

Structure

The overall structure is ABCBA:

1:1-4 Address and blessing

1:5-16 Code for elders/overseers

2:1-10 Household code

2:11-3:11 Pastoral care of church members

3:12-15 Instructions, greetings, and blessing

Background

This letter from Paul is addressed to Titus, who was on the Greek island of Crete. Paul had recently left Crete and planned to go soon for the winter to the ancient city of Nicopolis on the west coast of Greece, about 325 miles northwest from western Crete. Corinth, which is on a direct route from Crete to Nicopolis, would be a likely location from which Paul may have written this letter. If this was written by Paul, it deals with an incident in Paul's travels that is not recorded in Acts. The only time that Acts reports that Paul was in Crete was when he was being taken, as a prisoner, to Rome from Caesarea. But there are many incidents in Paul's travels that are not recorded in Acts. For example, in 2 Cor 11:25 Paul reports that he was shipwrecked three times. Acts reports only one of them. And Acts never mentions Titus, who is mentioned in Gal 2:1-3; 2 Cor 2:13; 7:6-15; 8:6,16-23; 12:18; 2 Tim 4:10; and Titus 1:4.

Titus and 1 and 2 Timothy are known as the "pastoral" letters because they deal with the pastoral care of churches, church structure, and conduct in the church, rather than with the missionary and doctrinal themes in the other Pauline letters. Their themes seem more suited to the last quarter of the first century, or the second century, when the church had grown and become more established, and the return of the Lord Jesus seemed less immediate. Accordingly, many scholars believe they were written by the Pauline community after Paul's death.

Since the church structure in Titus seems less developed than in 1 Timothy, Titus is a likely candidate to be the earliest of the three pastorals. (The canonical sequence is based on length, not date.) And since 2 Timothy speaks of Paul's approaching death, it is a likely candidate to be last. But since authorship is uncertain, so are the dates and places of composition.

Another indication that the pastorals may not have been written during Paul's lifetime, but much later, is that they were not included in the earliest surviving copy of Paul's letters, P46, which was written about AD 200.¹ In addition, 1 and 2 Timothy are the only New Testament books not to have any papyrus manuscripts surviving, and to have only one witness earlier than the fifth century, the Sinaiticus of the fourth century. That is another reason why 1 and 2 Timothy are last in this sequence.

¹ P46 includes Romans through 1 Thessalonians, plus Hebrews, which was placed after Romans. P46 was a single-quire codex which was formed by laying fifty two sheets of papyrus on one another, each with the recto side uppermost, and then folding the whole mass in the middle, giving 104 leaves after binding, of which the first seven and last seven did not survive. The pages were numbered. The first seven leaves contained Romans 1:1-5:16. The last surviving leaf ends with the last verse of 1 Thessalonians. Since all of the pastorals could not have been included in the missing pages at the end of P46, and since if more than Titus was included then 2 Thessalonians and Philemon could not both have been included, and since a handwritten codex often had some blank pages at the end, it is assumed that none of the pastorals were included in P46.

Text in *italics* is omitted in the Greek source

Address and blessing²

1 Paul, slave of God, apostle of **Jesus Anointed**

for *the* faith of God's chosen *ones* and *the* knowledge of truth in accord with godliness,

² in hope of life eternal,

that God, who does not lie, promised

before time eternal,

³ and has revealed at his own time his word in *the* proclamation

that I was entrusted with by command of our savior, God;

⁴ To Titus,³ true child in a common faith:

Grace and peace from God *our* Father and **Anointed Jesus** our savior.

Code for elders/overseers⁴

⁵ For this reason I left you in Crete,

so that what was unfinished you may set right,

and appoint **elders** for each city,

as I directed you,

⁶ whoever is blameless,

husband of one wife,

having believing children not accused of dissipation or disobedient.

⁷ For the **overseer** must be blameless as God's steward,

not arrogant, not prone to anger, not drunken, not violent, not greedy,

⁸ but hospitable, loving goodness, sensible, upright, devout, self-controlled,

⁹ holding fast the faithful word in accord with the teaching,

so that he may be able both to encourage with sound teaching and refute those who oppose.

¹⁰ For there are many insubordinate, empty talkers, and deceivers,

especially those of the circumcision,

¹¹ whom it is necessary to silence, who overturn whole houses, teaching what they should not, for the sake of dishonest gain.

¹² One of them, a prophet of their own, said,

"Cretans *are* always liars, evil beasts, lazy gluttons."

¹³ That testimony is true.

For this reason rebuke them sharply, so that they may be sound in the faith,

¹⁴ not paying attention to Jewish myths

and commandments of those who turn away from the truth.

¹⁵ All things *are* pure to the pure, but to the defiled and unfaithful nothing *is* pure,

but defiled are both their mind and conscience.

¹⁶ God they profess to know,

but by *their* works they deny *him*,

being detestable and disobedient and unfit for every good work.

² 1:1-4 ABA. The symmetry of *Jesus Anointed* and *Anointed Jesus* is opposite to Paul's undisputed letters.

³ 1:4 *Titus* is also mentioned in Gal 2:1-3; 2 Cor 2:13; 7:6-15; 8:6,16-23; 12:17-18; and 2 Tim 4:10.

⁴ 1:5-16 ABA. The second of five divisions of this letter. Parallel with 2:11-3:11.

Household code⁵

2 But you, tell what is fitting with sound teaching:

² **older men** to be sober, honorable, sensible, sound in faith, in love, in patience;

³ **older women** likewise, reverent in behavior, not slanderers, not addicted to much wine, teaching what is good;

⁴ so they may train the **young women**

to love their husbands,

to love their children,

⁵ *to be* sensible, chaste, homemakers, good,

submissive to their husbands,

so that God's word may not be discredited.

⁶ The **younger men** likewise urge to be sensible,

⁷ in all *respects* showing yourself an example of good works:

in teaching *showing* honesty, seriousness, ⁸ wholesome speech beyond reproach,

so that the opponent may be ashamed, having nothing bad to say about us.

⁹ *Tell slaves* to be submissive to their masters in all *respects*,

to be pleasing,

not obstinate,

¹⁰ not pilfering,

but showing complete good faithfulness,

so that they may adorn the teaching of God our savior in all *respects*.

⁵ 2:1-10 ABBA. The central of five divisions of this letter. The other household codes in the NT are Col 3:18-4:1; Eph 5:21-6:9; 1 Tim 2:8-15; 6:1-2; and 1 Pet 2:18-3:12.

Pastoral care of church members⁶

11 For God's grace has appeared, saving all,
 12 teaching us, that denying ungodliness and worldly desires,
 sensibly and uprightly and godly
 we should live in the present age,
 13 looking for the blessed hope and appearing of the glory of the great God and of our savior Jesus
 Anointed,

14 who gave himself for us
 that he may deliver us from all lawlessness
 and cleanse for himself a people of his own, zealous for **good works**.

15 These *things* speak and encourage and rebuke with all **authority**; let no one disregard you.

3 Remind them to be subject to rulers *and* authorities,
 to be obedient,
 to be ready for every good work,
 2 to speak evil of no one,
 to be peaceable,
 gentle,
 showing all humility toward all.

3 For we ourselves were once foolish,
 disobedient,
 led astray,
 slaves to various desires and pleasures,
 living in malice and envy,
 loathsome,
 hating one another.

4 But when the goodness and loving kindness appeared of God our savior,
 5 not by works in uprightness which we did,
 but because of his mercy he saved us
 through washing of rebirth and renewal of holy spirit,
 6 which he poured on us richly through Jesus Anointed our savior,
 7 so that, made upright by his grace,
 we may be made heirs according to *the* hope of eternal life.

8 Faithful *is* the saying, and these *things* I want you to affirm **strongly**,
 that those be careful to devote themselves to **good works**
 who believe in God;
 these are good and beneficial to everyone.

9 Foolish controversies and genealogies and rivalries and quarrels about the law
 avoid,
 for they are useless and futile.

10 A divisive person,
 after a first and second warning,
 dismiss,

11 knowing that such a one is perverted and sins, being self-condemned.

⁶ 2:11-3:11 ABCDEDCBA. The fourth of five divisions of this letter. The A's say to deny, avoid, and dismiss ungodliness. The B's aim for good works. The C's tell Titus to speak firmly. The middle three contain: seven good actions, seven bad actions, and seven of God's actions to save us.

Instructions, greetings, and blessing⁷

- 12 When I send Artemas to you or Tychicus,⁸ do your best to come to me at Nicopolis,
for there I have decided to spend the winter.
- 13 Zenas the lawyer and Apollos,⁹ as best you can, send on their way so that they lack nothing.
- 14 And let our people learn to devote themselves to good works
for pressing needs,
so that they may not be unfruitful.
- 15 Greeting you are all those with me.
Greet those who love us in *the* faith.
Grace *be* with you all.

⁷ 3:12-15 ABA. The last of five divisions of this letter. Parallel with 1:1-4.

⁸ 3:12 *Tychicus* is also mentioned in Acts 20:4; Col 4:7-9; Eph 6:21-22; and 2 Tim 4:12.

⁹ 3:13 *Apollos* is also mentioned in Acts 18:24-19:1 and 1 Cor 1:12; 3:4-6,22; 4:6; 16:12.

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Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ
κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν
² ἐπ' ἐλπίδι ζωῆς αἰωνίου,
ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς
πρὸ χρόνων αἰωνίων,
³ ἐφανέρωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι,
ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,
⁴ Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν,
χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

⁵ Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ,
ἵνα τὰ λείποντα ἐπιδιορθώσῃ
καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους,
ὡς ἐγὼ σοι διαταξάμην,
⁶ εἴ τίς ἐστὶν ἀνέγκλητος,
μιᾶς γυναικὸς ἀνὴρ,
τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
⁷ δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον,
μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,
⁸ ἀλλὰ φιλόξενον φιλάγαθον σώφρονα δίκαιον ὄσιον ἐγκρατῆ,
⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου,
ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας
ἐλέγχειν.
¹⁰ Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται,
μάλιστα οἱ ἐκ τῆς περιτομῆς,
¹¹ οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ
δεῖ αἰσχροῦ κέρδους χάριν.
¹² εἰπὲν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης·
Κρήτες ἀεὶ ψευδοῦνται, κακὰ θηρία, γαστέρες ἀργαί.
¹³ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής.
δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,
¹⁴ μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις
καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.
¹⁵ πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν,
ἀλλὰ μεμιάνεται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.
¹⁶ θεὸν ὁμολογοῦσιν εἰδέναι,
τοῖς δὲ ἔργοις ἀρνοῦνται,
βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

2 Σὺ δὲ λάλει ἅ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

² Πρεσβύτεας νηφαλίους εἶναι, σεμνοῦς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·

³ Πρεσβύτειδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἴνω πολλῷ δεδουλωμένας, καλοδιδασκάλους,

⁴ ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους

⁵ σώφρονας ἀγνάς οἰκουργοὺς ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηῖται.

⁶ Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν

⁷ περὶ πάντα, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα, ⁸ λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

⁹ Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι,

μὴ ἀντιλέγοντας,

¹⁰ μὴ νοσφιζομένους,

ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθῇ, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

- ¹¹ Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις
¹² παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας
σωφρόνως καὶ δικαίως καὶ εὐσεβῶς
ζήσωμεν ἐν τῷ νῦν αἰῶνι,
¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ
σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,
ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας
καὶ καθάρισι ἐαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.
¹⁵ Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου
περιφρονεῖτω.
- 3** Ὑπομίμησε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι,
πειθαρχεῖν,
πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι,
² μηδένα βλασφημεῖν,
ἀμάχους εἶναι,
ἐπεικεῖς,
πᾶσαν ἐνδεικνυμένουςπραῦτητα πρὸς πάντας ἀνθρώπους.
³ Ἡμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι,
ἀπειθεῖς,
πλανώμενοι,
δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις,
ἐν κακίᾳ καὶ φθόνῳ διάγοντες,
στυγητοί,
μισοῦντες ἀλλήλους.
⁴ ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,
⁵ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς
ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς
διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,
⁶ οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος
ἡμῶν,
⁷ ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι
κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.
- ⁸ Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι,
ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι
οἱ πεπιστευκότες θεῷ·
ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.
- ⁹ μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς
περιίτασο·
εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.
¹⁰ αἰρετικὸν ἄνθρωπον
μετὰ μίαν καὶ δευτέραν νουθεσίαν
παραιτοῦ,
¹¹ εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὡς αὐτοκατάκριτος.

- ¹² Ὄταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.
- ¹³ Ζητῶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη.
- ¹⁴ μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.
- ¹⁵ Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ πάντων ὑμῶν.