

Introduction to Titus

Authorship

See the discussion of authorship in the Introduction to 1 Timothy

Manuscript History

The earliest manuscript dates to the third century. The earliest manuscript is:

P32, or P. Ryl. 5, housed in Manchester, contains Titus 1:11-15; 2:3-8. This manuscript has been paleographically dated to the early third century.

All of the other many manuscripts date much later than this one.

Canon

See the discussion of canon in the Introduction to 1 Timothy.

Setting

This letter was probably written within a year of Paul's death, about AD 63, from Philippi. Paul had left Titus to preach on Crete before going on to Ephesus with Timothy. The purpose of this letter was to give Titus more detailed instructions for carrying out the work of the ministry on the island. Paul in particular stressed the importance of Christians doing good works as an example to those outside the faith.

Outline

- I. Salutation (1:1-5)
- II. Appointing Elders (1:6-9)
- III. Concerning Judaizers and False Teachers (1:10-16)
- IV. Ethical Instructions to Various Groups (2:1-15)
- V. The Importance of Good Deeds Before a Watching World (3:1-14)
- VI. Final Greeting (3:15)

Further Readings

Non-LDS Sources

LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Bradshaw, Frank M. "An Approach to Teaching 1 Timothy, 2 Timothy, and Titus." *A Symposium on the New Testament*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1984, 51-53.

Brandt, Edward J., J. Lewis Taylor, and Lane Johnson. "New Testament Backgrounds: Thessalonians through Hebrews." *Ensign* 6 (April 1976): 56-59.

Gentry, Leland H. "Seducing Spirits and Doctrines of Devils." *The New Testament and the Latter-day Saints. Sidney B. Sperry Symposium*. Orem: Randall Book, 1987, 75-87.

Scott, John G. "A Triumph of Faith: Paul's Teachings in Second Timothy." *The Apostle Paul: His Life and His Testimony, Sidney B. Sperry Symposium*, ed. Paul Y. Hoskisson. Salt Lake City: Deseret Book, 1994, 178-87.

Sperry, Sidney B. *Paul's Life and Letters*. Salt Lake City: Bookcraft, 1955.

Van Orden, Bruce. "The Pastoral Epistles." *Studies in Scripture Vol. 6: Acts to Revelation*, ed. Robert L. Millet. Salt Lake City: Deseret Book, 1987, 178-91.

The Epistle of Paul to Titus

Chapter 1

Salutation

¹ PAUL,¹ a servant² of God, and an apostle of Jesus Christ, according to the faith of God's elect,³ and the acknowledging⁴ of the truth which is after⁵ godliness; ² In hope of eternal life, which God, that cannot lie,⁶ promised before the world began;⁷ ³ But hath in due times⁸ manifested his word⁹ through preaching, which is committed unto me according to the commandment of God our Saviour; ⁴ To Titus,¹⁰ mine own¹¹ son¹² after the¹³ common faith: Grace, mercy,¹⁴ and peace, from God the Father and the Lord Jesus Christ our Saviour.

Titus' Work in Crete

⁵ For this cause¹⁵ left I thee in Crete,¹⁶ that thou shouldest set in order the things that are wanting,¹⁷ and ordain elders in every city, as I had appointed¹⁸ thee: ⁶ If any¹⁹ be blameless, the husband of one wife,²⁰ having faithful children not accused of²¹ riot²² or

¹ IE from Paul.

² OR slave.

³ IE chosen ones.

⁴ OR knowledge.

⁵ OR in keeping with (and therefore leading to).

⁶ ἀψευδῆς *apseudēs* who never lies, is trustworthy.

⁷ Lit. before eternal ages.

⁸ IE God's own time, the proper time.

⁹ This possibly should be taken in the Johannine sense as the Word (Logos), meaning Christ.

¹⁰ A Greek who went on a number of missionary journeys with and for Paul.

¹¹ γνησίω *gnēsio* true, genuine.

¹² Metaphoric; Titus was not lit. Paul's son.

¹³ OR in a, according to.

¹⁴ The word "mercy" is not in the earliest mss.

¹⁵ Referring to that which follows.

¹⁶ A large island off the coast of Greece in the Mediterranean Sea.

¹⁷ IE the remaining matters.

¹⁸ OR directed.

¹⁹ Referring to the character of those to be ordained elders.

²⁰ Cf. 1 Tim. 3:2. It is unclear precisely what this means. It could be read as excluding (a) the single, (b) the polygamous, (c) the divorced, and (d) those remarried after being widowed. The words can also convey the connotation "devoted solely to his wife."

²¹ κατηγορία *katēgoria* liable to a charge of (cf. ENG category).

unruly.^{23 7} For a bishop²⁴ must be blameless, as the steward²⁵ of God; not selfwilled,²⁶ not soon angry,²⁷ not given to wine, no striker,²⁸ not given to filthy lucre;^{29 8} But a lover of hospitality, a lover of good men,³⁰ sober, just, holy, temperate;^{31 9} Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.³²

¹⁰ For there are many unruly and vain³³ talkers and deceivers, specially they of the circumcision:^{34 11} Whose mouths must be stopped,³⁵ who subvert whole houses,³⁶ teaching things which they ought not, for filthy lucre's sake.^{37 12} One of themselves, *even* a prophet of their own, said,

The Cretians *are* always liars, evil beasts, slow bellies.³⁸

¹³ This witness is true. Wherefore rebuke them³⁹ sharply, that they may be sound in the faith; ¹⁴ Not giving heed to Jewish fables,⁴⁰ and commandments of men, that turn from⁴¹ the truth. ¹⁵ Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.^{42 16} They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.⁴³

Chapter 2

²² ἀσωτίας *asōtias* extravagance, dissipation (from a verb meaning "to save, keep" with a negating *alpha* privative).

²³ OR disobedient, rebellious.

²⁴ ἐπίσκοπον *episkopon* overseer, supervisor. (Cf. ENG episcopal.)

²⁵ IE the manager of a household.

²⁶ OR arrogant.

²⁷ ὀργίλον *orgilon* quick-tempered, prone to anger.

²⁸ IE not violent.

²⁹ IE greedy for gain.

³⁰ φιλόξενον, φιλάγαθον *philoxenon, philagathon* hospitable, devoted to what is good.

³¹ IE self-controlled.

³² ἀντιλέγοντες *antilegontes* those who speak against [it], opponents.

³³ OR idle.

³⁴ Those who maintained that Christians must remain subject to the Law of Moses and Jewish traditions.

³⁵ OR silenced.

³⁶ OR mislead whole families.

³⁷ IE for dishonest gain.

³⁸ OR lazy gluttons. The saying is attributed to the poet Epimenides of Crete (6th century BC).

³⁹ IE the Cretan Saints.

⁴⁰ OR myths. Cf. 1 Tim. 1:4.

⁴¹ IE repudiate.

⁴² OR corrupt.

⁴³ ἀδόκιμοι *adokimoi* not passing the test, and so unfit.

The Teaching of Sound Doctrine

¹ BUT speak thou the things which become⁴⁴ sound doctrine: ² That the aged⁴⁵ men be sober, grave,⁴⁶ temperate,⁴⁷ sound in faith, in charity,⁴⁸ in patience. ³ The aged⁴⁹ women likewise, that *they be* in behaviour as becometh⁵⁰ holiness, not false accusers,⁵¹ not given to much wine, teachers of good things; ⁴ That they may teach⁵² the young women to be sober, to love their husbands, to love their children, ⁵ *To be* discreet,⁵³ chaste, keepers at home,⁵⁴ good, obedient to their own husbands, that the word of God be not blasphemed.⁵⁵ ⁶ Young men likewise exhort to be sober minded.⁵⁶ ⁷ In all things shewing thyself a pattern of good works:⁵⁷ in doctrine *shewing* uncorruptness,⁵⁸ gravity,⁵⁹ sincerity,⁸ Sound speech, that cannot be condemned; that he that is of the contrary part⁶⁰ may be ashamed, having no evil thing to say of you. ⁹ *Exhort* servants⁶¹ to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;⁶² ¹⁰ Not purloining,⁶³ but shewing all good fidelity;⁶⁴ that they may adorn⁶⁵ the doctrine of God our Saviour in all things.

¹¹ For the grace of God that bringeth salvation hath appeared to all men,⁶⁶ ¹² Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; ¹³ Looking for that blessed hope, and the glorious appearing⁶⁷ of the great God and our Saviour⁶⁸ Jesus Christ; ¹⁴ Who gave

⁴⁴ IE are fitting for.

⁴⁵ IE older.

⁴⁶ IE dignified.

⁴⁷ IE self-controlled.

⁴⁸ OR love.

⁴⁹ IE older.

⁵⁰ IE fitting for.

⁵¹ OR slanderers.

⁵² The GR verb conveys the nuance "to bring to their senses, to show them sound thinking."

⁵³ OR sensible.

⁵⁴ οἰκουργοὺς *oikourgous* housekeepers, domestic.

⁵⁵ IE discredited.

⁵⁶ IE self-controlled, sensible.

⁵⁷ Titus himself is to set the example.

⁵⁸ OR integrity.

⁵⁹ OR dignity.

⁶⁰ IE an opponent.

⁶¹ OR slaves.

⁶² IE not talking back.

⁶³ IE appropriating for oneself, stealing, pilfering.

⁶⁴ IE faith.

⁶⁵ OR bring honor to.

⁶⁶ Gender neutral: men and women.

⁶⁷ OR the appearing of the glory.

himself for us, that he might redeem⁶⁹ us from all iniquity, and purify unto himself a peculiar people,⁷⁰ zealous of good works.⁷¹ ¹⁵ These things speak, and exhort, and rebuke with all authority. Let no man despise⁷² thee.

Chapter 3

Maintain Good Deeds

¹ PUT them in mind⁷³ to be subject to principalities and powers,⁷⁴ to obey magistrates, to be ready to every good work, ² To speak evil of⁷⁵ no man, to be no brawlers,⁷⁶ *but* gentle, shewing all meekness unto all men. ³ For we ourselves also were sometimes⁷⁷ foolish, disobedient, deceived, serving divers lusts and pleasures,⁷⁸ living in malice⁷⁹ and envy, hateful, *and* hating one another. ⁴ But after that⁸⁰ the kindness and love of God our Saviour toward man appeared, ⁵ Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration,⁸¹ and renewing of the Holy Ghost; ⁶ Which he shed on us abundantly through Jesus Christ our Saviour; ⁷ That being justified by his grace, we should be made heirs according to the hope of eternal life.

⁸ *This is* a faithful⁸² saying,⁸³ and these things I will⁸⁴ that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. ⁹ But avoid foolish questions,⁸⁵ and genealogies,⁸⁶ and contentions, and strivings⁸⁷ about the law; for they are unprofitable

⁶⁸ OR our great God and Savior. The reference to God here is to Jesus Christ, based on the GR construction reflecting something known as the Granville Sharp rule.

⁶⁹ IE to free by the payment of a ransom.

⁷⁰ Meaning a people specially belonging to God; God's own people. Peculiar here is used in its original sense (from LAT *peculium* private property) and has no connotation of "weird, strange," which is its predominant usage in contemporary ENG

⁷¹ IE eager to do good.

⁷² IE disregard, look down on.

⁷³ OR remind them.

⁷⁴ OR rulers and authorities; IE the government.

⁷⁵ OR slander.

⁷⁶ ἀμάχους *amachous* not quarrelsome, peacable.

⁷⁷ IE once, at one time.

⁷⁸ OR enslaved to various passions and desires.

⁷⁹ IE evil.

⁸⁰ IE when.

⁸¹ Probably an allusion to baptism.

⁸² IE trustworthy.

⁸³ Referring back to Titus 3:4-7.

⁸⁴ OR desire.

⁸⁵ OR controversies.

⁸⁶ Cf. 1 Tim. 1:4.

⁸⁷ OR quarrels.

and vain.^{88 10} A man that is an heretick⁸⁹ after the first and second admonition⁹⁰ reject; ¹¹ Knowing that he that is such is subverted,⁹¹ and sinneth, being condemned of himself.

Personal Instructions and Greetings

¹² When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. ¹³ Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.^{92 14} And let ours⁹³ also learn to maintain good works for necessary uses, that they be not unfruitful.

¹⁵ All that are with me salute⁹⁴ thee. Greet them that love us in the faith. Grace *be* with you all. Amen.⁹⁵

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

⁸⁸ IE to no purpose.

⁸⁹ IE a schismatic, a divisive person.

⁹⁰ IE after one or two warnings.

⁹¹ IE twisted, turned inside out.

⁹² IE that they have what they need.

⁹³ IE our people (Christians).

⁹⁴ OR greet.

⁹⁵ The word "amen" was not an original part of the text, but was added by scribes.