
Restored Unity

May 27, 2018 - Titus 3:9-15

But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. 10 As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, 11 knowing that such a person is warped and sinful; he is self-condemned.

Final Instructions and Greetings

12 When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. 13 Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. 14 And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.

15 All who are with me send greetings to you. Greet those who love us in the faith.

Grace be with you all.

3:9-11

Avoid Divisiveness and Divisive People

Part of maintaining a gentle, nonresistant life among members of the Christian community (3:1-2; cf. Gen 26:18-22) involved dissociating oneself from those who would violate one's witness by their disobedience.

3:9. Genealogies and details about the law (including arguments of Jewish legal scholars over spellings or vocalizations of Hebrew words) were minutiae that missed the genuinely critical issues in the spirit of the Old Testament (see comment on 1:10; 1 Tim 1:6; 2 Tim 2:14).

3:10-11. The term translated "factious" (NASB) or "divisive" (NIV) had not always been used negatively; the related noun came to designate different sects of philosophers, and Josephus used it to designate different schools of thought within Judaism. But Paul uses it negatively here (also Gal 5:20; cf. 1 Cor 11:19) for sectarian or divisive tendencies. He presumably refers either to the false teachers or to their disciples in the congregation (cf. Tit 3:9 with 1:10).

Jewish law required several private rebukes before bringing a person before the religious assembly for discipline; this procedure gave the offender ample opportunity to repent. One severe form of punishment against an unrepentant offender was exclusion from the religious community for a set time or until repentance ensued. Because Paul uses this penalty only in the most extreme circumstances, the divisiveness in view here must be serious; the person has already excluded himself from the life of the community.

3:12-15

Concluding Business

3:12. Nicopolis was on the Greek side of the Adriatic coast, about two hundred miles east of Italy. Located near the coast and only about a century old, it was not a major city that would be likely to occur to a pseudepigrapher. It was in this city that the Stoic philosopher Epictetus, banished from Rome, settled three decades later, so it might have also invited philosophical debates (and hence opportunities for Christian witness) in Paul's day. Apparently wishing to go on to Rome, Paul is going to leave Asia, cross Macedonia and wait in Nicopolis for Titus, who is to come up from Crete after receiving Paul's message. Sea travel was not possible during winter, so Paul would wait there (see comment on 2 Tim 4:21). Titus later walked northward to minister in Dalmatia (2 Tim 4:10), where some work had probably been initiated before (Rom 15:19, referring to the same region). Because Paul later sent Tychicus from Rome to Timothy (2 Tim 4:12), it was probably Artemas he sent to Titus. (Although the name "Artemas" was compounded on the name of the Greek goddess Artemis, one cannot draw any conclusions about whether he was Jewish or Gentile. By this period Jewish names in Egypt and possibly elsewhere were compounded with "Artem-" roots; cf. the analogously Jewish Christian "Apollon," taken from the name of the Greek god Apollo.)

3:13. "Lawyer" could refer to a Jewish legal expert, but in the Diaspora it more likely refers to a jurist of Roman law. Such jurists were trained rhetoricians (like Apollon; see comment on Acts 18:24) and were prominent men. (In contrast to some other ancient professionals like physicians, who were sometimes slaves, lawyers were generally of higher social status.) Like most names, "Zenas" is attested as a name in Jewish funerary inscriptions, so his occupation need not rule out his Jewishness; perhaps both he and Apollon were from the educated Jewish elite in Alexandria.

This verse constitutes a miniature "letter of recommendation" to provide hospitality to Zenas and Apollon (see comment on 1:8), who must be the bearers of this letter to Titus. "Help" means to supply their needs, providing for them to continue their voyage to their destination, perhaps to the south in Cyrene or Alexandria.

3:14. Here Paul enjoins charity (see comment on 2 Cor 9:6-8; Gal 6:6-10).

3:15. Such greetings were customary at the end of a letter, at times including expressions like “those who love us” (to designate to whom general greetings most suitably applied).¹

(3:9) “Avoid” is *periistēmi* (περιιστημι), in the middle voice as used here, “to turn one’s self about” for the purpose of avoiding something, thus, “to avoid, shun.” “Foolish” is *mōros* (μωροσ), “dull, sluggish, stupid.” “Questions” is *zētēsis* (ζητησισ), “questionings.” On “genealogies” see notes on I Timothy 1:4. “Vain” is *mataios* (ματαιοσ), “aimless, resultless,” thus, “in vain.”

Translation. But stupid questionings and genealogies and wranglings and contentions about laws turn away from and shun, for they are without profit and in vain.

(3:10, 11) “Heretick” is *hairetikos* (αιρητικοσ), from the verb *haireō* (αιρω), “to take, to take for one’s self, to choose, prefer.” The noun means, “fitted or able to take or choose, schismatic, factious.” A heretic is one therefore who refuses to accept true doctrine as it is revealed in the Bible, and prefers to choose for himself what he is to believe. “Subverted” is *ektrepō* (εκτρωπω), “to turn or twist out,” used in a medical sense of limbs; “to turn aside.” Vincent says: “More than turned away from the right path: rather, turned inside out.” “Condemned of himself” is *autokatakritos* (αυτοκατακριτοσ), literally, “self-condemned,” made up of *autos* (αυτοσ), “self,” *kata* (κατα), “down,” and *krinō* (κρωνω), “to judge,” thus, “to judge one’s self down,” thus, “to condemn one’s self.”

Translation. A schismatic individual, after one or two admonitions be rejecting, knowing that he that is of such a character, is turned inside out, and keeps on constantly sinning, being self-condemned.

(3:12) As to Nicopolis, Vincent says that there were three cities of that name, one in Cilicia, one in Thrace, and one in Epirus. Expositors reports that the city in Epirus has found more favor with modern scholars. Either Artemas or Tychicus was to relieve Titus at Crete and assume his duties so that the latter could join Paul at Nicopolis. “Be diligent” is *spoudazō* (σπουδαζω), “do your best,” the word translated in II Timothy 2:15, “study.” See note there for more detailed word study. “Determined” is *krinō* (κρωνω), “to separate, put asunder, pick out, select, choose, approve, prefer,” thus, “to determine, resolve.” It is in the perfect tense which speaks of an action completed in past time having present results. The use of this tense by Paul is indicative of a person who thinks a matter through and finally comes to a conclusion where he is so sure of himself that he is settled in his determination to follow a certain course of action. Paul thought the matter through carefully as to the advisability of spending the winter season in which travel by land was difficult, and by sea impossible, at

¹ Keener, C. S. (1993). *The IVP Bible background commentary: New Testament* (Tt 3:9–15). Downers Grove, IL: InterVarsity Press.

Nicopolis, and came to the settled conclusion that that city was the best place at which he could stay.

Translation. When I shall send Artemas to you or Tychicus, do your best to come to me at Nicopolis, for there I have determined to spend the winter.

(3:13) As to the word "lawyer," Expositors says: "In the absence of any example of this word being used as referring to the legal profession, it seems best to assume that Zenas was a nomikos (νομικος) (lawyer) in the usual n.t. sense, an expert in the Mosaic law."

Translation. Zenas the lawyer, and Apollos, diligently set forward on their journey in order that not even one thing be lacking to them.

(3:14) "Ours" (ἡμετέροισι) refers to the Christian brethren in Crete. "Maintain" is proistēmi (προστινήμεναι), "to give attention to." On the word "unfruitful," Vincent says: "Not only in supplying the needs, but in cultivating Christian graces in themselves by acts of kindness."

Translation. And let those also who are ours, learn to give attention to good works for necessary needs in order that they may not be unfruitful.

(3:15) "Salute" is aspazomai (ἀσπάζομαι), "to salute one (not in a military sense), greet, wish well to."

Translation. All those with me send greetings to you. Greet those who love us in the Faith. The grace be with you all.²

9. A fresh warning against false teachers before the letter closes, verses 9–11.

foolish questionings. See on 1 Tim. 1:4, 6:4; 2 Tim. 2:23. The attempt to see different stages of development in the hetero-teachers of the three Epistles, with a view to determine the date ('The attack upon them is altogether milder here than in 1 Timothy, but at the same time more distinct than in 2 Timothy,' Schmidt and Holzendorff), is somewhat precarious: the attack here is only milder, in being shorter, than that in 1 Timothy, and the command to 'refuse a heretic' might easily be interpreted as stronger than anything in 2 Timothy.

10. heretical. If we are to abide within Paul's thought, we must not give to the word an ecclesiastical meaning, but interpret it by 1 Cor. 11:19; Gal. 5:20, where heresies are sects or parties within a church (so the Sadducees and Pharisees are 'heresies' within Judaism,

² Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 9, pp. 201–203). Grand Rapids: Eerdmans.

Acts 5:17, 15:5, 26:5. And the Christians are described as a 'heresy' in Judaism, Acts 24:5, 14, 28:22). A heretic here therefore means one who causes divisions (Rom. 16:17) within the community, but does not break away from it. Titus is told to admonish him once or twice, and if that fails, to avoid (not to excommunicate) him. In 2 Tim. 2:23 it was the doctrine, here it is the holder of it, that is to be avoided. The word refuse is the same as in 1 Tim. 4:7.

11. such: viz. a person who resists one or two efforts at admonition (Matt. 18:15; 2 Cor. 13:1).

perverted: in the LXX, Deut. 32:20; Amos 6:12. Otherwise compounded, the same verb appears in Matt. 17:17; Luke 9:41; Acts 20:30; Phil. 2:15.

sinneth: viz. in rejecting the admonition.

self-condemned: the same idea in 1 Tim. 4:2. It does not of course mean that he is conscious of his condemnation; quite the reverse. Having resisted the admonition of his teacher, he is condemned, and his condemnation lies at his own door. Dr. Bernard's comments, therefore, on the danger of regarding our theological opponents as self-condemned, and therefore hypocritical, because 'the power of self-deceit is so strong that self-condemnation is very unusual,' though salutary, are irrelevant. In Paul's sense of the word a man is self-condemned whenever he refuses the pleadings of truth; and it becomes unnecessary for church or minister to pass judgement upon him, because he has unconsciously passed judgement on himself.

IV. 3:12–15. *Directions and greetings*

12. Artemas: only mentioned here; in tradition, Bishop of Lystra.

Tychicui: 2 Tim. 4:12. From the fact that later Tychicus was sent to Ephesus (2 Tim. 4:12), it is likely that not he but Artemas was finally sent to take Titus's place in Crete.

Nicopolis: most probably the city on the Ambracian Gulf in Epirus, built by Augustus to commemorate the battle of Actium, and from that fact called 'City of Victory.' The colophon of verse 15 in the Received Text is doubly wrong; it assumes that Paul wrote from Nicopolis in spite of the distinct **there**, which shews he was not then at Nicopolis, and it imagines that the Macedonian Nicopolis is meant. Dalmatia was just north of the Epirote Nicopolis (2 Tim. 4:10). The introduction of this city, nowhere else mentioned in connexion with Paul, has an aim of genuineness. Also the two phrases, **I have determined** (1 Cor. 5:3, 7:37), and **to winter** (1 Cor. 16:6), are thoroughly Pauline.

13. Zenas: only mentioned here.

lawyer: either in the Jewish sense (Matt. 22:35; Luke 7:30), or, more likely, as the name is Greek, in the sense of jurisconsult, 'counsel.'

Apollos is the familiar contemporary of Paul. Acts 18:24; 1 Cor. 3:4.

14. The duty of setting forward other Christians is emphasized by Paul: Rom. 15:24; 1 Cor. 16:6, 11; 2 Cor. 1:16 (cf. 3 John 6).

This introduction of new names, Artemas, Nicopolis, Zenas, must be counted one of the strongest reasons for holding to the belief that we have to do, not with a studied imitation of a Pauline letter, but with a letter of Paul himself.

14. And let our people also learn. This closing injunction may simply arise from the mention of hospitable help demanded for Zenas and Apollos. But, on the other hand, it may be an echo of the insistence on good works which has run through all the Epistle, an after-swell of a wave that has rolled in and begun to recede. For this view there is a close parallel in Gal. 6:12, &c., where the pen has been put down, but is resumed to add a confirmatory postscript. On the marginal reading see verse 8. It is certainly tempting here to take the **good works** as labour with the hands, which provides the means of helping others. But not only the usage of the Pastorals, but such passages as Rom. 15:28; 1 Cor. 14:14, decide against it.

15. All that are with me. The phrase sounds the same as Gal. 1:2, 'all the brethren with me,' but the preposition is different in the two cases. And, in studying the terminology of the Pastorals, one has to note that 'with' is in them always represented by $\mu\epsilon\tau\acute{\alpha}$, as here; while in other Pauline letters $\sigma\acute{\upsilon}\nu$ is used, as in Gal. 1:2.

that love us: the 'us' may mean only Paul and Titus, but it would be more natural to take it as covering all true Christians.

in faith. Chap. 1:4 and 1 Tim. 1:2 (in 1 Cor. 4:17 Paul put 'in the Lord' instead).

The grace (sc. of Christ) **be with you all.** It was the sign-manual which Paul had chosen to mark his Epistles (2 Thess. 3:17). In the other two Pastorals 'all' was left out; for, strictly speaking, it is not quite appropriate in writing to an individual. But the mention of 'our people' (verse 14) suggested it here.³

³ Horton, R. F. (Ed.). (1901). *The Pastoral Epistles: Timothy and Titus* (pp. 191–194). Edinburgh: T. C. & E. C. Jack.

Avoid That

Having told Titus to stress things that are excellent and profitable, Paul continues his charge to him by telling him to avoid things and people that will undermine his ministry.

Unprofitable and useless activities

Just as Titus is to make it his habit to remind the believers of certain things, so he is to make it his habit to *avoid certain things*. This is the same approach Paul commended to Timothy when he told him to “avoid godless chatter” (2 Tim 2:16). In 3:9 Paul mentions four things Titus is to avoid:

- *Foolish controversies* are controversies sparked by people who do not know what they are talking about but insist that their views be accepted. Such people are foolish, and so are the controversies that flare up around them (see also 1 Tim 6:4; 2 Tim 2:23). They do nothing to promote sound doctrine.
- *Genealogies* are probably related to the “Jewish myths” mentioned in Titus 1:14 (see commentary on 1 Tim 1:14).
- *Arguments* frequently qualify as a vice in Paul’s writings (the same Greek word is also used in Rom 1:29; 13:13; 1 Cor 3:3; 2 Cor 12:20; Gal 5:20; see commentary on 1 Tim 6:4).
- *Quarrels about the law* are comparable to the “quarrelling about words” that Paul condemned when writing to Timothy (1 Tim 6:4; 2 Tim 2:14). Such quarrels are battles that are fought without physical weapons. They should be avoided by elders and by all Christians (1 Tim 3:3; Titus 3:2). Here, “the law” most likely refers to different interpretations of God’s law. Titus’ opponents preoccupy themselves with their interpretations and reinterpretations of it rather than with God’s revealed word. People still indulge in these sorts of quarrels today. For example, some insist that the command to “remember the Sabbath day by keeping it holy” (Exod 20:8) means that no shops should be open on Sunday, even after worship is finished. Others argue that shops can be open on Sunday, but should sell only the most essential items like water or soft drinks because these refresh people before they head home after worship. Then people get embroiled in arguments about whether it is legitimate to also sell bread on a Sunday. But the principle underlying the command is that we should leave everything else and gather to worship God. What we should be discussing is how we will enrich our time of worship so that we make the day holy—not whether opening little shops and selling water or bread is acceptable.

Titus should avoid these things because they *are unprofitable and useless* (3:9). Paul’s standard for evaluating things is whether they contribute to a better understanding of

God's way of salvation and the spiritual nurture of men and women. Because the things he has just listed contribute nothing in these areas, he declares them "fruitless, useless, without substance".

Divisive people

Just as there are some arguments that are best avoided, so there are some people who are best avoided. If they refuse to respond to Titus' overtures, he should *have nothing to do with them* (3:10). This action is consistent with Paul's instructions elsewhere on how to deal with false teachers and others who persist in their ways after being corrected (Rom 16:17 and 1 Cor 5:12), but it is not as severe as Paul's treatment of Hymenaeus and Alexander, whom he says he "handed over to Satan" (1 Tim 1:20).

The people Titus is to avoid are described as *divisive*. The Greek word translated "divisive" is translated as "heretic" in the kjv because it was later used to refer to heretics.¹⁹⁷ But that was not the meaning of the word when Paul was writing. Rather, Paul is referring to people who cause splits and divisions among the believers. By implication these people are also insubordinate to authority figures like Titus, who represents Paul.

Titus must not shun these people until he has given them an opportunity to change. He must give them "a first and second warning" (3:10 nasb). The goal is to help them, as becomes clear when we note that the word translated "warning" is also translated as "instruction" in Ephesians 6:4. But there is a limit to how much time ministers should give to unrepentant people. Their main task is not to argue with people unwilling to change but to teach and exhort those who want to grow in the Lord. This is a better use of their time. One way Christian ministers can follow this instruction is to "discern what is heretical, name it as such, and confront it, but not spend time in refutation."

Paul tells Titus why unrepentant divisive people are to be treated this way when he adds, *You may be sure that such people are warped and sinful; they are self-condemned* (3:11). The "you may be sure" can also be translated "since you have come to know". Titus will have learned this as he engaged with them when trying to warn them. He will know that they are set in their ways when they ignore repeated warnings. Such behaviour is evidence of a "warped" or "perverted" (nasb) nature. Their warped nature leads them to sin regularly, and thus means that they are condemned.²⁰⁰

Society in general recognizes that some suffering is self-inflicted. Someone who deliberately cuts off his or her own hand has no one else to blame. Similarly, the condemnation here is self-inflicted. These people are not rejected because God or his servants are unwilling to accept them, or because they have hurt someone's feelings, or for any personal reason. Rather, their rejection is an acknowledgement of the logic of the position they have chosen to take. By refusing to repent, they have excluded themselves.

We have to confront false teachings, and also those who spread them. Church leaders should reject the teaching right away, but should take their brothers or sisters through the process of being warned a first and second time in order to establish that they are determined to continue to spread it. Our goal must be to stop false teaching and bring people onto the right path. We should thus exercise patience when dealing with people as long as there is hope that they might be won over to agree with sound doctrine.

Final Instructions

Paul closes his letter with a few detailed instructions about practical matters relating to his travels and those of his associates.

Instructions about meeting Paul

Paul tells Titus, *Do your best to come to me at Nicopolis* (3:12). Apparently, Paul himself has not yet reached Nicopolis, for he adds, *I have decided to winter there* (3:12) rather than “here”, which he would have used if he were already in the city. But which Nicopolis did he mean? The name joins the Greek words *nike* (victory) and *polis* (city) and means “city of victory”. It was thus a popular name, and there were at least three cities called Nicopolis. One was in Cilicia (in modern Turkey), another was in Thrace (modern Bulgaria) and a third in Epirus (today part of north-western Greece). Scholars generally agree that Paul was probably in Nicopolis of Epirus, which was a common stopping place for travellers going north or south and the largest city on the western shore of Greece, two hundred miles northwest of Athens. It would be a good location for Paul to continue his ministry in the winter months, when travel came to a standstill, for it was the best centre for work in the Roman province of Dalmatia. If Paul wanted to travel again when the spring came, he was only two hundred miles across the Adriatic Sea from Brindisium in Italy, where he could join the famous road called the Appian Way and go to Rome.

Titus is told to “do your best” to join Paul in Nicopolis. The same phrase was used when Paul asked Timothy to join him in Rome (2 Tim 4:9). It could also be translated as “do everything you can”, as in 3:13. The word focuses more on determination than speed. Paul is not telling Titus to “carelessly drop everything you are doing in Crete and come to me”. Rather, he wants Titus to come as soon as is possible, and not to waste too much time before setting out.

Paul is planning to send a substitute to take Titus’ place while he is away, but he has not yet decided whether the substitute will be *Artemas* or *Tychicus*. We know a bit about Tychicus from Acts 20:4, where he is said to have been one of Paul’s companions on his third missionary journey, and to have been from the province of Asia. In his other letters, Paul describes him as a “dear brother and faithful servant in the Lord” (Eph 6:21; see also Col 4:7). However, given that Paul later sent Tychicus to Ephesus to relieve Timothy of his

ministry there (1 Tim 4:12), it seems more likely that Artemas was the one who ended up going to Crete.

This is the only reference to Artemas in the Bible, so we know very little about him. However, there is an ancient tradition that says that he became the first bishop of Lystra (in modern Turkey).

Titus is to leave *as soon as* his replacement arrives, but not before. Allowing for the time it would take for this letter to reach Crete, for Titus to make his preparations while he waits for Artemas (or Tychicus) to arrive, and for him to travel to Nicopolis, it would seem that Paul probably wrote this letter around mid-summer, when he was beginning to look ahead to the coming winter. He probably wrote it from somewhere in Achaia or Macedonia.

Instructions about Zenas and Apollos

Titus is instructed to, *Do everything you can to help Zenas the lawyer and Apollos* (3:13a). These men probably delivered Paul's letter to Titus. We do not know anything about Zenas other than what is told here, though a late tradition says that he became the bishop of Diospolis. Here, Zenas is called a *nomikos* (lawyer), a title that was used for experts in Jewish law (Matt 22:35; Luke 7:30; 10:25; 11:45–46, 52; 14:3) and secular jurists. Given the fact that the name Zenas is Greek, it is more likely that he was a secular jurist than an expert in Jewish law.

Assuming that this Apollos is the same man described in Acts 18:24 as Alexandrian by birth (see also 1 Cor 1:12), he may have had connections with Alexandria in Egypt. He and Zenas may have been travelling to Egypt via Crete when they handed over this letter. Certainly, the Greek implies that Crete was not their final destination.

When these brothers pass through Crete Titus should see to it that their needs are met and that they receive a good send-off “so that nothing is lacking for them” (3:13b nasb).²⁰⁶ The “help” he must give them is generous hospitality, of the kind that used to characterize Africa.

Instructions about believers

Paul also gives a final instruction to believers: *Our people must learn to devote themselves to doing what is good* (3:14a). The nasb translates the Greek literally as “our people must also learn”, indicating that there is a link between Paul's instruction about caring for Zenas and Apollos and this instruction.²⁰⁷ Given that the first half of the statement about hospitality for the travellers seems to trigger the second half in Paul's mind, it is fair to say that part of “doing good” is exercising hospitality. The exact words translated “doing what is good” also appear in 3:8 (see commentary on that verse).

“Our people” are the Cretan Christians who do not follow the false teachers but remain faithful to the sound doctrine that Titus and Paul teach. The believers need “to learn”, but the type of learning referred to here is not mere head knowledge but the type of learning that is expressed in practice.²⁰⁹ This lesson is consistent with the very important theme in these letters, namely, that sound doctrine involves living out the truth in everyday life.

The reason the believers must do good is so that they can *provide for urgent needs and not live unproductive lives* (3:14b). Christians should not only work to have enough to meet their own needs, but also to have enough to give to others in need. As noted earlier in 1:12, Cretans may have been inclined to be self-centred rather than generous. So Paul wants Titus to make sure that they view generosity as a necessary quality for Christians, no matter what their cultural background. The core of Christianity is to give rather than to receive. This is what Christ taught by his own example (Matt 20:28; Mark 10:45; Gal 1:4).

There should be no restrictions other than need on who can benefit from the generosity of Christians. As long as resources last, they should be given to fellow believers and then to others, without any discrimination on the basis of whether the recipients are “our people” or “not our people”. Our criterion for giving must be the depth of need, not our personal relationship to the one in need.

Greetings and Prayer

In closing, Paul specifies who sends and who receives greetings. As usual, he sends greetings from his companions saying, *Everyone with me sends you greetings* (3:15a; see also Rom 16:21–23; 1 Cor 16:19–20; 2 Cor 13:12–13; Phil 4:22; Col 4:10–14; and Phlm 23–24). He does not mention his associates by name, which is typical of his letters. The lists of names in Romans 16:21–23 and Colossians 4:10–14 are an exception to his normal practice.

These greetings are sent to *those who love us in the faith* (3:15b). These are the Cretan believers who share a bond with Paul and Titus (and definitely not the false teachers).

As he concludes, Paul prays for Titus and the others, *Grace be with you all* (3:15c). Just as he does when writing to Timothy, he ends his letter with a prayer for more than one person. In Timothy, he prays for “you” plural (1 Tim 6:21; 2 Tim 4:22) and in Titus he prays for “you all”. This may be a clue that Paul is not writing these letters for Timothy and Titus alone, to be carefully tucked away in a drawer once they had been read. The letters are directly addressed to them, and are personal in that they offer them specific encouragement and support, but they are also intended for public reading.

Paul’s prayer is that God will shower his favour on the believers in Crete, and on all who read this letter.

Paul's knows that pastoral work is holistic. While pastors' primary calling is to announce salvation and the effect salvation has on our relationship with God and with others, they must also be alert to things that affect the welfare of his community in which they minister. Therefore pastors should be involved in advocating for justice as well as in announcing salvation for all who believe. This is the type of ministry that Paul asks Titus to model in Crete.

Questions for Discussion

1. Discipline can be one of the most painful aspects of Christian ministry, especially in a community in which the members of the church are all related and will react to something done to another member, especially by an outsider. How can we balance our desire for people to like us with our responsibility as ministers to rebuke and discipline people?
2. Titus is a child of God. He is also a spiritual son to Paul, a pastor to the Cretans and a model to society in general. Reflecting on these relationships (or any others that you have noticed in this letter), what struck you most as you read through Titus?
3. The point has repeatedly been made that sound doctrine includes both what we believe and how we live. When there is true knowledge of sound doctrine, lives and churches should be being transformed. Do you see any evidence of such transformation in the church you attend each week? What can be done to promote even greater transformation?⁴

⁴ Ngewa, S. (2009). *1 & 2 Timothy and Titus* (pp. 407–414). Grand Rapids, MI: Hippo Books.