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*THE PASTORAL EPISTLES.**TO TITUS.*

CHAPTER I.

(1) Paul a slave of (the) god and an envoy of Jesus (the) Messiah, in (the) faith of (the) selected ones of (the) god and (in the) knowledge of truth which is in accordance with piety (2) in hope of age-long life, which the truthful god promised before age-long periods of time began (3) and made manifest at his own good time, to wit his word by a proclamation with which I was entrusted by order of our preserver (the) god, (4) to Titus my own child in the faith we share : favour and peace (be to you) from (the) god (the) father and (the) Messiah Jesus our preserver.

(5) This is the reason why I left you behind in Crete, namely to put what is defective into a state of order, and to establish as elders in each city, in the manner in which I instructed you, (6) such men as are irreproachable, faithful to one woman, their children being Christian, and not chargeable with debauchery or insubordination. (7) The overseer, you know, ought to be irreproachable, seeing that he is (the) god's steward, not stubbornly self-willed, not given to outbursts of angry passion, not a toper, not a brawler, not greedy of base gain, (8) but instead a lover of foreigners, a lover of that which is good, prudent, just, pious, master of his appetites, (9) devoting himself to speech which is worthy of belief in proportion as it corresponds to the lesson (he himself has been) taught, that he may be able both to encourage (the weak) by this healthy teaching, and to refute those who dispute the truth of it. (10) There are many such, insubordinate, speakers of worthless words and self-deceivers, particularly belonging to the party of circumcision, (11) who must be silenced, the sort of people

who overturn whole households, teaching what is superfluous for the sake of base gain. (12) One from among them, a prophet of their own, said :—

Cretans (are) always liars, evil beasts of prey, (mere) lazy bellies.

(13) This testimony is true. For this reason reprove them sharply, that they may become healthy in their belief, (14) not devoting attention to Jewish tales and regulations made by fellows who turn their backs upon the truth. (15) All things are clean to the morally clean : but to the morally stained and the unfaithful nothing is clean, but both their reason and their consciousness have been stained. (16) They solemnly assert they know (the) god, but in their deeds they repudiate him, being loathsome and disobedient and quite useless for any good work.

CHAPTER II.

(1) But, as for you, do you utter what becomes the healthy teaching. (2) Let the old men be sober-minded, worthy of reverence, self-controlled, healthy in their faith, in their love and in their endurance : (3) let the old women, similarly, be in their demeanour as sacred persons, not slanderous, nor enslaved by much wine, (but) teachers of noble things, (4) that they may train the younger women to love their husbands and their children, (5) (to be) prudent, chaste, workers at home, good,¹ in a state of subordination to their own husbands, that the word of the god may not be spoken against. (6) Encourage the younger men similarly to control themselves : (7) in all things show yourself a model of noble deeds, (show) in your teaching soundness, gravity, (8) a word healthy (and) unimpeachable, that the adversary

¹ But the translator is one of those who regard the *ἀγαθὰς* as too colourless by itself as it stands, and who would drop the comma before it, and translate "good housekeepers."

may feel ashamed seeing he has nothing evil to say about us. (9) Let slaves be in subjection to their own masters in everything, let them render willing service, and never utter objections, (10) or appropriate their masters' goods, but display all loyalty that is good, that they may honour in everything the teaching of our preserver (the) god. (11) For there has been manifested the grace of the god, as (that) which brings salvation for all men, (12) in that it trains us to repudiate irreverence (towards God) and worldly passions and live prudently and justly and piously in the present age, (13) expecting the happy hope and appearance of the glory of our great god and preserver (the) Messiah Jesus¹ who offered himself for our sakes that he might *set us free from all disobedience to the law and might purify for himself a people for his own possession*, (a people) that strives eagerly to do noble deeds. (15) This is the teaching to give: thus warn and reprove with complete authority: let no one ignore you (in future).

CHAPTER III.

(1) Remind them to subject themselves in obedience to powers and authorities, to be ready to perform every good deed, (2) to malign no one, to be peaceable, kindly and reasonable, displaying all (possible) gentleness to all men. (3) For we also were at one time senseless, disobedient, erratic, slaves to passions and various pleasures, spending our life in wickedness and envy, worthy to be hated, hating one another. (4) But when the goodness and the love-for-men of our preserver (the) god manifested itself, (5) not as the result of deeds which (as we thought) we had done in a state of righteousness but according to his own mercy he saved us through a bath of regeneration and of renewal of holy spirit, (6) which he poured out upon us in rich abundance through Jesus (the)

¹ I follow Hort (on *James* ii. 1) in the view that the Messiah is the glory.

Messiah our preserver, (7) in order that, having been made righteous by his favour we might become in hope heirs of everlasting life. (8) Reliable is the word, and with regard to these matters I wish you to make emphatic declarations, that those who have believed (the) god may be careful to lead the way in noble deeds. These are the things that are good and helpful for men : (9) but stand clear of foolish questionings and genealogies and strife and battles about law : for they are useless and vain. (10) A factious man cast off after admonishing him once or twice, (11) knowing that such a man is perverted and is a sinner, being as a matter of fact self-condemned.

(12) When I shall have sent Artemas to you or Tychicus, make an effort to come to me at Nicopolis : for there I have decided to spend the winter. (13) Be zealous in starting Zenas the lawyer and Apollos on their way, that they may lack nothing. (14) Let our friends also learn to lead the way in noble deeds, to meet all necessary needs, that they may not fail of results.

15. All my companions send their kind regards. Greet all that love us in (our common) faith.

Grace be with all of you.

Translated by ALEX. SOUTER.