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Missional Witness in Modern Society: Principles from the Epistle to Titus 2:1-15.

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ABSTRACT

God does everything in his time. Both comings of Christ have not only been Divinely Planned but Divinely Timed. In Titus 2 Paul, in writing to his younger missionary colleague regarding both comings, outlines how the Christians in the young churches of Crete were to live between the times. In this article we will look for some statements which we can take as reflecting the cultural and social life of the people of Crete and note Paul's teaching given to Titus as to how he ought to direct the Christians as to their mission lifestyle on the island. Finally, we can consider what we can learn from the situation then and note principles which would be helpful for our own responsibilities in missional witness in the twenty-first century.

KEY WORDS: mission, lifestyle, zeal for good works, the appearances of Christ, sound doctrine.

Crete lies south of the Aegean Sea in the Mediterranean at a strategic navigational point for sailing (Acts 27:7). The importance for trade meant that it would be influenced by many different groups and religious teachers from all around the Mediterranean world, including Jews and Jewish Christians (Acts 2:11). Mounce² points out that there are indications from outside sources that there were large numbers of Jews in Crete. It was also reputed early to have many cities.³ It appears that Paul and Titus must have had a fruitful ministry in mission evangelism in some of the cities on the island, but as yet had not been able to consolidate the work or appoint elders (see Paul's former strategy in Acts 14:21-23). Therefore, Paul left Titus facing two immediate needs in the Christian community. To strengthen what remained unfinished i.e., to consolidate the life of the church and appoint gifted pastoral oversight. In 1:6-16 Paul set out in stark contrast the true elders he called on Titus to appoint (note the ἐγώ *ego* the 'I' of apostolic authority and the 'I commanded you', v5), with the false teachers whom the new elders were to silence. It appears that we are dealing with a young church receiving elders for the very first time. Note that there is no direction here

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² W. D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, Bruce M Metzger, David A. Hubbard, and Glen W. Barker, (eds.), Nashville: Thomas Nelson, 2000, 396.

³ G. W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, NIGTC (eds) I. H. Marshall and W. Gasque, Grand Rapids: Eerdmans, 1992, 287.

as in 1 Tim. 3:6 - avoiding the appointment of the younger. In the Epistle Paul sets out how the young church should engage in mission witness on the Island of Crete.

THE CULTURE OF CRETE

In the Epistle Paul has given us glimpses of the Island's national or social characteristics in the first century at the time of the ministry of Titus. In 1:12 Epimenides, who was "a prophet of their own" is quoted by Paul. He is mentioned by Clement of Alexandria and Jerome. In 600 BCE he described the inhabitants of the island as "liars, evil beasts, lazy gluttons." Things have not changed over the centuries and Paul found that these particular traits were deeply embedded in their culture. Interestingly, Paul writes to Titus about a God "who never lies." Other indicators of the culture can be found in different verses of the Epistle; the Cretans were not only liars, but greedy and sensual, gluttons (1:12); self-indulgent (1:8, 2:2, 5, 6); drunkards (1:7, 2:3); insubordinate (2:5, 2:9). See also 3:1, where Paul urges Titus to remind the believers "to be submissive to rulers and authorities." He knows the turbulent character of the Cretans. Crete had been subjugated by Rome in 67 BCE and since then was continually restless.

Also in ch. 3 there is a further list of sins which are found in Cretan society. "We ourselves were once foolish, disobedient." The adverb *τοτε* *tote* means "formally, at one time." "Foolish" or *ἀνοητοί* *anoētoi* means ignorant of God, without spiritual understanding, with the adjective "disobedient" some suggest forming a contrast to the obedience asked of the Christian community. But here their disobedience must be seen as towards God, Tit. 1:16 – a rejection of God's authority over them. They were also "deceived," astray in their thinking and convictions, the sense this participle carries elsewhere in the Letters to Timothy and Titus, i.e., 2 Tim. 3:13. The account of their former life continues with their enslavement to "all kinds of," (Gk. *ποικίλος* *poikilos*), passions, a word which can have a neutral sense but normally is used of evil desires, (see 2:12; 1 Tim. 6:9; 2 Tim. 3:6) and "pleasures," *ἡδοναῖς* *hēdonais*, which should also be taken with a negative meaning here.

The vice list ends with four forms of wickedness that sum up their attitude and relationship with others. The first two are inner attitudes, feelings of malice, wishing people harm, and envy, the mental inner seething of dissatisfaction because of those who have what they desire. These attitudes were expressed outwardly in being hateful, in the sense of being detestable⁴, and also hostile in one's relationships with others. Such was Cretan culture.

⁴ The word *στυγητοί* *stugētoi* is found only here in the NT. Mounce suggests that here the passive sense is being used i.e., detestable, loathsome, rather than the active sense of hating

Sadly, society is not much different from this in the twenty-first century. This is why Paul was calling for a godly mission lifestyle to mark the local believers. He sets it out mainly in 2:1-10, older men; older women; younger women; younger men and slaves in the household. Three times in these verses Paul has stressed his concern for the need of a mission witness to the godless Cretan society, (vv5, 8,10).

THE CHRISTIANS ON CRETE

Paul informs Titus what he is to teach the believers. He is to stress how they were to live between the times. Their lives were to be attractive. This is what will impact lives in this postmodern age. What people *see* is what will matter.

Paul first focuses upon the responsibilities of Titus as a true teacher. In v1 he stresses, “but as for you,” - words which occur five times in the Pastoral Epistles, - a paraenetic device exhorting Titus to take a different course from that of the false teachers, who were to be replaced. Paul expresses here the familiar call in the Pastoral Epistles for the people of God to be different, 1 Tim. 6v11; 2 Tim. 3v10, 14, 4v5; Titus 3:14. Paul’s focus is now on the Christian household, which would be wider than the modern family, taking in the whole retinue of slaves who would be involved in many activities for their master. So here we are to learn not only how we ought to behave as Christians but also later in the chapter why we must be characterised by such a true godly mission lifestyle - the motivation. Some will see vv11-15 as disconnected from what is before. But v11 begins with γὰρ *gar* “for” and really gives the theological reasons or basis for the directions given in vv1-10. The teaching must be seen as a whole. There is even a concluding summary that serves almost as a bridge from the theological motivation to the next section of paraenesis (v15).

Titus must teach “sound doctrine” which will bring God’s people (1v3) spiritual blessing. He must also teach the things which are “in accord” with it i.e., the practical duties which arise from it. Here Paul outlines some detailed ethical instructions that Titus is to pass on. These are in contrast with the way society was, a Christian lifestyle that would stand out as a witness. There are five different groups: older men (v2); older women (v3); younger women (v4-5); young men (v6), (Titus is included as an example for them, vv7-8) and slaves (vv9-10).

The Older Men

In the NT πρεσβύτες *presbutēs* always refers to “older men” rather than church “elders.” Paul highlights four qualities to be found in such men. They need first

God or people, because of the presence also of the next description, “hating one another,” *Pastoral Epistles*, 446.

to be “sober” or if it has here its metaphorical use “clear-minded.” The literal sense of sobriety should not be overlooked in the light of v3, the drunkenness and gluttony (1:12) which were common in the society. The older men were to have no part in it.

They must be marked by σεμνός *semnos*, which means to be dignified, serious, qualities which result in respect from other people. They were also to be self-controlled, which is a key quality here as it is also mentioned when it comes to older women (v4), younger women (v5), younger men (v7) and even the elders of 1 Tim. 3:2; Tit. 1:8. It was so important to live self-controlled lives, in contrast to the culture around, Tit. 1:12 and especially in the light of what Christ has done for us, Tit. 2:12. They also are to be sound or spiritually healthy in the three cardinal Christian virtues of “faith” (the emphasis here is not faith in the creedal sense but similar to the others mentioned and the use in similar lists of virtues (1Tim. 4:12; 6:11; 2Tim. 2:22; 3v10) meaning i.e., personal trust in God, “love,” selfless service of others and “endurance,” constancy and perseverance in the path of God’s calling and will in the face of opposition, trying circumstances and discouragement. Particularly, older men are to display a living dynamic faith!

The Older Women

The second group Paul writes of are the older women, and the word πρεσβυτις *presbutis* is found only here in the NT. The instructions (v3) continue in almost a parallel way (Paul uses the transitional term “likewise” or “similarly”) to that of the older men and finally, through a purpose statement (v4) the younger women are to be indirectly instructed by the older ladies. The qualities for both groups respectively are very similar to 1 Tim. 3:11; 5:14.

Four areas are singled out for them. First, they are to be reverent in the way they live, as befitting a holy person, carrying this demeanour into daily life. Here we have an inner condition or character that cannot be hidden but will necessarily manifest itself outwardly.⁵

Two moral failures are to be avoided, if one is to achieve the desired goal i.e., they cannot become backbiters or scandalmongers and be snared by wine. In the Cretan way of life these sins were known to be prevalent among older women – drunkenness and slanderers of others. As far as slander is concerned, the word is διάβολος *diabolos*, which elsewhere in these Letters can be used for the devil (1 Tim. 3:6, 7; 2 Tim. 2:26), since it is the activity for which he is known, but

⁵ I. H. Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles*, ICC, (eds.) A Emerton, C.E.B. Cranfield, and G. N. Stanton, Edinburgh: T. & T. Clark, 1999, 244, P. H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament, Grand Rapids: Wm. B. Eerdmans Publishing Co., 2006, 722.

obviously here inspires in others. The sin of slander is mentioned elsewhere in 1 Tim. 3:11; 5:13.

The language of enslavement – using the perfect passive participle – “addicted to much wine” warns of the dangers which existed in the society at the time. When it comes to every list concerning the appointment of church leaders the danger is highlighted, (1 Tim.3:3,8; Tit.1:7; see also 1Tim. 5:23).

Instead of using their tongues for slander, they are to use them to teach what is good. The emphasis is not that the women were “good teachers” but on the content of what they teach.⁶ Mounce⁷ makes the point that context shows that this refers not to an official teaching position in the church (1 Tim.2:11-12) but rather to informal one-to-one encouragement. The older women, experienced in life, marriage and rearing children, are encouraged to take the younger women under their care and assist them as they face new situations and responsibilities. This is a ministry the men cannot do.

Titus was to teach the older men and women and later the younger men. But the older women were to have a vital role sharing their wisdom and experience with those who were younger.

The Younger Women

Seven qualities are expected of the younger women, closing with a motivating reason to so live. They are to be encouraged to love their husbands and love their children. Towner⁸ discusses the use of σωφρονίζωσιν *sōphronidzōsin* and suggests that the young women were being influenced by the ideals and morality (or lack of it) of the new Roman woman, which was effecting the Cretan culture. Embracing the “values” of the “new woman” would have led to a rejection of traditional commitment to the household and endorsed a new sexual freedom rather than sexual fidelity to one’s husband. The verb in this context has to carry the meaning of a figurative slap in the face i.e., to call someone back to their senses!

The substance of this “wake up call” includes all seven qualities in the present verses. First, the two qualities of loving one’s husband, which was regarded as evidence of a good wife in both Hellenistic and Jewish cultures, and loving one’s children which was also highly valued (1 Tim. 5:10); both sum up basic domestic responsibility.⁹ Paul urges further that the younger women are to be “self-controlled, pure” and “keepers at home.” The first two qualities carry the clear message of the expectation of sexual fidelity. What of the expectation that they

⁶ Marshall, *The Pastoral Epistles*, 246.

⁷ Mounce, *Pastoral Epistles*, 410.

⁸ Towner, *The Letters to Timothy and Titus*, 725.

⁹ Towner, *The Letters to Timothy and Titus*, 726.

will be “working at home,” οἰκουργός *oikourgos*? Here we have a rare word which does not mean that women are being told to “stay at home” and are therefore prohibited from being “professional women.” Rather, that she must realise that if she accepts the vocation of marriage she has duties at home. J.B. Philips translates “home-lovers.” Women are also to be “kind,” perhaps in the context meaning “hospitable.”

Can these six qualities be grouped in three pairs? First, loving husbands and loving children which were already joined together in literature at that time and concern relationships in the home. The second pair would involve personal piety, self-controlled and pure and the third would focus upon actions with regard to those who are around her.¹⁰

Finally, she is to accept the leadership of her husband – a constant theme in Paul (1 Tim. 2:11; Col. 3:18; Eph. 5:21-23). The present middle participle here means “continually submitting oneself” which means voluntary submission. Note the use of ἰδίους *idiois* “one’s own” to make the point that Paul is focussing upon husbands here. So ὑποτάσσω *huptassō* refers to being under authority to men in a church situation (1 Cor. 14:34; 1 Tim. 2:11) and to their husbands. Mounce¹¹ makes an insightful point, “In both the husband/wife and master/slave relationship, Paul does not allow the former to demand submission but instructs the latter to give it.”

The concluding words, ‘that God’s word may not be dishonoured’ reminds us of Isa. 52:5. Paul makes clear on three occasions here his concern for the mission of the church – the impact that the life of the individual believer can have on non-Christian society (v5, 8, 10).

The Younger Men

Just as for the other groups “likewise” there is to be an appeal to the young men (v6). They are to be urged - a strong appeal - to develop one quality - self-mastery – the key term of the section, which really can be understood in a comprehensive sense taking in the others that have been stated – Paul writes of “all things” περὶ πάντα *peri panta*. If we take the “all things” to refer to the preceding appeal then that allows σεαυτὸν *seauton* “yourself” to be emphatic, which is appropriate here.

Just as the older women were examples for the younger so Titus was to be to the young men. They are to be encouraged by a consistent example in Titus, to whom Paul now speaks directly. We are imitative by nature and need models to give us direction, challenge and inspiration. Titus should influence them by first showing “an example of good works.” This emphasis on being a model or

¹⁰ Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, 308.

¹¹ Mounce, *Pastoral Epistles*, 412.

example is found often in Paul (1 Tim. 4:12; 1 Thess. 1:7; 2 Thess. 3:9; Phil. 3:17). Titus was to be a τύπος *tupos*, a mould into which others can be impressed¹², not as the false teachers who were unfit examples (Tit. 1:16). The theme of “good works” is important throughout the Letters to Timothy and Titus, especially in Titus (Tit. 2:14; 3:1, 8, 14; 2 Tim. 2:21; see also 3:17), although it is made clear that such works do not save (Tit. 3:5; 1 Tim. 1:12-17; 2 Tim. 1:9).

But not only is he to be an example in his service but in his teaching which ought to have three qualities, to be marked by “purity” or “integrity,” taken as a reference to Titus’s character, the pure motives he must have. Also “seriousness” is a clear indication of the manner of teaching. We must be serious in preaching for the eternal welfare of our listeners is at stake. Lastly there is a focus upon the content of his teaching – it has to be in soundness of speech that cannot be condemned. Titus is to preach the truth, the apostolic doctrine, with clear motives and in seriousness and the outsiders will have nothing of substance to say against his preaching. It is of course clear that the apostolic doctrine will be condemned by some. The idea here is that no charges can justifiably be brought against the preaching of the word. Towner suggests that the letter gives evidence of the fact that the Jewish-Christian teachers were a dominant threat to the Pauline mission and here the singular “one who opposes” is most likely a reference to them or to a ringleader among them.¹³ Paul’s aim is that “shame” will fall upon these men since Titus’s integrity will mean that they will be discredited. Nothing bad can be said about “us” – note Paul uses the plural and thus includes himself, possibly all who preach.

Two things are noteworthy. Once again, the need for such transparency and faithfulness that the mission of God in Crete will not be hindered, but advanced. In our own culture we have to share Titus’s manner of teaching.

Slaves

In vv9-10 Paul now focuses upon a sixth and final group in the church communities and in the family households in Crete i.e. slaves. They are often addressed in Paul’s letters (Eph. 6:5ff; Col. 3:22ff; 1 Tim. 6:1ff; 1 Cor. 7:21ff). Unlike the other groups there is no age distinctions here. That masters are not mentioned likely means that Paul is focussing upon how Christian slaves are to live serving unbelieving masters (note that the term δεσπότης *despotēs* here is suggested to refer better to non-Christian masters;¹⁴ but what of 1 Tim. 6:2 where the term is used of those who have faith?). However, one can acknowledge that

¹² Mounce, *Pastoral Epistles*, 413.

¹³ Towner, *The Letters to Timothy and Titus*, 733-34.

¹⁴ Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, 314.

there were probably in this first-century situation more unbelieving masters than those who had turned to Christ (1 Cor.1:26-29).

Here we have first a basic command followed by four others which set out the details in contrasting pairs and a final purpose clause. Slaves are exhorted to subject themselves to their own masters. As for their work, they must try to please their masters by conscientious service and to be polite and respectful. They are to be honest and not to pilfer from them (νοσφίζω *nosphizō* means generally petty larcenies, pilfering, but can describe more serious theft, Acts 5:2-3). The positive contrast (ἀλλὰ *Alla*, a strong adversative) is for them to be dependable and to demonstrate that they can be trusted in every way. The verb ἐνδείκνυμι *endeiknumi* means not just to prove but to demonstrate powerfully and show visibly. “Good” fidelity will mean perfect or whole-hearted fidelity.

There is a purpose in all of this – note the ἵνα *hina* purpose clause. So they can make the gospel attractive. As was noted, three times in these verses Paul has stressed his concern for our witness in the mission of God to the non-Christian world, (v5, 8, 10). The word “adorn” the doctrine is κοσμέω *kosmeō* meaning to put in order, or make beautiful either physically or spiritually (Matt. 12:44; 23:29 25:7; Lk. 21:5; Rev. 21:19; 1 Tim. 2:9; 1 Pet. 3:5). Therefore, the testimony of the Christian slaves would commend the gospel or make it credible. The doctrine is the teaching about God the saviour and their lives would demonstrate how God saves people and transforms them! These slaves would be so different from the normal picture of slaves, obstinate, dishonest, lazy. A life lived in very ordinary circumstances – as many of our lives are – can still make such a powerful impact for God!

But why are the believers in Crete – old men and women, the young and Christian slaves to so live as Paul urges here? Because of:

THE CHRIST AND CRETE

Paul writes of Christ’s first coming and of his second coming. Paul emphasises here that Christ came not to save us from hell but from sin! For the sake of the mission of God and because of all the he has done for us in Christ, we are to live between the times, in holiness, “zealous of good works” expecting his second coming to review our commitment to him...To repeat, the reasons for such Christian service or the doctrinal foundations are the two comings or two appearances of Christ, “the grace of God... appeared” (v11), “the glorious appearing” (v13) – the manifestations of grace and glory.

Verses 11-15 are purposefully linked with what Paul has just taught from v1-10 – see the connecting γὰρ *gar* “for” and v15, the closing link back to v1. They emphasise in one long sentence two motivations for the lifestyle he has encouraged the different groups of Christians referred to in the first part of the

chapter to adopt. The grace of God appeared to redeem or deliver us from sin; we ought also to live in holiness because of the hope/certainty of the glory of God which is yet to appear.

Regarding the word “to appear” ἐπιφαίνεω *epiphaineō*, Luke has the only use of this word apart from when it is used of Jesus Christ’s appearances. The ship carrying Paul ran into a terrible gale and drifted helplessly in the sea. The sky was so overcast by day and by night that for many days the sun nor the stars “made no epiphany,” (Acts 27:20). The stars were still there but they did not appear. Apart from this occasion the word is used 4 times of Christ’s first coming (Lk. 1:79-79; 2 Tim. 1:10; Tit. 2:11, 3:4) and 6 times of his second coming (Acts 2:20; 2 Thess. 2:8; 1 Tim. 6:14; 2 Tim. 4:1, 8; Tit. 2:11, 3:4). Paul is making the point that the two comings of Christ should have a powerful impact upon us as far as lifestyle is concerned. Commentators have noted in 1 Tim. 6:14 the claim in the “good news” proclaimed concerning the results of the “appearing” of Augustus that his victories were said to have made a real impact for good in the Imperial Provinces. Paul here is asking what impact upon the believers have the appearances of our Great God and Saviour had?

Note v11 “The grace...” It is not that the grace of God came into existence when Christ came - God has always been gracious - but grace appeared visibly in Jesus Christ. It is seen in his birth, his life, but above all in his atoning death. It “appeared to all men” in the sense that what his death achieved is offered to all men, “all groups of people,”¹⁵ even slaves.

Paul personifies this grace. Grace the saviour became also grace the teacher. Grace finds her “teaching power” from the first great revelation of herself. We cannot separate out theology or our theoretical affirmations from practice.

Grace exhorts us to (negatively) renounce our old life, “ungodliness and worldly passions,” and live (positively) a new one in self-control, fair dealing and in touch with God. We should live as Paul has outlined in the earlier verses, because Christ came to deliver us from the things of the old life. This was the purpose of his coming! So, we cannot continue to live like this but must adopt the new lifestyle Paul has outlined. Witherington reminds us that “renounce” here is an aorist participle which reflects a “decisive turning point in the work of grace in an individual’s life.”¹⁶

Paul also reminds Titus that the one who appeared in grace will reappear in glory. It is not the appearance of two persons, “the great God and our saviour” but the

¹⁵ Mounce, *Pastoral Epistles*, 422.

¹⁶ B. Witherington 111, *Letters and Homilies for Hellenized Christians*, Vol.1: *A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John*, Downers Grove: Intervarsity Press, and Nottingham: Apollos, 2006, 143.

appearance of one who is both! There is only one definite article which covers both nouns.¹⁷ Christ will come to perfect our salvation. Of course, one should remember that he is also coming as judge (2 Tim. 4:1). We cannot continue with the sinful habits of the old life and so must turn from them now in the present. Paul then naturally returns to the first coming, using negative and positive aspects concerning salvation; “he gave himself for us,” not just to secure our forgiveness but “to redeem us from (negatively) all iniquity and purify (positively) for himself a people who are his very own, eager to do what is good.” Paul uses here OT language of the exodus and Israel’s redemption from Egypt to be God’s people. See in the LXX Exod. 19:5; Deut. 7:6; 14:2; 26:18; Ezek. 37:23 – where the Deuteronomy texts reflect the same concern for holiness as here.¹⁸ Again, the phrase “zealot of good works” may allude to the reference in Deut. 26:18 “a peculiar people...to keep his commands.” – or reflect the redemption from lawlessness that Christ’s death achieves for us here. What his first coming was to achieve, his second will test or review.

Our redemption is from sin to live as Paul has presented earlier in the chapter. Older men are to be dignified and mature, older women reverent and teachers of the young, younger women are to be good wives and mothers and the young men, self-controlled; Titus must be a good model and slaves conscientious and honest. We renounce sinful ways and actions because Christ came to deliver us from all of that and to purify us to be his people and we must live also in the light of the appearing of Christ who is coming to review our commitment to holiness. Until then they must devote themselves to good works – an emphasis throughout Titus, (2:7,14; 3:1, 8 – also elsewhere in Paul, 1 Cor. 3:13-14; Eph. 2:10; Col. 1:10; 2 Thess. 2:17); but it is also made clear that salvation is by God’s mercy, through Christ’s death for us and “not by works of righteousness which we have done,” 3:5.

CONCLUSION

How are we to live between the times? Our lives should be attractive. As we stated at the beginning, in this postmodern age it will be what people see that will matter. We ought to live between the times, in holiness, “zealous of good works” expecting his second coming to review our commitment to him.

In v15 Paul emphasises to Titus that the lifestyle set out in vv1-10 and the motivation in what God and Christ have done for us, are to be stressed. The

¹⁷ Witherington reminds us also that in pagan inscriptions the phrase “God and Saviour” is generally used to designate the one person, the emperor or king, whether Ptolemy 11 or Julius Caesar. Again, he points out that nowhere in the NT do we read of the *epiphaneia* of God the Father. Witherington 111, *Letters and Homilies for Hellenized Christians*, Vol.1: *A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John*, 146.

¹⁸ Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, 328.

imperative present is used three times and Titus is exhorted to “keep on speaking” these things, to continue to encourage the believers to respond to the challenge of what has been done for them and not to fail to rebuke them if they are careless and neglectful “with all authority” – not just because he is Paul’s delegate, but because he is calling for a response to what God has done. No-one was to disregard or resist this teaching – and as we noted, the opening verses of ch.3 imply that the Cretans were marked with a restlessness particularly to Roman authority. So, they above all must be obedient to God. The closing verses of the Epistle to Titus sum up the way the Christian community are called of God to seek to impact the society around them. Paul appeals to Titus in 3:14, “Let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.”

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