when he began v. 12, where the double αὐτῶν refers, not to “them, the false teachers,” but to “them, the Cretans,” in support of Paul’s indication of how Titus and the elders should deal with the believers who have this Cretan background.

Paul’s concern is “that they may be sound in the faith.” The ἴνα clause indicates that a salutary outcome is the desired result of a severe rebuke (as elsewhere, e.g., 1 Cor. 5:5; 2 Thes. 3:14–15). ὑγιαίνω means generally “be healthy,” i.e., not sick, and is used here in the figurative sense of “be sound” or “be correct” (see the comments on 1 Tim. 1:10). ὑγιαίνωσιν ἐν τῇ πίστει (cf. ὑγιαίνοντας τῇ πίστει in 2:2) refers, then, to their holding to the correct teaching (cf. v. 9) concerning the Christian faith rather than to the false teaching (note v. 14: “not giving heed ...”; “who turn away from the truth”; οὐ τῇ πίστει, “the faith,” see the comments on 1 Tim. 1:19).

1:14 A requisite for and negative counterpart to the last clause in v. 13 is given in the negative participial clause here (so Huther). Thus Paul is saying that to “be sound in the faith” demands that one not “give heed to” or “follow” (μὴ προσέχοντες; see 1 Tim. 1:4; 4:1) the errors of the false teachers. Those errors are summarized here under two categories: (1) ἰουδαϊκοὶ μῦθοι and (2) ἐντολαὶ ἀνθρώπων.

Paul uses μῦθοι (see 1 Tim. 1:4) to refer to “legends” that are contrary to the truth (e.g., 2 Tim. 4:4), as does the only other user of the word in the NT (see 2 Pet. 1:16). This is the only time that Paul calls the myths “Jewish” (ἰουδαϊκοί,** a NT hapax, though other forms of the root occur in the NT and in Paul), but he also uses μῦθοι in a context in which he says that the false teachers want to be teachers of the law, i.e., of the OT law (1 Tim. 1:4, 7–11; see the comments there). There the “myths” are mentioned in the same breath as “endless genealogies”; when Paul returns to the false teachers in Tit. 3:9 he mentions not “myths” but “genealogies.” It is likely, therefore, that the “myths” here are concocted stories related to the “genealogies” spun out from those given in the OT. Christians must not “heed” these “myths” for the reasons given in 1 Tim. 1:4.

The error in practice is designated “commandments of humans,” ἐντολαὶ ἀνθρώπων. This phrase occurs only here in the NT, but its equivalent, ἐντάλματα ἀνθρώπων, occurs in Mt. 15:9 and Mk. 7:7, which quote the LXX of Is. 29:13, and in Col. 2:22, which reflects Jesus’ words or Isaiah’s or both and deals with a case of asceticism, as is also likely the case here. All three of these passages understand “commandments of humans” as what is put in the place of obedience to God and what he requires. This is also the understanding here, as the closely linked participial phrase, “who turn away from the truth,” makes plain. Only in 1 Tim. 4:1ff., which deals with an error of asceticism similar to that dealt with in Col. 2:20–23, do the PE refer to actual commandments of the false teachers, and terms and concepts identical or similar to those used here are used there:

1 Timothy 4	Titus 1
“fall away from the faith” (v. 1)	“turn away from the truth” (v. 14)
1)	
προσέχοντες (v. 1)	προσέχοντες (v. 14)
“deceitful spirits” (v. 1),	“deceivers” (v. 10)
“liars” (v. 2)	
prohibitions (v. 3)	concern for what is impure (v. 15)
“every creation of God is good” (v. 4)	“all things are pure” (v. 15)

It is very likely, then, that the “commandments of humans” in view here are the same as or similar to those described in 1 Tim. 4:1ff., i.e., forbidding marriage and advocating abstention from certain foods.

Those who command these ascetic practices are those “who turn away from the truth.” ἀποστρέφομαι means here “turn away from” or possibly even “reject” or “repudiate.” The phrase occurs only here in the NT, but a nearly equivalent form is found in 2 Tim. 4:4, which speaks of “will turn away their ears from the truth” (ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν). ἡ ἀλήθεια (cf. 1:1 and see 1 Tim. 2:4) is used here of “the content of Christianity as the absolute truth” (BAGD s.v. 2b). In 2 Tim. 4:4 it refers back to τὸν λόγον, “the word” of the gospel, which Timothy is called upon to preach (v. 2) as he does “the work of an evangelist” and fulfills his ministry (v. 5).

1:15 Paul most likely addresses the question of “purity” because it is one of the problems that the false teachers have raised in their teaching and, very likely, in their human

commandments. First he states as a basic Christian principle that all things are pure to those who are pure. Then as a second principle he says that to those who are defiled and unbelieving nothing is pure. He concludes by saying that the very minds and consciences of such people are defiled.

καθαρός, “pure,” is used 3x in this verse, twice in the first clause, literally “all things are pure to the pure ones,” and once in the second, “to those who are defiled and unbelieving, nothing is pure.” With πάντα καθάρᾳ, “all things are pure,” and οὐδὲν καθάρῳ, “nothing is pure,” Paul refers to ceremonial purity (as do Rom. 14:20; Lk. 11:41, both with πάντα καθάρᾳ). With τοῖς καθαροῖς he uses the word in its moral and religious sense of “cleansed of sin” and “made inwardly clean” (cf. the other PE* occurrences: 1 Tim. 1:5 [see the comments there]; 3:9; 2 Tim. 1:3; 2:22; cf. also Paul’s use of καθαρίζω: 2 Cor. 7:1; Eph. 5:26; Tit. 2:14). This religious and moral cleansing is accomplished by Christ’s death (Tit. 2:14), which he applies to a person’s life through his word and Spirit (cf. Eph. 5:26) and by which one’s heart is cleansed, as the Jerusalem Council put it, by faith (Acts 15:9). It is in this sense that Paul speaks of “the pure” (τοῖς καθαροῖς).

1 Tim. 4:3–4 says virtually the same thing as the first clause of this verse when it says that Christians “know” that “everything created by God is good” and also, therefore, that “nothing is to be rejected” or regarded as impure or unacceptable for its God-intended use. The presence of πάντα, “all,” here makes the statement absolute and unqualified (cf. πᾶν κτίσμα θεοῦ in 1 Tim. 4:4) and thereby shows that any human commandment that declares anything impure is, by that very fact, erroneous (the unstated but obvious lesson intended by beginning with this positive and absolute principle in a passage that deals with the error that contradicts this principle). Paul is not dealing here with the OT ceremonial laws of impurity, which did not deal with moral impurity but with things that God declared ceremonially impure so that they might serve as object lessons for spiritual matters. Peter’s experience (Acts 15:15) showed that God had reversed this impurity by his own declaration (Acts 15:15).

In the second clause Paul, in contrast (δέ), deals with those who are οἱ μεμιαιμένοι (the first of two occurrences of the verb μιáίνω, both in the perfect to emphasize the continuing state), “the defiled.” That those referred to are “defiled” specifically in the moral and religious sense is indicated by the further designation of them as “unbelieving”: The most basic aspect of their defilement is that they have not believed and therefore have not been cleansed by God from the defilement of sin (cf. the comments above on οἱ καθαροί and the parallelism of these two clauses). These people are also said in the following verse to “deny” God by their “deeds” and to be “disobedient,” both of which would indicate the ongoing defilement of “sins and vices” (BAGD s.v. 2).

ἄπιστος (here and 1 Tim. 5:8 in the PE*) consistently designates in Paul one who is an “unbeliever,” who does not believe in Christ. Paul attributes this to the defiled here, even though (as he says in the next verse) they profess to know God, apparently because their commandments regarding purity demonstrate that they have not trusted Christ alone as the one who can cleanse their lives and make them pure. They are trusting in their asceticism to make them pure, but this reliance on oneself, as Paul says in Col. 1:18–19, is “self-abasement” and entails that one is “not holding to the head” (Christ). Such persons are, therefore, ἄπιστοι.

For the defiled and unbelieving “nothing is pure.” That is, there is nothing that does not become defiled by their own religious and moral defilement. Paul seems to be applying the argument of Hg. 2:13–14.

ἀλλά before the concluding clause indicates not another contrast with the immediately preceding clause but, as Ridderbos points out, a further enlargement of the contrast already

begun with δέ, as the repetition of the main verb μιάνω bears out. By saying that the defilement is in “their mind and conscience,” Paul signifies that it is internal and thus intrinsically moral and religious. αὐτῶν, “their,” is placed before the καί ... καί construction that closely links “mind” and “conscience” and is thereby emphasized and connected to both nouns. ὁ νοῦς (see 1 Tim. 6:5), “the mind,” refers here to one’s “way of thinking” (BAGD s.v. 3). Paul consistently regards “the mind” of the non-Christian as controlled by sin and therefore erroneous in its outlook (e.g., Rom. 1:28; Eph. 4:17; especially 1 Tim. 6:5 and 2 Tim. 3:8) and needing to be transformed by renewal (Rom. 12:2; Eph. 4:23). ἡ συνειδήσις (see 1 Tim. 1:5), “conscience,” is “moral self-consciousness.” In short, Paul says that in both their understanding and their moral evaluation these people are “defiled.”

1:16 On the background of the principles spelled out in v. 15, Paul turns to a specific evaluation of the false teachers. First, he acknowledges their claim: “they profess to know God.” ὁμολογοῦσιν is used in the sense that they “declare publicly” or “claim” (BAGD s.v. 4) to “know” God. εἰδέναι, “to know” (the infinitive of οἶδα), is used here in the sense of a personal and positive relationship with God (BAGD s.v. οἶδα 2).

In contrast (δέ) to this profession, τοῖς ἔργοις (see 1 Tim. 2:10), “the deeds,” or “their deeds” (with the article implying possession), are the means by which such people actually “deny” (ἀρνοῦνται; see 1 Tim. 5:8; 2 Tim. 2:12) God (the previous θεόν is assumed), the very one they claim to know. Paul does not make explicit what these deeds are. The similarities with 1 Tim. 4:1ff. noted above make it likely that Paul has in mind at least the kind of ascetic actions described there (perhaps with other deeds), by which these people reject what God gives to be gratefully received, deny the Creator’s goodness, and show that they do not really know him who made all things good.

The next clause appears to be a further indication of why their deeds deny God, rather than a further listing of independent traits. “Their actual behavior denies their profession, for they are ...” (Phillips, *NT in Modern English*). βδελυκτός** (a NT hapax) means “abominable and detestable” in God’s sight. Since Paul has just dealt with the question of purity and with the defilement of those he is speaking of, the LXX of Pr. 17:15 may have come to mind with its statement that one who “pronounces the unjust just and the just unjust” is unclean (ἀκάθαρτος) and abominable (βδελυκτός) to God. Furthermore, the false teachers may have made similar erroneous judgments about Christians, thus deserving this identification. ἀπειθής means “disobedient” and may in this setting refer to the disobedience in view in 1 Tim. 4:3–4, that of rejecting the good gifts God has created to be received with thanksgiving, i.e., marriage and certain foods.

ἄδοκιμος basically means “not standing the test” and then, “disqualified,” as here (cf. especially 2 Cor. 13:5; 2 Tim. 3:8). If we have understood correctly Paul’s use of βδελυκτός and ἀπειθής, then this last characteristic can be understood as the conclusion that inevitably follows. If one is “detestable” because he judges the work of Christ inadequate for attaining true purity, and “disobedient” because he rejects the good gifts of God’s creation, then that person is also so “disqualified” in God’s sight that this unfitness extends to (πρός) anything and everything (πᾶν) that he does (cf. again v. 15b), with the result that no deed (ἔργον) of his can be good (ἀγαθόν) and acceptable to God.

Some have thought that those referred to here and in v. 14b (“those who turn away from the truth”) are outsiders, Pharisaic Jewish leaders influencing false teachers “of the circumcision” (v. 10) within the Christian community. Hendriksen and Parry, e.g., say that the claim “to know God” is a Jewish claim. The radical and decisive language that Paul uses to describe these individuals probably influenced this view: It is assumed that these words would only be applied to those outside the Christian community.

But the error spoken of here is not what was typical of Jews. These false teachers are not the same as those combated in Galatians. They do not insist on circumcision and OT ceremonial rites. They have a more esoteric (“myths and genealogies”) and ascetic (“human commandments,” not commandments of Moses) position, parts of which may be found among Jews, but which was not typical of the main Jewish position. Paul’s evaluation of these false teachers corresponds with what he says elsewhere in the PE about the false teachers in the church (e.g., 1 Tim. 4:1–2; 6:3–5, 10; 2 Tim. 2:17–18, 25–26; 3:5; see also Col. 2:20ff.) and to his indictment of false teachers in the Galatian Christian community (e.g., Gal. 1:9). Being “of the circumcision” they do have some views that come from the Jewish community (“myths and endless genealogies”), but their views go beyond Judaism. It is unnecessary, therefore, to say Paul has shifted from the false teachers within the Christian community to those outside. In accordance with his normal practice, Paul deals with false teachers in the church; he rarely, if ever, deals with those outside the Christian community, and there is no reason to suggest that he does otherwise here.

INSTRUCTIONS FOR DIFFERENT GROUPS OF BELIEVERS BASED ON GOD’S ENABLING GRACE: 2:1–15

In this section Paul gives instructions for various categories of believers (vv. 1–10). The basis for such instructions and for the expected responses is the instructing and enabling grace of God (vv. 11–14). In conclusion, Paul charges Titus to communicate these truths and apply them with full authority (v. 15).

THE INSTRUCTIONS: 2:1–10

Paul urges Titus to teach conduct in accordance with sound doctrine (v. 1) for five different groups: older men (v. 2), older women (v. 3), younger women (vv. 4–5), young men (v. 6), with Titus as an example (vv. 7–8), and slaves (vv. 9–10).

2:1 Paul contrasts Titus with the false teachers in a very simple but emphatic way, Σὺ δέ (see 1 Tim. 6:11). Titus is urged to “speak” in the sense of “teach” (imperative λάλει, which in 2:15 as well serves as a virtual synonym for δίδασκε, which is used in 1 Tim. 6:2 in a construction similar to Tit. 2:15; cf. Eph. 6:20; Col. 4:4). He is to speak “the things” (ἅ) that are “in accord with” or “consonant with” (πρέπει) “sound doctrine,” the true teaching of Christianity (τῆ ὑγιαίνουσῃ διδασκαλίᾳ; see 1:9; 1 Tim. 1:10).

2:2 The first to be instructed are the “older men.” πρεσβύται** (also in Lk. 1:18; Phm. 9) is consistently used of older men in the NT and in extrabiblical literature (see BAGD). εἶναι and the other infinitives in vv. 2–10 may well function as imperatives (cf. Robertson, *Grammar*, 944; MHT I, 179). The older men are called “to be” (εἶναι), i.e., to manifest four characteristics. νηφάλιος,** though it also means “temperate in the use of alcohol,” here

** all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

MHT J. H. Moulton, W. F. Howard, and N. Turner, *A Grammar of New Testament Greek I–IV*. Edinburgh, 1908–76.

probably has its other meaning of “sober” in the sense of clear-headed, as in 1 Tim. 3:2 (see the comments there) and 3:11, the only other NT occurrences. For a man to be σεμνός (see 1 Tim. 3:8) means that his actions and demeanor make him “worthy of respect,” or “serious and worthy” (W. Foerster, *TDNT* VII, 195). σώφρων** (see 1 Tim. 3:2; note σωφρονίζω in Tit. 2:4 and σωφρόνως in 2:12) refers to the prudent, thoughtful aspect of self-control (BAGD).

The fourth characteristic required of older men is υγιαίνοντες (for this word used with τῆ πίστει see 1:13), which is used here figuratively in the sense of “sound.” Three areas in which they are to possess this characteristic are indicated with three dative nouns. Since these nouns are parallel and apparently used in the same sense and since the second and third, τῆ ἀγάπῃ (see 1 Tim. 1:5) and τῆ ὑπομονῆς (see 1 Tim. 6:11), require a subjective understanding, the first, τῆ πίστει, should be understood in the same way. Thus the older men should manifest a healthy “trust” in God, “love” toward others, and a hopeful “perseverance and endurance.” These three nouns repeat the common NT trio of faith, hope, and love, with patience appropriately taking the place of hope (cf. 1 Tim. 6:11; 1 Thes. 1:3; 1 Cor. 13:13).

The four characteristics in this list are similar to the qualifications for officers given in 1:5ff. and 1 Tim. 3:2ff., and faith, love, and endurance should obviously mark all Christians. The latter probably implies that Paul believed that the older men should manifest, because of their chronological maturity, this spiritual maturity as examples for others.

2:3 Paul begins his instructions for the next group, “older women” (πρεσβύτιδας** a NT hapax), with the transitional term ὡσαύτως (see the comments on 1 Tim. 2:9), “similarly” or “likewise,” implying the repetition of the infinitive εἶναι. Furthermore, the terms in the list are all accusative, as would be expected if the infinitive were present or implied.

The first characteristic required of the older women, ἱεροπρεπεῖς** (a NT hapax), designates that which is “befitting a holy person,” or as Lock puts it, “they are to carry into daily life the demeanor of priestesses in a temple” (the word is used of the conduct of a priest in inscriptions: see BAGD). They are to act this way since they belong to God by faith in Jesus Christ (G. Schrenk, *TDNT* III, 254). ἐν καταστήματι** (a NT hapax) means “in behavior or demeanor” (BAGD); “the noun denotes comportment or bearing viewed as the expression of one’s interior character or disposition” (Kelly). Thus ἐν καταστήματι ἱεροπρεπεῖς encapsulates what Paul says about women in 1 Tim. 2:10.

μη διαβόλους (διάβολος 8x in Paul; of human beings in 1 Tim. 3:11; here; 2 Tim. 3:3) means here “not slanderers,” “not malicious gossips.” Concern for people can degenerate into this vice. Those usually considered most in danger of falling into it, because of their positive inclination, are hereby warned.

The perfect passive participle δεδουλωμένας, “enslaved,” expresses what “much wine” (dative οἴνω πολλῷ) can do (cf. 1:7; 1 Tim. 3:3, 8; 5:23). Women, who have constant access to the food and drink of the household, are warned not to be captured and controlled by wine. Such a rudimentary warning may seem inappropriate, but 1 Corinthians (especially 11:21) shows how appropriate it was.

καλοδιδασκάλους** is a hapax not found elsewhere, but is not surprising for one who likes compounds, who uses καλοποιέω and νομοδιδάσκαλος, and who occasionally coins compounds (cf. especially verbs with ὑπερ-). The older women should be those who are “teaching what is good”—not in the sense of 1 Tim. 2:12, which is forbidden to women, but as is indicated by what follows, teaching younger women about their duties.

2:4 Paul continues here the characteristics required of older women and, at the same time, begins those that should characterize younger women, linking the older to the younger as those who teach what they themselves are and seek to be. The ἵνα clause is connected with καλοδιδασκάλους (v. 3) and identifies the purpose of the older women in teaching what is good.

σωφρονίζουσιν (a NT hapax; the variant reading σωφρονίζουσιν makes little difference in meaning; see *NA*²⁶ and Bernard’s arguments for the adopted reading) is used here in the active sense of “encourage, advise, urge” (BAGD). Paul uses the positive τὰς νέας, “young women,” with the infinitive εἶναι as the object of σωφρονίζουσιν (the only PE occurrence of noncomparative νέος, “young”) and the comparative in v. 6, as in 1 Tim. 5:2, of the same age group (the comparative often has little comparative force; cf. the alternation in Diodorus Siculus 18.46.3–4). “Young(er)” covered a longer span of time than it does today, and Paul distinguishes “older” and “younger” with a degree of fluidity (see the comments on 1 Tim. 4:12; J. Behm, *TDNT* IV, 897; BAGD s.v. πρεσβύτης).

φίλανδροι** (a NT hapax used elsewhere in Greek literature; see BAGD) means, as the component parts of the word indicate, “loving their husbands.” This word and the next (φιλότεκνοι) were used together in, e.g., an epitaph from Pergamum of about the time of Hadrian (Deissmann, *Bible Studies*, 255f.: “to the most sweet woman who loved her husband and her children”). φιλότεκνοι** (a NT hapax) is used elsewhere, as here, especially of women, of “loving one’s children” in a positive and not indulgent manner (see BAGD).

It is noteworthy that the list of characteristics for young women begins with love for husband and children. This section thereby fills out the instructions to wives in Ephesians, Colossians, and 1 Peter, where the emphasis falls on fulfilling the role of submission and where love on the part of wives is not mentioned. It may seem strange for older women to be called upon to teach younger women to love their husbands and children. But this is put into perspective when we realize that Christians are constantly being taught in the NT to love, whether it be God or fellow Christians and neighbors (here the closest neighbor).

2:5 Paul continues with other things that older women should teach younger women (and which the older women are also to be). σώφρων (see 2:2) is the “prudent, thoughtful” aspect of being “self-controlled” and is the one term that is emphasized for each of these age and sex groups (vv. 2, 5, 6). ἀγνός (see 1 Tim. 5:22) means here “pure” in the moral sense. In the literature of the day it was often used of women in the sense of “chaste,” but it need not be restricted to that meaning here or elsewhere in the NT.

οἰκουργός** (a NT hapax; for the variant reading οἰκουρούς and the reasons for the *UBSGNT* reading see *TCGNT*), literally “working at home,” has been more aptly rendered by *NEB* and *NIV* by “busy at home.” That is, women should be diligent homemakers (cf. 1 Tim. 5:14 in contrast to 5:13; cf. also Pr. 31:10–31 with its wide range of activities done by the wife as homemaker). Some commentators and versions, ancient and modern, have joined the following ἀγαθός to this word and understood the two together, one as a noun the other as an adjective, as “good housewives” (so *TEV*; cf. the arguments, e.g., of Dibelius-Conzelmann and Hanson). This is certainly a possibility, but since the virtues up to this point have

NA K. Aland and B. Aland, eds., *Novum Testamentum Graece*. 26th ed., Stuttgart, 1979.

PE Pastoral Epistles

UBSGNT K. Aland, M. Black, C. M. Martini, B. M. Metzger, and A. Wikgren, *The Greek New Testament* (United Bible Societies). 3rd ed. corrected, Stuttgart, 1983.

TCGNT B. M. Metzger, *A Textual Commentary on the Greek New Testament*. New York, 1971.

NEB *New English Bible*

NIV *New International Version*

TEV *Today’s English Version (Good News Bible)*

TDNT G. Kittel and G. Friedrich, eds., *Theological Dictionary of the New Testament*, tr. G. W. Bromiley, I–X. Grand Rapids, 1964–76.

consisted of single items, it is more likely that these two words are to be taken separately (cf. the arguments, e.g., of Alford, Dormier, Kelly, Ridderbos, and Spicq; translated as such by *RSV, NEB, NASB, NIV*). Paul uses ἀγαθός frequently as an adjective in the phrase “good works,” and substantively in speaking about “the good.” Here, however, it is used as a human characteristic and probably should be understood as “kind,” as probably also in 1 Pet. 2:18 (perhaps also Rom. 5:7; cf. also the related sense in Mt. 20:15).

It has been suggested that the six characteristics presented for young women to this point are grouped in three pairs. The first two, “loving husbands” and “loving children,” could well be a pair and were joined together in literature of the time. The third and fourth, “prudent” and “pure,” would present an interesting combination of wisdom and holiness, and the fifth and sixth, “busy at home” and “kind,” would present a balanced combination of hard-working but also good-natured and considerate. The evidence for this suggestion is not compelling but is suggestive and plausible. Its plausibility is increased by the clear pairing of the first two terms, which may set a pattern, and is strengthened somewhat by the tendency of Paul and others to use pairs and other groupings (cf. 1:6–9).

If this suggested pairing is correct, it provides some explanation for the order of the list and may in turn suggest that a larger perspective is involved in the order of the three pairs. The first pair would present the main concerns of the wife/mother in her relationships in the home. The second pair would focus on her own piety, and the third would speak of her domain of activity and her attitudes and actions toward those around her. Such an overarching order may also be suggested by the fact that the list begins and ends—with the seventh item, yet to be considered—with the younger woman’s relationship to her husband.

The present middle participle ὑποτασσομένης means here “continually submitting themselves,” in the sense of voluntary submission. This submission is to be “to their own husbands.” τοῖς ἀνδράσιν, literally “to the men,” is used here in the special sense of “husbands,” as the qualifying ἰδίους makes evident (cf. 1 Cor. 7:2; 14:35; Eph. 5:22ff.; Col. 3:18f.; 1 Tim. 3:2, 12; 5:9; Tit. 1:6; 2:5; 1 Pet. 3:1, 5), and is in keeping with “a divinely willed order” (G. Delling, *TDNT VIII*, 41ff., especially 43). Paul uses ὑποτάσσω to refer to being under authority (ibid., 43f.), specifically of the relationship of women to men in the congregation (1 Cor. 14:34; cf. 1 Tim. 2:11: ὑποταγή) and to their husbands (here; Eph. 5:21, 24; Col. 3:18; so also 1 Pet. 3:1, 5). Such submission is based on the position of the husband as the “head” or leader of the marriage (Eph. 5:22–24; cf. 1 Cor. 11:3).

Paul does not feel it necessary to say that all submission is submission under God, with all that is involved in that truth (cf. Acts 4:19; 5:29), nor does he find it necessary to repeat what he says elsewhere about the equality of a woman/wife to a man/her husband (Gal. 3:28; 1 Cor. 11:11–12; cf. also 1 Pet. 3:7). This is so because that equality under God is part of the basic premise of the Christian faith and because Paul does not regard submission as problematic and needing explanation or qualification (cf. especially in his delineation of the headship of man the statement that “God is the head of Christ,” 1 Cor. 11:3).

The concluding words, “that God’s word may not be dishonored,” may be more closely connected with the immediately preceding clause but should be regarded as referring to all that precedes (for an analogy cf. v. 10; see Ellicott). ὁ λόγος τοῦ θεοῦ is used here as in 2 Tim. 2:9 and Phil. 1:14 of “the message of God” (cf. Tit. 1:3). βλασφημέω, “speak evil of, blaspheme,” is used in a similar context in Rom. 2:24, where Paul, applying Is. 52:5 (cf. LXX), writes of the Jews that “God’s name is blasphemed among the Gentiles because of you,” and he applies the same idea to Christian slaves in nearly the same words in 1 Tim. 6:1.

The idea is again applied here with God’s “word” in the place of God’s “name.” Paul thus encourages godly conduct by saying that it keeps God’s message from being spoken evil of. Therefore, for a wife to fail to be submissive to her husband or to be unloving or impure, etc., would allow non-Christians to say that Christianity makes people worse rather than better and therefore that its message is not only useless but bad.

Fee and others are mistaken in understanding this argument to be saying that the conduct prescribed is simply that which is culturally acceptable, implying that Paul did not regard it as what is intrinsically right in God’s sight. But Fee would presumably not regard the traits in this list other than the last one as merely cultural. The issue is Paul’s view of submission of wife to husband. Fee is correct in assuming that Paul sees a motivation for good behavior in the view of non-Christians in the particular culture. And Paul does list things here that represent the norms of the day. But it is an error to assume that what is unacceptable to non-Christians is therefore merely cultural and does not reflect a transcultural moral standard. Paul appeals to Gentile non-Christian perspectives here and elsewhere (1 Tim. 5:8; 1 Cor. 5:1) because he regards non-Christians as having in these cases a proper ethical sense, since “the work of the law is written in their hearts” (Rom. 2:15) and since they know right from wrong in certain basics even if they themselves do not follow this knowledge (Rom. 1:32).

It is particularly significant that when Paul uses the same kind of motivation in regard to Titus’s own behavior (Tit. 2:8) he has more than a relative or culturally accepted standard in view: “Beyond reproach” and “having nothing bad to say about us” refer back to Paul’s reference—from a Christian perspective—to “good deeds,” “purity in doctrine,” and “sound speech” (vv. 7–8). In the same way, Paul says that older women must be “teachers of the good” (καλοδιδασκάλους) to young women, “the good” then being described in the virtues listed, including submission to husbands. And Paul consistently uses the concept “good” of that which is good from God’s point of view, not of that which society happens to regard as good. Furthermore, since the sections here on older men and women and younger men reflect Christian norms rather than merely contemporary cultural norms and are presented side-by-side with this section on young women and in a similar format, there is no reason to think that this section approaches behavior on a basically different basis.

Thus Paul does indeed appeal to young women to be concerned about the non-Christian’s evaluation of misconduct, but precisely because he regarded that evaluation as correct, and because misconduct on the part of Christians would undoubtedly cause non-Christians to speak ill of the gospel as that which they perceived as being responsible for such misconduct.

Four of the seven virtues listed here for young women relate to marriage and the home. This is so probably because marriage and the home were the sphere of activity of the vast majority of young women and because Paul desired to minister to them in the sphere that they found themselves. He may also put the emphasis there partly as a response to the error of the false teachers (cf. 1:11, 14; 1 Tim. 4:3).

2:6 Just as the other groups must be urged, and the young women are to be taught by the older women, so “likewise” (ὡσαύτως; see v. 3) Titus is to “appeal to” or “urge” (παρακάλει; see 1:9 and especially 1 Tim. 5:1; 6:2) “the younger men” (τοὺς νεωτέρους; see 1 Tim. 5:1) to be what they should be in their Christian lives. The one characteristic that is to be urged on them is expressed in the infinitive σωφρονεῖν and has been urged on each of the other groups (σώφρων in vv. 2, 5; see the remarks there), probably because “to be of sound mind,” i.e., “reasonable, sensible, and serious,” is an overarching trait that assumes others that have been stated. But in a real sense σωφρονεῖν does not stand alone as the only characteristic asked of the younger men since the ways in which Titus is urged to be an example to them are also traits that they are thereby urged to have.

2:7 Here it must immediately be asked whether περὶ πάντα, “in all respects” (for this understanding of περί see BAGD s.v. 2d; Dana-Mantey, *Grammar*, 109), goes with the

preceding words or with those that follow (for English versions on either side see the *UBSGNT* punctuation apparatus). It is asserted that taking it with the preceding words lets *σεαυτόν* carry its own force without detracting, but since *σεαυτόν* and *περὶ πάντα* represent different entities they do not necessarily interact with or detract from one another. It is also argued, with plausibility, that the wide scope of this phrase would give perspective to the one characteristic given for younger men, but it would be equally forceful if *περὶ πάντα* were taken with the following words, thereby giving the range in which Titus was to be an example to the younger men. The arguments are rather evenly balanced, and with whichever direction the phrase is taken the significance of vv. 6–8 as a whole is about the same.

Vv. 6–8 take a somewhat different form because Paul is seeking to accomplish two or three things at once. He is urging younger men to live godly Christian lives, and he is addressing Titus about his particular responsibilities as a minister and as an example to these men. But the focus on these two responsibilities of Titus dominates this section. Therefore, the characteristics named are influenced by Titus's particular position as a minister.

With *σεαυτόν παρεχόμενος τύπον καλῶν ἔργων* (for this verb with the reflexive pronoun elsewhere in Greek literature see BAGD s.v. *παρέχω* 2a), “show yourself to be an example of good deeds,” Paul turns to Titus as an example for the younger men (perhaps for all four groups; cf. *ἡμῶν* in v. 8 and 1 Tim. 4:12; see 1 Tim. 4:12 also on *τύπος* and 4:7, 12 on *σεαυτόν*) just as the older women were to be for the young women. The exact words *τύπος καλῶν ἔργων* (for pl. *καλοὶ ἔργοι* see 1 Tim. 5:10) are found here only in the NT, but Paul uses *τύπος* elsewhere in the sense of “example” with other words (Phil. 3:17; 1 Thes. 1:7; 2 Thes. 3:9; cf. also 1 Pet. 5:3; for the significance of *τύπος* see L. Goppelt, *TDNT* VIII, 248–50; De Boer, *Imitation*, 21–23, 86–89).

Some areas in which Titus must be “an example of good deeds” are presented in the words that follow here and in the next verse. With one exception, these words are in the accusative case and dependent on the verb *παρεχόμενος*. That one exception is the prepositional phrase *ἐν τῇ διδασκαλίᾳ*, “in teaching,” which is placed first, perhaps for emphasis, and which qualifies one or more of the words that follow it.

διδασκαλία (see 1 Tim. 1:10) refers either to the activity of “teaching” or to what is taught, i.e., the doctrine. It is hard to sharply differentiate between the two nuances here. *ἀφοροῖα*** (a NT hapax, which probably explains the origin of the textual variants; see *TCGNT*) requires that Titus show “soundness” in either the content or the activity of his *διδασκαλία*.

*σεμνότης*** (also in 1 Tim. 2:2; 3:4), “seriousness,” “denotes a high moral tone and serious manner” (Kelly) and may be a further indication of what Titus's *διδασκαλία* is to be like (“sound and serious in teaching”), or it may stand alone and indicate what his life itself should be like (“sound in teaching, serious ...”). In favor of the former is the obvious emphasis on *διδασκαλία* so soon after a reference to God's “message” (v. 5). In favor of the latter is the use of *σεμνότης* elsewhere in the PE of persons, not things, and Paul's tendency, when referring to ministers, to refer to their personal life as well as to their work (e.g., 1 Tim. 4:6–16, where *διδασκαλία* is used in vv. 6, 13 and where a phrase analogous to this verse is found in v. 16). The question is further complicated by the fact that the next three words, *λόγον ὑγιῆ ἀκατάγνωστον*, can also be understood either as qualifying *ἐν τῇ διδασκαλίᾳ* or as standing as further characteristics on their own. This question, along with the meaning of *διδασκαλία*, is taken up in the comments on v. 8a.

2:8a *ὑγιής* (NT 11x) indicates that which is “healthy” or “sound” and like the verb *υγιαίνω* refers to that which is “correct.” *ἀκατάγνωστος* (a NT hapax) means “not condemned” or “beyond reproach.” This does not mean that Titus's speech or preaching (*λόγος*) should never be reproached or condemned by anyone, but that there should be no

proper basis for such a reproach since what Titus says should be *ὑγιής*, i.e., in accord with the apostolic norm of what he should say. Here again we face alternatives in meaning, with *λόγος* referring either to Titus's everyday speech or to his preaching, although some would suggest that both are in view. In 1 Tim. 4:12 *λόγος* is used of speech in general, and there *τύπος* is used as it is in Tit. 2:7. 1 Tim. 5:17 and Tit. 1:9 are examples of use of *λόγος* with reference to preaching. The nearest equivalent to *λόγος ὑγιής* in the PE (*ὑγιής* does not occur elsewhere in the PE and *λόγος ὑγιής* occurs nowhere else in the NT) is plural *λόγοι* with the verb *υγιαίνω*, used of communication of the message of Christianity (1 Tim. 6:3 with reference to Jesus; 2 Tim. 1:13 with reference to Paul).

The alternatives for the separate words and phrases can now be considered as parts of a coherent whole. Is the whole section completely about teaching (*διδασκαλία*) and preaching (*λόγος*)? If so, then *σεμνότης* probably does qualify “teaching.” Does “teaching” refer to activity and “preaching” to content? If so, then both *ἀφοροῖα* and *σεμνότης* may well describe the qualities of the one who teaches. Or do both phrases, the one about “teaching” and the one about “preaching,” refer to content, with the second phrase appositional to the first? Or does the second phrase provide a further qualification of the “teaching” along with the two preceding words?

As an altogether different solution, we may ask if Paul speaks here of three distinct concerns, i.e., sound “teaching,” a “serious” life, and “speech” (*λόγος*) that is beyond reproach. The attractiveness of this alternative is that the items listed here would then speak more directly to Titus's position as an “example of good works” for the younger men. Unfortunately, Brox's comments about several of the alternatives correctly apply more widely in this section: One cannot make such distinctions with certainty because all the various alternatives are possible.

2:8b The *ἵνα* clause reminds Titus that his life must be lived purposefully, so that what he does is not only intrinsically good and in accord with the “sound teaching” (v. 1), but also so that it has effect for good, with reference to the gospel, on those who observe him, especially those seeking an occasion to fault Christianity. Titus's conduct should not give any grounds for Christians to be accused of evil.

ἐναντίος (NT 8x) means either “opposite” or “opposed” according to the context. Here *ὁ ἐξ ἐναντίας* (cf. Mk. 15:39) means “the opponent.” The definite article is used here in a generic rather than a specific sense so that the phrase refers to “anyone who may oppose” (cf. the plurals in 1:10–16 and the generic singular in 1:6–7). This “opponent” is probably to be identified as any of the false teachers already mentioned (cf. 1:14 and *τοὺς ἀντιλέγοντας* in 1:9), although it is possible that Paul is thinking more broadly of anyone who opposes Christianity, not only the false teachers but any pagans or Jews who might do so (cf. Bernard, Fee, Hanson, Kelly, and Spicq).

Paul wants this “opponent” to “be put to shame” or “be ashamed” (*ἐντραπή*, aorist passive of *ἐντρέπω*; 2 Thes. 3:14 has the only other aorist passive of this verb in the NT) so that the opponent and others will realize that there are no grounds for speaking evil of Christians (*μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον*). Paul does not mean that Titus's good life will keep opponents from ever saying anything negative about Christians, but that it will not give an opponent grounds to accuse Christians of anything morally “bad” or “evil.” The standard of judgment here is not what was unacceptable to that society, as some have suggested, but rather what is intrinsically “bad,” as every other occurrence of *φαῦλος*** in the NT demonstrates (Jn. 3:20; 5:29; Rom. 9:11; 2 Cor. 5:10; Jas. 3:16).

It is noteworthy that Paul does not say “about you” (which a few manuscripts have added) but “about us” (*περὶ ἡμῶν*). He apparently uses the first person plural pronoun, which designates the Christian community as a whole (as elsewhere in Titus: 1:3, 4; 2:10, 12, 13,

14; 3:3, 4, 5, 6, 15), to indicate that the misconduct of any Christian, and especially of a leader in the church, will have consequences for the entire Christian community.

2:9–10a Because slaves are a distinct element in the church, Paul has a word for them when he addresses groups in the church (cf. Eph. 6:5ff.; Col. 3:22ff.; 1 Tim. 6:1ff.; also 1 Cor. 7:21f.), which is why they are here in a list otherwise based on age and sex. This section (vv. 9–10) assumes an unstated finite verb and therefore harks back either to v. 1 or to παρακάλει in v. 6. For the significance of δούλοι, “slaves,” and consideration of the rationale for addressing slaves in an apostolic letter see the comments on 1 Tim. 6:1ff.

The response asked of slaves is stated in the infinitive υποτάσσεσθαι, “to subject oneself” (also addressed to slaves in 1 Pet. 2:18; elsewhere Paul uses υπακούω, “listen to” or “obey,” Eph. 6:4; Col. 3:22). The same verb is addressed to Christians in other situations as well (Eph. 5:21; 1 Cor. 16:16; Rom. 13:1; Tit. 3:1; 1 Pet. 2:13; Eph. 5:22; Col. 3:18; Tit. 2:5; 1 Pet. 3:1, 5). Therefore, what Paul asks for is not unique to the slave situation but is a response that those under authority can appropriately be asked to render as part of their duty and responsibility to the one in authority. Slaves are asked to subject themselves to “their own” (ιδίοις, with a focusing and delimiting significance) “masters” (δεσπότες; see 1 Tim. 6:1–2). The latter term may be chosen here (and in 1 Timothy) because it more precisely describes non-Christian masters, a phenomenon which looms large in both passages.

Does ἐν πᾶσιν go with this statement or with the following one (see the *UBSGNT* punctuation apparatus for translations that follow either course). Huther presents what appears at first to be a forceful argument, i.e., that it should go with what follows since it is a matter of course with the former “whereas the same could not be said of εὐαρέστοι εἶναι, since that goes beyond the duty of υποτάσσεσθαι.” Several commentators (e.g., Lock) argue that it should go with what precedes and that this balances best with ἐν πᾶσιν at the end of the section (v. 10). Paul’s statement on the same subject in Col. 3:22 clearly joins the comparable κατὰ πάντα with the synonymous υπακούετε, and this is the most convincing and compelling consideration in favor of the same construction here (as Hiebert rightly argues; cf. also White, who also points out that Paul joins ἐν παντί to υποτάσσω in Eph. 5:24 and that “ἐν πᾶσιν elsewhere in the Pastorals is at the end of a clause,” i.e., in 1 Tim. 3:11; 2 Tim. 2:7; 4:5; Tit. 2:10). Thus slaves are to subject themselves “in all respects,” i.e., in all aspects of their service that a Christian slave can render without sinning.

They should also seek to be εὐαρέστους, “pleasing” or “acceptable” to their masters, i.e., to give satisfaction to their masters (BAGD, Bernard). Thus Paul asks for positive and winsome action in addition to passive submission (cf. Col. 3:22f.; Eph. 6:5ff., especially v. 7: μετ’ εὐνοίας δουλεύοντες, “with good will rendering service”). And slaves are not to be ἀντιλέγοντας (Pl.* 3x: Rom. 10:21; Tit. 1:9; here), used here in the sense of “answering back” (*NEB*) or “talking back” (*NIV, TEV*).

Paul gives two further instructions to slaves, one negative and one positive. μὴ νοσφιζομένους** (in NT only middle: Acts 5:2, 3) means “not putting aside for themselves” that which belongs to their masters, i.e., “misappropriating” or “stealing.” Stealing would be a temptation to slaves, who could have access to many things that might not be missed in small quantities and who might justify their actions by saying either that the item did not count and would not be missed or that what they stole was justly owed to them anyway. It is evident here, as elsewhere, that Paul addresses slaves in their particular situation with its particular problems, but it is equally obvious that the problems addressed are not unique to slaves but are rather common to the situation of workers in general.

Instead (ἀλλά) slaves are to be those πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθῶν, “showing all good faithfulness.” ἐνδεικνυμένους (in NT only middle) is used here of “showing” in oneself the quality spoken of. πίστις is used here in the sense of “faithfulness, reliability” (BAGD s.v. 1a; cf. Mt. 23:23; 2 Thes. 1:4), with ἀγαθῶν strengthening it (cf. Mt. 25:21, 23: δοῦλε ἀγαθὲ καὶ πιστέ). On πᾶς with ἀγαθός and a noun other than ἔργον see especially Acts 23:1. πᾶσαν is probably added here after ἀλλά to emphasize that this “good faithfulness” must extend to all areas, as opposed to a tendency evidenced by violations of the preceding two admonitions. πᾶσα πίστις ἀγαθῶν is not found as a whole elsewhere in the NT, and ἀγαθῶν is found only here with πίστιν in the NT, but *BGU* 314, 19 has μετὰ πίστεως ἀγαθῶν and *P. Oxy.* 494, 9 (A.D. 156) has πᾶσαν πίστιν μοι ἐνδεικνυμένη, “showing entire faithfulness toward me” (MM).

Paul’s presentation of the duties of slaves began, then, with a general request that they subject themselves to their masters in all things (v. 9a). This he followed with four principles arranged chiasmatically (positive, negative, negative, positive): be pleasing, do not talk back, do not steal, show all good faithfulness (vv. 9b–10a), with the first two addressing attitude and the third and fourth addressing fidelity.

2:10b Here Paul encourages slaves to live this kind of godly life in their difficult circumstances in a ἵνα clause that presents the “purpose contemplated by such conduct” (Ellicott). That purpose is that slaves may “adorn” or “do credit to” (κοσμῶσιν; see 1 Tim. 2:9) the teaching about God as Savior, i.e., that their lives may be so evidently transformed that they commend the gospel that teaches that this God saves people and changes their lives. Paul would have them do this “in all respects” and “in every way” (ἐν πᾶσιν; see v. 9). He has spoken about various aspects of their lives because each aspect should bring credit (and not discredit) to the gospel.

διδασκαλία (see 1 Tim. 1:10), “teaching,” is used here as often elsewhere in the PE in the passive sense of that which is taught. The teaching in view (τὴν διδασκαλίαν) is designated by repeating the article τὴν before the following words, τοῦ σωτῆρος ἡμῶν θεοῦ (for this phrase and the words in it see 1 Tim. 1:1), an objective genitive construction describing the content of the teaching. θεοῦ would seem to refer to God the Father since it does in the same phrase in 1:3. This identification is strengthened by the fact that the Father appears to be in view in this phrase elsewhere whenever no further identification is given (see 1 Tim. 1:1; 2:3; Tit. 1:3; 3:4).

EXCURSUS: MOTIVATIONS FOR APPROPRIATE CONDUCT: 2:1–10

Paul gives two motivations for the behavior that he asks of different groups of Christians in Tit. 2:1–10. The first is evidenced at v. 1, where Paul tells Titus to teach godly behavior “in accordance with sound doctrine.” What Paul then writes for Titus to teach is, by definition, in accordance with this announced principle and thus comes from and agrees with “sound doctrine.” This is the most basic and overarching motivation for the instructions that Paul gives.

A subsidiary and related consideration is the impact that the behavior of Christians will have on those around them. Paul mentions this three times in this section in different ways, negatively with reference to younger women (v. 5) and Titus (v. 8) and positively with reference to slaves (v. 10). These three situations actually deal with the same concern. The

BGU Aegyptische Urkunden aus den staatlichen Museen zu Berlin: Griechische Urkunden I–VIII. 1895–1933.

P. Oxyrhyncus Papyri

MM J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament*. London, 1930.

Pl. Paul

* all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

first and last represent the negative and positive sides of concern for how the Christian's conduct affects the gospel message. The second is like the first, but one step removed. Paul does not want ungodly conduct to give occasion for the gospel message to be defamed (v. 5). Instead, he wants godly conduct to commend the message (v. 10). Nor does he want Titus, the example for Christians, to be found guilty of moral evil (φᾶῶλον), which would provide a basis for attack on Christians and thus on the gospel message (v. 8).

These two factors both bear upon the behavior mandated. All of the actions mentioned in this section are demanded by Paul because they are intrinsic to "sound doctrine," i.e., Christianity. Therefore, they must characterize the lives of the respective groups in their respective roles. At the same time, non-Christians share the perspective of Christians on these matters and will notice failures in any of them, so that the gospel message will be adversely affected by the failures.

Since Paul is concerned for the impact of the conduct of Christians on non-Christians, it might be assumed that he is only asking for these actions because they were what was accepted in that culture—not because they are intrinsically right and in accordance with Christianity. That they were, indeed, the accepted patterns of behavior is clearly documented by many statements in literature of the time that commend a comparable list (e.g., for wives cf. Fee). The conclusion has been drawn, then, that what the culture demanded was a controlling factor for Paul's list, with the implication that in another culture with different norms not all of the virtues that Paul lists would be demanded, because then no one would be offended by their omission from the lives of Christians and the gospel would not be harmed.

For instance, Padgett ("Rationale") concludes that "the rationales of the *hina* clauses of Tit. 2 demonstrate to me that Paul's concern was not to lay down a law for all time, but to give temporary marching orders for the church, so that the gospel could go forth to all peoples" (p. 52). This conclusion provides for Padgett a resolution of what he considers a dilemma, namely, how Paul could call on women to submit to their husbands. His answer, in line with his major conclusion, is that in a society that regarded such submission as a virtue "it was necessary therefore to yield the right of women Christians to equality with men, so that the gospel could go forth" (p. 50; incidentally, the demand that wives submit to their husbands need not carry with it the idea that they are not equal: Paul links Christ's submission to the headship of the Father with the headship of husbands over wives [1 Cor. 11:3]).

This approach is misdirected on two counts. First, it ignores the principle that Paul says governs this section, namely that Titus should "teach what is in accord with sound doctrine" (v. 1, *NIV*) over against the false teachers, who were teaching "commandments of humans" (1:14).

Second, nearly every item in the list, when analyzed independently, can be seen as intrinsically right and not just in accord with the culture of that day, and every item agrees with what is said elsewhere in the NT. Certainly the interpersonal qualities asked of slaves (vv. 9–10) are intrinsically right for any working situation and are asked of the slaves for that reason. At the same time, slavery itself is not being taught as a norm (see the comments above on 1 Tim. 6:1ff.; Knight, *Role Relationship*, 9–15). Certainly for a wife and mother to love her husband and children and be sensible, pure, and kind (vv. 4–5) are intrinsically right and not just norms of first-century culture. It appears quite arbitrary, then, to single out the requests that women be homemakers and be subject to their husbands (v. 5) as something purely cultural. They are treated on a par with the other items in this list, and elsewhere Paul defends the latter of these two as a creation ordinance in the face of a cultural situation that wanted to go in the opposite direction (1 Cor. 11:3ff.). Similar remarks could be made about the list of requirements for Titus, but this is unnecessary since Paul says that a violation of any of them would be a moral evil (φᾶῶλον, v. 8).

Another way in which the demands in this section have been dealt with is by a methodology that places these culturally accepted norms and the ethical perspective of Christianity in tension with each other, with the conclusion that they cannot coincide or, if they do, what we have here in Titus is a sign of "early catholicism" and of a "middle-class morality" and must therefore be non-Pauline (so Dibelius-Conzelmann, e.g., at vv. 9–10: "It is in the emphasis placed upon such purely social values that the originally secular character of the parenthesis is shown"; Kidd, *Wealth and Beneficence*, deals with this question of "middle-class morality"). But even elsewhere Paul commends what might thus be labeled purely "middle-class" social values in regard to the state and citizenship (Rom. 13:1ff.) and in regard to the work ethic (1 Thes. 4:11–12; 2 Thes. 3:6–12).

But even more importantly, as has been seen in the comments on Tit. 2:5, Paul regards non-Christians as having a proper ethical perspective on some basic matters (1 Cor. 5:1; 1 Tim. 5:8) because they know in their conscience certain basics of right and wrong, even if they do otherwise and approve others that do (Rom. 1:32). Their consciences reflect the fact that "the work of the law is written in their hearts" (Rom. 2:15). Hence Paul's appeal to wives to submit to their husbands, for example, is no less intrinsically right or part of the basic Christian perspective just because it was also commended by the non-Christian culture and society of that day. Since Paul commends and teaches this so consistently (as does Peter), it is, therefore, likely that this represented for Paul an example of where culture and society reflect "the work of the law written in their hearts" rather than a case where, as Fee says, "as with the list of virtues, this, too, assumes the cultural norm of what a good wife was expected to be like" (at v. 5).

GOD'S GRACE: 2:11–15

The previous section concluded with a reference to "the doctrine of God our Savior." This section gives that doctrine as the basis for the exhortations to godly behavior and thus begins with χάρις, "for" or "because." The connection between the two sections, imperative and doctrinal, is the same as in Paul's earlier letters, the difference being that here the exhortations come first followed by an appeal to the theological basis (this order is also found sometimes in the earlier letters, e.g., Phil. 2:12–13).

Paul refers to the great act of God's grace appearing (ἐπεφάνη) and to that act bringing salvation to all people (v. 11). Then he speaks of that saving grace teaching us to say no to sin and to live truly Christian lives here and now (v. 12), while at the same time we look expectantly for the hope and glory of the second coming of "our Savior Jesus Christ" (v. 13). The reference to Christ as Savior returns the argument to the major point of this section. So in v. 14 Paul speaks of what Christ did and what he was seeking to accomplish thereby: He gave himself for us to free us from the rebellion of sin and to cleanse us to be his people, who want above all else to do what he wants (v. 14). Paul concludes by demanding that Titus teach the foregoing and to seek authoritatively to bring about an obedient response (v. 15).

2:11 "The grace of God" (ἡ χάρις τοῦ θεοῦ; this phrase 15x in Pl.*: here; Rom. 5:15; 1 Cor. 1:4; 3:10; 15:10; 2 Cor. 1:12; 6:1; 8:1; 9:14; Gal. 2:21; Eph. 3:2, 7; Col. 1:6; 2 Thes. 1:12) is God's gracious intention toward mankind whereby, as Paul goes on to say, he saves, instructs, and enables people. Paul says that this grace "has appeared" (ἐπεφάνη, aorist passive), by which he refers to its unique historical appearance in Christ, which is communicated to us in the gospel, as is implied in the words "bringing salvation" and is further borne out by the comparable account in 2 Tim. 1:9–10 and by the only other occurrence of ἐπεφάνη in Titus (3:4ff.).

σωτήριος** is a predicate adjective agreeing with χάρις and means here "bringing salvation" (cf. again 2 Tim. 1:9–10; for this adjective followed by the dative see Thucydides 7.64.2; substantive elsewhere in the NT: Lk. 2:30; 3:6; Acts 28:28; Eph. 6:17). That the

adjective is anarthrous, i.e., that it is a predicate adjective, means that “God’s favour has appeared with saving power,” whereas with the definite article it would make the noun phrase refer merely to “God’s saving favour” (C. F. D. Moule, *Idiom-Book*, 114; cf. Radermacher, *Grammatik*, 117; for the variant reading with the article see *NA*²⁶). σωτήριος picks up on σωτήρ, “Savior,” in v. 10 and looks forward to σωτήρ in v. 13. What this salvation entails will be further delineated in vv. 12 and 14, as has already been the case in vv. 1–10.

The grace that has appeared is bringing salvation “to all people” (dative πάντων ἀνθρώπων, attached to σωτήριος), i.e., “to all classes of men, even slaves, enabling all to live true lives” (Lock). Since salvation has come to all, all may be exhorted to live in a godly manner, as in vv. 1–10. Thus Paul uses “all people” here in the same sense that he has used it throughout the PE (cf. 1 Tim. 2:1–6; 4:10 and the comments there). More specifically “all people” in this soteriological setting equals “us” (ἡμᾶς, vv. 12 and 14) in the following verses, i.e., Christians, who are “a people for his own possession” (v. 14), just as “all people” in 1 Tim. 4:10 is clarified by πιστῶν, “believers.”

2:12 παιδεύουσα further qualifies χάρις and further indicates the purpose accomplished by the appearance of “grace.” The verb παιδεύω means both “instruct” and “discipline.” Although both are possible here, the broader concept of instruction is more likely because of the instructions that follow (cf. Acts 7:22; 22:3; cf. also παιδεία in 2 Tim. 3:16).

The ἵνα clause that follows gives the content and goal of grace’s instruction. Paul, as he often does, first speaks of a set of negative decisions that grace teaches Christians to make. These are expressed here by the verb ἀρνησάμενοι (see 1 Tim. 5:8; Tit. 1:16), which basically means “say ‘no’ to” with the further nuance here of “deny,” in the sense of “renounce” or “give up” (cf. Riesenfeld, “ἀρνεῖσθαι,” especially 217). Since the controlling verb παιδεύουσα is present tense and the following aorist verb, ζήσωμεν, is used with an ongoing present significance, it is best to understand the aorist participle ἀρνησάμενοι in the same sense, without denying that a decisive past choice does undergird every new expression of this renunciation. ἀρνησάμενοι is subordinate to the main verb ζήσωμεν, which means that we must be denying (or have already denied) “godlessness and worldly desires” as a condition for the positive goal to which we are called, i.e., so that we may live the Christian life.

ἀσέβειας** (also in Rom. 1:18; 11:26; 2 Tim. 2:16; Jude 15, 18) means “godlessness, impiety” in both thought and action. τὰς κοσμικὰς ἐπιθυμίας** (this phrase occurs only here in the NT but cf. 1 Jn. 2:16–17) are “the desires that characterize the world,” with “the world” considered as the realm of disobedience to God and of sin (cf. κόσμος in Gal. 6:14). Paul returns to this concern in v. 14 when he speaks of “every lawless deed” (πάντα ἀνομία), which provides further insight into what he means here. It is likely that this couplet with singular ἀσέβεια followed by the plural ἐπιθυμιαί expresses the fact that grace teaches us to deny both the root principle, “godlessness, impiety,” and its many concrete manifestations, “worldly desires.”

Whereas the negative was governed by a participle, the next part of the verse is governed by a main verb, which demonstrates that the main thing that χάρις teaches us is the positive lesson on how we should live. The verb ζήσωμεν is qualified by three adverbs, σωφρόνως, δικαίως, and εὐσεβῶς, and by the prepositional phrase ἐν τῷ νῦν αἰῶνι. σωφρόνως** (a NT hapax, which, however, picks up on σώφρων in vv. 2, 5 [and in 1:8] and σωφρονέω in v. 6) means “in a self-controlled and thoughtful manner.” δικαίως** (also in Lk. 23:41; 1 Cor. 15:34; 1 Thes. 2:10; 1 Pet. 2:23; cf. δίκαιος in 1:8 and a trilogy like what we have here, including this term, in 1 Thes. 2:10) means here “righteously” or “in an upright manner.” εὐσεβῶς** (also in 2 Tim. 3:12), “in a godly manner,” is used in the literature of Paul’s time of a person’s relation to God (BAGD). Here it is probably to be connected with Paul’s

opening statement in 1:1: “the knowledge of the truth that is according to godliness (εὐσέβεια).” These three adverbs seem to refer respectively to one’s self, to one’s relationships with other people, and to one’s relationship with God, i.e., to thoughtful self-control, to uprightness in dealings with others, and to genuine piety in relation to God.

God’s grace instructs us how we should live “in the present age,” ἐν τῷ νῦν αἰῶνι** (this phrase also at 1 Tim. 6:17; 2 Tim. 4:10; cf. the synonymous ὁ αἰὼν οὗτος in Rom. 12:2; 1 Cor. 1:20; 2:6, 8; 3:18; 2 Cor. 4:4; Eph. 1:21 and ὁ αἰὼν ὁ ἐνεστώς in Gal. 1:4). Two nuances are probably intended by this phrase, the first being that God’s grace does not simply prepare us for the age to come (v. 13) but also saves us for the present and teaches us how to live now. This nuance gives the temporal aspect of νῦν its due. The other nuance is the characteristic of evil and sinfulness that marks “the present age” in Paul’s understanding of it and in his usage of this and similar phrases (cf. 2 Tim. 4:10; Rom. 12:2; Gal. 1:4). In this nuance the difficult arena in which Christians must live is given its due. Thus the need for the negative is recognized and particularly the demand to deny “worldly” desires, i.e., desires characteristic of this evil world or age. In particular this nuance takes into account that some are living under a this-worldly social structure, slavery, and that all must be aware that this present evil age will seek to use any misdeed on the part of a Christian against the gospel and against Christians (cf. vv. 5, 8).

Dibelius-Conzelmann have argued against Pauline authorship that the terminology used in this chapter and in this section in particular is more markedly Hellenistic than in Paul’s earlier writings. But for one who made it his point to become “all things to all people” (1 Cor. 9:22) and who often used the language of his opponents or of the situation in which the particular church found itself (in, e.g., a number of terms and concepts used in 1–2 Corinthians and Colossians) it is to be expected that he would use such terms in addressing his younger Greek colleague in the Cretan situation. Thus the language and terms are in that sense quite Pauline, even though they may differ from language used in earlier and different situations. It is evident that Paul is not adopting the piety or ethics of the Greeks but using their terms to express Christian piety and ethics (as is always the case to some degree in the NT letters, by necessity, since the NT authors wrote in Greek). The language is being utilized and molded, and this is quite Pauline.

2:13 The participial clause that occupies vv. 13 and 14 serves as a further qualification of the verb ζήσωμεν. We live from the vantage point of “expectantly awaiting” and “looking forward to” Christ’s appearing (προσδεχόμενοι; cf. Paul’s use of the related verb ἀπεκδέχομαι in Rom. 8:19, 23, 25; 1 Cor. 1:7; Phil. 3:20; cf. the note of expectant waiting in the use of προσδέχομαι in Lk. 2:25, 38). Paul joins to the instructions given by grace about living the Christian life (vv. 11–12) this note of looking forward to Christ’s appearing, so that the two give perspective to each other.

προσδεχόμενοι has as its object two nouns, ἐλπίδα, “hope,” and ἐπιφάνειαν, “appearing,” joined by καί and governed by a single definite article. The first noun is qualified by the adjective μακαρίαν and the second by the genitive construction τῆς δόξης, which itself in turn is qualified by another genitive construction.

Paul often uses the concept of “hope” of the expectancy that Christians have for the unseen and sure, but not yet realized, spiritual blessings that they will possess in the future in Christ (cf. especially Rom. 8:23–25). That “hope” (which is “laid up in heaven” for Christians, Col. 1:5) is for righteousness (Gal. 5:5) and for the grand inheritance of eternal life (Tit. 1:2; 3:7). Perhaps as fully as anywhere Paul speaks of this hope in 1 Thes. 4:13–18 as embracing several elements that are all inherently tied together, namely, Christ’s return, the resurrection (or transformation) of all believers, and their being “always with the Lord” (and presumably with one another).

Whereas 1 Thes. 4:13 uses ἐλπίς of the subjective attitude of “hope” focused on these future realities, here Paul uses it of the objective “that which is hoped for” (as in Rom. 8:24; Gal. 5:5; Col. 1:5). The return of the one who brings all that Christians hope for is itself called “the blessed hope” (cf. Col. 1:27). This “hope” is called “blessed” (μακάριος) just as God was called “blessed” (see 1 Tim. 1:11) because it, like him, embodies and brings the blessedness for which Christians hope.

The single article before ἐλπίδα and ἐπιφάνειαν probably indicates that Paul regards these nouns as referring to the same thing: The “hope” and the “appearing” are one event (cf. Robertson, *Grammar*, 786). This is borne out by the natural sense of the sentence, by the fact that elsewhere in Paul that which one hopes for is tied to Jesus’ appearing, and by the use of τῆς δόξης, which elsewhere in Paul is attached to “hope” (Rom. 5:2; Col. 1:27), with “appearing” here. ἐπιφάνεια**, “appearing, appearance,” in all its NT occurrences (6x, all Pl.: here; 2 Thes. 2:8; 1 Tim. 6:14 [see the comments there]; 2 Tim. 1:10; 4:1, 8), except for one (2 Tim. 1:10, Jesus’ first appearance), refers to Jesus’ second appearance, as is evidenced here by the words that follow.

The ἐπιφάνεια is said more particularly to be τῆς δόξης κτλ. Some have suggested that this genitive construction is a Hebraism and that the phrase should be rendered “the glorious appearing.” It is more plausible, however, that the passage speaks of the appearance of God’s glory rather than of the glorious appearing of God (ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ). This is supported by the use of δόξα elsewhere with reference to Jesus’ second coming, where it is not used adjectivally but as a noun indicating the splendor that will accompany and be manifested in that appearing (cf. Mt. 16:27; 24:30; 25:31; Mk. 8:38; 13:26; Lk. 9:26; 21:27; 24:26). Furthermore, Paul often uses δόξα followed by a genitive construction referring to God, as here (cf. Rom. 1:23; 3:23; 15:7; 1 Cor. 10:31; 11:7; 2 Cor. 4:6, 15; Phil. 1:11; 2:11; 1 Tim. 1:11). Finally, “the appearing of the glory of the great God” (ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ) maintains the verbal parallelism between this verse and v. 11, which speaks of the appearing of the grace of God (ἐπεφάνη ... ἡ χάρις τοῦ θεοῦ).

If this understanding is correct, then the appearing manifests the glory of “our great God and Savior Jesus Christ” (the reasons for understanding this to refer to one person are given below). This glory has a double aspect: Christians look forward to the appearing of this glory because therein “the Lord of glory” (1 Cor. 2:8) himself is finally and openly glorified before mankind. They also await it because in the appearing of this glory the blessedness that Christians hope for appears. Thus Paul has spoken here of the blessed hope and of the appearing of the glory as two aspects of one and the same event. When this glory appears so also will our blessedness appear (cf. 1 Jn. 3:2; Phil. 3:20–21; see Murray, *Romans* I, 161f. on the similar phrase “we exult in hope of God’s glory” in Rom. 5:2).

But does τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ refer to one or two persons, or is there some other way to understand the verse in its entirety? (For a full discussion of this question see Harris, “Titus 2:13.”) Essentially three views have been proposed: (1) that one person is in view and that the statement should read “our great God and Savior, Jesus Christ,” (2) that two persons are in view and that the statement should read “the great God and our Savior Jesus Christ,” and (3) that two persons are in view and that the glory of the one (God and Savior) appears in the other (Jesus Christ) so that the statement should read “the appearing of [him who is] the Glory of our God and Savior [= the Father], [which Glory is/that is] Jesus Christ.”

The first of these views is supported by a number of modern commentators (Barrett, Bernard “with hesitation,” Dornier, Easton, Ellicott, Freundorfer, Gealy, Guthrie, Hanson, Hendriksen, Hiebert, Houlden, Leaney, Lenski, Lock, Moellering, Ridderbos, Simpson, Spicq, and Weiss). In its favor is, first, that the “appearance” in the NT always refers to one

person, Christ, not two (see the occurrences of ἐπιφάνεια cited above). Second, the hope of the Christian elsewhere in Paul is centered in Christ and his return (see the discussion of “hope” above). Third, the joining of two nouns by καί with one article, as here, usually designates one thing or person (see BDF §276.3; Robertson, *Grammar*, 786; idem, “Greek Article”). Fourth, the words “God and Savior” (θεοῦ καὶ σωτήρος) are found together as a title designating one person in the Greek usage of the period (see the literature cited in MHT I, 84; Robertson, *Grammar*, 786; BAGD s.v. σωτήρ). Fifth, the following verse, v. 14, carries on the thought of this verse by referring back to it with the words ὃς ἔδωκεν ἑαυτόν, as if only one person, Christ, were in view (so Lock).

Sixth, “the exceptional use of μέγας with θεός may be more easily explained if θεός refers to Christ than if it signifies the Father” (Harris, “Titus 2:13,” 269; cf. Ellicott and especially W. Grundmann, *TDNT* IV, 538–40). Harris gives the explanation that “if there is a use of the θεός καὶ σωτήρ formula and therefore exclusive reference to Christ, it would occasion no surprise if μέγας (and ἡμῶν) were added in opposition to the pagan applications of the formula: ‘our great God and Saviour, Jesus Christ’ ” (cf. Acts 19:27, 28, 34). Harris says further that Christ has shown himself to be “the great God and Savior” “by his sacrificial self-surrender to achieve their redemption and sanctification (verse 14)” (p. 270).

Interpretation (2) is also held by a number of modern commentators (Alford, Dibelius-Conzelmann, Holtz, Huther, Jeremias, Kelly, Schlatter, and N. J. D. White). In favor of it is, first, that Paul rarely if ever refers to Jesus with the word θεός (so, e.g., Huther). Winer states it more strongly: “Doctrinal conviction, deduced from Paul’s teaching, that this great apostle could not have called Christ *the great God*, induced me to show that there is ... no grammatical obstacle to taking καὶ σωτήρος ... Χριστοῦ by itself as a second object” (*Grammar*, 130 n. 2). Second, θεός ὁ σωτήρ ἡμῶν (PE 6x, twice elsewhere: Lk. 1:47; Jude 25) is used elsewhere of the Father, which “does not make it probable that the whole expression is applied to the Lord Jesus Christ” (Alford). Third, σωτήρ “was one of those words which gradually dropped the article.... This being so, it must hardly be judged as to the expression of the art[icle] by the same rules as other nouns” (Alford; cf. Bernard). Fourth, since God the Father is referred to as Savior in v. 10 and as he who brings salvation in v. 11, it is highly unlikely that this title would now refer to someone else, namely, the Son (Abbot, “Construction of Titus II.13,” 448, referred to by Harris, “Titus 2:13,” 265). Fifth, the expression “great God” is a late Jewish term for God and would be an exception if applied to Jesus (Jeremias, who refers to the LXX, Enoch, Philo, and Josephus), and it is most in line with “similar epithets to exalt God’s glory” (cf. 1 Tim. 1:17; 4:10; 6:15, 16, especially 1:11; so Huther). Sixth, while Paul regularly speaks of God and Christ side by side, “they are invariably distinguished as two persons” (Kelly; so also Huther).

Interpretation (3) was proposed by Hort (*James*, 47, 103f.) and has since been followed by others (e.g., Fee, Parry). It combines some of the considerations of the preceding two interpretations. First, there is only one appearance. Second, this appearance is that of Christ. Third, the title “God and Savior” go together so that there cannot be two persons in view but one. Fourth, “God” must refer to the Father, especially when μεγάλου is considered. Fifth, δόξα θεοῦ may have been a primitive christological title (Hort refers to Jas. 2:1; Eph. 1:17; 2 Cor. 4:6; Heb. 1:3; possibly 1 Pet. 4:14; also Rev. 21:11, 23; Fee appeals to the similar grammatical construction of Col. 2:2). Sixth, since this interpretation “resolves the difficulties and carries none of its own” (Fee), “Jesus Christ” should therefore be understood as in

apposition to “the glory of God,” and thus God’s glory is manifested in the appearing of Christ.

Alford’s argument (the third under interpretation [2]) explaining why σωτήρος is anarthrous does not accord with the evidence in the PE, where σωτήρ is articular seven times and anarthrous only twice (excluding Tit. 2:13). In one of these instances (1 Tim. 1:1) “σωτήρ is anarthrous as being in apposition to θεός which lacks the article in accordance with the canon of Apollonius” (that “nouns in regimen must have articles prefixed to both of them or neither”); in the other (1 Tim. 4:10) “σωτήρ is anarthrous because it is predicative and adjectival” (Harris, “Titus 2:13,” 274 n. 39; see also 268f. for Harris’s treatment of other ways of accounting for anarthrous σωτήρος, which, he shows, fail to carry conviction). That “God our Savior” refers to God the Father in the PE (the second argument under [2]) does not determine the reference of “God *and* Savior” or rule out its application to Christ, since Christ is also referred to in the PE as σωτήρ (3x of 9x, leaving this verse aside; in Titus, leaving this verse aside, 2x of Christ [1:4; 3:6] and 3x of the Father [1:3; 2:10; 3:4]). This makes the fourth argument under (2) inconclusive and points, in fact, to interpretation (1). Paul most likely does refer to Christ as θεός in Rom. 9:5 (see, e.g., the discussion and literature in *TCGNT*; Cranfield, *Romans*, ad loc.), which shows that the first argument under (2) and this aspect of the fourth argument under (3) are not conclusive. It is doubtful if the fifth argument under (3), that δόξα θεοῦ was a primitive christological title, has adequate evidence to sustain the hypothesis.

All three interpretations agree that but one person “appears,” namely, Christ. Interpretation (3) says that the appearing is that of the “glory” of our great God and Savior, i.e., the Father, and that “Jesus Christ” is in apposition to that “glory,” so that it appears in him. This position is attractive, but it requires an appositional reference that is quite far removed, and it is a solution that is certainly less obvious than the alternatives, or at least than interpretation (1).

Interpretation (2) has in its favor that it sees Paul using μεγάλου with θεοῦ in the same way that the LXX and late Jewish writers do (argument five), but argument six under interpretation (1) gives an equally adequate, if not better, explanation of the usage in the setting in which Paul writes. Interpretation (2) has against it that it separates “God and Savior,” which was a composite title referring to one person in the literature of Paul’s time (the fourth argument under [1] and the third under [3]) and which is joined by καί and one article and would be considered by all as referring to one person in the natural reading of the passage—if the words “Jesus Christ” were not present (the third argument under [1]). Interpretation (2) also has against it that it requires that anarthrous σωτήρος be dependent on ἐπιφάνειαν, so that the passage speaks of “the appearing of the glory of the great God and (the appearing) of our Savior Jesus Christ.” This construction would be strange for a NT writer in that it joins the impersonal (δόξα) and the personal (σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ) on the same footing. But even more fundamentally, there is no compelling reason to take σωτήρος as dependent on ἐπιφάνειαν or to take καί as expegetical when the more normal relationships are so much more likely.

The arguments in favor of interpretations (2) and (3) that focus on the juxtaposition of “Jesus Christ” and “the great God” are not compelling reasons for setting aside view (1), which is the natural and normal interpretation. Furthermore, the considerations of interpretation (1) that address this particular question are quite adequate. Therefore, we conclude that this section of the verse speaks of the appearing and the glory of one person, “of our great God and Savior Jesus Christ” (so *RSV*, *NEB*, *NASB*, *TEV*, which all give interpretation [2] in the margin, and of *NIV*).

With regard to the phrase τοῦ μεγάλου θεοῦ, W. Grundmann (*TDNT* IV, 538–40) quotes a number of OT references to proclamation of God’s greatness in which “the basic monotheistic thrust in conflict with other gods is clear and unmistakable” (538f.). He then provides a number of examples to show that “in Hellenism, with its fusion of the oriental and Greek worlds, the phrase μέγας θεός is found everywhere” (539), as in the acclamations in Acts 19:28, 34. He concludes (see the arguments for interpretation [1] above) that Titus 2:13 adopts both the language of the OT and, more so, that of Paul’s day to speak of Christ over against pagan cultic claims.

Paul refers to Jesus as σωτήρ (the word in NT 24x, Pl. 12x, PE 10x) six times (here; Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Tit. 1:4; 3:6). In the letter to Titus first the Father and then Christ are called “Savior” in adjacent sections in each of the three chapters (1:3, 4; 2:10, 13; 3:4, 6). Here Christ is called the Savior as the one who will bring the hoped-for blessedness through what he has done, as the following verse (v. 14) indicates, in his saving deed (giving himself for us) and its saving accomplishments (redemption from sin, cleansing for himself a people who will zealously do good deeds). Thus σωτήρ is used here as it is in the two non-PE Pauline uses of the title for Christ: It is set in a context like that of Phil. 3:20–21, in which “we eagerly await (ἀπεκδεχόμεθα) a Savior, the Lord Jesus Christ” because of the blessedness that his coming will bring (“who will transform the body of our humble state into conformity with the body of his glory”). And it is set in a context analogous to that of Eph. 5:23ff., in which Christ is the Savior who “gave himself up” for the church “that he might sanctify it, having cleansed it, . . . that he might present [it] to himself” (vv. 23, 25–27). Whenever Paul uses σωτήρ of Jesus, except once (Tit. 1:4), the context indicates some aspect of Jesus’ work as Savior. The pronoun ἡμῶν here signifies those who already know him as Savior.

This verse concludes with the name Ἰησοῦ Χριστοῦ in apposition to the preceding designation, “our great God and Savior,” thereby indicating precisely who it is of whom Paul has been writing. This is one of the infrequent, but important, occasions where Jesus is specifically designated θεός, “God.” The others are arguably Rom. 9:5; Jn. 1:1; 1:18 (according to some manuscripts); 20:28; Heb. 1:8ff.; 2 Pet. 1:1; and possibly 1 Jn. 5:20. The use of θεός makes explicit what is implicit elsewhere in the NT, where Jesus is said to have the attributes of God, to do the work of God, and to receive the worship and allegiance due only to God. These references are infrequent, probably because the NT usually designates the Father as “God” and Jesus as “Lord” (cf., e.g., the trinitarian blessing in 2 Cor. 13:14 and Paul’s argument for monotheism in 1 Cor. 8:4–6, where he writes of “one God, the Father,” and “one Lord, Jesus Christ” [v. 6]).

2:14 Since this entire section (vv. 11–14) is governed and controlled by the motif of the saving and enabling grace of God in Christ (v. 11, the main clause), so that our expectant waiting for the blessed hope is spoken of as the appearing of “our Savior” (v. 13), it is not surprising that this reference to the “Savior” is followed here by a statement that sets forth the work of Christ as Savior in terms of what he did (the ὅς clause) and in terms of its intended result (the ἵνα clause). Although v. 11 speaks already of salvation and v. 12 of the results of salvation in the Christian’s life, they do so in more impersonal terms (ἡ χάρις), in more instructional terms (παίδευσσα), and without explicit reference to the work of Christ. Now that the person of Christ the Savior has been introduced into the flow of the argument, Paul presents Christ’s work as Savior, i.e., his giving himself for us, and thus gives the basis for the salvation previously spoken of. Paul also presents the results that this deed accomplishes in the lives of the Savior’s people and thus gives the basis for the effective instruction previously spoken of.

The antecedent of the relative pronoun ὅς is Ἰησοῦ Χριστοῦ, the only person (so we have argued) mentioned in the preceding verse. His saving work is set forth with the simple but profound words ὅς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, “who gave himself for us,” which seem to echo what Jesus said concerning himself (Mt. 20:28 par. Mk. 10:45). If they do, they embody certain changes from the Gospel form (some of which are already evident in Paul’s previous statement echoing these words, 1 Tim. 2:6): The present tense is replaced by a past tense (understandable after the crucifixion; cf. 1 Tim. 2:6), “his soul” is replaced by “himself” (ἑαυτὸν, the reflexive pronoun to indicate identity with the person acting; cf. 1 Tim. 2:6 and see below for the uniqueness in the NT of these words with the verb δίδωμι), “ransom” is omitted (because understood), and ἀντὶ πολλῶν is replaced by ὑπὲρ ἡμῶν (the personal replacing the impersonal since Christians are addressed, an analogous preposition being used; for the latter cf. again 1 Tim. 2:6).

ἔδωκεν ἑαυτὸν refers particularly to the past and once-for-all act of Jesus giving himself up to die on the cross (here; 1 Tim. 2:6; and Gal. 1:4 with ἑαυτόν; in Mt. 20:28; Mk. 10:45 with τὴν ψυχὴν αὐτοῦ, all of Jesus—the only NT occurrences of δίδωμι with either of these singular objects; cf. παραδίδωμι in Gal. 2:20; Eph. 5:2, 25; Romaniuk, “Origine”). This self-giving is said to be ὑπὲρ ἡμῶν, “for us,” i.e., for those who accept Christ as Savior (cf. σωτήρ ἡμῶν, v. 13). The preposition ὑπὲρ can be rendered “for” here in the sense of “on behalf of” or “for the sake of,” but it is also possible that here it is equivalent to ἀντὶ, “in place of”; this is even more likely if this passage is considered a parallel to Mt. 20:28; Mk. 10:45 (cf. Robertson, *Grammar*, 630–32; Zerwick, §91; and especially M. Harris, *NIDNTT* III, 1196f. and the literature referred to there).

The ἵνα clause indicates with two verbs and a concluding phrase the purpose or intended result of Jesus’ giving of himself. The first intended result is “that he might redeem us from every lawless deed.” λυτρόω** (middle here and in Lk. 24:21; passive in 1 Pet. 1:18) means here “set free, redeem, rescue.” F. Büchsel (*TDNT* IV, 350f.) thinks that here the idea of ransom is present (as in 1 Pet. 1:18) because the previous words refer to the “ransom” saying of Jesus (Mt. 20:28 par. Mk. 10:45). ἡμᾶς, “us,” refers as before (vv. 12, 13, 14a) to those who know Jesus as Savior. Jesus’ self-giving for “us” is effective and thereby he redeems “us.”

ἀπὸ πάσης ἀνομίας, “from every lawless deed,” with λυτρόω may reflect LXX Ps. 129:8 (130:8 in English versions; αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ), Ezk. 37:23 (ῥύσομαι αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν), or more likely a combination of the two (see below). By rendering ἀπὸ and the verb “to set us free from,” the *NEB* has caught the meaning well. Singular attributive πάσης with no article includes “everything belonging, in kind, to the class designated by the noun,” and thus nothing is excluded. ἀνομία means in its ethical sense, as here, “against the law,” so that Christ by his death sets us free from all deeds done against or in opposition to God’s law (cf. 1 Jn. 3:4). Christ liberates us from control by every kind of sin.

The second intended result is that Christ might “purify for himself a people for his own possession, zealous for good works.” These words also seem to reflect various OT passages. λαὸς περιούσιος, “a people for his own possession,” is found in the LXX in Ex. 19:5; Dt. 7:6; 14:2; 26:18, with the Deuteronomy passages expressing the concern for holiness found here. The language of the LXX of Ezk. 37:23 is also close to that found here: It speaks of a people for God (ἔσονταί μοι εἰς λαόν) that God will cleanse (καθαρίω), having delivered them from

all their transgressions (ῥύσομαι αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν; note the close similarity to the previous clause here). Probably Paul is influenced both here and in the previous clause by the concept and language of the promise of the messianic age in Ezk. 37:23, which he sees as carrying out the earlier covenantal promises of Deuteronomy. Therefore, he combines the passages in this allusion, with the Ezekiel promise informed and shaped by the Deuteronomy covenantal language of περιούσιον, and then concludes with the summary phrase “zealous for good works,” ζηλωτὴν καλῶν ἔργων, which may reflect his own way of expressing the concern of Dt. 26:18 (“a peculiar people ... to keep his commands”).

καθαρίζω is used figuratively in all its Pauline occurrences (Pl.* 3x; here; 2 Cor. 7:1; Eph. 5:26; cf. also Heb. 9:14) of moral and religious cleansing and therefore means “cleanse or purify” from sin. Whereas λυτρώσεται speaks of removing Christians from the control of sin, καθάρσις speaks of removing the defilement of sin from Christians. In this way it recalls 2 Cor. 7:1, where the context (6:16) reflects Ezekiel 37, as does the present passage (i.e., Ezk. 37:27, which contains virtually the same words as Ezk. 37:23, which is reflected here).

The purpose of this action in Titus is twofold: so that Christ can prepare “a people for himself” and so that they will be “zealous of good works.” The former is the ultimate concern. The “special” and “chosen” quality of περιούσιον with λαόν is appropriately represented in “a people for his own possession” (*NASB*), and “a people that are his very own” (*NIV*; cf. BAGD s.v. περιούσιος and with a slightly different emphasis H. Preisker, *TDNT* VI, 57f.; Cremer, *Lexicon*, 242f.; BDF §113.1; cf. for the concept 1 Pet. 2:9). With ἑαυτῷ λαόν περιούσιον Paul is utilizing the covenantal formula and applying it, in fulfillment, to the NT people of God. This phrase replaces, in this allusion to the OT passages, the equivalent statement in Ezk. 37:23, i.e., “they will be my people (ἔσονταί μοι εἰς λαόν), and I will be their God.”

Christ also wants that people to be, literally, “a zealot for good deeds” (accusative singular ζηλωτὴν agreeing with and modifying λαόν περιούσιον). ζηλωτής (Pl.* 3x; here; 1 Cor. 14:12; Gal. 1:14) means here “one who is eager or enthusiastic.” Genitive καλῶν ἔργων, “good works” (see 1 Tim. 5:10, 25; 6:18), indicates what that one is eager to perform (BAGD s.v. ζηλωτής 1aβ). Paul was always concerned for good works (cf. 1 Cor. 3:13–14; 2 Cor. 9:8; Eph. 2:10; Col. 1:10; 2 Thes. 2:17). The good works of the preceding section (2:1–10) are seen here as “the proper *response* to God’s grace revealed and made effective in the saving death of Jesus Christ” (Fee). With this phrase Paul has come full circle.

2:15 Paul turns to Titus and charges him to communicate “these things” (ταῦτα) with full authority to the members of the Christian community. This is the first occurrence of ταῦτα in Titus, but this usage reflects a pattern in 1 Timothy (see the comments on 1 Tim. 4:11; 6:2). The natural understanding is that ταῦτα refers to that which precedes in vv. 2–14, and this fits the pattern in 1 Timothy. Here ταῦτα is the object of all three following verbs, just as it is the object of several verbs in 1 Tim. 4:11; 6:2.

The three present imperative verbs, λάλει καὶ παρακάλει καὶ ἔλεγχε, indicate that “these things” are to be communicated continually (cf. the similar verbs in 1 Tim. 4:11; 6:2). With λάλει, “speak,” Paul returns to the verb that he used to begin this chapter (v. 1) and uses it here as there in the sense of “teach,” now including the great redemptive basis with the practical instructions. παρακάλει (cf. 1:9; 2:6 and see especially the parallel usage in 1 Tim. 6:2) means here “appeal to” or “exhort” or “urge,” so that those taught appropriate “these things” and live accordingly. With ἔλεγχε, “reprove” or “rebuke” (concerning “these things”), Paul again picks up a word previously used (1:9, 13) and adds it here as a necessary third ingredient in view of those who contradict or resist, who either may be influenced by others to do so, or who do so by their own inherent tendency because of the remnants of sin

par. parallel Gospel passages

NIDNTT C. Brown, ed., *The New International Dictionary of New Testament Theology* I–III. Grand Rapids, 1975–78.

(cf. 1:9). This “solemn admonition” should be given “to those who neglect their duties” or “who are slack or fail to respond” (Huther and then Hiebert; cf. the PE* occurrences in 1 Tim. 5:20 and especially 2 Tim. 4:2).

μετὰ πάσης ἐπιταγῆς, “with all authority,” although possibly modifying only the last verb, probably modifies all three. Since Titus is to communicate God’s truth, he is to do it with God’s authority (here Paul applies to Titus’s task a term he usually uses with reference to God, i.e., in Rom. 16:26; especially 1 Cor. 7:25; and in the other PE* occurrences: 1 Tim. 1:1; Tit. 1:3). The authority is inherent in the message because it is from God, as Paul indicates in 1 Cor. 7:6 by distinguishing what he says “by concession” from what he can say “by command” (κατ’ ἐπιταγῆν). To make this point plain and forceful Paul adds here the adjectival πάσης, “all” or “full.” Elsewhere he reminds the minister that he must communicate authoritatively and with personal humility, gentleness, and patience (2 Tim. 2:24; 4:2).

Because God’s truth is at stake, Paul goes on to charge Titus with another imperative: μηδεὶς σου περιφρονεῖτω, “let no one disregard you.” περιφρονεῖτω** (a NT hapax; here with the genitive object σου) has as a possible range of meanings here “disregard, look down on, despise” (BAGD). Titus must let no one (μηδεὶς) disregard the message by disregarding him. Since this follows the previous charge, it is a further encouragement to “reprove” or “rebuke” anyone that does so. This charge is addressed to Titus, but it may also be written to support him in this task in the churches as the letter was read to the churches in Crete (cf. Calvin).

INSTRUCTIONS FOR LIVING UNDER RULERS AND WITH NON-CHRISTIANS BASED ON GOD’S EXAMPLE AND ENABLEMENT: 3:1–8

Here Paul instructs believers about their conduct and attitude with regard to civil authorities (in all or most of v. 1) and to “all people” in general (v. 2). In the light of the description in v. 3 of the “people” thought of, most likely this latter instruction is particularly concerned with Christians’ relationships with non-Christians. Paul states that Christians also were once just as sinful and difficult to get along with as those he speaks of are now. But when the Christians were such, God was kind and loving to humanity (v. 4). Thereby God saved the Christians, though they had done no deeds of righteousness, simply because of his mercy (vv. 4–5). He did this through Christ by washing away the bondage of their sins and regenerating and renewing them by the Holy Spirit (vv. 5–6). Having declared the Christians righteous in his sight by his grace, God made them heirs who have the hope of eternal life (v. 7). It is evident that Paul wants this saying about God’s mercy, kindness, and love toward mankind to be a motivation for Christians to perform good deeds toward sinful people, though he does not make this explicit in so many words. The lesson is so self-evident that he does not need to state the connection but simply says that this great redemptive truth should be “stressed,” “so that those who have believed [in such a] God may be careful to engage in good deeds” (v. 8).

INSTRUCTIONS FOR LIVING UNDER RULERS AND WITH NON-CHRISTIANS: 3:1–2

With very few but telling words Paul gives his instructions. They can be few because, as the main verb (ὑπομύνησκε) indicates, he is reminding the believers of what he has already taught.

The line between the words that relate to government and those that relate to one’s fellow citizens and fellow human beings is not altogether clear. It is possible to take v. 1 as referring to government and v. 2 as referring to one’s fellow citizens. Even with this division some say that government is not wholly forgotten in v. 2. Another view speaks of one or more of the last words of v. 1 as being more general. Or, going the other way, it is possible to see one or more of the words in v. 2 as referring to one’s attitude and action with regard to government. In any event, the significance of v. 3 for understanding these two verses, and especially v. 2, must not be overlooked.

3:1 Paul charges Titus to continually “remind” (present active imperative of ὑπομυνησκω with accusative of the person and infinitives following) “them” (αὐτούς) of what he has taught about their relation to the state (for such teaching cf. Rom. 12:14–13:10). Those to be reminded are the Christians on Crete, not non-Christians, because only Christians have been previously taught by Paul. Paul addresses the Cretan Christians as a whole, rather than in separate groups as in 2:1–10, because what he now says applies to them all.

If the *UBSGNT* is correct in having no καί between ἀρχαῖς and ἐξουσίαις, as is found in some manuscripts, most of the versions, and the Fathers (see *TCGNT* for the argument), then we have a double asyndeton of two pairs, these two dative nouns and the two infinitives that follow them (cf. BDF §460.1). It is most likely that the second infinitive, περιθαρχεῖν, is not to be taken by itself and therefore absolutely, but rather that it is to be taken with both of the nouns. This would mean that the two nouns are governed by both of the infinitives. Parry suggests that “in each case the second word has the effect of qualifying the first: = ‘to ruling powers which have due authority render the submission of an active obedience.’ ” This seems likely even if one might express the qualification differently.

ἀρχαῖς is used here in its sense of earthly “rulers;” as the plural is also used in Lk. 12:11 (BAGD s.v. 3). ἐξουσίαις has as one of its meanings “the power exercised by rulers or others in high position by virtue of their office” (BAGD s.v. 4). It is used here in a particular application of that meaning, i.e., of “human authorities” as “the bearers of the authority” (BAGD s.v. 4α). The other occurrences of the word in this sense are in Lk. 12:11 (with the plural of ἀρχή as here) and Rom. 13:1, 2, 3 (the only other instance in Paul, with the same subject under discussion).

The first infinitive, ὑποτάσσεσθαι, means here “to subject oneself” or “to be subject” and is used elsewhere in the NT with reference to secular authorities in Rom. 13:1, 5 and 1 Pet. 2:13. The second, περιθαρχεῖν** (also in Acts 5:29, 32; 27:21), “obey,” is probably used here not in a general sense, because it is not used in that way elsewhere in the NT, but rather in the sense of obeying the “rulers and authorities.” LSJM give “obey one in authority” as its basic meaning. Paul makes no qualifications here, just as he does not in Rom. 13:1ff. and as Peter

UBSGNT K. Aland, M. Black, C. M. Martini, B. M. Metzger, and A. Wikgren, *The Greek New Testament* (United Bible Societies). 3rd ed. corrected, Stuttgart, 1983.

TCGNT B. M. Metzger, *A Textual Commentary on the Greek New Testament*. New York, 1971.

BDF F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, tr. and rev. R. W. Funk from the 10th German ed. Chicago, 1961.

BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

** all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

LSJM H. G. Liddell and R. Scott, *A Greek-English Lexicon*, rev. and augmented by H. S. Jones and R. McKenzie, with a *Supplement* by E. A. Barber. Oxford, 1968.

does not in 1 Pet. 2:13. But we know from Acts 5:29 that this obedience is under God, and that, as Peter says there, there are times when one “must obey God rather than humans.”

The next infinitive clause, “to be ready for every good deed,” could be a request for readiness to perform good deeds in society in general or could refer to a readiness to do so in relation to government in particular. The general form of the statement would incline one to regard it as relating to society in general, but its position immediately after the demand to obey authorities suggests that it goes with this demand and explains what such obedience entails. In Rom. 13:3 and 1 Pet. 2:13–15 as well, doing good is mentioned in relation to the state. But even in these other contexts doing good is not restricted to that which relates directly to the government, even though it includes such—in submission, paying of taxes, etc. (cf. Rom. 13:6–7), but seems to include doing good in the larger context. The same is likely the case here, i.e., that the immediate connection is with the government but the statement is not meant to be confined to that.

“Every good work” (πᾶν ἔργον ἀγαθόν)** is nearly exclusively a Pauline phenomenon in the NT: It occurs 8x in Paul (2 Cor. 9:8; Col. 1:10; 2 Thes. 2:17; 1 Tim. 5:10 [see the comments there]; Tit. 1:16; here; 2 Tim. 2:21; 3:17) and only once elsewhere (Heb. 13:21). By using πᾶν in the singular and thus specifying “every” individual good work, Paul is speaking as broadly as possible and encouraging Christians to be “prepared” (or “ready,” ἐτοίμους) “for” (πρός), i.e., to be “ready” and willing to do, whatever good work might need doing (cf. for the same phrase 2 Tim. 3:17, and especially 2 Tim. 2:21, which uses it with the cognate verb).

3:2 Paul continues his list of reminders with four more items. The first is μηδένα βλασφημεῖν, “to speak ill of no one.” Does he still have government officials in mind here or is he now speaking in more general terms? In favor of the latter is the indefiniteness and breadth of the word μηδένα, “no one.” Paul seems to be including any and all people under that word and thereby self-consciously broadening the horizon. Similarly, the conclusion of this verse says that Christians should show consideration to “all people” (πάντας ἀνθρώπους), and this wider perspective is picked up in v. 3. This is not to say that government officials are excluded, but only that they are not exclusively in view.

βλασφημεῖν is used here in the sense of “to speak ill or evil of,” as in Rom. 3:8; 14:16; 1 Cor. 10:30. Paul is not saying by this admonition that Christians must be naive and never correctly evaluate and speak about the evil that they see in anyone, since this is what he himself does in 1:10–16. Rather, he is urging Christians to restrain their natural inclination to say the worst about people. As he puts it in Romans 12, Christians should not “pay back evil for evil to anyone” and should bless rather than curse those who persecute them (vv. 17, 14).

The next two items, ἀμάχους εἶναι, ἐπιεικῆς, “to be uncontentious, gentle,” go together, as the one infinitive governing them indicates and as they do in the only other NT occurrence of the first, albeit in reverse order, 1 Tim. 3:3 (see the comments there). ἄμαχος is used metaphorically in the NT and means “peaceable” in the sense of “uncontentious” (cf. 2 Tim. 2:23–24). ἐπιεικῆς** (also in Phil. 4:5; 1 Tim. 3:5; Jas. 3:17; 1 Pet. 2:18) means “gentle,” “kind,” with a concomitant note of graciousness (see the related noun ἐπιείκεια** in Acts 24:4 and especially 2 Cor. 10:1, where Paul urges his readers “by the meekness and gentleness of Christ”). It is often contrasted with severity in Greek literature. See Spicq’s discussion of both words in *Notes* I, 263–67, and H. Preisker, *TDNT* II, 588–90 for the second word.

In the last item the participle ἐνδεικνυμένους (see 1 Tim. 1:16; Tit. 2:10) means here “showing” or “demonstrating.” The verb (ἐνδείκνυμι) is used here in a way similar to that of 2 Cor. 8:24, where Paul urges his readers “openly before the churches [to] show them the proof of your love.” Paul concluded the previous section of Titus on ethical admonition with this same participle and also with the same universal πᾶς (2:10: πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθῆν).

πραΐτης means “gentleness, humility, courtesy, considerateness, meekness” (BAGD; see also Spicq, *Notes* III, 570–81; Leivestad, “Meekness”). It may be best understood by its contrast to its opposites, roughness, bad temper, sudden anger, and brusqueness (see F. Hauck and S. Schulz, *TDNT* VI, 646, who give “mild and gentle friendliness” as the general meaning). English translations vary trying to find the right words to render this term with the qualification πᾶσαν: “perfect courtesy” (*RSV*), “a consistently gentle disposition” (*NEB*), “every consideration” (*NASB*), “always ... a gentle attitude” (*TEV*), “true humility” (*NIV*). Whatever the nuance for πραΐτητα may be, Paul urges that it be shown not partially but fully (πᾶσαν placed before the verb for emphasis; see BAGD s.v. πᾶς 1aβ). πᾶσαν πραΐτητα is to be shown πρὸς πάντας ἀνθρώπους, “toward all people,” i.e., “to everyone” without exception (cf. the occurrences of πάντες ἄνθρωποι in the PE*: 1 Tim. 2:1, 4; 4:10; Tit. 2:11). The double use of πᾶς is quite emphatic: Paul is urging “all” gentleness to “all” people.

This section deals, therefore, with Christians’ relationships to both the civil government and to humanity in general. That Paul speaks of “all people” with non-Christians particularly in mind is made evident by the following verse, where he indicates by the use of “also” that the past condition of the Christians, i.e., their pre-conversion and thus non-Christian state, is what these “all people” are now like. His awareness of the sinfulness of “all people” and the call, nevertheless, for Christians to live with them in gentle and considerate ways leads to the next section, which identifies the theological basis for such action in God’s own action

THE THEOLOGICAL BASIS FOR LIVING WITH NON-CHRISTIANS: 3:3–8

By beginning this section with a statement that Christians “were once also” like non-Christians now are (v. 3), Paul does several things at the same time. He acknowledges that non-Christians are difficult to live with (e.g., “hateful”) and thus that it is not easy to be gentle, kind, and considerate to them. In fact, he may be dealing with this factor as an objection that Christians might raise to his admonitions. At the same time he makes this fact part of the basis for his appeal to them (note γάρ). The Christians must consider that God’s kindness and love for humanity was shown to such people, i.e., to themselves (v. 4). So Paul is only asking them to show to others, in the ways he has spelled out in vv. 1 and 2, the attitude that God showed to them when they were as sinful and hateful as the non-Christians now are.

God’s attitude of kindness and love went so far as to save “us” (ἡμᾶς) because of his own mercy, not on the basis of our righteous deeds, but by a mighty inner transformation of the Holy Spirit (v. 5) whom he bestowed on us through Christ, whose work as Savior had accomplished such a great salvation for such sinners (v. 6). The result for “us” is that God,

RSV Revised Standard Version

NEB New English Bible

NASB New American Standard Bible

TEV Today’s English Version (Good News Bible)

NIV New International Version

PE Pastoral Epistles

* all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

having declared us righteous in his sight on the basis of his grace, has made us his own heirs who expectantly look forward to eternal life in his presence (v. 7), those same people who “also once were foolish . . . , disobedient . . . , enslaved . . . , [and] hateful . . .” (v. 3).

Paul affirms the faithfulness of this “saying” (the content and extent of which will be dealt with in the comments on v. 8), which has summarized God’s gracious salvation of sinners, and urges that its truths be “stressed” “so that those who have believed in [such a] God may be careful to engage in good deeds” (v. 8a). So Paul ends by indicating that the result of such a transformation and the awareness of such an attitude on God’s part should cause Christians to “devote themselves to doing what is good” (*NIV*), i.e., to the very things Paul has asked of them in vv. 1–2, which he says “are good and profitable for people” (v. 8b).

3:3 γάρ introduces the reason for the foregoing admonition, especially but not exclusively its concluding words, just as it did in 2:11ff. ἡμεν, the imperfect first person plural of εἶμι, is used here with the enclitic particle ποτέ (which is temporal here), “once or formerly,” to describe in general terms what Christians were before their conversion (for this use of ποτέ in Paul, cf. Rom. 11:30; Gal. 1:13; Eph. 2:2, 3, 11, 13; 5:8; Col. 1:21; 3:7). Paul emphasizes the personal, as well as the collective, note already inherent in the verb by adding for emphasis the personal pronoun ἡμεῖς, “we,” i.e., Christians (cf. 3:5, the only other use of ἡμεῖς in Titus: There that the saying is affirmed by Christians about themselves makes it evident that ἡμεῖς and the two occurrences of ἡμᾶς in that verse and the next designate Christians). καί, used here with its meaning “also” or “likewise” (*BAGD* s.v. II.1), by its inherently comparative note adds to this statement of what Christians once were the clear implication that those with whom they are being compared (because they are distinguished from them), i.e., non-Christians (the group primarily in view in the “all men” of v. 2), are still as the Christians are described as having been (cf. the almost identical καὶ ἡμεῖς πάντες ... ποτέ of Eph. 2:3 and the quite similar καὶ ὑμεῖς ... ποτε of Col. 3:7).

That which we Christians “also once were” is now set forth in seven characteristics. The first is ἀνόητοι** (*Lk.* 24:25; *Rom.* 1:14; *Gal.* 3:1, 3; *1 Tim.* 6:9), “foolish” in the sense of “without spiritual understanding” (*Guthrie*; cf. *Eph.* 4:18). The second is ἀπειθεῖς** (also in *Lk.* 1:17; *Acts* 26:19; *Rom.* 1:30; *Tit.* 1:16; *2 Tim.* 3:2), “disobedient.” As the usage in *Tit.* 1:16 seems to indicate, this disobedience is to God (cf. Paul’s words in *Acts* 26:19 and his phrase “disobedient to God” in *Rom.* 11:30). This disobedience to God may be shown, however, by one’s attitude and actions to those in authority; thus Paul urges Christians to be obedient to rulers in v. 1, since “he who resists authority has opposed God’s ordinance” (*Rom.* 13:2), and describes the ungodly as “disobedient to parents” (*Rom.* 1:30; *2 Tim.* 3:2). The third characteristic is πλανώμενοι (*Pl.** 6x), a passive participle that should probably be understood here in the sense of “being deceived” (or perhaps “led astray”), since that seems to be the sense in the other PE occurrence of the participle (*2 Tim.* 3:13, there with an active form: “deceiving and being deceived”) and in the other Pauline occurrences of the verb πλανᾶω (*1 Cor.* 6:9; 15:33; *Gal.* 6:7), in each of which he urges his readers not to be deceived about sin.

The fourth characteristic is expressed in a participial phrase, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, “enslaved to various lusts and pleasures.” δουλεύοντες is used here figuratively of “being a slave to” (*BAGD* s.v. 2c) desires and pleasures (cf. *Rom.* 6:6, 16; *2 Pet.* 2:19).

That which the Christians were formerly enslaved to is first of all ἐπιθυμία (see *1 Tim.* 6:9; *Tit.* 2:12), which means generally “desires, longings, or cravings” (cf. *BAGD*). Although the word can and does have a neutral sense in the NT, it is usually used of “evil desire” in

accordance with Greek and Jewish usage (as F. Büchsel demonstrates in *TDNT* III, 170f.). Often some qualifying phrase will indicate this (as in *Eph.* 2:3), but ἐπιθυμία can be used for sinful desire without any such addition (as in *Rom.* 7:7, 8; *2 Tim.* 3:6 [?]; *Jas.* 1:14, 15; *1 Pet.* 4:2; cf. Büchsel, 171). Certainly the other PE occurrences (*1 Tim.* 6:9; *Tit.* 2:12; *2 Tim.* 2:22; 4:3) are used of sinful desire, which would appear to be the case here, even if it refers only to human enslavement to pursuing the natural desires of life as the chief purpose of being human (cf. *Mt.* 6:19–25, 31–33).

They were enslaved also to ἡδοναί,** “pleasures,” a common Greek word used infrequently in the NT (*Lk.* 8:14; *Jas.* 4:1, 3; *2 Pet.* 2:13, all but the last plural). In the other NT occurrences the word is used of sinful pleasure, and apparently this is true here also (cf. the Pauline compound φιλήδονος, “loving pleasure,” which is analogous to the phrase here, “enslaved to pleasures,” and which is regarded as the opposite of “loving God” in *2 Tim.* 3:4). F. Büchsel notes that ἡδονή and ἐπιθυμία are closely related and offers as an explanation for that here that “when ἐπιθυμία is satisfied we have ἡδονή, and when ἡδονή is sought we have ἐπιθυμία” (*TDNT* III, 171 n. 36).

ποικίλαις (*Pl.** otherwise only in *2 Tim.* 3:6, there with ἐπιθυμίαι only) carries here its general meaning of “various kinds” or “manifold” and refers to both nouns. It may be last for emphasis (*NEB* [and *TEV*] also places it last, albeit with a slightly different construction: “We were slaves to passions and pleasures of every [all] kind[s]”).

The fifth characteristic is expressed in another participial phrase, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, “spending our life in malice and envy.” διάγοντες** is used here in the sense of “spend one’s life, live” with the accusative βίον understood (in this sense, with or without βίον, common in Greek writers; for examples see *BAGD* s.v.; *LSJM* s.v. II.1–2; in *1 Tim.* 2:2 with βίον). The first thing that Paul says the Christians lived “in” is κακία, which when it is used in a list with other vices (*Rom.* 1:29; *Eph.* 4:31; *Col.* 3:8; *1 Pet.* 2:1), as here, means something like “malice or ill-will” (*BAGD*), “the evil habit of mind” (*Trench*, *Synonyms*, §xi). The second thing that Paul’s readers lived “in” is φθόνος, “envy,” which is also used in lists of vices in *Rom.* 1:29; *Gal.* 5:21; *1 Tim.* 6:4; *1 Pet.* 2:1 (the first and last with κακία). “It is the grudging spirit that cannot bear to contemplate someone else’s prosperity” or their success (*Bruce*, *Galatians*, 249, at 5:21).

The sixth characteristic is συνητοί** (a NT hapax), which can mean either “hated” or “hateful” (see *BAGD* for occurrences in Greek literature, which tend toward “hated”; in *1 Clement* it has both meanings: “hated” in 35:6, “hateful” in 45:7). *BAGD* note that the compound θεοσυνής before the NT had only the passive sense “hated by a god” but in *Rom.* 1:30 probably has the active sense “hating God,” noting two later documents in which the active meaning is obvious. If συνητός underwent a similar development, then the slightly more contextually suitable meaning “hateful” is to be understood here (*NASB*; cf. *NEB*: “odious ourselves”). If not, then the meaning “being hated,” i.e., hated by humans, is to be understood (cf. *RSV*, *TEV*, *NIV*).

The seventh characteristic is μισούντες ἀλλήλους. The verb μισέω (*Pl.** 4x: here; *Rom.* 7:15; 9:13; *Eph.* 5:29; with ἀλλήλους here and in *Mt.* 24:10) means “hate” or “detest.” The reciprocal pronoun ἀλλήλοι, “one another,” indicates the mutuality of this terrible hatred that sinners have for one another (cf. *1 Jn.* 2:9, 11; 3:15; 4:20).

3:4 This verse begins with postpositive δέ, which contrasts the characteristics of God named here with the characteristics of our past condition listed in v. 3 and also contrasts the ὅτε clause here and its resultant outcome for us (“he saved us,” v. 5) with the unstated but acknowledged condition, i.e., needing to be saved, presumed in the ποτέ clause in v. 3. A time framework is indicated by “when” (ὅτε) and “appeared” (ἐπεφάνη). The two nouns ἡ χρηστότης καὶ ἡ φιλανθρωπία enable us to understand this time reference.

χρηστότης** (NT 10x, all in Paul) is used of both humans (Rom. 3:12; 2 Cor. 6:6; Gal. 5:22; Col. 3:12) and God (Rom. 2:4; 11:22 [3x]; Eph. 2:7; here). In both cases the general meaning is “goodness, kindness, generosity” (BAGD; cf. the related adj. χρηστός in 1 Pet. 2:3, echoing Ps. 34:8 [LXX 33:9], and in Lk. 6:35). Wherever it is used of God it is related in the context to human salvation, as here. Eph. 2:7 is the passage the most similar in this way to Tit. 3:4: God does his redeeming work for those who “formerly lived in the lusts of [their] flesh” (Eph. 2:3; cf. Tit. 3:3) and is described as “rich in mercy because of his great love with which he loved us” (Eph. 2:4; cf. φιλανθρωπία here in v. 4, τὸ αὐτοῦ ἔλεος in v. 5, and πλουσίως in v. 6).

φιλανθρωπία** is found only twice in the NT, in Acts 28:2 of humans and here. Outside the NT it is frequently used of the virtue of rulers and their gods in relation to their subjects (see the references in BAGD; Spicq, 657–76; U. Luck, *TDNT* IX, 107–12). Here it refers to God’s “love for mankind” (cf. Jn. 3:16).

Since χρηστότης and φιλανθρωπία occur together frequently in extrabiblical Greek literature (see BAGD s.v. φιλανθρωπία and the extended list of citations in Field, *Notes*, 222f.) and since singular ἐπεφάνη appears to indicate that the two terms are considered as one (so, e.g., Hendriksen, Lenski, and Lock), we may properly understand that it is God’s “kindness-and-love-toward-mankind” that “has appeared.” This attitude of God is contrasted with Christians’ past attitude (v. 3) so that no one less than God the merciful Savior can be the norm for exhorting Christians “to be gentle, showing all meekness toward all people” (v. 2), since God showed to the Christians his “kindness and love toward mankind” when they were as “all people” are now (cf., e.g., Fairbairn, Huther).

This “kindness-and-love-toward-mankind” is that of “God” acting in his capacity as “our Savior.” It is this attitude of God that secures the salvation of such needy ones, as the main verb in this sentence and its object, ἔσωσεν ἡμᾶς (v. 5), signifies. The flow of the sentence indicates that it is God the Father that is in view. All three persons of the Trinity are mentioned: The Father “saved us” (v. 5) and “poured out” the Holy Spirit on us (v. 6) “through Jesus Christ.”

The temporal framework of 3:3–6. How and when (ὅτε) did this kindness-and-love-toward-mankind “appear” (ἐπεφάνη, second aorist passive)? ἐπιφάνω** (NT 4x) means in the NT in the active (Lk. 1:79; Acts 27:20) “appear, show itself” and in the passive (Tit. 2:11 and here) “show oneself, make an appearance” (BAGD). Except in Acts 27:20 it occurs in soteriological settings. All the NT occurrences of the cognate noun ἐπιφάνεια refer to Christ’s appearing on earth (2 Thes. 2:8; 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; Tit. 2:13). Therefore, it is likely that the appearance of Christ is the occasion referred to by the verb here and in Tit. 2:11, in both of which Paul seems to be referring to the same event but in different terms: Both passages speak of God’s saving actions as the basis for what Christians are told to do, and both do so by saying that a characteristic of God has “appeared” (ἐπεφάνη both times), bringing salvation or causing people to be saved (cf. Moffatt, *Love*, 214). We have seen above that “grace” and “kindness” (and “love”) are inseparably linked in Eph. 2:4–7. Therefore, to ask how and when God’s “kindness and love toward mankind” appeared is also to ask how and when his “grace” appeared. In 2 Tim. 1:9–10 Paul indicates that God’s “grace” appeared in the first appearance of Christ and was brought to us through the gospel. Therefore, we can conclude that God’s “kindness and love toward mankind” appeared in that same first appearance of Christ and has also been brought to us through the gospel.

Therefore, Tit. 3:4ff. has in view the same two time perspectives as 2 Tim. 1:9–10. “When” (ὅτε) and “appeared” (ἐπεφάνη) refer to Christ’s first appearance, in which he “gave

himself for us to redeem us from every lawless deed” (Tit. 2:13–14). God’s salvation of Christians is based on Christ being their Savior, since it is only through Christ that the Holy Spirit is “poured out” on them and that the washing and renewing by the Holy Spirit, by which God saves, take place (3:5–6). But it would be a mistake to assume that the time references in 3:4–7 refer only to Christ’s first appearance and not also to Christ’s accomplishment of that salvation for particular Christians. Although “he saved us” (v. 5) is encompassed by the time reference of “when” and “appeared” in v. 4, it is nonetheless true that “he saved us” is further delineated by the time reference involved in the specific act in which Christians were saved, i.e., “through the washing of regeneration and renewing of the Holy Spirit, which he poured out on us” (vv. 5–6).

Furthermore, the other time reference in this context must not be forgotten. It is, after all, quite personal: “We (ἡμεῖς) also *once* (ποτε) were (ἦμεν) foolish” (v. 3). God’s love in Christ has burst forth on their horizon, and this great eschatological event has now made them personally those who are saved, washed, regenerated, and renewed and thus no longer what they once were. This contrast between “before and after” is a recurring theme in the NT (e.g., Rom. 6:17–23; 1 Cor. 6:9–11; Eph. 2:2ff.; Col. 3:7ff.). Here as elsewhere this theme is related both to what has happened in Christ and also to what has, therefore, happened in believers. Titus 3 is thus like 2 Tim. 1:9–10, which says that Christ manifests God’s grace by his appearance and which also reminds us that Christ does this “through the gospel.”

The temporal location of “saved” (Tit. 3:5) is, therefore, in terms of the history of salvation, when God’s kindness and love appear eschatologically in Christ and also, in terms of the experience of those involved, when they receive the “washing of regeneration and renewal by the Holy Spirit.” The term “saved” is thus qualified from two sides. Salvation is accomplished in the appearing of God’s “kindness and love toward mankind” in Christ and applied when the Holy Spirit is actually “poured out” on those who are thereby renewed.

3:5 The main clause of this verse, ἔσωσεν ἡμᾶς, “he saved us,” is preceded by two prepositional phrases that deal with the basis for God’s saving us. The first is a strong negation of any contribution on our part and the second is an equally strong affirmation that salvation is solely based on God’s mercy.

With the negation Paul clearly rejects works as a basis for God’s salvation, as he does elsewhere (Rom. 3:27, 28; 4:2–6; 9:11; Gal. 2:16; Eph. 2:9; 2 Tim. 1:9; cf. Marshall, “Faith and Works”). Paul makes more explicit what he is rejecting by adding to οὐκ ἐξ ἔργων, “not on the basis of works,” the prepositional phrase τῶν ἐν δικαιοσύνῃ and a relative pronoun clause with the verb ἐποιήσαμεν and the personal pronoun ἡμεῖς, which both fall under the negation of the initial οὐκ.

The operative centerpiece is ἐν δικαιοσύνῃ, which is closely linked to ἔργων by the article τῶν and thereby describes the “works” in view. ἐν δικαιοσύνῃ occurs 8x in the NT, 3x with reference to God (Acts 17:31; 2 Pet. 1:1; Rev. 19:11) and 5x with reference to humans (Lk. 1:75; Eph. 4:24; 5:9; here; 2 Tim. 3:16). In reference to humans the phrase refers to an ethical response taught by scripture (2 Tim. 3:16), to the “fruit of light” (Eph. 5:9), and to what is acceptable to God (Lk. 1:75). Here it refers either to one’s status as a child of the light having this “fruit of light” (as in Eph. 5:9) or, as Jesus and Paul sometimes use δικαιοσύνη, to human self-righteousness and efforts in the moral realm (cf. Phil. 3:6), or, more likely, to both together (cf. G. Schrenk, *TDNT* II, 202: The phrase here “corresponds materially, though not in detailed wording . . . inasmuch as ἐν δικαιοσύνῃ denotes the human attainment envisaged in Phil. 3:6, 9”). If it does refer to both, then Paul is telling the Christians that neither their present good works (cf. v. 8; Eph. 2:10) nor any pre-Christian efforts at good works are the basis for God’s kindness and love toward them and for God saving them. The implication is clear: They must not wait until “all people” of v. 2 have become Christians or

even until such people do some good work or something decent before they show them gentleness and kindness (vv. 1–3).

In the light of this understanding the meaning of the relative clause is clear: The action verb ἐποιήσαμεν is used to highlight further that it is the works of our activity that are negated (cf. Paul’s use of this verb to highlight human activity in works in Gal. 3:10, 12; 5:3). Emphatic ἡμεῖς lays further emphasis upon “us” individual Christians, the very ones (ἡμᾶς) that God saves “according to his mercy.” “We” did not “do” anything that could claim God’s kindness and love or that would provide a basis for his saving us.

A strong affirmation of the basis for our salvation is now given. The adversative particle ἀλλά introduces a contrast to the preceding negative: *not* our works “*but* because of his mercy” (NIV; cf. 2 Tim. 1:9). κατά is used here with the meaning “because of” (BAGD s.v. Π.5αδ; cf. 2 Tim. 1:9; 1 Pet. 1:3). ἔλεος is used 21x in the NT of the “mercy” of God/Christ toward people, and 10 of these occurrences are in Paul (cf. Rom. 11:31 and especially Eph. 2:4ff.; for the OT background cf. Ex. 34:6–7; Pss. 78:38; 86:15). αὐτοῦ is emphatic not only because of its attributive position (BDF §284.3; MHT III, 190), but also because of the contrast between the negation of what “we” did and the affirmation of “his” (God’s) mercy as the basis for God saving us. God has mercy and pities our miserable condition and delivers us from it. Eph. 2:4ff. sets this mercy in the context of love.

ἔσωσεν (see 1 Tim. 1:15) is used here in the general NT and Pauline sense of spiritual salvation. Since this is the main verb of the sentence that includes vv. 4–7 and the focal point of vv. 3–7, all that leads up to the verb and flows from it enters into the understanding of what is intended by it. Plural ἡμᾶς indicates that it is a number of individuals who are saved, individuals who have been identified as sinners (v. 3). The time indicators (ποτε and ὅτε, vv. 3 and 4), combined with the aorist tense of the verb, signify that this salvation has already taken place and that it has delivered the Christians from what they were. The terms used in v. 5 describing the way in which they were saved indicate that it was accomplished by an inner cleansing of a new beginning and by a renewal wrought within by the Holy Spirit. V. 6 further indicates that this salvation comes about because Christ is Savior and therefore pours the Holy Spirit into the lives of Christians. One reason that God saved Christians is so that he might declare them righteous and enable them to become heirs who expectantly look forward to eternal life (v. 7).

The concept of salvation presented here is, therefore, grand in its perspective and inclusive in its accomplishment. The perspective is that God enters into history with his gracious attitude to act for us, transforming us now and making us heirs for an eternity with him. The accomplishment is that we are delivered from past bondage to sin, made here and now a new and transformed people who are indwelt by God’s Holy Spirit, thus already declared justified at the bar of God’s judgment, and finally made heirs of future eternal life.

This verse states that God saved διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαίνωσως πνεύματος ἁγίου. διὰ with the genitive is used with σφίω some 9x in the NT (Jn. 3:17; Acts 15:11; Rom. 5:9; 1 Cor. 1:21; 3:15; 15:2; Eph. 2:8; 1 Tim. 2:15; here). Sometimes its genitive object is Jesus, the one “through” whom salvation comes, and sometimes it is an instrument or means through which salvation takes place (e.g., Acts 15:11; 1 Cor. 1:21; 15:2; Eph. 2:8; 1 Tim. 2:15). Nowhere else, however, does it speak as fully and explicitly about the content and activity of the means of salvation as it does here. λουτρόν,** “washing,” is used here as a metaphor for spiritual cleansing, i.e., the removal of one’s sins, as in Eph. 5:26 (cf. the

cognate verb λούω in Jn. 13:10; Heb. 10:22 and the compound form ἀπολούω in 1 Cor. 6:11; Acts 22:16; for the possible connection with baptism see the comments on v. 8a).

The interrelationships of the string of genitives that begins with λουτροῦ are not immediately apparent, but there is no doubt that παλιγγενεσίας is dependent on λουτροῦ. παλιγγενεσία** (also in Mt. 19:28) is compounded from the adverb πάλιν and γένεσις, the verbal noun of γίνομαι, and thus according to H. Büchsel means “new genesis” (TDNT I, 686; for other studies of the term see Dey, ΠΑΛΙΓΓΕΝΕΣΙΑ; Ysebaert, *Baptismal Terminology*, 87–154 [88 on the meaning]). Büchsel (687) concludes that the word “seems quite early to have come into use outside the Stoic schools and to have become part of the heritage of the educated world, thus acquiring a more general sense” (so also Dey, 133, and Ysebaert, 90; Dibelius-Conzelmann acknowledge [150] that there are two points of difference between the use here and that of the mysteries, which they regard as the background for this passage; this identification of the background is regarded by Büchsel, Dey, and Ysebaert as not borne out by the evidence). In English versions it is often translated “rebirth” or “regeneration” (e.g., BAGD, RSV, NASB, NEB, NIV, but Ysebaert, 88, has some doubts about this). λουτροῦ παλιγγενεσίας might better be translated “the washing of a new beginning” or “the washing of conversion” (cf. Ysebaert, 134, 137; cf. Ezk. 36:25–28).

We cannot say with certainty why παλιγγενεσία occurs only twice in the NT, but Ysebaert’s suggestion may be part of the answer: “The reason for its adoption need be no other than that which led to its use in this sense elsewhere: the want of a solemn term” (134). Another part of the answer may be that this is one of the few times that this particular truth is expressed in a somewhat creedal saying, that therefore a noun, rather than the usual verb form, is preferred here, and that this is the noun form best suited. The noun ἀναγέννησις, which is related to the verb forms usually used to present this truth in the NT, γεννώω and its ἀναγεννάω, is not itself used in the NT. Similarly, the “secret discourse of Hermes Trismegistus to his son Tat, concerning rebirth” consistently uses the verbs (ἀνα)γεννάω and the noun παλιγγενεσία of rebirth (W. Scott, *Hermetica* I, 238–55 [libellus XIII]; cf. Knight, *Faithful Sayings*, 97–100).

Is ἀνακαίνωσως dependent on λουτροῦ (so Barrett, Bernard, Bouma, Bratcher, Brox, Dornier, Ellicott, Freundorfer, Gealy, Hanson, Hendriksen, Huther, Jeremias, Kelly, Lock, Moellering, Parry, Ridderbos, Schlatter, Spicq, Ward, Weiss, and Wohlenberg) or, with λουτροῦ, on διὰ (so Alford, Bengel, Fairbairn, Fausset, Guthrie, Hiebert, Lenski, N. J. D. White, and Wuest)? It appears that most of the discussion is focused, initially at least, on the wrong questions. Most of those who hold that ἀνακαίνωσως is dependent on λουτροῦ also hold that the “washing” is baptism, that it is baptism that brings renewal, that salvation is brought about by one action, not two, and therefore that “renewal” must be dependent on “washing” and not on διὰ. A number of the others hold that ἀνακαίνωσις elsewhere in the NT refers to progressive sanctification and thus refer it to that here and assume, therefore, that it cannot be considered part of the initial act of washing and regeneration; rather, it must be distinguished from that initial act. Therefore, ἀνακαίνωσις must be dependent upon διὰ. Some commentators candidly acknowledge that the problem cannot be solved simply by an appeal to grammatical and syntactical considerations, since both solutions are theoretically possible (e.g., Barrett, Bernard, Bratcher, Hiebert, and Kelly).

A further look at the content of the passage is needed before we return to this question. The concepts referred to by the string of genitives here are “washing,” “new beginning,” “renewal,” and “the Holy Spirit.” A similar cluster is found in Jn. 3:5 (“born of water and the Spirit”), and is apparently credited to the OT (in that Jesus expects Nicodemus to be acquainted with “these things,” v. 10). Ezk. 36:25–27 speaks of God cleansing his people and giving them “a new heart and a new spirit,” indeed his Spirit. The cluster of concepts in Tit.

MHT J. H. Moulton, W. F. Howard, and N. Turner, *A Grammar of New Testament Greek* I–IV. Edinburgh, 1908–76.

3:5, along with “through Jesus Christ our Savior ... justified” in vv. 6–7, is also echoed, and in a similar order, in 1 Cor. 6:11, which says that Christians were “washed,” “sanctified,” and “justified” in the name of Christ and in God’s Spirit. In these three related passages, therefore, the two concepts of water/washing/cleansing and God’s Spirit are closely linked but also distinguished and are related to the inner transformation of humans. Furthermore, inner cleansing and inner transformation, though related, are distinguished in Ezk. 36:25–26 (and note that 1 Cor. 6:11 lists as separate concepts “washed” and “sanctified”).

In Tit. 3:5 two of the four genitives precede καί and two follow it. Since the second and third of these words, “new beginning” and “renewal,” are similar in meaning, the two most distinguishable terms are “washing” and “the Holy Spirit,” as in the three related passages examined above. Here “washing” and “the Holy Spirit” are both paired with a term for inner transformation, again as in the three related passages. And, as in 1 Cor. 6:11, two terms are used for inner transformation.

Therefore, in Tit. 3:5 Paul considers this inner transformation from two different perspectives in a manner analogous to Ezk. 36:25–27 and 1 Cor. 6:11. He arranges the four genitive nouns chiasmatically with the most distinguishable terms first and last and with the terms for the result, the transformation, in the center. The first pair of genitives focuses on the need for cleansing from past sin: “washing” and a word that speaks of that washing as an inner transformation, a “new beginning” (cf. Norbie, “Washing”). The second pair focuses on the new life received and to be lived: The “Holy Spirit,” the giver and sustainer of the new life, must do his work *within* Christians and so is joined to a word that speaks of such a new life as an inner transformation, “renewal.”

If our analysis is correct, then, ἀνακαινώσεως is dependent on διά, not on λουτροῦ (which corrects the view taken in Knight, *Faithful Sayings*, 96f., 100). In ἀνακαινώσις** (also in Rom. 12:2; cf. the related verbs ἀνακαινώω** in 2 Cor. 4:16; Col. 3:10 and ἀνακαινίζω** in Heb. 6:6) the basic root καιν- signifies that which is “new in nature”; the adjective καινός is used in this sense in the NT of the Christian who is a “new creation” (2 Cor. 5:17) and who is to put on the “new person” created in God’s likeness (Eph. 4:24). Here, where the operative verb “saved” applies to those who were once enslaved to sin, it would appear that the sense of the explanatory noun ἀνακαινώσεως is “renewal” or “making new,” i.e., the act of causing the “new creation” to come into being, “the first and unique renewing, the creation of a life that was not there before” (*TDNT Abridged*, 388; see J. Behm, *TDNT III*, 447–54, especially 453). It is on the basis of this *initial* renewal that the Christian and his or her mind *is being* renewed to true knowledge according to God’s image, and hence the term and its cognate verb are used in this related sense elsewhere in the NT (e.g., Rom. 12:2; Col. 3:10).

πνεύματος ἁγίου indicates the one who accomplishes that initial renewal (cf. 2 Thes. 2:13: “salvation through sanctification by the Spirit”): The “Holy Spirit” is the one who directly effects the renewal. This initial “renewal” and the “washing of regeneration” mentioned just before are the twin aspects of inner transformation that were seen in Ezk. 36:26–27; Jn. 3:5–8; 1 Cor. 6:11: water/washing/cleansing and rebirth by the Spirit/renewal by the Spirit/initial sanctification. Here πνεύματος ἁγίου does not have the syntactical relationship with παλιγγενεσίας that it has with ἀνακαινώσεως, though it may be said on other grounds that the Holy Spirit does also accomplish the παλιγγενεσία. The combination πνεῦμα ἁγίου occurs only here and in 2 Tim. 1:14 in the PE* (17x in Paul); πνεῦμα by itself is used 2x in the PE of the third person of the Trinity (1 Tim. 3:16; 4:1).

3:6 Paul unfolds the saying further with “whom he poured out upon us richly through Jesus Christ our Savior.” The relative pronoun οὗ refers to the nearest antecedent πνεύματος ἁγίου (and is attracted to its case), not back to λουτροῦ, as the following considerations would seem to indicate: The verb “pour out” (ἐκχέω, here ἐξέχεεν) is used of liquids and could be used with reference to the washing, but it is used in the LXX of Joel 3:1ff. and thus in the early church (Acts 2:17, 18, 33) of the Spirit, providing a background on which the usage with the Spirit here seems natural. Furthermore, that the pouring is “through Jesus Christ our Savior” again points to the Holy Spirit since the early church understood that the Spirit was poured out by Christ (cf. Acts 2:33: “having received from the Father the promise of the Holy Spirit, [Christ] has poured forth [ἐξέχεεν] what you see and hear”).

This portion of the saying is a further delineation of the work of God that accomplished salvation. The subject of ἐξέχεεν is the subject of ἔσωσεν, God. ἐκχέω (NT 28x according to BAGD and *VKGNT*, who combine the forms ἐκχέω and ἐκχύν[ν]ω), “poured out,” is used figuratively in the NT 8x, always with reference to the (Holy) Spirit (Acts 2:17, 18, 33; 10:45; Rom. 5:5 [God’s love poured out through the Spirit]).

The adverb “abundantly” (πλουσίως,** also in Col. 3:16; 1 Tim. 6:17; 2 Pet. 1:11) makes explicit what is implied in “poured out,” i.e., that God gave the Holy Spirit in a lavish way to each believer, just as the OT prophecies had said he would do (cf. Joel 2:28 [LXX 3:1]ff.; Ezk. 36:26ff.; 39:29; Is. 44:3ff.; Zc. 12:10; cf. J. Behm, *TDNT II*, 468f.: “the idea of outpouring, of the streaming down from above of a power ... , is also used to describe the impartation ... in which God imparts himself”). Because God himself poured the Holy Spirit out on Christians, the Spirit, as God’s agent, accomplished salvation by renewing their lives.

ἐφ’ ἡμᾶς indicates those on whom the Spirit was poured out, and in the context of this saying it describes the personal and direct nature of that action. Just as “we” (ἡμεῖς, v. 3) at an earlier time were personally enslaved to sin and lived sinful lives (v. 2), now we have personally been saved (ἔσωσεν, note the same ἡμᾶς as the direct object of that verb) through “renewal” by having the Holy Spirit poured out “on us” (ἐφ’ ἡμᾶς). This is the fifth of six occurrences of the first person plural pronoun, which occurs in every verse from v. 3 to v. 6. Even when one makes allowances for the two (more common) genitive possessive forms (ἡμῶν), the occurrence of four nominative or accusative forms in as many verses is quite significant.

In all the NT passages in which the Spirit is said to be poured out “on” humans the preposition ἐπί is used, as it is in the LXX of Joel 3:1–2 (Acts 2:17, 18; 10:45; and here). BAGD (s.v. III.1by) relates that various verbs are used of the Spirit in connection with ἐπί and that the preposition in this case is used figuratively of the power that comes on a person.

διά with gen. Ἰησοῦ Χριστοῦ is used to denote the personal agent through whom God has acted (cf. A. Oepke, *TDNT II*, 66–69; Jonker, “De paulinische formule”; for an especially significant Pauline use of διά [Ἰησοῦ Χριστοῦ] see 1 Cor. 8:6): The pouring out of the Spirit has occurred “through Jesus Christ our Savior,” i.e., through Christ in his capacity as Savior—as Savior of those (ἡμῶν, “our”) on whom he pours out the Spirit (cf. Acts 2:33, where Christ’s exaltation bespeaks the triumph of his saving work and leads to his pouring out the Spirit, and Jn. 15:26, which speaks of the Spirit as the one whom Jesus will “send” “from the Father”).

3:7 The affirmation that began in v. 4 moves on to its conclusion with a ἵνα clause that expresses the purpose of the main verb ἔσωσεν (v. 5). This part of the statement focuses on the present position of Christians (“being justified by his grace”) and on their present

privileged status and future hope (“heirs according to the hope of eternal life” or “of eternal life according to hope”) that is the purpose of God’s salvation.

δικαίω (Pl. 27x, PE 2x) became virtually a technical term in Paul’s writings, especially in Romans (15x) and Galatians (8x). But the verb is found in only one other earlier Pauline letter (1 Cor. 4:4; 6:11), and there it has two nuances of meaning, as it does in the PE (1 Tim. 3:16; here). Here it has the usual Pauline sense that it has in Romans and Galatians and in 1 Cor. 6:11, which, we have seen, is parallel to this passage (see above on v. 5). The aorist passive participle δικαιοθέντες indicates here a past action that “we” have been recipients of, that of being “justified,” i.e., declared righteous in God’s sight and forgiven of sins. It thus refers to a judgment made by God in which already, here and now, God has acquitted sinners and pronounced them righteous.

This declaration is τῇ ἐκείνου χάριτι: Its basis is “his grace.” ἐκείνου may be used here as a demonstrative denoting the more remote object (“that one”), i.e., specifically going past Jesus Christ (v. 6) to God (the Father), the subject of “[he] saved” in v. 5. Or it may be used for emphasis (“that one,” i.e., “his”). In either case, God, the subject of the entire sentence from v. 4, is most likely meant, God whose grace is operative for us in Christ (cf. 2 Tim. 1:9; Rom. 3:24). χάρις (NT 155x, Pl. 100x) is used here of God’s “grace” or “favor,” the attitude and action of one who does what he is not bound to do (BAGD). Therefore, justification is a “gift” made available “through the redemption that is in Christ Jesus” (Rom. 3:24; cf. the reference to Christ as σωτήρ in Tit. 3:6 and 2 Tim. 1:9–10).

The work of the Spirit in transforming and of God’s grace in justifying coalesce in causing those saved to become “heirs of eternal life.” That is, the ἵνα clause of this verse indicates the purpose of the salvation accomplished by God (v. 5), and the participial phrase with δικαιοθέντες indicates another aspect of that salvation. The “heirs” are, therefore, those who are both transformed by God’s Spirit (v. 5; cf. Rom. 8:15–17; Eph. 1:14) and declared righteous by God’s grace (cf. Rom. 4:13).

With γενηθῶμεν Paul states that those who have been saved and are justified have now “become” κληρονόμοι. κληρονόμος** (NT 15x) is used once in each of the Synoptic Gospels (Mt. 21:38 par. Mk. 12:7/Lk. 20:14) and in Heb. 1:2 of God’s Son as “heir” and in the remaining NT occurrences (Rom. 4:13, 14; 8:17 [2x]; Gal. 3:20; 4:1, 7; Heb. 6:17; 11:7; Jas. 2:5) of the redeemed as God’s “heirs.” In both cases it is used figuratively of one who as God’s son will receive something as a possession from him and who now stands in that privileged and anticipatory position. The possession to be received here is “eternal life” (ζωῆς αἰωνίου), a future unending life with God. The phrase ζωῆς αἰωνίου is used 4x in the PE* (1 Tim. 1:16; 6:12; Tit. 1:2; here) as well as elsewhere in the NT (for discussion see the other occurrences in 1 Timothy and Tit. 1:2).

Between κληρονόμοι γενηθῶμεν and ζωῆς αἰωνίου are the words κατ’ ἐλπίδα. This phrase might indicate that the inheritance of eternal life is characterized by “hope” (ἐλπίς) and thus function as an intervening qualification: “that we might become heirs, according to hope, of eternal life.” Or it might be joined more closely and directly with “eternal life” so that the first half of the statement is qualified by all that follows it: “that we might become heirs, according to the hope of eternal life.” On either view the heirs are to receive eternal life, and that outcome and the position of the heirs who expect it is always in the attitude of hope. ἐλπίς (see Tit. 1:2) is used in the NT generally of “hope” and “expectation” and especially of “hope” pertaining to supernatural things spoken of in God’s promises (BAGD; R. Bultmann, *TDNT* II, s.v., especially 531f.). Hope is also connected with the position of heirs in Rom. 8:16–17, 24–25, where “hope” is related to what is not seen but looked for (v.

24) and is said to be marked by patient and expectant waiting on God and his promised inheritance (v. 25; cf. Gal. 3:29; Heb. 6:17; Jas. 2:5).

3:8a: The extent and nature of the “faithful saying.” Vv. 4–7 have spelled out the marvel of what God has done and has yet in store for his redeemed people—all on the basis of God’s attitude of kindness and love toward them, which he was willing, at great cost and in the face of great hostility and opposition, to express to them. The unstated, but clearly evident, implication is that he calls on them, his “heirs,” to express the same attitude toward sinners that he, God, has expressed to them and thus be true heirs who reflect their Father’s character. V. 8 goes on to make this implication explicit.

πιστός ὁ λόγος is another of the five identical citation-emphasis formulas (1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11). For a discussion of the meaning of the formula see the comments on 1 Tim. 1:15 and Knight, *Faithful Sayings*, 4–22. In brief, λόγος indicates that some “saying” is being cited, and πιστός indicates that Paul is commending the saying as “trustworthy” (for what follows cf. *Faithful Sayings*, 81–86).

The negative evidence regarding the identification of the “saying” is that nothing that follows the formula appears to be appropriate as a saying. The positive evidence is that several statements in the preceding verses could well be referred to as a “faithful saying,” and the virtually unanimous opinion of commentators is that the formula refers to what precedes it. But to how much of the preceding verses? Dibelius–Conzelmann stand virtually alone in positing that the saying consists of vv. 3–7 (in their comments on 1 Tim. 1:15). The vast majority of exegetes identify it as vv. 4–7 (Alford, Barrett, Bernard, Bouma, Brox, Ellicott, Fausset, Hendriksen, Huther, Jeremias, Kent, Robertson, Simpson, Vine, Wohlenberg, and Wuest). A few identify it as vv. 5–7 or some part thereof (Easton, Lock, and Spicq). Kelly narrows his choice to vv. 5b–6, but then adds wisely that identification of the saying is difficult precisely because “Paul has clearly interwoven thought of his own with whatever traditional or liturgical material he has borrowed” (Gealy, who is apparently undecided, concludes his discussion with a similar note of caution).

It is true, as Dibelius–Conzelmann argue, that the first person plural gives a certain unity and continuity to vv. 3–7. But the use in v. 3 may be influenced by the following verses and adapted to them. Gealy notes that “vs. 3 is less rhythmical in form and liturgical in phrasing than vss. 4–7. Its list of vices would then ... serve as the dark shadow against which the light of the Christian gospel shines the more brilliantly.” The obvious relationship of v. 3 to v. 2, signalled by the introductory words “for we were once also” and, in content, evidenced by its nouns, speaks against it being part of a saying continuing with vv. 4–7. Furthermore, it stands as a separate sentence not necessarily or inherently related to vv. 4ff., while all the other “faithful sayings” consist of a single sentence.

Kelly argues that v. 4 should “probably” be excluded from the saying “since both *was manifested* and *God our Saviour* are in the idiom of the Pastorals.” Furthermore, “since both 5a and 7 have a strongly Pauline tang, the extract may well be limited to 5b–6, i.e. the specifically baptismal section.” The appeal to the “idiom of the Pastorals” and “a strongly Pauline tang” is, in fact, one of the best gauges of what is and is not part of an citation, provided it clearly distinguishes one part from another. But this cannot be so definitely done here. Vv. 5b–6 also contain Pauline and PE language: ἔλεος is found nine other times in Paul, four of them in the PE (excluding this verse); σώζω appears twenty-eight times elsewhere in Paul, of which six are in the PE (excluding this verse). The close combination of ἔλεος and σώζω is, in fact, lacking elsewhere in Paul, including the PE, but this is also true of ἔργων τῶν ἐν δικαιοσύνῃ (v. 5a) and ἡ χρηστότης καὶ φιλανθρωπία (v. 4), both of which are excluded from the saying by Kelly. Admittedly παλιγγενεσία (v. 5b) does not occur anywhere else in Paul and only once otherwise in the NT (Mt. 19:28). But the same is also true of φιλανθρωπία in v. 4, which Kelly excludes, being found elsewhere only in Acts 28:2

and then with humans, not God, as the subject in view. Consideration of Kelly's view thus shows not only that his criteria cannot with certainty limit the saying to vv. 5b–6, but also that the criteria, as valid as they are, simply do not serve to identify the saying.

Furthermore, Kelly's elimination of v. 7 would have the formula "faithful is the saying" jump over that intervening verse to the saying rather than refer to what immediately precedes it. This is contrary both to the normal expectation and to Paul's actual practice with the other "faithful sayings," in which the formula refers to the immediately preceding or following words.

Kelly's (and, e.g., Easton's) exclusion of the first part of v. 5 (beginning the saying probably with διὰ λουτροῦ) is based on the assumption that the saying is connected with a baptismal setting and therefore should begin with or be restricted to what relates to baptism. Kelly admits that "he saved us" and even the rest of v. 5 and perhaps even v. 4 are needed to complete the words and thought pattern that, it is claimed, begins with διὰ λουτροῦ. Since, as it is admitted, some words preceded διὰ λουτροῦ in the saying, why may they not be what we have in v. 5a and perhaps also v. 4? Easton's assertion that the theological statement of v. 5a "would be out of place in the hymn that follows" is not convincing. Both Kelly and Easton seem to include ἔσωσεν with v. 5a, but then treat it as necessarily introducing and as virtually part of v. 5b, which shows the difficulty of dividing the verse. Admittedly, this may show Paul's skillful blending of his argument with the saying, as Kelly in principle allows for. But it may more convincingly show that the two parts of the verse constitute one coherent thought, with ἔσωσεν as the verbal focal point that binds them together and is necessary to both parts.

Swete is "disposed to think" that the saying begins with v. 5 and regards v. 4 as "the writer's note of transition from ἤμεν γὰρ ποτε κτλ. to the quotation" ("Faithful Sayings," 5). This is plausible, but since vv. 4–7 constitute a unit in both form and content and may as a whole be aptly designated a saying, there must be conclusive reasons for excluding v. 4. As it is, v. 4 signals the contrast in the saying to v. 3 that provides the reason for the admonition in vv. 1–2 by showing what God has done to and for those who were once also sinful (v. 3) in his great salvation (vv. 4–7). The bridge for the saying is thus the δέ added in v. 4 to set forth immediately the contrast and carry the reader from v. 3 to the saying. But even while we identify vv. 4–7 as the saying on the basis of these considerations, we must do so with the awareness that there is no evidence that will allow us to identify the saying with absolute certainty. (An early understanding of the saying as embracing vv. 4–7 is seen in the uncial Codex Sinaiticus, which separates v. 4 from v. 3 and joins vv. 4–7 [as noted by Ellicott and Simpson].)

The vocabulary of the saying is almost entirely what may well be called Pauline (for specifics see Knight, *Faithful Sayings*, 108). Of course, many of the words are not exclusively Pauline. Furthermore, some of the words are used in un-Pauline ways: Paul does not characterize human "works" (v. 5) with the term "righteousness" (neither does any other NT writer). ἀνακαινώσις (v. 5) in its only other Pauline (and NT) occurrence has a somewhat different emphasis. And φιλανθρωπία and παλιγγενεσία (vv. 4, 5) do not occur elsewhere in Paul's letters. These non-Pauline qualities are in accord with Paul's formulaic identification of these verses as a saying. On the other hand, he uses the sixteen or so words of the saying found elsewhere in his letters more often than any other single NT writer, and the first word, χρηστότης, is found only in his letters (10x). These considerations are insufficient to point to influence by any NT writer, except to say that the saying might have arisen in an area influenced by Paul.

A considerable number of commentators have associated "washing" (v. 5) with baptism. This hypothesis is strengthened by the concomitant focus on the Holy Spirit. In Acts and elsewhere in the NT baptism and the gift of the Spirit are related. Furthermore, the saying

lays particular stress on initial inner change ("the washing of regeneration and the renewal of the Holy Spirit"), which is appropriate in connection with the initial rite of Christianity, which signifies such an inner change. And the saying is a terse creedalliturgical statement that would be appropriate at Christian baptism. This is exemplified in its trinitarian structure (God, the Holy Spirit, Jesus Christ), which would be fitting in connection with baptism (cf. Mt. 28:19). The corporate or public use of the saying is seen in its use of plural pronouns. Some have suggested that it is a "hymn" or expression of praise. Against this is the fact that God is referred to in the third person rather than the first person. Perhaps the saying was an affirmation spoken by those receiving baptism or by such people and the congregation together.

But v. 5 refers to "washing," λουτρόν, and not "baptism," βάπτισμα, a term that was, of course, well known among Christians. But the Christian community apparently chose to use a term that would point more directly to human inner spiritual need and the inner spiritual reality brought about by God. The accomplishment of that inner reality is spoken of in the past tense in the aorist verbs ἔσωσεν and ἐξέχεεν (vv. 5, 6). Christians confessed, therefore, that God had already saved them through the radical inner washing of regeneration, and they did so at the time that they received that which signified that washing, i.e., baptism. They did not speak of baptism as saving them or as being the means of salvation but rather of a past action wrought by regeneration, which baptism symbolized and represented. In this setting they thus utilized (as in Rom. 6:1ff.; Col. 2:11f.; 1 Pet. 3:18ff., especially vv. 20–21) the forceful and picturesque language which speaks of the reality of the Holy Spirit's work under a designation that might also have been used of baptism.

3:8b-c Paul adds (καί) to the formula πιστὸς ὁ λόγος his specific direction to Titus (σε) concerning the utilization and significance of what precedes. The demonstrative pronoun (here τούτων), as in 2:15 and elsewhere in the PE (e.g., 1 Tim. 4:11; 6:2), refers to the entire preceding section, i.e., 3:1–7, and not just to the "saying" (the λόγος) in vv. 4–7. This is borne out by the reference here to "good deeds," which is the point of vv. 1–2 and the reason for citing the saying in the first place. So Titus is to speak about "good deeds," such as vv. 1–2 have prescribed and which are to be done even for sinners (v. 3), and about God's own attitude and actions toward us—as such sinners—in saving us and enabling us to do such deeds (vv. 4–7).

With the verb βούλομαι (Pl. 9x), which he uses elsewhere in giving apostolic instructions (e.g., 1 Tim. 2:8; 5:14), Paul expresses his desire that Titus do what is expressed in the infinitive that follows: "speak confidently," even "insist" (διαβεβαιουῖσθαι,** 1 Tim. 1:7) on "these things." ἵνα introduces the following subfinal clause or clause of conceived or intended result (Robertson, *Grammar*, 991; Burton, *Syntax*, 83; Deer, however, suggests that this use of ἵνα is imperatival as in vv. 13–14 and thirty-five other places in the NT ["Still More"]). The result that Paul intends from Titus's insisting on "these things" is what he expects of "those who have believed (trusted in) God," i.e., those who have come to know God's love and kindness, his Spirit's renewing work, and his great salvation. Paul thus introduces his usual insistence on faith with the perfect participle πεπιστευκότες, with the definite article οἱ signifying its use here as a substantive. πιστεύω with dative (τῷ) θεῷ occurs 5x in the NT (Acts 16:34; 27:25; Rom. 4:3; Gal. 3:6; here). Paul uses it twice of Abraham's trust in God as the great example of the believer (Rom. 4:3; Gal. 3:6), and in Acts 16:34 it is used of a new convert, the latter most analogous to the usage here.

Paul intends that believers "be careful" (φροντίζω,** a NT hapax but 15x in the LXX; cf. the related φρόνιμος, 5x in Pl.), i.e., that they be intent καλῶν ἔργων προϊστασθαι. Two understandings have been proposed for this infinitive clause both here and in v. 14: "to engage in (apply/devote themselves to) good deeds" (e.g., *NASB, RSV, NIV, NEB* margin)

and “to engage in (enter) honorable occupations” (*NEB, RSV* margin). προϊστασθαι (NT 8x, all in Pl.) “literally means ‘to stand in front of’ and was the word used for a shopkeeper standing in front of his shop crying his wares” (Barclay; for documentation see Field, *Notes*; Lock). But this is neither the only meaning of the word in Koine nor even one of the two meanings found elsewhere in Pauline usage.

Furthermore, Field questions whether any instance can be found of καλὰ ἔργα with the meaning “honorable occupations.” In this letter the phrase is used consistently of “good deeds” (cf. 2:7, 14; 3:1). Here Paul is repeating and reinforcing the appeal in v. 1 (as well as that of 2:14). Therefore, the context is decisively in favor of “busy oneself with” or “engage in” “good deeds” (see BAGD s.v. προϊστημι 2; cf. MM s.v. προϊστημι, using the Goodspeed translation: “make it their business to do good”; cf. Lock). On καλῶν ἔργων see the comments on 2:14.

That to which ταῦτα in the next clause refers is disputed. Opinion is essentially divided between it picking up on τούτων and referring again to what Titus is to “insist on” (Alford, Bernard, Ellicott, Hendriksen, Spicq, N. J. D. White, and Wohlenberg) and it referring to καλῶν ἔργων (e.g., Bratcher, Fee). Huther says that it refers back to διαβεβαιουῖσθαι, but this seems too limited. Some argue that for Paul to attach the adjective καλὰ to the καλῶν ἔργων would be a tautology (Alford, Ellicott, Huther, Wohlenberg). Many commentators say that what follows in v. 9 and is contrasted to this final clause in v. 8 by δέ determines what “things” Paul has in mind here (Ellicott, Fee, White, and Wohlenberg). But here, too, the divided opinion remains, since v. 9 refers both to teachings (e.g., “genealogies”) and to deeds (e.g., “strife”), so that some think that the matters of v. 9 are naturally contrasted with the “teaching” (Ellicott, White, and Wohlenberg) and others that they are naturally contrasted with the “good deeds” (e.g., Fee). Ridderbos holds that ταῦτα refers to the entirety of what precedes, i.e., vv. 1–7, and thus both to teaching and to the “good deeds” with which the section begins and which the teaching seeks to engender. This more comprehensive view is warranted by the broadness of what is excluded in v. 9.

With such a comprehensive view, it may well be that the two predicate adjectives, “good and profitable,” refer respectively to the two parts of the entire preceding section. Thus καλὰ is not tautologically attributed to the “good deeds” but is an affirmation of the “praiseworthy” (BAGD s.v. 2b) character of the teachings about God’s salvation (vv. 4–7). ὠφέλιμα τοῖς ἀνθρώποις would then refer especially to the benefit that “good deeds” have for “people,” i.e., non-Christians, ἀνθρώποις here picking up the previous use of the word in v. 2, where non-Christians are primarily in view and where Christians are being urged to practice the consummate good deed of “showing every consideration for all people” (πρὸς πάντα ἀνθρώπους). Obviously such teaching with such an outcome of good deeds is “profitable,” i.e., “useful and beneficial” (ὠφέλιμα,** also in 1 Tim. 4:8 [see the comments there]; 2 Tim. 3:16) for “people.”

FINAL INSTRUCTIONS ABOUT FALSE TEACHINGS AND FOR DEALING WITH A ΑΙΠΕΤΙΚΟΣ: 3:9–11

Paul brings the body of the letter, and particularly the preceding section, to a close by returning to the subject of false teaching (cf. 1:10–16). Thus he contrasts what should be avoided in teaching and action (v. 9a) with what should be taught and done (vv. 1–8), and gives the reasons that such teaching and action should be avoided (v. 9b). Having told Titus

what he should do about false teaching, he then gives him instructions for dealing with a αἰρετικός ἄνθρωπος (vv. 10–11).

3:9 δέ, “but,” contrasts this statement and its contents with what immediately precedes. The action enjoined is περιστάσο** (present middle imperative of περιστήμι), a verb that has within its basic meaning the concept of “around” and which in the middle means “go around so as to avoid,” and more succinctly “avoid, shun” (also in 2 Tim. 2:16; in 2 Tim. 2:23 Paul uses a similar verb, παραιτέομαι, which occurs in Tit. 3:10, with the noun ζητήσεις, which occurs here). What Paul urges Titus to constantly do he also thereby urges on all the Christians on Crete. He delineates four errors that must be avoided.

The first is μωρὰς ζητήσεις. Plural ζητήσεις (see 1 Tim. 6:4) is used once each in the three PE of an aspect of the false teaching: “controversial questions” or “controversies” (ἐκζητήσεις is used similarly in 1 Tim. 1:4). In two of these three instances the ζητήσεις are designated as μωρὰς, “foolish” or “stupid” (here and in 2 Tim. 2:23; since ζητήσεις is thus qualified by μωρὰς elsewhere and γενεαλογίας is not in its other PE [and NT] occurrence, it is appropriate to attach μωρὰς to ζητήσεις and not to γενεαλογίας). Elsewhere Paul tells Timothy to correct those involved with such controversies so that “God may grant them repentance leading to knowledge of the truth” (2 Tim. 2:23–26); thus “occupation with such questions is taken to be sinful and culpable” (G. Bertram, *TDNT* IV, 845; cf. also what Paul says about μωρολογία in Eph. 5:4–7).

The second error is γενεαλογίας** (see 1 Tim. 1:4), “genealogies,” i.e., speculation about the origins and descendants of persons, which are erroneously thought to have religious significance.

The third error is ἔρεις. (Singular ἔριν was preferred in *NA*²⁵; see *NA*²⁶ and *TCGNT* for preference of the plural.) ἔρεις (see 1 Tim. 6:4) occurs regularly in the Pauline vice lists (and is in vice lists in most of its NT occurrences) and means “strife” and in the plural “quarrels” or “dissensions.”

The fourth error is μάχας νομικάς, “battles about things pertaining to the law.” μάχας** is always plural in the NT (2 Cor. 7:5; here; 2 Tim. 2:23; Jas. 4:1) and is used “only of battles fought without actual weapons” (BAGD). νομικάς (NT 10x, PE* 2x, here and v. 13) is used here in the sense of “pertaining to the law” (BAGD; cf. νομοδιδάσκαλος in 1 Tim. 1:7). The law in view here is undoubtedly the OT law, with which the false teachers were especially concerned (1 Tim. 1:7ff.).

Each of these four errors is also mentioned in 1 Timothy, and two are mentioned in 2 Timothy. As has been noted, it appears that the same problem, or at least a group of similar problems, is being confronted in all three letters (see the **Introduction** and the comments on 1 Tim. 1:3ff.). The substantive elements here are “genealogies” and a misuse of the law. The atmosphere is one of strife and contention.

Paul concludes this exhortation by giving the reasons that such errors should be avoided: They are ἀνωφελεῖς** (also in Heb. 7:18), “unprofitable”—the opposite of the description of the teaching and good deeds set forth in vv. 1–8 (ὠφέλιμα, v. 8)—and μάταιοι, “idle” or “empty” in the sense of “useless” or “fruitless” (see 1 Tim. 1:6; ματαιολογία; Tit. 1:10; ματαιολόγος; cf. O. Bauernfeind, *TDNT* IV, 519–24).

3:10 Paul gives instruction in this verse and the next on how to deal with a αἰρετικός ἄνθρωπος. The adjective αἰρετικός** (a NT hapax) is used here of one who has chosen to follow the false teachings and practices described in v. 9 over against the apostle, Titus, and others in the Christian community who embrace the true teaching and its good deeds. Thus it

NA E. Nestle and K. Aland, eds., *Novum Testamentum Graece*. 25th ed., Stuttgart, 1963.

NA K. Aland and B. Aland, eds., *Novum Testamentum Graece*. 26th ed., Stuttgart, 1979.

PERSONAL INSTRUCTIONS AND GREETINGS: 3:12–15

may properly be rendered “heretical,” as long as we do not read later ideas back into the text (cf. BAGD, Lock, and the use of *ἀίρεσις* in 2 Pet. 2:1). Since this choice with regard to teaching and practice sets the one so choosing against apostolic teaching, it also makes such a person “factious” and one who is “causing divisions,” which are also meanings of *ἀίρετικός*. Paul uses this adjective in a pleonastic construction, perhaps for emphasis, including the noun *ἄνθρωπος*, the word used generally in Greek and in the NT for “human being,” rather than using a simple substantive adjective.

It is only “after” (*μετά* with the acc., BAGD s.v. B.II.3) two admonitions have been given to such a person that the action then commanded may take place. *μίαν καὶ δευτέραν* combines a cardinal (for an ordinal) and an ordinal number, as was done elsewhere in Greek writings (cf. BAGD s.v. εἶς 4). *νουθεσία*** (also in 1 Cor. 10:11; Eph. 6:4), “admonition,” includes both “instruction” and “warning” but with emphasis on the latter. (The verb *νουθετέω*, like the noun, is used in the NT only in Paul’s letters [and in the account of Paul’s labors in Acts 20:31]—with *διδάσκω* in Col. 1:28; 3:16 in the sense “admonish,” i.e., speak so as to affect the will and disposition; cf. J. Behm, *TDNT* IV, 1019–22.) The two admonitions are obviously intended to turn such a person from his or her error, as in 2 Thes. 3:15; 2 Tim. 2:25–26, and are “a pastoral attempt to reclaim” (Behm, 1022). This procedure reminds us of Mt. 18:15–20, where one who sins is first dealt with privately and then semi-privately before the final step is taken. *παραίεομαι* (PE* 4x: 1 Tim. 4:7; 5:11; 2 Tim. 2:23; here imperative *παραίτου*) is used here in the sense of “reject” or “dismiss,” i.e., remove from the fellowship of the Christian community (cf. 1 Cor. 5:11–13; 2 Thes. 3:14; Mt. 18:17–18).

3:11 Paul refers to the kind of person whom Titus and the church must admonish and dismiss with the definite article *ὁ* with the correlative adjective *τοιοῦτος* used as a substantive: “such a person,” “one like that,” probably meaning anyone who bears the qualities indicated (so 2 Cor. 10:11a; Gal. 6:1), though other occurrences of the term refer to definite individuals (see BAGD s.v. *ἄσος*). One can take the radical action of dismissing such a person from the Christian community because the refusal of a “heretical person” to respond to two admonitions gives the grounds for such action and indicates the necessity for it. As in Mt. 18:17, the basis for taking the last difficult step is such a person’s self-indictment (“being self-condemned,” *αὐτοκατάκριτος*).

The dismissal is grounded in knowledge (*εἰδώς*, causal participle from *οἶδα*) of the “heretical” person’s views and actions that has been gathered from contacts that the two admonitions have afforded (cf. Mt. 18:16: “so that every fact may be confirmed”). What is known is “that” (*ὅτι*) the person *ἐξέστραπται*** (perfect middle or passive of *ἐκστρέφω*, a NT hapax), which means either that he “has turned himself aside/perverted himself” (middle) or that he “is turned aside/is perverted” (passive). In either case the person has moved away from the apostolic message by choice (cf. the LXX of Dt. 32:20 and the use of simple *στρέφω* to mean “turn to something evil, be perverted” in Didache 11:2). The perfect tense is most likely used to indicate a settled position.

Titus and others will also know that such a person “is sinning,” *ἁμαρτάνει*, the present tense most likely indicating the person’s persistence in false views and activities in the face of the pastoral admonitions (cf. Mt. 18:17: “if he refuses to listen to them”). This combination of a settled persistence in chosen erroneous views and continued refusal to repent of sin enables one to know that such a person is (*ὢν*, “being”) “self-condemned” (*αὐτοκατάκριτος*,** a NT hapax): The “heretical” person has shown himself to be clearly guilty and therefore has himself provided the basis for his dismissal (*παραίτου*, v. 10).

This letter concludes in ways typical of Paul’s other letters. He gives final personal instructions (vv. 12–13; cf. Rom. 16:1–2; 1 Cor. 16:5–12; Col. 4:7–9) and repeats a major concern of the letter (v. 14; cf. 2 Cor. 13:11; Gal. 6:12–16). He then sends final greetings from those with him and from himself to the believers in the place he writes to (v. 15a; cf. 1 Cor. 16:19–21; 2 Cor. 13:12–13; Phil. 4:21–22; Col. 4:10–15, etc.) and closes with a benediction (v. 15b; so all of his letters).

3:12 In this verse Paul lays plans for Titus to leave Crete and join him at Nicopolis for the winter. “Ὅταν with the aorist subjunctive (here *πέμψω*) is used “when the action of the subordinate clause precedes that of the main clause” (BAGD s.v. 1b). Thus “whenever” either Artemas or Tychicus arrives to take Titus’s place, Titus should then leave to join Paul (*με*).

Apparently Paul had not decided which of the two men to send, nor exactly when he would send one of them. There is no other reference to *Ἀρτεμᾶς*** in the NT. Acts 20:4 indicates that *Τύχικος*** was from Asia, a coastal province of Asia Minor, and that he and Trophimus were the representatives from the church there who accompanied Paul with the gift for the poor Christians in Jerusalem. Paul relates in Eph. 6:21 and Col. 4:7 that Tychicus is a beloved brother and faithful minister who will tell those churches about how Paul is doing; apparently Tychicus was the one delivering those letters. Since from 2 Tim. 4:10, 12 we learn that Paul sent Tychicus to Ephesus and that Titus went to Dalmatia, which is just up the coast from Nicopolis (see below on the identification and location of Nicopolis), we may reasonably assume that the plan outlined here did materialize and that Artemas was apparently the one sent to Crete. The plan was for Titus, when replaced by one of the two men, to “make every effort” or to “make haste” to come (both meanings for the aorist imperative *σπουδάσον* are possible and both appear elsewhere in the PE* [4x: 2 Tim. 2:15; 4:9, 21], although the former is more dominant in Paul as a whole [7x: also Gal. 2:10; Eph. 4:3; 1 Thes. 2:17]; see BAGD).

Paul wants Titus to join him at *Νικόπολις*** (a NT hapax; see J. M. Houston, *ZPEB* IV, 436; G. L. Borchert, *ISBE* III, 534f.). Although several places were known by that name (see Zahn, *Introduction* II, §35, n. 3), the capital of Epirus best fits the time framework of the letter and the reference in 2 Tim. 4:10 to Titus being in Dalmatia, which was just up the coast from Epirus. Nicopolis was on the west coast of Greece about two hundred miles northwest of Athens on the the gulf of Ambracia (now known as Arta) near the Adriatic Sea (cf. Strabo 7.7.5). It was founded and named by Augustus in 31 B.C. and established as a Roman colony (cf. Dio Cassius 51.1; Strabo loc. cit.).

Titus is to come “because” (*γάρ*) Paul “has decided” (*κέκρικα*, from *κρίνω*) “to winter there,” the perfect tense expressing a settled decision. The infinitive *παραχειμάσαι*** with *ἐκεῖ*, “to spend the winter” “there,” indicates the decision that Paul has reached. He is not yet at Nicopolis, since he refers to Nicopolis as “there” (*ἐκεῖ*, “in that place,” BAGD; cf. Rom.

ZPEB M. Tenney, et al., eds., *The Zondervan Pictorial Encyclopedia of the Bible* I–V. Grand Rapids, 1975–76.

ISBE G. W. Bromiley, et al., ed., *International Standard Bible Encyclopedia* I–IV. Grand Rapids, 1979–88.

15:24), not “here.” Thus the subscriptions (see *NA*²⁶) that say that the letter was written from Nicopolis are not accurate.

Travel on the sea was difficult or impossible during the winter (cf. 2 Tim. 4:21), and Paul’s experiences (Acts 27:12; 28:11) made him keenly aware of the need to make plans for the season. Use of παραχειμάζω by Paul or in connection with Paul (the Acts passages just mentioned; 1 Cor. 16:6) shows that he sought to spend his winters with Christians in strategic locations for gospel ministry. His choice of Nicopolis put him and Titus one step further west of the area where most of his labors had been concentrated and was most likely taken with a view to fulfilling his desire to go where the gospel had not been preached and, ultimately, to Spain (cf. Rom. 15:20–24).

3:13 Paul knows that two men will be going through Crete and commends them and their needs to Titus and the Christians there. They are probably coming from Paul and carrying the letter with them.

Ζηνάς** is not mentioned elsewhere in the NT. Here he is designated by his profession as τὸν νομικόν, “the lawyer,” just as Paul mentions the professions of others on occasion (Rom. 16:23; Col. 4:14). The term is most likely used here of an expert in Roman law rather than Jewish law (so Spicq and Ridderbos; Lock regards it as indicating here an expert in Jewish law as in Matthew and Luke; cf. BAGD s.v. 2; Mason, *Greek Terms*, s.v.; on the training and duties of νομικοί in the Greco-Roman world see Taubenschlag, “Legal Profession”).

It is quite likely that Ἀπολλῶς** is the Apollos referred to elsewhere by Paul and in Acts (Acts 18:24; 19:1; 1 Cor. 1:12; 3:4, 5, 6, 22; 4:6; 16:12). Acts 18:24ff. identifies him as a Jewish Christian from Alexandria who “was mighty in the scriptures” and “fervent in spirit” and speaks of his desire to go to other places to minister (v. 27). Therefore, it is not surprising to find Apollos going through Crete to his next field of labor. Since Zenas and Apollos are mentioned in the same breath and are both to be helped on their way and since we know that Apollos was a Christian worker, it may be assumed that Zenas his associate was also.

Paul commands that these men be σπουδαίως πρόπεμψον. πρόπεμψον is aorist imperative of προπέμω,** which is used twice in the NT in the sense of “accompany” or “escort” (Acts 20:38; 21:5). It is used here, however, as is borne out by the following ἵνα clause, with the meaning “help on one’s journey” by various means, including money, as it is predominantly elsewhere (cf. Acts 15:3; Rom. 15:24; 1 Cor. 16:6, 11; 2 Cor. 1:16; 3 Jn. 6). The journey thus spoken of in the NT is always related to Christian ministry, and those to be aided are those involved in such ministry (cf. especially 3 Jn. 7–8; all the other passages relate to Paul and his fellow workers and have the same implicit perspective).

The adverb σπουδαίως,** as was the case for the related verb σπουδάζω in v. 12, can mean either “with haste,” in the sense of special urgency (Phil. 2:28), or “diligently, earnestly,” in the sense of “do your best” (*RSV*) or “do everything you can” (*NIV*). As with the verb the slight preponderance of usage falls in the second category (Lk. 7:4; 2 Tim. 1:17), and that is the preferred meaning here (BAGD s.v. 2).

The ἵνα clause gives the purpose for such help being given to Zenas and Apollos. Paul wants these two men to “lack” or “fall short of” (λείπω,** Lk. 18:22; Tit. 1:5; Jas. 1:4, 5; 2:15; here in the intransitive sense; see BAGD s.v. 2) “nothing.” The verb is used here with regard to the necessities of life, as in Jas. 2:15 (and as is indicated by εἰς τὰς ἀναγκαίας χρείας in Tit. 3:14); “nothing” (μηδέν) recalls the reference to appropriate Christian generosity in 3 Jn. 6, which speaks of sending such workers on their way “in a manner worthy of God” (!) since they have accepted “nothing” (μηδέν) from Gentiles.

3:14 Paul again, prompted by the particular need he has just spoken of, calls on Titus to remind the Christians on Crete of the necessity of doing good deeds. The definite article οἱ with the first person plural possessive pronoun ἡμέτεροι implies that the pronoun qualifies an

understood noun, so that the reference is to “our people,” i.e., those who “belong” to Paul and Titus as fellow Christians (BAGD; cf. Rom. 15:4), those of whom Paul has used the first person plural pronoun ἡμεῖς in this letter (1:3, 4; 2:8, 10, 13, 14; 3:3, 4, 5, 6) and elsewhere in the PE. Perhaps Paul uses this construction to distinguish those who follow him and Titus from the false teachers and their followers as well as from non-Christian neighbors.

Paul wants the Christians to keep on “learning” (μανθάνετωσαν, present active imperative; see 1 Tim. 5:14) through the activity of doing (cf. the similar sense in Heb. 5:8). The infinitive following indicates the activity (for other examples see BAGD s.v. 4). What they are to learn is “to engage in good deeds,” καλῶν ἔργων προϊστασθαι, which is repeated from v. 8 (see the comments there). This is an obvious attempt to drive the general lesson home with this concrete case. Thus they are to learn “also” (καί) with reference to this pressing need as well as in the more normal routines of life.

They are to learn this εἰς τὰς ἀναγκαίας χρείας. εἰς here either means “because of” (Dana-Mantey, *Grammar*, 103f.) or more likely has a purposive sense (MHT III, 266; *NIV*: “in order that”; *RSV*: “so as to”). τὰς ἀναγκαίας χρείας are literally “necessary needs,” i.e., what is “pressing, urgent, and real” (χρείας; see especially Acts 2:45; 4:35; Eph. 4:28; Phil. 4:16; 1 Jn. 3:17).

Such concrete and evident cases of need on the part of fellow believers and Christian workers are opportunities in which the Cretan Christians must not fail to be doing good deeds. If they fail in such clear situations, they will indeed be in danger of being “unfruitful” (ἄκαρποι; cf. the unfruitful branches of John 15, especially vv. 2 and 6). Even though this statement is cast in the negative, it is given not so much as a warning as an encouragement (like 2 Pet. 1:8).

3:15 ἀσπάζομαι is the verb used for greetings in the conclusions of Greek letters (BAGD s.v. 1a; Exler, *Form*, 69–77, 111–13), including most of Paul’s letters (Romans, 1 and 2 Corinthians, Philippians, Colossians, 1 Thessalonians, 2 Timothy, and Philemon) and Hebrews, 1 Peter, and 2 and 3 John. Those whose greetings Paul conveys, οἱ μετ’ ἐμοῦ πάντες, may be either his fellow workers or all the Christians where he is. The exact phrase is not used elsewhere by Paul or in the NT, but πάντες in similar phrases refers both to all Christians (Phil. 4:22; 2 Cor. 13:12) and to Paul’s “brothers,” i.e., his fellow workers (1 Cor. 16:20; cf. the distinction between ἀδελφοί and ἄγιοι in Phil. 4:21–22). The one other occurrence in such phrases of “with me” (with σύν; μετ’ is used here) is used in regard to the “brothers” (Phil. 4:21), so here, too, Paul may be referring to his fellow workers (so also Gal. 1:2 [σύν]; 2 Tim. 4:11 [μετ’]). Paul’s closing greetings are directed to singular σε only, as we would expect, in letters directed to individuals (here; 2 Tim. 4:21; Phm. 23; 1 Timothy has no such greetings). The “you” is, of course, the addressee of the letter, Titus.

Titus is directed to “greet those who love us in the faith.” The recipients of this greeting are those who remain in the bonds of brotherly love in that “faith” (cf. Tit. 1:4; 1 Tim. 1:2) and are distinguished by this designation from others who are disloyal to Paul and his gospel. Paul uses the same verb, φιλέω, “love,”** in an even more forthrightly negative statement in the conclusion of 1 Cor. 16:22: “If anyone does not love the Lord, let him be accursed.” He implies here that Titus is to make an appraisal of others with regard to their relationship to Paul himself, since only Titus knows the situation where he is and how individuals there stand with regard to Paul. That the apostle himself often made such appraisals of Christians, loving them because they were brothers in the faith and because their reciprocal love showed this reality, is seen in his repeated use of ἀγαπητός, especially in the plural and in the phrase ἀδελφοί ἀγαπητοί (1 Cor. 10:14; 15:58; 2 Cor. 7:1; 12:19; Phil. 2:12; 4:1; 1 Thes. 2:8; cf. 1 Tim. 6:2; Jn. 13:34–35; 15:12, 17; Eph. 6:24).

Paul's concluding benediction is "Grace be with you all." The letter thus ends, as it began (1:4), with God's grace (χάρις), since Paul is persuaded that grace alone brings salvation (2:11) and produces godly lives (2:12). χάρις is, indeed, used in the first and last chapter of every letter of Paul's, as also in 1 and 2 Peter and Revelation and at the beginning of 2 John and the end of Hebrews. The word expresses God's unmerited favor in Christ in its soteriological significance for the believer, saving, sanctifying, and empowering him or her (cf. the full discussion at 1 Tim. 1:2 and the very informative usages in Tit. 2:11; 3:7, where the significance of χάρις in the believer's life is explicated). Here Paul asks that this "grace" continue its work in the life of all in the church on Crete (for a discussion of what verb should be understood and what significance should be given to the benediction see the full discussion at 1 Tim. 6:21).

Here at the conclusion of a letter addressed to an individual, Paul concludes with plural πάντων ὑμῶν, "all of you," addressing all the Christians on Crete, to whom he has been speaking throughout the letter in the instructions he has given them through Titus. Plural ὑμῶν is used in this way in the concluding benedictions of each of the PE and in Philemon (see the comments on 1 Tim. 6:21). But here only in the PE does Paul add πάντων, "all," for clarity and emphasis (cf. πάντων in 1 Cor. 16:24; 2 Cor. 13:13; Eph. 6:24; 2 Thes. 3:18; Heb. 13:25; Rev. 22:21). The concluding ἀμήν "is absent from a variety of early and diverse witnesses" (*TCGNT*; see *NA*²⁶) and was probably added by a copyist early in the history of transmission.