THE CATHOLIC UNIVERSITY OF AMERICA

To Exhort and Reprove:
Audience Response to the Chiastic Structures of Paul's Letter to Titus

A DISSERTATION

Submitted to the Faculty of the

School of Theology and Religious Studies

Of The Catholic University of America

In Partial Fulfillment of the Requirements

For the Degree

Doctor of Philosophy

By

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Washington, D.C.

2011

To Exhort and Reprove:
Audience Response to the Chiastic Structures of Paul's Letter to Titus

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Biblical scholars have not yet agreed on the literary structure of the letter to Titus. There are two main camps in this discussion. The first maintains that the letter is incoherent; thus the letter has no structure. The letter is supposedly composed of multiple literary forms that have been combined without any artistic sensitivity. The second camp argues for coherence and maintains the presence of a structure; yet its representatives disagree concerning what unifies the letter and how the various units are interconnected. Those who argue for coherence have focused on a unifying theology or a specific church-social setting behind Titus; but none has actually traced the movement of the text throughout the entire letter, considering how each sentence and paragraph connects to the next and how the whole letter coheres linguistically.

The purpose of this study is to propose an extended chiastic structure for the entire letter. This structure comprises smaller chiastic units that organize each individual section of the letter. This new proposal provides the basis for rereading Titus with a particular sensitivity to how the recipients are required to respond to Paul's instructions. This reading highlights how the unifying theme of "Exhort and Reprove on the Basis of the Hope of Eternal Life" unfolds throughout the chiastic structures in the letter.

The study applies a text-centered, literary-rhetorical, and audience-oriented method to the letter to Titus. By doing so, it demonstrates how the chiastic progression of the letter persuades the textual audience, i.e., the audience in the text, to conduct themselves according to the hope of eternal life. Chapter One focuses on the history of research concerning the problem of the letter's structure. Chapter Two illustrates and establishes the chiastic structures of Titus. Chapters Three to Six provide the audience-oriented responses to the four macrochiastic structures of the letter. Chapter Seven concludes the investigation with a summary of how the entire letter to Titus, through its chiastic structures, persuades its audience to live according to the hope of eternal life.

This dissertation by Paul S. Jeon fulfills the dissertation requirement for the doctoral degree in Biblical Studies approved by John Paul Heil, S.S.D., as Director, and by Frank J. Matera, Ph.D., and Francis T. Gignac, D.Phil., as Readers.

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To my parents who taught me to live according to the hope of eternal life

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Abbreviations

AB	Anchor Bible
AGAJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AnBib	Analecta biblica
AJSL	*American Journal of Semitic Languages and Literatures*
BDAG	W. Bauer, W. F. Arndt, and F. W. Gingrich (3d ed.; rev. by F. W. Danker), *Greek-English Lexicon of the NT*
BDF	F. Blass, A. Debrunner, and R. W. Funk, *A Greek Grammar of the NT*
Bib	*Biblica*
BJRL	*Bulletin of the John Rylands University Library of Manchester*
BSac	*Bibliotheca Sacra*
BTB	*Biblical Theology Bulletin*
BZ	*Biblische Zeitschrift*
CBQ	*Catholic Biblical Quarterly*
CH	*Church History*
CTR	*Criswell Theological Review*
EBib	Études bibliques
EDNT	H. Balz and G. Schneider (eds.), *Exegetical Dictionary of the New Testament*
ESV	*English Standard Version*
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HBC	J. L. Mays (ed.), *Harper's Bible Commentary*
HBT	*Horizons in Biblical Theology*
HTKNT	Herders theologischer Kommentar zum Neuen Testament
HUT	Hermeneutische Untersuchungen zur Theologie
ICC	International Critical Commentary
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JOTT	*Journal of Translation and Textlinguistics*
JR	*Journal of Religion*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	JSNT, Supplement Series
JTS	*Journal of Theological Studies*
LSJ	Liddell-Scott-Jones, *Greek-English Lexicon*
MM	J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament*
MNTC	Moffatt New Testament Commentary
NAB	*New American Bible*
Neot	*Neotestamentica*
NET	*New English Translation*
NIBC	New International Biblical Commentary
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
NovT	*Novum Testamentum*

NovTSup   NovT, Supplements
NRSV   *New Revised Standard Version*
NTD   Das Neue Testament Deutsch
NTL   New Testament Library
NTM   New Testament Message
NTS   *New Testament Studies*
ÖBS   Österreichische biblische Studien
RB   *Revue biblique*
ResQ   *Restoration Quarterly*
RHPR   *Revue d'histoire et de philosophie religieuses*
RNT   Regensburger Neues Testament
SacPag   Sacra Pagina
SBLDS   SBL Dissertation Series
SBT   Studies in Biblical Theology
SNTSMS   Society for New Testament Studies Monograph Series
TBT   *The Bible Today*
TCGNT   B. M. Metzger, *A Textual Commentary on the Greek New Testament*
THKNT   Theologischer Handkommentar zum Neuen Testament
TLNT   C. Spicq and J. D. Ernest, *Theological Lexicon of the New Testament*
TynBul   *Tyndale Bulletin*
TynNTC   Tyndale New Testament Commentaries
TZ   *Theologische Zeitschrift*
UBS lexicon   United Bible Societies lexicon
UBSGNT   United Bible Societies *Greek New Testament*
WBC   Word Biblical Commentary
WMANT   Wissenschaftliche Monographien zum Alten und Neuen Testament
WTJ   *Westminster Theological Journal*
WUNT   Wissenschaftliche Untersuchungen zum Neuen Testament

CHAPTER ONE

INTRODUCTION

I. The State of Research on the Structure of the Letter to Titus

The apostle Paul and the letters associated with him, whether they are considered authentic or pseudepigraphical, continue to capture the attention of scholars. The letter to Titus is no exception. Indeed, many significant commentaries and specialized studies have been written on this short letter.[1] Recent years, in particular, have witnessed the introduction of some remarkable commentaries. Those of Philip H. Towner,[2] William D. Mounce,[3] I. H. Marshall,[4] Luke Timothy Johnson[5] and Raymond F. Collins[6] are especially noteworthy given their exegetical detail, sensitivity to the text's literal meaning, and interaction with the wider scholarly community.

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[1] See, e.g., the vast bibliographies in two fairly recent notable commentaries: Ben Witherington, *Letters and Homilies for Hellenized Christians: A Socio-Rhetorical Commentary on Titus, 1-2 Timothy, and 1-3 John* (Downers Grove: InterVarsity, 2006); Philip H. Towner, *The Letters to Timothy and Titus* (NICNT; Grand Rapids: Eerdmans, 2006).

[2] See n. 1.

[3] William D. Mounce, *Pastoral Epistles* (WBC 46; Nashville: Nelson, 2000).

[4] I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles* (ICC; Edinburgh: T & T Clark, 1999).

[5] Luke Timothy Johnson, *Letters to Paul's Delegates: 1 Timothy, 2 Timothy, Titus* (New Testament in Context; Valley Forge, PA: Trinity, 1996).

[6] Raymond F. Collins, *1 & 2 Timothy and Titus: A Commentary* (NTL; Louisville: Westminster John Knox, 2002).

Despite the vast effort to understand and articulate the message of Titus, there has been insufficient reflection on the structure of the letter.[7] To be sure, there has been a healthy movement away from viewing the letter as a composite document devoid of sustained thought, development, focus, and artistry.[8] Nevertheless, a perusal of the structures proposed in the significant commentaries reveals that there is still little agreement on the question of how the letter coheres even among those who affirm coherence for the letter.[9] It comes as no surprise therefore that Titus—and all the

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[7] Some notable exceptions are Ray Van Neste, *Cohesion and Structure in the Pastoral Epistles* (JSNTSup 280; London: T & T Clark, 2004) 234-82; Marshall, *Pastoral Epistles*, 11-25; Mounce, *Pastoral Epistles*, cxxx-cxxxvi; Ernst R. Wendland, "'Let No One Disregard You!' (Titus 2:15): Church Discipline and the Construction of Discourse in a Personal, 'Pastoral' Epistle," in *Discourse Analysis and the New Testament* (ed. Stanley E. Porter and Jeffrey T. Reed; JSNTSup 170; Sheffield: Sheffield Academic Press, 1999) 334-51; Carl Joachim Classen, "A Rhetorical Reading of the Epistle to Titus," in *Rhetorical Analysis of Scripture* (ed. Stanley E. Porter and Thomas H. Olbricht; Sheffield: Sheffield Academic Press, 1997) 427-44.

[8] The same is true for 1 and 2 Timothy; see I. Howard Marshall, "The Christology of Luke-Acts and the Pastoral Epistles," in *Crossing the Boundaries: Essays in Biblical Interpretation in Honor of Michael D. Goulder* (ed. Stanley E. Porter, Paul Joyce and David E. Orton; Leiden: Brill, 1994) 171; Lewis R. Donelson, "The Structure of Ethical Argument in the Pastorals," *BTB* 18 (1988) 108; Philip H. Towner, "Pauline Theology or Pauline Tradition in the Pastoral Epistles: The Question of Method," *TynBul* 46 (1995) 288; Classen, "Rhetorical Reading," 427-44; Wendland, "Let No One Disregard You," 334-51.
    Scholars who contend for incoherence for the Pastoral Epistles include James D. Miller, *The Pastoral Letters as Composite Documents* (SNTSMS 93; Cambridge: Cambridge University Press, 1997); Donald Guthrie, *The Pastoral Epistles: Introduction and Commentary* (TynNTC 14; Grand Rapids: Eerdmans, 1957); Anthony T. Hanson, *Studies in the Pastoral Epistles* (London: SPCK, 1968); Burton Scott Easton, *The Pastoral Epistles: Introduction, Translation, Commentary and Word Studies* (New York: Scribner's Sons, 1947).

[9] The same is true for 1 and 2 Timothy; see I. Howard Marshall, "Recent Study of the Pastoral Epistles," *Themelios* 23 (1997) 18.

Pastorals[10]—have been read and applied over the centuries in different ways. [11] In what follows I will consider two factors that have most contributed to persisting disagreement on the letter's structure among those who maintain coherence for Titus. They are (1) inattention to linguistic coherence; and (2) inattention to the genre, literary character, and rhetorical strategy of the letter.

I.A. Inattention to Linguistic Coherence

The first and perhaps most notable challenge to agreeing on a structure for Titus stems from inattention to how the letter coheres linguistically. The work of James D. Miller, who is the most recent and the most vigorous opponent to any coherence in the Pastorals, shows why more attention to linguistic coherence is necessary. Miller examines each of the epistles from one paragraph to the next (sometimes from one phrase to the next), seeking to demonstrate the absence of any connection between the various units. While his conclusion has been dismissed because of its dependence on controversial examples of ancient compositional processes and his complete disregard for hints of coherence in the Pastorals,[12] his study indicates where more work is needed in order to demonstrate coherence for the Pastorals. Ray Van Neste explains:

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[10] Some scholars protest the use of the term "Pastorals." See, e.g., Towner, *Letters*, 88. "Pastorals," however, is the traditional name for the three letters and will for conventional purposes be used in the following study.

[11] Jay Twomey, *The Pastoral Epistles through the Centuries* (Blackwell Bible Commentaries; Malden, MA: Wiley-Blackwell, 2009) 4. For a brief but helpful overview of the history of interpretation and particular areas of interpretive interest of the Pastorals, see pp. 1-15.

[12] Marshall, *Pastoral Epistles*, 17.

> The arguments for coherence so far have focused on the "big picture," i.e. the theology behind the letters or the social settings behind the letters. These studies are important and begin to form the basis for a coherent view of the Pastorals. However, none of them actually traces the movement of the language through each letter asking how each sentence or paragraph connects to the next or how the whole letter holds together linguistically.[13]

A review of some noteworthy studies on Titus will illustrate how focus on (1) a possible historical setting; (2) the role of personal example; (3) logic of argumentation; and (4) an underlying theology has resulted in an inattention to linguistic coherence and, ultimately, disagreement on a structure for the letter.

I.A.1. Focus on Historical "Big Pictures"

Gordon D. Fee assumes coherence for Titus by (1) maintaining that the historical figure, the apostle Paul, who is the stated author of Titus (1:1), did in fact compose the letter; therefore, the letter is a coherent work of a single mind versus an arbitrary compilation of various traditions and sources; and (2) positing a particular historical situation that connects all the Pastorals.[14]

The historical situation proposed by Fee is based on a comparison of 1 Timothy and Titus. While other commentators tend to focus on the similarities between the two, Fee highlights their apparent differences in order to re-create the likely historical background to the Pastorals. In short, he asserts that there is an urgency in 1 Timothy almost entirely absent in Titus. The difference here is due, according to Fee, to different

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[13] Van Neste, *Cohesion and Structure*, 4.

[14] Gordon D. Fee, *1 and 2 Timothy, Titus* (NIBC 13; Peabody, MA: Hendrickson, 1988) 1-31.

church situations: whereas the former is addressed to reforming established churches, the latter seeks to establish churches through the appointment of elders. This historical reconstruction leads Fee to interpret and structure Titus under the two categories of "*prophylactic* (serving to warn against false teachings) and *evangelistic* (serving to encourage behavior that will be attractive to the world)."[15] He concludes: "The dominant theme in Titus, therefore, is *good works* . . . that is, exemplary Christian behavior and that *for the sake of outsiders*. . . ."[16] These conclusions are reflected in his outline of Titus.[17]

Fee's historical reconstruction seeks to provide a preliminary basis for arguing for coherence in Titus and for constructing an outline. Nevertheless, it is open to criticism. At the very least not all scholars have accepted his historical reconstruction (at least not in its entirety). In addition—and more pertinent to our concern for inattention to linguistic coherence, the use of a hypothetical historical reconstruction to posit coherence and a structure lends weight to the argument that these things have been imposed on the text. Such a structure—while consistent with the proposed historical situation—does not address the linguistic concerns of those who observe ruptures in the text, the absence of sustained thought beyond the scope of individual paragraphs, and haphazard repetition. A linguistic response is needed for these linguistic concerns.

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[15] Ibid., 11.

[16] Ibid., 12 (italics original).

[17] Ibid., vi.

Robert J. Karris, who holds that Paul did not write Titus, maintains nevertheless its coherence.[18] The four central concerns of the letter, which are all contained in Titus 1:1-4 according to Karris, are (1) asserting the goodness of creation over against the Gnostic opponents; (2) explaining that true life is the eternal life that has been brought by the Savior; (3) pointing to Paul's preaching as a guide for ethics in the present life; and (4) reminding Christians of their incomparable hope. The general historical situation of Titus, according to these concerns, is the church in transition, when it is progressing from an apostolic to post-apostolic period and is surrounded by persecution and heresy and therefore needs to be reminded of its hope and encouraged to hold to the teachings given by Paul and to persist in good works.[19]

The problems observed earlier concerning Fee apply equally to Karris. With Karris, however, there is an additional problem related to his proposed structure:[20]

    Titus 1:1-4   – Christians Affirm Creation and Hope in God
    Titus 1:5-16 – The Marks of a Church in Transition
    Titus 2:1-15 – Incarnational Theology
    Titus 3:1-15 – God's Generosity as a Model for Christians

This outline suggests that Titus lacks a central and unifying concern and so supports the notion that the letter is a hodgepodge of themes randomly stitched together. Despite Karris's basic linguistic observations, his structure does not demonstrate how Titus coheres on a linguistic level.

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[18] Robert J. Karris, *The Pastoral Epistles* (NTM; Wilmington, DE: Michael Glazier, 1979) xi-xx.

[19] Ibid., xiii-xv.

[20] Ibid., vi.

I. Howard Marshall's analysis of Titus also depends on a proposed historical situation.[21] While he does not specify the content of the troublemakers who are "upsetting whole households, teaching what is not necessary" (1:11), he asserts that the letter is organized under the basic question of how Titus, the apostle Paul's "true child" (1:4), is to handle a defective church situation. The answer, according to Marshall, is given in the complementary themes that run throughout the letter and provide general coherence for the letter: "Teaching in sound doctrine without entering into controversy is the major antidote to heresy, opposition and disruption."[22]

The process through which Marshall develops a structural proposal for Titus is thoughtful but somewhat conflicting. For on the one hand Marshall states there is "a certain looseness about the organization of the letter."[23] On the other hand he views the "incoherent" position as "a counsel of despair" given "the degree of order and logical structure" evident in the letter and observed by many commentators.[24] In the end, Marshall does propose a structure that suggests that the writer of Titus had "a plan for his letter," for Titus appears, according to Marshall, to be organized according to the complementary themes of "Danger from Opponents" and "Teaching for the Church."[25] His structural proposal, however, is largely dependent on the historical situation that he

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[21] Marshall, *Pastoral Epistles*, 23-25.

[22] Ibid., 24-25.

[23] Ibid., 23.

[24] Ibid., 18.

[25] Ibid., 24.

presupposes versus an indepth analysis of the connections between the various units of

the letter. Thus it is said of Marshall's commentary: "It may be that he is sometimes too

ready to defend the logical argument of the [letter]."[26] Again, apart from a linguistic

analysis that examines how language creates links throughout the entire letter, the

questions of legitimate coherence and structure persist.

A final example of focus on an external historical setting instead of on the

linguistic connections in the letter is David C. Verner's work. Taking 1 Tim 3:14-15 as

the interpretive key for all the Pastorals, Verner states that the author of the Pastorals

used the terminology and ideas of the household in the Hellenistic world to develop a

coherent picture of the church. According to Verner, the household informed "the

author's understanding both of the household as the basic social unit in the church, and of

the church as a social structure modeled on the household." Discerning how this concept

is applied to the Pastorals provides contemporary readers insight into "the social strata,

social structure and social tensions" of the church during this period.[27]

The study brings much light upon the Hellenistic-Roman social world of the

"household," which, in turn, provides a framework for understanding "household"

terminology in Titus.[28] It also provides additional support for recognizing coherence in

the letter. Nevertheless, similar to the treatments noted above, by using an external social

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[26] Charles K. Barrett, "Review of *A Critical and Exegetical Commentary on the Pastoral Epistles*," *JTS* 52 (2001) 825.

[27] David C. Verner, *The Household of God: The Social World of the Pastoral Epistles* (SBLDS 71; Chico, CA: Scholars Press, 1983) 1.

[28] Ibid., 27-81.

setting to establish coherence, it neglects the basic question of how the entire letter coheres linguistically. To be sure, there is some reflection on how individual units cohere in and of themselves (e.g., 2:1-10). Nevertheless, attention to a historical-social setting instead of to the language of the text has contributed little towards agreement on the letter's structure and has led to further accusation of supposing more coherence and structure than are actually present.

I.A.2. Focus on Conceptual "Big Pictures"

The previous section considered scholarly works that neglect how language creates connections in Titus by focusing on historical and social "big pictures." While these studies are helpful in laying foundational arguments for coherence, they do not address the linguistic problems that proponents of incoherence raise. Here I will consider several works that make a similar mistake by focusing on conceptual "big pictures."

Lewis R. Donelson maintains that logic and the theme of virtuous living provide structure for the letter.[29] In his monograph Donelson argues for coherence in Titus, asserting that it follows "a logical structure of the kind Aristotle describes."[30] He highlights:

> we have done more than simply claim the letters are logically coherent, because we have tried to demonstrate that the argumentation in the letters

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[29] Lewis R. Donelson, *Colossians, Ephesians, 1 and 2 Timothy, and Titus* (Westminster Bible Companion; Louisville: Westminster John Knox, 1996); idem, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles* (HUT 22; Tübingen: Mohr, 1986).

[30] Donelson, *Pseudepigraphy*, 199.

makes deduction in good enthymematic form and induction in paradigmatic form. Again, the analogue of other Greco-Roman ethical systems building warrants and motivations permitted us to detect an inner coherence in the diverse argumentative forms.[31]

Moreover, Donelson believes that his analysis is firm because it rests on an effort to unpack the structure inherent in the text as opposed to imposing any structure "to beat the text out of shape."[32]

While Donelson's monograph seeks to have the text speak for itself, there are three flaws with the study. First, one of the key presuppositions to his argument, namely, that Titus is pseudepigraphical, is still debated.[33] Second, there is no reason to assume that the letter must be interpreted purely from a Greco-Roman perspective.[34] Third, his focus falls more on the logic within paragraphs; in the end, there is little attention to how the various units of the letter cohere and thus the concern of imposing subjectivity remains unaddressed.[35]

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[31] Ibid.

[32] Ibid.

[33] See II.C. for comments on the authorship of Titus.

[34] In contrast, one could view the letter from the perspective of the Old Testament or Greco-Roman paraenesis. See David G. Meade, *Pseudonymity and Canon: An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition* (WUNT 39; Grand Rapids: Eerdmans, 1986); Benjamin Fiore, *The Pastoral Epistles: 1 Timothy, 2 Timothy, Titus* (SacPag 12; Collegeville, MN: Liturgical Press, 2007); idem, *The Function of Personal Example in the Socratic and Pastoral Epistles* (Rome: Biblical Institute, 1986). Robert J. Karris, "Review of *Pseudepigraphy and Ethical Arguments in the Pastoral Epistles*," *JBL* 107 (1988) 559: "Knowledge about the Pastoral Epistles is advanced by these diverse approaches, as each individual work gives clues towards solving, but does not by itself solve the mystery of the Pastorals."

[35] See David L. Balch, "Review of *Pseudepigraphy and Ethical Arguments in the Pastoral Epistles*," *JR* 69 (1989) 236; Van Neste, *Cohesion and Structure*, 4.

In his commentary, Donelson disregards the uniqueness of each letter and asserts that their overall purpose is summarized in 1 Tim 3:14-15: "I am writing these instructions to you so that . . . you may know how one ought to behave in the household of God."[36] With respect to Titus, he specifies "the life of virtue" as the letter's central concern.[37] His commentary on Titus seeks to show the internal cohesiveness of each of the four units he identifies (1:1-4; 1:1-16; 2:1-15; 3:1-15) and how they generally fit under the theme of virtuous living. Still, there is no effort to demonstrate how the various units cohere linguistically. To be sure, he maintains that a unifying theme and even a possible historical situation are what allow for and create coherence.[38] But his neglect of how language is applied to create cohesion throughout the letter gives warrant to Miller's position that Titus reads "like an anthology of traditions, many arranged mechanically together by topic, some simply juxtaposed."[39]

The works of Benjamin Fiore provide additional evidence of inattention to linguistic coherence in the letter to Titus even when general coherence is presumed on the basis of a conceptual entity. In his earlier work Fiore identifies Titus as a hortatory work consistent with Greco-Roman exhortation literature, exhibiting the same emphasis on "the place of personal example explicit and implicit, positive and negative."[40]

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[36] Donelson, *Titus*, 117. In this regard there is some similarity between Donelson's analysis to that of Verner.

[37] Ibid., 181.

[38] Ibid., 117.

[39] Miller, *Pastoral Letters*, 4.

[40] Fiore, *Function*, 231.

Fiore's approach represents one of several distinct ways of approaching Titus.[41] The position taken in the present study aligns more with Marshall's overall assessment of the letter: "It is primarily about what [Titus] is to do in the church and the instruction which he is to give; material on his own personal demeanour as an example to the others (2.7) is mentioned only briefly."[42] In addition, while Fiore touches on most of the letter to Titus in the monograph and accepts the overall coherence of the letter, there is no reflection on how the language of Titus is applied to create linguistic cohesiveness. The same is no less true for his recent commentary where he maintains the hortatory nature of the letter, while noting the connection between the letter's christology, soteriology and exhortations. Again, Fiore assumes the letter's coherence, organizing the letter as a collection of regulations and exhortations. Nevertheless, in the final analysis there is no reflection on how the letter coheres linguistically.

Towner has provided a careful exegetical analysis of Titus.[43] Regarding the letter's structure, he first states what he believes is the unifying theological concern of the letter: "The key to deciphering the theological strategy of Titus lies in recognizing the opening reference to 'the God who does not lie' (*ho apseudēs theos;* 1:2) as a polemical challenge to the Cretan story."[44] Then he puts forward an annotated outline that observes the parameters of ancient epistolary stylistic conventions and attempts to organize logically the various subject matters of the text according to the author's

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[41] See n. 34.

[42] Marshall, *Pastoral Epistles*, 25.

[43] Towner, *Letters*, 659-805.

[44] Ibid., 74.

soteriological emphasis and concern for ethical living.[45] The result is a structure

common to many commentaries where the first chapter is basically viewed as

instructions for the stated person Titus, the second chapter as instructions for believers

concerning "internal" behavior, i.e., their conduct with respect to one another, and the

third chapter as instructions for believers concerning "external" behavior, i.e., their

conduct with respect to the world.[46]

     There are two weaknesses with Towner's proposed structure. First, it does not

reflect what Towner asserts is the main theological perspective of the letter ("the God

who does not lie"). If in fact this is the letter's main theological assertion, an outline that

is established on the text should naturally indicate it. Related to this point is the question

of whether this is even the letter's main and unique theological concern or whether the

theological focus is on the epiphany of God's saving grace and the associated hope

(2:11-14; 3:3-7). While the two theological points are closely connected, the former is

more theological, dealing primarily with the identity and character of God, and the latter

is more soteriological. Second, while Towner notes the conceptual and thematic

connections between the various units of the letter, there is insufficient evidence of the

verbal (or grammatical) connections throughout the letter in his outline. By failing to

follow the natural movement of the text to see how the letter naturally organizes itself,

and by structuring the text on an arbitrary theological focus, Towner is following the

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[45] See Philip H. Towner, *The Goal of Our Instruction: The Structure of Theology and Ethics in the Pastoral Epistles* (JSNTSup 34; Sheffield: Sheffield Academic Press, 1989).

[46] Ibid., 75-79.

tendency of making Titus say what he believes it is saying. Therefore, as soon as another exegete finds a different supposed cohering theological theme, a new structure based on that theme can be expected.

I.A.3. A Note on Ray Van Neste

It would be appropriate to conclude our discussion of the initial challenge to agreeing on the structure of Titus with a brief analysis of Van Neste's monograph. His work has served as a forerunner for the present study. Noteworthy is the systematic way in which he approaches coherence, focusing on showing linguistic connections that go beyond a unifying theological or likely historical situation. His method is to determine first the boundaries of the units that make up the letter, then to examine whether those units exhibit internal cohesion, and finally to demonstrate cohesion between the various units.[47] The resulting literary structure captures the cohesion and artistry of the letter. According to Van Neste:

> This representation of the letter structure captures most of the symmetry and lexical connections within the letter. . . . This structure also improves on what is found in most commentaries. Most commentaries simply list the units, but those who do try to present the relations between the units do not usually capture in their structural outlines either the parallels between 2.1-15 and 3.1-11 or the connections between the discussions of the opponents in 1.10-16 and 3.9-11. . . .[48]

Van Neste and Miller have opposite positions. While the latter finds too few connections within and between the various units, Van Neste—largely because his

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[47] Van Neste, *Cohesion and Structure*, 234-86.

[48] Ibid., 281.

argument depends on identifying a high level of cohesion—finds too many

connections.[49] One could argue, for instance, that his chiastic structure, which was first

observed by Fee, is subjective given that it is more dependent on conceptual parallels

rather than linguistic similarities.[50] This does not mean that the chiasm is unwarranted;

but it does leave the proposed structure vulnerable to critics like Jerome D. Quinn, who

argues that there are significant differences between the supposed parallel units and

concludes: "It is conceivable that two different sources have been reproduced but not

brought into harmony."[51] Van Neste's structure could be improved if more rigorous

criteria for identifying cohesion were adopted, which in turn could yield a different

structure. Nevertheless, Van Neste's concern for the inattention given to linguistic

connections within Titus—despite his tendency to err on the opposite extreme—is

valuable because it reveals one of the main contributing factors to persisting

disagreements on a structure for Titus.

I.B. Inattention to the Genre, Literary Character and Rhetorical Strategy of Titus

Differences regarding the structure of Titus also derive from inattention to the

genre and rhetorical strategy of the letter. Bullet-point structures for the epistle reflect

the modern penchant to impart and accumulate knowledge efficiently. These structures,

however, usually display little concern for how the NT works were intended not only to

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[49] See Lewis R. Donelson, "Review of *Cohesion and Structure in the Pastoral Epistles*," *CBQ* 70 (2008) 173.

[50] Van Neste, *Cohesion and Structure*, 276.

[51] Jerome D. Quinn, *The Letter to Titus: A New Translation with Notes and Commentary and an Introduction to Titus, 1 and 2 Timothy, the Pastoral Epistles* (AB 35; New York: Doubleday, 1990) 244.

communicate information but also to effect concrete transformation. New living in light

of the person and work of Jesus Christ, however, was a central concern for the NT writers.

Therefore, they used literary structures that conveyed knowledge and persuaded—even

empowered—their audience to change as their compositions were performed in a

liturgical setting.[52] Those who fail to recognize this concern of the NT writers for ethical

living and their application of effective rhetorical strategies will naturally develop

outlines for Titus devoid of these two elements. Their outlines in turn will of course

differ significantly from those who seek to incorporate the letter's oral-aural dimension,

literary features, and rhetorical strategy.

I.B.1. Relationship between Genre Identification and Structural Proposals

        While it is generally agreed that Titus falls under the literary genre of an actual

"letter," this observation is fraught with modern conceptions of what the nature and

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[52] For an example of how the NT letters were meant to convey power, see Mary Breeze, "Hortatory Discourse in Ephesians," *JOTT* 5 (1992) 313-47; Elna Mouton, "The Communicative Power of the Epistle to the Ephesians," in *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference* (ed. Stanley E. Porter and Thomas H. Olbricht; JSNTSup 131; Sheffield: Sheffield Academic Press, 1996) 280-307; Roy R. Jeal, *Integrating Theology and Ethics in Ephesians: The Ethos of Communication* (Studies in Bible and Early Christianity 43; Lewiston, NY: Mellen, 2000); John Paul Heil, *Ephesians: Empowerment to Walk in Love for the Unity of All in Christ* (Studies in Biblical Literature 13; Atlanta: Society of Biblical Literature. For more information on the significance of the oral performance of NT documents, see Whitney Shiner, *Proclaiming the Gospel: First Century Performance of Mark* (Harrisburg, PA: Trinity, 2003); concerning Paul's letters specifically, see: Pieter J. J. Botha, "The Verbal Art of the Pauline Letters: Rhetoric, Performance and Presence," in *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference* (ed. Stanley E. Porter and Thomas H. Olbricht; JSNTSup 90; Sheffield: JSOT, 1993) 409-28; Martin Luther Stirewalt, *Paul, the Letter Writer* (Grand Rapids: Eerdmans, 2003) 13-18; E. Randolph Richards, *Paul and First-Century Letter Writing: Secretaries, Composition and Collection* (Downers Grove: InterVarsity, 2004) 202.

purpose of a letter are. Today letters are usually addressed from one individual to another

and are intended to be read and pondered over silently. In the Greco-Roman period

letters were read publicly as oral performances to substitute for the actual presence of the

authors. Categorizing Titus as a letter, then, entails grouping it within this ancient

communicative practice that highlighted orality and rhetoric. Structural proposals for

Titus—and for all the NT letters for that matter—must bear in mind that they are "as

much oral as they [are] written. It is as though Paul wrote speeches."[53] Given this reality,

the way we "read" (listen to) and organize Titus should reflect this supposition

concerning what it *is*. Therefore, to borrow the words of Pieter J. J. Botha: "This study

aims to do exactly that: to take the oral aspects of Paul's letters seriously."[54]

Given our historical and contextual distance from when the NT was written and

performed, it is impossible to recover every aspect of these performances. Given also

that we are a visual culture, visual structures are helpful, if not necessary. Nevertheless,

structures need to be less "visual," i.e., they must move away from the supposition that

"diagrammatic representation" is synonymous with "understanding." Instead, structures

need to reflect that the NT was—at least in its conception—intended to be listened to and

experienced as opposed to seen and analyzed.[55] New structures must be put forward that

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[53] James D. Hester, "The Use and Influence of Rhetoric in Galatians 2:1-14," *TZ* 42 (1986) 387.

[54] Botha, "Verbal Art," 410.

[55] To illustrate the impact of such presuppositions in structuring Paul's letters, see Heil, *Ephesians*, 13-45. Heil's structure for Ephesians (43-44) is unique relative to most other structures for the letter given its attempt to listen to the text and to reflect how the text was deliberately organized to convey both the message and power to walk in love

reflect the oral-aural ancient culture in which NT writings were constructed, structures

that reflect how the texts were likely heard and what effect they were intended to create.

I.B.2. Differing Structures Depending on Different Sensitivities to Literary-Rhetorical

Elements

Differing structures for Titus can be accounted for not only by inattention to

linguistic coherence but also by inattention to the genre-literary-rhetorical characteristic

of the letter, namely, that it is a letter that was intended to be performed in order to effect

a particular response on the part of the intended audience. The popular outline of Titus

found in many modern commentaries breaks the letter into three main sections and pays

little attention to the rhetorical character of the letter. The lack of attention to the obvious

literary-rhetorical features of Titus is illustrated, for instance, in Towner's outline, which

does not capture the letter's high level of cohesion, symmetry, and parallelism.

Specifically, while Towner observes that the section on "Disciplining the Opponents in

the Church (3:9-11) . . . forms a bracket within the letter," he does not reflect this

observation in his structure.[56] This omission in turn leaves the impression that Titus is

essentially a collection of somewhat haphazard instructions. It does not convey the sense

that Titus was a letter thoughtfully constructed to be performed for maximal rhetorical

impact through the application of multiple literary features. In contrast, Fee suggests a

chiastic arrangement for 1:10–3:11.

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and unity. Most other outlines reflect a modern-visual approach to discerning the
message of each NT work.

[56] Towner, *Letters*, 79.

   a 1:10-16—warnings against the false teachers, with their "false works"
    b 2:1-14—specific "good works" for specific believers, with the
      outsider in view, plus their theological basis
    b' 3:1-8—once again, "good works" for outsiders, this time directed
      toward them, and again with their theological basis
   a' 3:9-11—final warning against the false teachers and their "false
works"[57]

This visual arrangement suggests to the contemporary reader of Titus an underlying

literary structure, which in turn causes the reader to consider the purposes behind the use

of such a structure.

  In stark contrast to the proposals of Marshall and Towner, there is the semi-

rhetorical outline first put forward by Carl Joachim Classen and essentially reproduced

by Ben Witherington in his recent commentary.[58] While the outline is problematic,

which will be noted below, the rhetorical approach of Witherington's commentary

recovers an appreciation for an aspect of the letter that is often disregarded. Concerning

the Pastorals in general he states:

> Too often the study of the Pastorals has focused on isolating and
> identifying sources and not on the actual way the materials are being used
> to persuade the audience about something. This has often led to the
> conclusion that the Pastorals are merely examples of miscellanies—
> random collections of traditions with no order or organization or any real
> literary finesse. This is in fact false. . . . One must ask how they are used
> and how they rhetorically function to persuade the audience about
> something.[59]

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[57] Fee, *Titus*, 210.

[58] Carl Joachim Classen, *Rhetorical Criticism of the New Testament* (WUNT 128;
Tübingen: Mohr Siebeck, 2000) 66; Witherington, *Letters*, 91-92.

[59] Witherington, *Letters*, 93-95.

Asserting that the letter resembles an ancient *mandatum principiis*—"a letter from a ruler

or high official to one of his agents, delegates, ambassador, or governors helping him set

up shop in his new post and get things in good order and under control"[60]—Witherington

proposes an outline that captures the "deliberative rhetoric" typical of a *mandatum*

principiis. For this reason the letter, according to Witherington, lacks the personal tone

found in 2 Timothy or the carefully reasoned arguments of Romans, and is to be read

like "a dispatch to a lieutenant with telegraphic instructions."[61] Given such rhetorical

sensibilities, it is not surprising that Witherington's structure differs notably from what is

found in most other commentaries.

There is, however, a significant problem with Witherington's analysis. By

supposing Titus mimics a *mandatum principiis*, he forces the letter to take on a particular

structure while making observations concerning a distinct movement in the text that is

not—but can be—reflected in a "true" structure for the letter. He observes a pendulum

movement: "Paul goes back and forth in a comparison and contrast, or rhetorical

synkrisis."[62] Karris also observes what appears to be a deliberate contrast between

teachers (and an intentional lack of attention to their distinctive teachings).[63] This

observation, according to Witherington, is key to interpreting Titus correctly:

> Yet if we can just recognize that Paul's compositional goal is to highlight
> two competing lifestyles in the church and to plead for one, and polemicize

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[60] Ibid., 90.

[61] Ibid., 92.

[62] Ibid., 93.

[63] Robert J. Karris, "Background and Significance of the Polemic of the Pastoral
Epistles," *JBL* 92 (1973) 549-64.

against the other, then we can deduce that this goal is in turn what leads to the rhetorical strategy of using contrasting examples, contrasting lists, contrasting maxims (versus trustworthy sayings).[64]

Such an observation seems warranted from simply skimming the letter. Nevertheless, such a movement, then—given especially its apparent hermeneutical significance, ought to be indicated in the structure. Moreover, given the significant theological theme of "the hope of eternal life" (1:2) found in the letter's prescript, any structure that displays the pendulum movement should also reflect how such a movement is influenced by this central theme.

II. The Need for Further Study

II.A. New Chiastic Structure Based on the "Shape" of Titus

This brief survey has summarized some of the challenges associated with agreeing on a structure for the letter to Titus. Admittedly, no structure can capture every nuance of the letter. Moreover, while the structures noted above have weaknesses, each still offers unique insights into various aspects of the letter. Therefore, any "new" structure should consider the insights of former proposals. At the same time the following study will propose a new and distinct structure for the letter that is based on the actual "shape" of the text. In a sense, the study is a specific application of John Breck's general concern:

> what is the "shape" of biblical language? Given the fact that the meaning of a literary text is expressed by semantic and syntactic relationships— that is, by the 'form' of the passage—we want to ask about specific principles of composition that biblical writers drew upon in order to convey their message. . . . For once we understand those principles, then

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[64] Witherington, *Letters*, 96.

we will be able to *read* the Scriptures appropriately. We will read them as they were intended to be read (and heard) by the biblical authors themselves, rather than through the lens of our own arbitrary presuppositions.[65]

The present work contends that a more careful analysis of the linguistic connections within the entire letter and attention to the rhetorical strategy of the text will yield the letter's "biblical shape."

Specifically, this study will propose an extended chiastic structure as the "shape" of the entire letter to Titus. This structure comprises smaller chiastic units that organize each individual section of the letter and is based on a linguistic analysis of the text and a sensitivity to the literary-rhetorical structures evident in the letter. Such an arrangement will highlight how Titus and the Cretan community are to conduct themselves in light of the hope of eternal life that has come through the Savior. This focus on the hope of eternal life is not one that has been arbitrarily selected. Rather, it occurs throughout the letter (1:2a; 2:13a; 3:7) and forms the pivot of the entire chiasm and in this way is the "natural" center of the entire epistle. In this regard, our reading of Titus will be unique relative to what is found in any other commentary by demonstrating how the chiastic structures determine the author's original intention and meaning.

II.B. Literary-Rhetorical, Audience-Oriented Approach

Having proposed such a structure and having established its objective basis in the text, the study will demonstrate how the chiastic structure provides a new framework for

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[65] John Breck, *The Shape of Biblical Language: Chiasmus in the Scriptures and Beyond* (Crestwood, NY: St. Vladimir's Seminary Press, 1994) 9.

rereading Titus. The proposed study will apply a text-centered, literary-rhetorical, and audience-oriented method to Titus. By doing so it will demonstrate how the chiastic progression of the letter persuades the implied audience, i.e., the audience indicated in the text—a group composed of Titus and the Cretan community—to conduct themselves in a manner that is consistent with the hope of eternal life that has come through the Savior.[66] "Text-centered" means paying attention to what is actually contained and expressed in the text versus speculations concerning what the author intended to say or include. "Literary-rhetorical" signifies that Titus falls under the literary genre of a "letter" with the rhetorical purpose of persuading the implied audience to the perspective of Paul, the implied author, i.e., the author indicated in the text. "Audience-oriented" indicates an interpretive approach that seeks to determine how the implied audience are required to respond to Paul's exhortations as they are strategically revealed throughout the chiastic progression of the letter. Finally the implied audience are the ideal audience, i.e., the audience who respond in an ideal way to the text—unlike any real audience—since they accept the authority of the author-sender, possess all the knowledge presupposed by the writer—which include the LXX and Greco-Roman literature—recollect everything in the text as it progresses, can make the connections between the linguistic parallels of the corresponding chiastic counterparts, and respond positively and proactively to the exhortations. To avoid cumbersome repetition, the "implied" or "ideal" or "textual" audience is referred to simply as "audience" in this study.

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[66] See comments below that explain the communal nature of the letter.

II.C. Authorship, Audience and Historical Setting of the Letter

The authenticity of the Pastorals was never questioned until the nineteenth century when critical scholarship, particularly the works of Friedrich D. E. Schleiermacher, Johann G. Eichhorn, and Ferdinand C. Baur, cast doubt on Pauline authorship.[67] Although there are additional reasons for doubting the textual traditions that name "Paul" as the author, the listing by Martin Dibelius and Hans Conzelmann still expresses the main arguments.[68] In summary, the seemingly weak external evidence, the distinct shape of the Pastorals' polemical argument, the historical contexts implied in the letters—specifically the church order, the absence of radical Christian living, and the vocabulary and style indicate that the Pastorals are distinct from the undisputed Pauline letters. The majority of interpreters today hold to these arguments, though each places different emphasis on each reason. They conclude that the Pastorals are pseudonymous and represent a second-century church setting in which Christ's return no longer yields significant influence on believers, thus resulting in a domesticated Christianity.[69]

The majority position is not without problems. Notable commentators have challenged the mainstream interpretation by insisting that the historical apostle Paul was,

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[67] Friedrich D. E. Schleiermacher, *Über den sogenannten ersten Brief des Paulos an den Timotheos* (Berlin: Realschulbuchhandlung, 1807); Johann G. Eichhorn, *Historisch-kritische Einleitung in das Neue Testament* (Leipzig: Weidmanischen Buchhandlung, 1812); Ferdinand C. Baur, *Die sogenannten Pastoralbriefe des Apostels Paulus aufs neue kritisch untersucht* (Stuttgart: Cotta, 1835).

[68] Martin Dibelius and Hans Conzelmann, *A Commentary on the Pastoral Epistles* (Philadelphia: Fortress, 1972) 1-5.

[69] For additional discussion on pseudonymity, see Richard Bauckham, "Pseudo-Apostolic Letters," *JBL* 107 (1988) 469-94, esp. 492-94; Norbert Brox, "Zu den

in some shape or form, the actual author of the Pastorals.[70] While they seek to

demonstrate how the Pastorals display a theology common to what is found in the

undisputed letters, the question of Paul's historical placement in the writing of the letters

remains unanswered. Even the best historical reconstructions that try to fit the three

letters into Paul's missionary vocation are speculative, though the burden of proof rests

ultimately on the majority position as to why the stated author is not the apostle Paul.

Recognizing the shortcomings of both positions, Marshall opts for a third

position—"allonymity."[71] He argues that a student of the apostle either edited the notes

of his deceased teacher or carried the apostle's theology to the next generation. This

position, according to Marshall, accounts for some of the Pastorals' linguistic distinctives

while explaining some common theological themes. Marshall's proposal is not

implausible, but it assumes that the early church allowed for "allonymous" letters. The

present study takes no position regarding historical authorship because it is impossible to

"prove" the authenticity of the letter. Moreover, its concern is for the implied author who

is to be understood by the implied audience as the historical apostle.

The implied author "Paul" (1:1a) sends the letter to Titus after leaving him in

Crete to appoint elders in every town (1:5) and to deal with the opposers who are

"teaching what is not necessary" (1:11). Verse 3:12 suggests that the implied author is

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persönlichen Notizen der Pastoralbrief" *BZ* 13 (1969) 76-94; James D. G. Dunn, *The Living Word* (London: SCM, 1987) 82.

[70] See, e.g., the following commentaries: Mounce, *Pastoral Epistles*; Fee, *Titus*; George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1992).

[71] Marshall, *Pastoral Epistles*, 83-84.

not in captivity and intends to reunite with his colleague at Nicopolis in the coming winter. More importantly, the implied author views himself as a "slave of God and apostle of Christ Jesus" (1:1a). This last observation is important, as we will see in the following study, given that the letter is concerned about transferring authority from Paul to Titus and the appointed elders.

There are several strong reasons why the letter should be interpreted as communal in nature. First, the second person plural "you" of 3:16 indicates that the letter is not a private letter written solely to Titus but a communal letter addressed directly to Titus but also indirectly to the Cretan community.[72] Second, the inclusion of superfluous material, i.e., information that Titus himself would have been well acquainted with and fully accepting of, suggests that the apostle is not addressing merely an individual. For instance, the opening unit (1:1-4) contains a fairly extended discussion of Paul's apostolic calling. Specifically it is an affirmation of his distinct role in salvation history and the authority he has "according to the command of God our savior" (1:3). It is difficult to understand the purpose of this defense and assertion of Paul's apostolic status if this letter were written solely to Titus. Third, the plural form of "elect" (ἐκλεκτῶν) in 1:1a implies that Paul sent the letter for the edification of many saints. Finally, the use of what appears to be very deliberate language to establish both interconnections throughout the letter and to remind the Cretan community of unique aspects of their culture is hard to account for unless the letter were written for a communal audience addressed to Titus and

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[72] Witherington, *Letters*, 166: "The letter closes with a pointer that it is to be read to all in Titus's charge, for it says, 'Grace be with you all,' which suggests a congregational gathering when the letter was read aloud."

the Cretan community.[73] Therefore, the term "audience" is used as a plural collective noun, referring to the audience as a group composed of a number of individual members rather than as a single entity. Throughout the study this plural collective noun will take a plural verb.[74]

Before we address the identity of the Cretans, a brief word on the implied addressee "Titus" provides some insight into the letter. The absence of a letter similar to 2 Timothy suggests that Titus does not have a relationship that is as intimate as that between the apostle and Timothy. Nevertheless, Paul's undisputed letters indicate that the apostle considers him to be a trustworthy partner for gospel ministry. Galatians 2:3 suggests that Titus became Paul's companion early on in his ministry. In the Corinthian catastrophe, Titus served as Paul's representative to rectify the situation in Corinth and to oversee the collection for poor believers (2 Cor 2:3-4, 13; 7:6-16; 8:16-24). In the letter addressed to him, Titus maintains a consistent position as Paul's representative tasked to appoint future church leaders and reprove false teachers.

An island located in the Mediterranean Sea, south of Greece and west of Asia Minor, Crete was one of the last strongholds to come under Roman rule in 71 B.C.E.,

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[73] This position on the communal nature of the letter is presupposed in Towner's commentary; see, e.g., 662-63, 665, 667, 670, 678-79, 681, 699, etc. Apart from this presupposition it is difficult, according to Towner, to understand the author's diction and purpose of using an elaborate rhetorical strategy.

[74] See Laurie E. Rozakis, *Grammar and Style* (2nd ed.; Indianapolis, Alpha: 2003) 115; Gary Lutz and Diane Stevenson, *Grammar Desk Reference: the Definitive Source for Clear and Correct Writing* (Cincinnati: Writer's Digest Books, 2005) 105-7; Michael Strumpf and Auriel Douglas, *The Grammar Bible* (New York: Henry Holt and Company, 2004) 49-50; Anne Stilman, *Grammatically Correct: an Essential Guide to Punctuation, Style, Usage and More* (Cincinnati: Writer's Digest Books, 2004) 214-16.

though the extent of Roman influence is still unclear.[75] Situated ideally for sea trade and

even piracy, it was a place of debauchery, violence, gluttony, and duplicity (see 1:12). At

the same time, it naturally became a seedbed for philosophy, culture, and religion. While

this was not uncommon for Roman provinces, Crete distinguished itself through its

retelling of the story of Zeus. Cretans made the claim of being the guardians of Zeus's

birthplace and tomb on Mount Ida. In addition, greedy Cretan orators often made a living

from smooth public speaking and teaching in households (see 1:10-11). Thus, Cretans,

consistent with the infamy of Zeus, earned the reputation of being proud liars.[76] The

emphasis in Titus on integrity and the letter's description of God as "unlying" (1:2b) fit

well with this historical situation concerning Crete.

Key phrases in Titus—"the circumcision" (1:10), "quarrels about the law" (3:9)—

suggest not only the presence of Judaism but also the influence Jewish-Christian teachers

have in the churches of Crete. In contrast to the apostle and his emissary, these teachers

maintain the avaricious Cretan system of teaching for selfish gain. Towner argues that "it

is this reluctance to disengage from Cretan ways that Paul seems most to concentrate on,

rather than doctrinal aberration."[77] With this background therefore the present study will

assume that the implied audience are familiar with elements from Greco-Roman culture,

Judaism, and Christianity.[78] George M. Wieland asserts:

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[75] George M. Wieland, "Roman Crete and the Letter to Titus," *NTS* 55 (2009), 339-40. For a collection of background information sources on Crete and the Cretans, see Towner, *Letters*, 659-62.

[76] Wieland, "Roman Crete," 345.

[77] Towner, *Letters*, 40.

An adequate appreciation of the letter must also take into account its concern . . . for effective communication of the content of Christian faith in terms that would have resonated with religious beliefs, aspirations, and practices current on Crete in the Roman period.[79]

III. Methodology of This Study

Chapter Two will illustrate and establish the chiastic structures of Titus. Chapters Three to Six will provide the audience-oriented responses to the four macrochiastic structures of the letter. Chapter Seven will conclude the investigation with a summary of how the entire letter to Titus, through its chiastic structures, persuades its audience to live according to the hope of eternal life through Christ Jesus, the Savior, in the face of internal opposition and challenges.

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[78] In fact, outside of this presumed historical situation, it is difficult to make sense of some of the puzzling and unique features of the letter; see Wieland, "Roman Crete," 338-54.

[79] Ibid., 354.

CHAPTER TWO

THE CHIASTIC STRUCTURE OF TITUS

In the previous chapter I discussed how former studies on the structure of Titus have not paid sufficient attention to its linguistic coherence and rhetorical strategy. I concluded the chapter by proposing a new chiastic structure for the letter that treats seriously its verbal connections. In this chapter I will address briefly the importance of identifying chiasms for NT interpretation, provide criteria for determining extended chiasms, and present the new chiastic structures for the letter.

I. Significance of Identifying Chiasms

The following discussion concerning the importance of identifying chiasms and assessing their impact on exegesis takes place in an academic setting where there is continual debate concerning their actual presence, pervasiveness, and contribution to an author's meaning and purpose.[1] Some reflection at this juncture of the present study on the significance of chiasms therefore is necessary prior to considering a set of criteria for identifying chiastic structures and proposing them for Titus.

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[1] This debate is not isolated to biblical studies. See, e.g., Boyd F. Edwards and W. Farrell Edwards, "Does Chiasmus Appear in the Book of Mormon by Chance?" *BYU Studies* 43 (2004) 103-30; Earl M. Wunderli, "Critique of Alma 36 as an Extended Chiasm," *Dialogue* 38 (2005) 97-112; Boyd F. Edwards and W. Farrell Edwards, "Response to Earl M. Wunderli's 'Critique of Alma 36 as an Extended Chiasm'," *Dialogue* 39 (2006) 164-69; Earl M. Wunderli, "Response to Boyd and Farrell Edward's Response to My 'Critique of Alma 36 as an Extended Chiasm'," *Dialogue* 39 (2006) 170-73.

The presence of chiasms in all types of literature from all cultures at all times is widely accepted, though the degree of their presence is still unclear.[2] Despite persisting dismissals by classical rhetoricians and literary scholars, chiasms in simple and elaborate forms have been found in Greek literature as early as Homer.[3] Such dismissals are relatively absent in literary studies of Semitic texts and the Old Testament.[4] Multiple works on chiasms in the NT are also moving scholarship towards acknowledging their pervasiveness.[5]

Despite the prevalence of chiasms, many scholars continue to dismiss them as "literary curiosities, interesting as examples of an author's artistry but of little significance for interpreting the *meaning* of a text."[6] The reasons for this vary. On one end of the spectrum, the dismissal is purely subjective, reflecting a Western bias towards narrative form and general ignorance of concentric patterns of thought. On the other end, their dismissal is due to the absence of clear and cogent methodologies for determining chiasms, especially extended chiasms. This reality has led to the multiplication of many

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[2] John W. Welch, *Chiasmus in Antiquity: Structures, Analyses, Exegesis* (Hildesheim: Gerstenberg, 1981) 17-197; Ian H. Thomson, *Chiasmus in the Pauline Letters* (JSNTSup 111; Sheffield: Sheffield Academic Press, 1995) 18; Breck, *Shape*, 349.

[3] See Thomson, *Chiasmus*, 17; George Alexander Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984) 28-29; Welch, *Chiasmus*, 250-68.

[4] See Nils Wilhelm Lund, *Chiasmus in the New Testament* (Chapel Hill: The University of North Carolina Press, 1942) 51-136; idem, "Presence of Chiasmus in the Old Testament," *AJSL* 46 (1930) 104-26; Welch, *Chiasmus*, 17-197.

[5] See Welch, *Chiasmus*, 211; Lund, *Chiasmus*, 139-411; Welch, *Chiasmus*, 211-49; Heil, *Ephesians*.

[6] See Breck, *Shape*, 333; Thomson, *Chiasmus*, 44; Andreas H. Snyman, "On Studying the Figures (*Schēmata*) in the New Testament," *Bib* 69 (1988) 93-107.

unwarranted chiasms.[7] There are, however, many reasons why the recognition of

chiasms needs to be treated seriously. Among those reasons, five are particularly

noteworthy: recognizing chiasms facilitates (1) accurate exegesis; (2) an understanding of

ancient writing conventions; (3) a true experience of the text; (4) an appreciation of the

poetic quality of many portions of the Bible; and (5) an appreciation of the canonical

text.[8]

Postmodern approaches to the Bible underscore the subjective meaning of a text

versus its objective meaning; that is, they seek to identify what the text means to the

reader/listener versus what the author intended to convey. The presupposition taken in

the present study is that the goal of hermeneutics is to identify the "literal" sense of the

author in addition to the effect that he/she sought to achieve in the hearer. It maintains

that there is objective meaning for a given text that can be discovered through accurate

exegesis. In addition, it asserts that the recognition and appreciation of chiasms are vital

to achieve this goal.

An important feature of every chiasm is its center or pivot.[9] The pivot serves as

the turning point within a chiasm that begins the movement toward the final, climactic

point. In this regard, a chiastic reading—versus a purely narrative reading—allows one

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[7] See Thomson, *Chiasmus*, 13.

[8] For more information see Breck, *Shape*, 314-48; Ronald E. Man, "The Value of Chiasm for New Testament Interpretation," *BSac* 141 (1984) 146-57.

[9] See Breck, *Shape*, 19; Ralf Norrman, *Samuel Butler and the Meaning of Chiasmus* (New York: St. Martin's Press, 1986) 276; Albert Vanhoye, *La Structure littéraire de l'épître aux Hébreux* (Paris: Desclée de Brouwer, 1963) 60-62.

to recognize the momentum within a text. With this in mind, it becomes almost self-evident why the recognition of chiasms is significant for exegesis.

Second, to recognize chiasms is to recognize the structuring devices that enabled ancient readers and writers, who lacked the plethora of graphic signals found in contemporary written texts (e.g., italics, chapter headings, indentations), to organize, recollect, and recite their texts. In the absence of such graphic signals, chiasms structured ancient texts that often used a *scriptio continua*.[10]

Third, recognition of chiasms allows present readers and listeners to experience the emotions and power that the author intended to evoke from the original audience. Highlighting the rhetorical power of chiasms, Breck notes:

> The *helical flow* through progressive intensification or heightening draws
> the reader/hearer into the movement of the passage as into a vortex. . . . In
> order to interpret a passage accurately, in terms of its literal sense, the
> reader (exegete or other) must in similar fashion become caught up in the
> flow of meaning inherent in the text. This means that the reader must
> learn to *hear* the text, to listen to and
> appreciate its rhythms as well as its words, in order to penetrate to its
> deepest level of significance.[11]

As noted in Chapter One, this may seem somewhat foreign to Western readers who seemingly prefer to amass information rather than to experience it. Given, however, that the NT writers cared not only about informing the mind but also changing perspective and behavior, having their original audience experience the text was central to their writings. It is fair to say therefore that apart from a true experience of the text, "full" exegesis—despite accurate historical-grammatical exegesis—has not yet taken place. For

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[10] Thomson, *Chiasmus*, 35; H. Van Dyke Parunak, "Oral Typesetting: Some Uses of Biblical Structure," *Bib* 62 (1981) 153-68.

[11] Breck, *Shape*, 342.

this reason, the present study will focus not only on the author's intended meaning but also on the intended response the words and the literary-rhetorical structure of the letter to Titus sought to achieve.

The fourth application of recognizing the prevalence of chiasms is that it enables the reader to recognize the poetic quality of many portions of the Bible. Chiasms exhibit a level of parallelism and cadence that are characteristic of poetry. For this reason Breck asserts that "chiasmus lends a poetic quality" to sections of the Bible where chiasms are found, whether those sections are categorized formally as narrative or poetry.[12] Appreciation of this poetic quality demands that the exegete possesses not only a firm grasp of the original languages and facility with diagramming and research but also adopts a poetic disposition, sharpening one's ability to follow the "rhythms" of a text. Appreciation of and sensitivity to chiasms means that we can no longer simply skim texts from left to right but must instead retrain our minds to listen to and feel the poetic quality of biblical texts.

Finally, the recognition of chiasms underscores the importance of appreciating a text in its canonical form. Biblical studies have shifted back and forth from minimizing to overemphasizing source criticism and other diachronical approaches. These approaches tend to focus on the supposed texts underlying the final canonical texts, reflecting on how developments and redactions reveal the concern and message of the final author. Indeed, such studies are important, but often they have been applied at the expense of considering the unique syntactical structure and theological message of the

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[12] Ibid., 343.

received texts. Chiastic studies focus on texts as they now stand and reiterate the

necessity of applying both synchronic and diachronical approaches to Scripture.[13]

The recognition of chiasms has additional benefits, but the stated points indicate

sufficiently why chiasms should not be dismissed merely as literary fancies. Especially

with respect to the Pauline canon, "the identification and analysis of chiasmus in the

Pauline letters is a far more valuable and precise tool in the exegete's hands than many

have previously realized."[14]

II. Methodology for Determining Extended Chiastic Structures

While Nils Lund credits J. A. Bengel as the first scholar to recognize, in a limited

fashion, the presence and function of chiasms in the NT,[15] he himself is credited for

drawing scholarly attention to the significance of chiasms for NT interpretation.[16] Lund

underscored that the recognition of chiasms would bring a new appreciation for the

general coherence and "literary charm" of the NT.[17] While his examples are not always

convincing and occasionally seem forced, his set of seven "laws governing chiastic

structures" was the first step towards developing criteria for recognizing and interpreting

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[13] Ibid., 343-44.

[14] Thomson, *Chiasmus*, 13.

[15] Lund, *Chiasmus*, 35.

[16] See, for example, John Dart, "Scriptural Schemes: The ABCBAs of Biblical Writing," *Christian Century* 121 (2004) 22.

[17] Lund, *Chiasmus*, 30-31.

chiasms. Consequent works have generally built on and expanded these principles.

The seven "laws" of Lund are:

1. The center is always the turning point.

2. A change in the flow of thought or an antithetical idea is introduced at the center.

3. Identical ideas occur usually in the extremes and at the center of the chiasm.

4. Ideas often shift in a chiasm from the center to the extremes.

5. Certain terms, including quotations or important names, occur in set areas of passages.

6. Extended chiasms are introduced and concluded with "frame-passages."

7. Passages contain a mixture of "chiastic and alternating lines."[18]

The parallels that Lund observes in his examples are generally based on—as one would suspect from his criteria—conceptual correspondences. While parallels obviously share conceptual connections, the problem with relying primarily on *conceptual* parallels—as critics of chiastic approaches have highlighted repeatedly—is that the recognition of chiasms becomes a highly subjective endeavor.[19]

The presence and importance of chiasms is recognized by more than a few distinguished NT scholars. For instance, Raymond E. Brown includes chiasms, which he also refers to as inverted parallelisms, as one of several "notable characteristics in

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[18] Ibid., 40-41.

[19] See Stanley E. Porter and Jeffrey T. Reed, "Philippians as a Macro-Chiasm and Its Exegetical Significance," *NTS* 44 (1998) 213-31; David Arthur DeSilva, "X Marks the Spot? A Critique of the Use of Chiasmus in Macro-Structural Analyses of Revelation," *JSNT* 30 (2008) 343-71.

Johannine style."[20] Chiasms are found, according to Brown, in John 6:36-40 and

18:28–19:16, and can be defined as: "In two units which share a number of parallel

features, the first verse of I corresponds to the last verse of II, the second verse of I

corresponds to the next to the last verse of II, etc."[21] Brown asserts that the recognition

of chiasms is particularly important for the interpretation of the "Division of the Book of

Glory (13:1–21:25)."[22] Brown's identification of chiasms here depends mainly on

identifying corresponding themes versus precise lexical parallels. For example, John

13:1-38 and 17:1-26 are parallel chiastic elements because they share the theme of

"Making God Known."[23] His emphasis on conceptual and thematic connections reflects

Lund's influence and is true for many works on chiasms in the NT.

Two more recent and significant works on identifying chiasms belong to Ian H.

Thomson and Craig L. Blomberg.[24] The former focuses more on microchiasms,[25] the

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[20] Raymond E. Brown, *An Introduction to the Gospel of John* (ed. Francis J. Moloney; New York: Doubleday, 2003) 287.

[21] Ibid., 287. See also appropriate sections in Raymond E. Brown, *The Gospel According to John* (AB 29; New York: Doubleday, 1966).

[22] Ibid., 308-10.

[23] Ibid., 308-09. For a similar chiastic approach to the study of the Gospel of John see Charles H. Talbert, *Reading John: A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles* (New York: Crossroad, 1992); Wayne Brouwer, *The Literary Development of John 13-17: A Chiastic Reading* (SBLDS; Atlanta: Society of Biblical Literature, 2000).

[24] Thomson, *Chiasmus*; Craig L. Blomberg, "The Structure of 2 Corinthians 1-7," *CTR* 4 (1989) 3-20.

[25] Thomson, *Chiasmus*, 23: "These typically involve around 10-20 elements that may encompass perhaps 7-15 verses."

latter on macrochiasms. Thomson modifies four of Lund's seven "laws" and adds two

of his own. The three that he excludes are (1) the center is always the turning point, (2)

ideas shift from the center to the extremes, and (3) the tendency of certain terms to

gravitate towards set positions. The two that he adds are (1) balancing elements should

be of similar length and (2) the center contains the focus of the author's thought.[26] In his

study Thomson includes a section entitled "Requirements and Constraints in the

Identification of Chiasmus" where he lists three requirements "without the fulfillment of

which an alleged pattern could not be accepted as chiastic."[27] They include:

1. The chiasmus will be present in the text as it stands, and will not require

    unsupported textual emendation in order to "recover" it.

2. The symmetrical elements will be present in precisely inverted order.

3. The chiasmus will begin and end at a reasonable point.[28]

Identifying a "natural" chiasm, i.e., a chiasm "in the text as it stands," is an

important step towards recognizing chiasms that exist objectively in the text. There are,

however, some problems with Thomson's criteria. The requirement that complementary

elements are to be of similar lengths forces chiasms under examination to meet this

external requirement rather than to flow naturally from the text itself. In addition, the

requirement that chiasms are to "begin and end at a reasonable point" is vague. Finally,

the exclusion of three of Lund's laws and the assertion that the center of chiasms contains

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[26] Ibid., 26-27.

[27] Ibid., 28.

[28] Ibid., 28-29. He lists additional "constraints" on pp. 30-33.

the author's main thought remove an important feature of chiasms, namely that they contain momentum and that the center or pivot actually initiates the movement towards the final and climactic thought. For these reasons the approach used in this study for identifying chiasms will not follow strictly Thomson's criteria.

Thomson and others are uncertain about macrochiasms, questioning whether such large blocks of material represent the literary ingenuity of the original authors or are the imaginative products of modern scholars. Blomberg has provided the "standard" criteria for determining macrochiasms. These have guided some significant recent studies on macrochiasms in the NT.[29] The criteria are:

1. Problems persist in determining the structure of a text, which a chiastic structure would clarify.
2. Clear examples of parallelism must exist between the two halves of the proposed chiasm.
3. Parallel elements in the chiasm should be marked by grammatical and conceptual connections.
4. The parallels must include significant terminology.
5. The parallels cannot include words and ideas that appear regularly elsewhere in the unit.

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[29] See, for example, Heil, *Ephesians*, 13-14; Brouwer, *Literary Development*, 40.

6. Complex patterns (A-B-C-D-D'-C'-B'-A') are preferable over simple patterns (A-B-B'-A').

7. The chiastic structure should not break the natural boundaries of the text.

8. The center of the chiasm must be theologically significant.

9. Ruptures in the outline of the chiasm should be avoided.[30]

On the whole this study follows Blomberg's criteria. In the notes to my criteria I detail some minor modifications or nuances to Blomberg's criteria. In addition, my approach underscores the importance of identifying *verbal* connections, with conceptual parallels serving a secondary supporting role. Also, there is no reason to suppose that chiasms are more or less acceptable depending on their level of complexity. Despite these misgivings, Blomberg's criteria are sound and reflect progress towards the development of an agreed approach to identifying chiasms.

Pauline studies have benefited from the recognition of the presence and function of chiasms. However, as stated in the previous chapter, the majority of current structures proposed for Titus are based on conceptual connections and subjective delimitations. While Fee and Van Neste have identified concentric patterns in Titus, they have done so without the use of extensive criteria. The need for an approach that uses an explicit methodology is all the more necessary in the face of explicit assertions that Titus is not chiastic.[31] In this chapter I propose a macrochiastic structure for the letter that has a lexical foundation within the text. Each unit is itself a microchiastic structure that is objectively delimited according to the following strict criteria.

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[30] Blomberg, "Structure," 4-8.

[31] See, for example, Welch, *Chiasmus*, 228.

Many NT commentaries note the presence of microchiasms, though little comment is made on their significance.[32] Detecting and "proving" extended chiasms, however, is a more difficult and debated task, particularly because the contemporary mind is untrained to discern their presence. Admittedly, a level of subjectivity is often involved in determining a chiasm.[33] This makes it all the more necessary therefore to articulate clear and rigorous criteria that elucidate how an extended chiasm "subsists and operates objectively within the text."[34] It is important to note that a valid chiasmus "depends on the *cumulative impact* of a number of criteria."[35] In what follows, I will state six.[36] Special attention is given in this study to the third and fourth criteria which underscore that chiastic structures must be primarily based on verbal and textual connections rather than conceptual and thematic ties. This is done in deliberate response to the repeated criticism that chiasms, whether macro or micro, are ultimately the imaginative and subjective products of modern scholars.

1. There must be problems in recognizing the structure of the text in consideration, which traditional outlines have not been able to resolve.

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[32] See, for example, James D. G. Dunn, *Romans* (WBC 38; Dallas: Word Books, 1988) 73, 130, 698; Victor Paul Furnish, *2 Corinthians* (AB 32; Garden City, NY: Doubleday, 1984) 177; Ralph P. Martin, *2 Corinthians* (WBC 40; Waco: Word Books, 1986) 515.

[33] See Thomson, *Chiasmus*, 34; Welch, *Chiasmus*, 13.

[34] Heil, *Ephesians*, 13.

[35] Thomson, *Chiasmus*, 32.

[36] The following is an adaptation of Heil, *Ephesians*, 13-14 and Blomberg, "Structure," 4-8. See also John W. Welch, *Chiasmus Bibliography* (Provo, UT: Foundation for Ancient Research & Mormon Studies, 1987) 157-74.

2. There must be indications of parallelism and pendulum movements in the text that commentaries and specialized studies have already observed.

3. Chiasms must be demonstrated to exist in the received text and do not require unsupported and excessive textual emendations to substantiate them.

4. Precise verbal parallelism—supported by conceptual and syntactical parallels— should link the corresponding pairs. Such verbal parallelism should involve significant terminology versus peripheral language and should be unique to the parallel units.[37]

5. The pivot, i.e., the center of the chiasm, should function as the turning point in the literary structure. In this regard it plays an important role in the rhetorical strategy of the chiasm.

6. A corollary to the fourth observation is that chiasms must always be "framed," i.e., parallel units must gravitate around the pivot.

One additional comment is necessary here. The chiasms proposed in the following study do not contain the same number of elements. Some have a single unparalleled unit that serves as the pivot,[38] while others use dual elements as their pivot.[39] Nevertheless, both types of chiasms involve a movement from the first half of the parallel

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[37] An important qualification is noted by Heil, *Ephesians*, 16: "Additionally, some of the verbal parallels involve what might be considered by a modern audience as rather ordinary or trivial words, such as pronouns like 'you' or 'we.' . . . What may seem to be insignificant words or phrases on the surface to a modern audience may have been very significant indeed to the original audience."

[38] Cf. Kenneth E. Bailey, *Poet and Peasant, and through Peasant Eyes: A Literary-Cultural Approach to the Parables of Luke* (Grand Rapids: Eerdmans, 1983) 49, who argues that chiastic structures must be reserved for four-element patterns A-B-B'-A'.

[39] Cf. John Breck, "Biblical Chiasmus: Exploring Structure for Meaning," *BTB* 17 (1987) 70-74, who argues that chiastic structures must exhibit a unique central element.

unit to the second, with the pivot functioning as the key turning point of the chiasm leading to the final and climactic element.

III. The Four Microchiastic Units of the Letter

Parallel terms of corresponding microchiastic elements are in bold face while the parallel terms of corresponding macrochiastic units are underlined. Debatable textual issues will be discussed in detail in the subsequent chapters. In addition, further chiastic subunits within various elements will be illustrated and discussed in the subsequent exegetical chapters.

The Greek New Testament contains a valuable set of footnotes that indicate how the major translations organize the text. A comparison between the structure proposed below and these footnotes indicates the uniqueness of this chiastic arrangement of the letter. The detailed analysis below demonstrates that the proposed structure, which deviates in some instances from the major translations (e.g., 1:13b; 3:3, 11), is grounded objectively on grammatical and lexical criteria and highlights the rhetorical strategy that is used.

A. Paul to Titus according to Faith on the Basis of the Hope of Eternal Life (1:1-4)

A. [1a] Παῦλος δοῦλος **θεοῦ**, ἀπόστολος δὲ **Ἰησοῦ Χριστοῦ** κατὰ **πίστιν** ἐκλεκτῶν θεοῦ

    B. [1b] καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν [2a] ἐπ' <u>ἐλπίδι ζωῆς αἰωνίου</u>,

        C. [2b] ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς

Β'. ²ᶜπρὸ χρόνων **αἰωνίων**,

Α'. ³ἐφανέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ <u>ἐπιστεύθην</u> ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν **θεοῦ**, ⁴Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν **πίστιν**, χάρις καὶ εἰρήνη ἀπὸ **θεοῦ** πατρὸς καὶ <u>**Χριστοῦ Ἰησοῦ**</u> <u>τοῦ σωτῆρος</u> <u>ἡμῶν</u>.

Directed to "Titus, a true child according to a common faith," the opening address and greeting of "Grace and peace from God the Father and Christ Jesus our savior" in Titus 1:1-4 is set off grammatically from 1:5-13a, which is a reminder to appoint elders who will exhort with sound doctrine and reprove opponents. The integrity of this first unit is further established by the A-B-C-B'-A' chiastic structure. The quadruple occurrence of the genitives "God" (θεοῦ), the double occurrence of "Jesus Christ" (Ἰησοῦ Χριστοῦ), and the term "faith" (πίστιν) indicate the parallelism of the A (1:1a) and A' (1:3-4) elements of the chiasm. The word "God" (θεός) occurs in 1:2b but is distinct from its occurrences in 1:1a and 1:3-4 because it occurs in the nominative as the subject of the clause. In addition, the order of "Jesus Christ" (Ἰησοῦ Χριστου) in 1:1a is reversed to "Christ Jesus" (Χριστοῦ Ἰησοῦ) in 1:4. This alternation reinforces the chiasm through the arrangement "Jesus-Christ-Christ-Jesus."

The double occurrence of the genitives "eternal"—"eternal (αἰωνίου) life" in 1:2a and "time ago" (αἰωνίων) in 1:2c—determines the parallelism between the B (1:1b-2a) and B' (1:2c) elements of this first unit. The unique occurrence not only in this unit but also in the entire letter of the description of God "who cannot lie" (ἀψευδής) in 1:2b, which provides the basis for the hope of eternal life, distinguishes the C unit as the unparalleled and pivotal element of this microchiastic structure.

All of the aforementioned parallel words are unique to their respective elements and do not appear elsewhere in the unit. Although the thematic terms for "to exhort" and "to reprove" do not appear explicitly in 1:1-4, "recognition of the truth that is according to godliness" (1:1b) requires, as we will see throughout the letter, exhortation and reproof. That exhortation and reproof are linked to the "hope of eternal life that the God, who cannot lie, promised" is seen in 1:1b-2b. The chiastic structure—especially the pivot—highlights the centrality of hope and the reliable character of God for Paul's audience who share in the "common faith."

B. Exhort with Sound Doctrine and Reprove Opponents (1:5-13a)

A. [5] Τούτου **χάριν** ἀπέλιπόν σε ἐν **Κρήτῃ**, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην, [6] εἴ **τίς** ἐστιν ἀνέγκλητος, μιᾶς γυναικὸς <u>ἀνήρ</u>, τέκνα <u>ἔχων</u> 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 <u>σώφρονα</u> δίκαιον ὅσιον ἐγκρατῆ

> B. [9a] **ἀντεχόμενον** τοῦ κατὰ τὴν **διδαχὴν** πιστοῦ **λόγου**

> B'. [9b] ἵνα δυνατὸς ᾖ καὶ <u>παρακαλεῖν</u> ἐν τῇ **διδασκαλίᾳ** τῇ <u>ὑγιαινούσῃ</u> καὶ τοὺς <u>ἀντιλέγοντας</u> <u>ἐλέγχειν</u>.

A'. [10] Εἰσὶν γὰρ πολλοὶ [καὶ] **ἀνυπότακτοι**, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, [11] οὓς **δεῖ** ἐπιστομίζειν, οἵτινες ὅλους **οἴκους** ἀνατρέπουσιν διδάσκοντες ἃ μὴ **δεῖ αἰσχροῦ κέρδους χάριν**. [12] εἶπέν **τις** ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, **Κρῆτες** ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. [13a] ἡ μαρτυρία αὕτη ἐστὶν ἀληθής.

The second chiastic unit coheres around the explanation of why Titus is to appoint elders (1:5): "For there are many rebels, empty talkers and deceivers, especially those of the circumcision" (1:10). The intentional contrast between the elders (1:5-9) and the rebels (1:10-13a) further supports the integrity of this unit: each group's identity is defined by its antithesis. Verse 13a is included in this microchiasm because of the connection between the two forms of the verb "to be" in 1:10 (εἰσίν) and 1:13a (ἐστίν). This particular chiasm introduces the letter's rhetorical intention to have the audience decide whether they are for or against Paul (1:1-4; 3:15), whether they are like the elders who are characterized by good works (1:5-9; 2:1–3:8) or like the false teachers who are "vile and disobedient and unqualified for every good work" (1:16; see 1:10-15; 3:9-11).

The A-B-B'-A' chiastic pattern secures this unit's integrity. The double occurrence of the genitive preposition χάριν in 1:5 and 1:11 serves as parallels for the A (1:5-8) and A' (1:10-13a) elements of the chiasm. The cognates "Crete" and "Cretans"—"For this reason I left you in Crete" (Κρήτῃ) in 1:5 and "Cretans (Κρῆτες) are always liars" in 1:12, and "steward" (οἰκονόμον) in 1:7 and "households" (οἴκους) in 1:11—strengthen the chiasm.

The double occurrences of "one"—"if one (τίς) is blameless" in 1:6 and "one (τίς) of them" in 1:12, of the adjective "rebellious"—"in accusation of debauchery or rebellious (ἀνυπότακτα)" in 1:6 and "For there are many rebels (ἀνυπότακτοι)" in 1:10, and of the phrase "shameful gain"—not "greedy for shameful gain" (αἰσχροκερδῆ) in 1:7 and for "shameful gain" (αἰσχροῦ κέρδους) in 1:11—further contribute to the parallelism. Finally, the triple occurrence of the verb "it is necessary"—"For it is necessary (δεῖ) that

the overseer be blameless" in 1:7 and "whom it is necessary (δεῖ) to silence" and "teaching what is not necessary (δεῖ)" in 1:11—confirms the parallelism.

The assonances "holding fast" (ἀντεχόμενον) and "word" (λόγου) in 1:9a and "those who oppose" (ἀντιλέγοντας) in 1:9b, and the cognates "teaching" (διδαχήν) in 1:9a and "doctrine" (διδασκαλίᾳ) in 1:9b, determine the parallelism between the B (1:9a) and B' (1:9b) elements of the chiasm. The B-B' parallelism forms the pivot of the second microchiasm, grammatically distinguished from the A-A' parallelism through its use of participles (1:9a) versus adjectives (1:7-8, 10). While the terms "word" (λόγος), "doctrine" (διδασκαλία), and "those who oppose" (ἀντιλέγοντας) occur elsewhere in the letter, they are unique to the B-B' elements in this second microchiasm.

The theme "to exhort" and "to reprove" occurs explicitly in the pivot (1:9) of this second microchiastic unit. The presence and influence of the "rebellious, empty talkers, and deceivers" (1:10 of the A' element) make the appointment of blameless elders who are "righteous, devout and self-controlled" (1:8 of the A element) necessary. "Holding fast to the faithful word," the elders—following the pivotal movement—must be able "to exhort with sound doctrine and reprove those who oppose" (1:9b).

B'. Reprove and Exhort with Sound Doctrine as We Await Our Savior (1:13b–3:3)

A. ¹³ᵇ δι' ἣν αἰτίαν <u>ἔλεγχε</u> αὐτοὺς ἀποτόμως, ἵνα <u>ὑγιαίνωσιν</u> ἐν τῇ πίστει, ¹⁴ μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς **ἀνθρώπων** ἀποστρεφομένων τὴν ἀλήθειαν. ¹⁵ πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ

μεμίανται 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.

Β'. ²:¹ Σὺ δὲ **λάλει** ἃ πρέπει τῇ <u>ὑγιαινούσῃ διδασκαλίᾳ</u>. ² πρεσβύτας νηφαλίους εἶναι, σεμνούς, <u>σώφρονας</u>, <u>ὑγιαίνοντας</u> τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· ³ πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ⁴ ἵνα <u>σωφρονίζωσιν</u> τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους ⁵ <u>σώφρονας</u> ἁγνὰς οἰκουργοὺς ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις <u>ἀνδράσιν</u>, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται. ⁶ τοὺς νεωτέρους ὡσαύτως **παρακάλει** σωφρονεῖν ⁷ περὶ πάντα, σεαυτὸν παρεχόμενος τύπον **καλῶν ἔργων**, ἐν τῇ <u>διδασκαλίᾳ</u> ἀφθορίαν, σεμνότητα, ⁸ λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν <u>ἔχων</u> λέγειν **περὶ ἡμῶν** φαῦλον. ⁹ δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ <u>ἀντιλέγοντας</u>, ¹⁰ᵃ μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν,

C. ¹⁰ᵇ ἵνα τὴν <u>διδασκαλίαν</u> 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,

D. ¹³ᵃ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα

C'. ¹³ᵇ καὶ **ἐπιφάνειαν** τῆς δόξης τοῦ μεγάλου θεοῦ καὶ **σωτῆρος** ἡμῶν Ἰησοῦ Χριστοῦ,

Β'. ¹⁴ ὃς ἔδωκεν ἑαυτὸν **ὑπὲρ ἡμῶν**, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν **καλῶν ἔργων**. ¹⁵ᵃ Ταῦτα **λάλει** καὶ <u>παρακάλει</u>

Α'. ^{15b}καὶ <u>ἔλεγχε</u> μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρονείτω. ^{3:1} Ὑπομίμνῃσκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, **πρὸς πᾶν ἔργον ἀγαθὸν** ἑτοίμους εἶναι, ² μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα πρὸς πάντας **ἀνθρώπους**. ³ Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, **ἀπειθεῖς**, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

The third and most extended microchiastic unit of the letter to Titus represents a significant shift from the divisions commonly found in translations of the Bible and commentaries. For this reason it is especially important to observe the linguistic basis for the arrangement above.

The A-B-C-D-C'-B'-A' chiastic pattern establishes the integrity of the third unit of the letter. The only two occurrences in the letter of the imperative form of the verb "to reprove"—"reprove (ἔλεγχε) them severely" in 1:13b and "reprove (ἔλεγχε) with all command" in 2:15b—initiate the parallelism of the A (1:13b-16) and the A' (2:15b–3:3) elements. The double occurrence of the plural form for "human beings"— "commandments of human beings (ἀνθρώπων)" in 1:14 and "for all human beings (ἀνθρώπους)" in 3:2—further supports the parallelism. Finally, the only two occurrences in the letter of the adjective "disobedient" (ἀπειθεῖς) in 1:16 and 3:3, and of the exact phrase "for every good work"—"for every good work" (πρὸς πᾶν ἔργον ἀγαθόν) in 1:16 and "for every good work" (πρὸς πᾶν ἔργον ἀγαθόν) in 3:1—establish the parallelism of the A and A' elements of the third microchiasm. These parallel terms and phrases are unique to the A-A' elements of the third unit.

The only occurrences in the letter of the imperative form of the verb "to speak"—"But speak (λάλει) what is consistent" in 2:1 and "These things speak (λάλει)" in 2:15a—serve as parallels for the B (2:1-10a) and B' (2:14-15a) elements. Similarly, the only occurrences in the letter of the imperative form of the verb "to exhort"—"Similarly, exhort (παρακάλει) the younger men" in 2:6 and "These things speak and exhort (παρακάλει)" in 2:15a—strengthen the parallelism. The double occurrence of the phrase "commendable works"—"a model of commendable works (καλῶν ἔργων)" in 2:7 and "zealous for commendable works (καλῶν ἔργων)" in 2:14, and the assonances "about us" (περὶ ἡμῶν) in 2:8 and "for us" (ὑπὲρ ἡμῶν) in 2:14—establish the parallelism of the B and B' elements of the third microchiasm. While the word "work" (ἔργον) occurs both in the A-A' and B-B' elements, they do not operate as parallels because of their differing adjectives. In the A-A' elements "work" is qualified by the accusative singular ἀγαθόν (1:16; 3:1); in the B-B' elements "work" is qualified by the genitive plural καλῶν (2:7, 14). These parallel terms and phrases are unique to the B-B' elements of the third unit.

The C and C' elements share two linguistic connections. The double occurrence of the genitive "savior"—"the doctrine of God our savior (σωτῆρος)" in 2:10b and "our great God and savior (σωτῆρος) Jesus Christ" in 2:13b—serves as parallels for the C (2:10b-12) and C' (2:13b) elements. While the word in its genitive form is found elsewhere in the letter (1:3, 4; 3:4, 6), within this unit it occurs uniquely in the C and C' elements. The single occurrence in the letter of the adjective "saving" (σωτήριος) in 2:11 strengthens this linguistic connection. The cognates "to appear" and "appearing"—"the grace of God has appeared (ἐπεφάνη)" in 2:11 and "the appearance (ἐπιφάνειαν) of the

glory of our great God" in 2:13b—further establish the parallelism. While the verb "to appear" occurs once more in 3:4, the noun "appearing" occurs only once in the letter.

The C and C' elements enclose the D element (2:13a) of the chiasm, which functions as the pivot. All reproof and exhortation gravitate around the concept of "awaiting the blessed hope": on this basis Titus and the elders are to exhort and reprove.

A'. Justified by Grace in Faith according to the Hope of Eternal Life (3:4-15)

A. [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 <u>Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν</u>, [7] ἵνα δικαιωθέντες τῇ ἐκείνου **χάριτι** κληρονόμοι γενηθῶμεν κατ᾽ <u>ἐλπίδα ζωῆς αἰωνίου</u>. [8a] **Πιστὸς** ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν **καλῶν ἔργων προΐστασθαι** οἱ <u>πεπιστευκότες</u> θεῷ·

 B. [8b] ταῦτά ἐστιν καλὰ καὶ **ὠφέλιμα** τοῖς **ἀνθρώποις.** [9a] μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας **νομικὰς** περιΐστασο·

 B'. [9b] εἰσὶν γὰρ **ἀνωφελεῖς** καὶ μάταιοι. [10] αἱρετικὸν **ἄνθρωπον** μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, [11] εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος. [12] Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. [13] Ζηνᾶν τὸν **νομικὸν** καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ.

Α'. ¹⁴μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι **καλῶν ἔργων προΐστασθαι** εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι. ¹⁵ ᾿Ασπάζονταί σε οἱ μετ᾽ ἐμοῦ πάντες. ῎Ασπασαι τοὺς **φιλοῦντας** ἡμᾶς ἐν **πίστει**. ἡ **χάρις** μετὰ πάντων ὑμῶν.

The integrity of the fourth chiastic unit is established by the A-B-B'-A' chiastic structure that is organized according to the theme of "engaging in commendable works (καλῶν ἔργων προΐστασθαι)" in 3:8a and 3:14. Rather than embroiling themselves in pointless controversies that are "useless and empty" (ἀνωφελεῖς καὶ μάταιοι) according to 3:9b, the saints in Crete are to focus on godliness, which is manifested through "commendable works." An example of "commendable works" is included in this chiastic unit, namely the supplying of all the needs of Zenas and Apollos (3:13).

The assonances—"when the kindness and the love for human beings (φιλανθρωπία) of God our savior" in 3:4 and "those who love (φιλοῦντας) us" in 3:15— serve as parallels for the A (3:4-8a) and A' (3:14-15) elements of the chiasm. The repetition of the related terms—"Faithful (πιστός) is the word" and "those who have faith" (πεπιστευκότες) in 3:8a, and "those who love us in the faith (πίστει)" in 3:15— provides additional linguistic support for the parallelism. The double occurrence of "grace"—"by his grace" (χάριτι) in 3:7 and "Grace (χάρις) be with all of you" in 3:15, and the double occurrence of the exact clause "to engage in commendable works" (καλῶν ἔργων προΐστασθαι) in 3:8a and in 3:14—establish the parallelism. In addition, the occurrence of "works" (ἔργων) in 3:5 supports this connection. All of the above parallel terms and phrases are unique to the A and A' elements and do not occur elsewhere in the unit.

The B and B' elements of the fourth chiasm also evidence strong linguistic connections. The contrasting adjectives "useful" and "useless"—"These are commendable and useful (ὠφέλιμα)" in 3:8b and "for they are useless (ἀνωφελεῖς) and empty" in 3:9b—serve as parallels for the B (3:8b-9a) and B' (3:9b-13) elements. The double occurrences of "human beings"—"useful to human beings (ἀνθρώποις)" in 3:8b and "a heretical human being (ἄνθρωπον)" in 3:10, and of the adjective "law" – "genealogies and rivalries and quarrels about the law (νομικάς)" in 3:9a and "Zenas, the lawyer (νομικόν)" in 3:13—determine the parallelism of the B and B' elements. All of these parallel terms are unique to the B and B' elements and do not occur elsewhere in the unit.

The theme of exhortation and reproof continues in the last microchiasm: Titus is to exhort believers to good works and to reprove divisive and stubborn persons.

IV. The Macrochiastic Structure of the Letter

Having demonstrated the four microchiastic structures operative in the letter to Titus, I will now show how these four units form an A-B-B'-A' macrochiastic structure for the entire letter. Specifically, I will provide an outline of the macrochiastic structure of Titus and an overview of the parallels of the macrochiasm.

IV.A. Outline of the Macrochiastic Structure of Titus

A. 1:1-4: Paul to Titus according to Faith on the Basis of the Hope of Eternal Life

    B. 1:5-13a: Exhort with Sound Doctrine and Reprove Opponents

    B'. 1:13b–3:3: Reprove and Exhort with Sound Doctrine as We Await Our Savior

A'. 3:4-15: Justified by Grace in Faith according to the Hope of Eternal Life

IV.B. Overview of the Parallels of the Macrochiasm in Titus

A. 1:1-4: Paul to Titus according to Faith on the Basis of the Hope of Eternal Life

A'. 3:4-15: Justified by Grace in Faith according to the Hope of Eternal Life

The A and A' units of the macrochiasm are connected by several sets of parallel terms and phrases. The "hope of eternal life" (ἐλπίδι ζωῆς αἰωνίου) in 1:2a of the A unit parallels the "hope of eternal life" (ἐλπίδα ζωῆς αἰωνίου) in 3:7 of the A' unit. The occurrence of the adjective "eternal" (αἰωνίων) in 1:2c of the A unit strengthens this particular connection. The identification of believers as "those who have faith (πεπιστευκότες) in God" (3:8a) in the A' unit recalls Paul's self-description as one that "was entrusted (ἐπιστεύθην) according to the command of God" (1:3) in the A unit. The phrase "Christ Jesus our savior" (Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν) in 1:4 of the A unit parallels the phrase "Jesus Christ our savior" (Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν) in 3:6 of the A' unit. All of the aforementioned parallel terms and phrases occur uniquely in the A and A' units of the macrochiasm.

B. 1:5-13a: Exhort with Sound Doctrine and Reprove Opponents

B'. 1:13b–3:3: Reprove and Exhort with Sound Doctrine as We Await Our Savior

The B and B' units of the macrochiasm are connected by multiple sets of parallel terms and phrases. The "husband (ἀνήρ) of one wife" in 1:6 of the B unit parallels "submitting to their own husbands (ἀνδράσιν)" in 2:5 of the B' unit. "Having (ἔχων) faithful children" in 1:6 of the B unit parallels "having (ἔχων) nothing to say" in 2:8 of the B' unit.

Appointing "sensible" (σώφρονα) elders in 1:8 of the B unit parallels exhorting

various members of God's household to be "sensible" in 2:2 (σώφρονας), 2:5 (σώφρονας),

and 2:6 (σωφρονεῖν) of the B' unit. The elders' calling to exhort (παρακαλεῖν) in 1:9b of

the B unit parallels Titus's calling to exhort in 2:6 (παρακάλει) and 2:15a (παρακάλει) of

the B' unit. "To exhort in sound doctrine (τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ)" in 1:9b of the

B unit parallels "But speak what befits sound doctrine (ὑγιαινούσῃ διδασκαλίᾳ)" in 2:1 of

the B' unit. "Teaching" (διδαχήν) in 1:9a and "doctrine" (διδασκαλία) in 1:9b of the B

unit parallel the triple occurrence of "doctrine" in 2:1 (διδασκαλία), 2:7 (διδασκαλία), and

2:10b (διδασκαλίαν) of the B' unit. The qualifier "sound" (ὑγιαινούσῃ) in 1:9b of the B

unit parallels the triple occurrence of "sound" in 1:13b (ὑγιαίνωσιν), 2:1 (ὑγιαινούσῃ),

and 2:2 (ὑγιαίνοντας) of the B' unit. Refuting "those who oppose (ἀντιλέγοντας)" in 1:9b

of the B unit parallels the exhortation to "those who oppose (ἀντιλέγοντας)" in 2:9 of the

B' unit. Finally, the elders' calling "to reprove" (ἐλέγχειν) in 1:9b of the B unit parallels

the double occurrence of the apostle's command to "reprove" in 1:13b (ἔλεγχε) and 2:15b

(ἔλεγχε) of the B' unit.

All of these aforementioned parallel terms occur uniquely in the B and B' units of

the macrochiasm.

V. Summary of Chapter Two

1. Too often and too quickly the presence and significance of chiasms have been

dismissed. They are, however, far too important for interpretive purposes to be

continually disregarded.

2. To substantiate an extended chiastic structure for the entire letter to Titus a thorough, consistent, and detailed methodology is necessary and has been provided.

3. There are four distinct units in the letter to Titus with each exhibiting its own microchiastic structures.

4. The four units comprising Titus form a macrochiastic structure with two pairs of parallel units.

5. The theme "Exhort and Reprove on the Basis of the Hope of Eternal Life" appears consistently in each unit of the letter.

6. In Chapter One I discussed how previous studies on the structure of Titus have given insufficient attention to its linguistic coherence and rhetorical strategy. I concluded the chapter by proposing a new chiastic structure for the letter. In Chapter Two I provided some comments on the importance of identifying chiasms, criteria for determining extended chiasms, and the new chiastic structures for the letter. In the following chapters I will provide a detailed exegetical analysis of each microchiastic unit in light of the macrochiastic structure I have provided.

CHAPTER THREE

THE AUDIENCE'S RESPONSE TO TITUS 1:1-4

In the first chapter I discussed how former studies on the structure of Titus have not paid enough attention to its linguistic coherence and rhetorical strategy. In the second chapter I presented a new chiastic structure for the letter that treats its verbal connections seriously. In the present chapter I will provide an audience-oriented reading of the first microchiastic structure (1:1-4). I will trace how the theme "Exhort and Reprove on the Basis of the Hope of Eternal Life" develops as the macrochiastic structure of the entire letter begins to unfold in this first unit.

From the outset of this chapter it may be helpful to reiterate that the term "audience" is used as a plural collective noun, referring to the audience as a group composed of a number of individual members rather than as a single entity. Moreover, a basic presupposition of the literary-rhetorical, audience-oriented method that is employed in this study is that the letter is not a private letter written solely to Titus but a communal letter addressed directly to Titus and also indirectly to the Cretan community. Finally, the audience in view are the textual, implied, and ideal audience members whom the author-sender of the letter presumes are familiar with the LXX and important Greco-Roman ideas in general circulation at the time of the letter's composition.

I. Audience Response to Titus 1:1-4[1]

I.A. The Microchiastic Structure of Titus 1:1-4[2]

A. Paul to Titus according to the Faith

on the Basis of the Hope of Eternal Life (1:1-4)[3]

A. [1a] Paul, a slave of God (θεοῦ) and[4] apostle of Jesus Christ (Ἰησοῦ Χριστοῦ)[5] according

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[1] The opening of Titus is longer and more elaborate than the openings of most of the other letters attributed to Paul (vv. 1-4 form a single sentence in the Greek). The extended opening captures key themes (e.g., "godliness," "hope," "salvation") that the apostle will expand on in the letter. Their appearance in the introduction invites the audience to pay careful attention to them in the rest of the letter; see Johnson, *Letters*, 217.

[2] For the establishment of Titus 1:1-4 as a chiasm, see Chapter Two. For different proposals concerning the structure of the opening, see Marshall, *Pastoral Epistles*, 114; Towner, *Letters*, 664. Their structures, which include only the first three verses, highlight Paul's role in God's plan of redemption but do not do full justice to the connections between Paul, Titus, and the audience, which are central to appreciating the arrangement and function of the letter's introduction.

[3] The bolded terms that follow in the translation indicate parallels between microchiastic elements. The underlined terms indicate parallels between the macrochiastic units.

[4] Mounce, *Pastoral Epistles*, 379: "δέ, 'and,' is continuative, not adversative, and carries the meaning 'and furthermore' . . . narrowing Paul's relationship from God's servant specifically to that of apostle."

[5] Some manuscripts read Χριστοῦ Ἰησοῦ (A 629 1175 ar b vg^mss sy^h Ambst). (Similar textual problems occur at 1:4; 2:13; and 3:6.) This word order may have been used to clarify the case because Ἰησοῦ can be genitive or dative. For further comments, see J. K. Elliott, *The Greek Text of the Epistles to Timothy and Titus* (Salt Lake City: University of Utah Press, 1968) 198-205. Because there is good manuscript evidence for both readings and because a textual decision will not impact the exegesis significantly, I will maintain the text that is included in the *UBSGNT* (4th ed.) for 1:1, 4; 2:13; and 3:6.

to[6] the faith (πίστιν) of the elect of God (θεοῦ)[7]

    B. [1b] and the recognition of the truth that is according to godliness, [2a] on

    the basis

    of the hope of eternal life (ἐλπίδι ζωῆς **αἰωνίου**)

        C. [2b] that God, who cannot lie,[8] promised

    B'. [2c] before time began (**αἰωνίων**)[9]

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[6] The preposition κατά with the accusative occurs four times in this microchiasm (1:1a, 1b, 3, 4). Its force is not always clear, especially in 1:1a and 1:1b. Marshall (*Pastoral Epistles*, 119-20) suggests three lines of interpretation: "(a) 'In accordance/in keeping with the faith held by God's elect and the truth as known by them.' . . . (b) 'In regard/with reference to the faith', referring in a general way to the sphere of apostleship. . . . (c) Narrowing the focus of (b), the meaning may be more 'in the service of/to further the faith of the elect.'" Comparing the openings of each of the Pastorals, Marshall concludes that view (c) is the best option; see also John N. D. Kelly, *A Commentary on the Pastoral Epistles: 1 Timothy, 2 Timothy, Titus* (*HBC*; New York: Harper & Row, 1963) 226; Mounce, *Pastoral Epistles*, 379; Towner, *Letters*, 666-67. The first and third option, however, are not mutually exclusive; see Norbert Brox, *Die Pastoralbriefe: 1 Timotheus, 2 Timotheus, Titus* (RNT; Regensburg: Verlag Friedrich Pustet, 1963) 279; Gottfried Holtz, *Die Pastoralbriefe* (THKNT; Berlin: Evangelische Verlagsanstalt, 1972) 204. One can understand "according to" to include the connotation "for the sake of." Most importantly, the fourfold repetition of the preposition in this single microchiasm gives cohesion to the unit. Thus a line of interpretation that can be applied consistently in all four instances is preferable. The third and fourth occurrences are less uncertain than the first two occurrences and connote "according to." For these reasons I will translate the preposition as "according to" in all four instances.

[7] I have translated ἐκλεκτῶν θεοῦ as "elect of God" (vs. "God's elect") to draw out the connection between Paul's self-description ("slave of God" [δοῦλος θεοῦ]) and his description of all believers ("elect of God" [ἐκλεκτῶν θεοῦ]), which includes the audience. For further explanation, see section I.B. below.

[8] English translations for the Greek ἀψευδής vary. For example the *NAB* reads "who does not lie," the *ESV* "who never lies." See section I.D. for my explanation of the translation here.

[9] Verse 1:2c reads literally, "before times eternal." My translation does not preserve the plural form of "times" (χρόνων), but expresses the sense of the entire expression; see Marshall, *Pastoral Epistles*, 126.

A'. ³ and revealed at the proper time his word in the proclamation with which I was entrusted (ἐπιστεύθην) according to[10] the command of God (θεοῦ) our savior. ⁴ To Titus, a true child according to[11] a common faith (πίστιν): Grace and peace from God (θεοῦ) the Father and Christ Jesus our savior (**Χριστοῦ Ἰησοῦ** τοῦ σωτῆρος ἡμῶν).[12]

I.B. Titus 1:1a (A): Paul, Slave of God and Apostle of Jesus Christ

In Titus 1:1a the audience members hear the A element of the first chiastic unit (1:1-4) as a minichiasm in itself. Verse 1a is composed carefully of three balanced and rhythmic subelements:

a. Paul, a slave of God (θεοῦ)

    b. and apostle of Jesus Christ

a'. according to the faith of the elect of God (θεοῦ)

The minichiasm invites the audience to interpret Paul's apostolic calling in light of their own "faith": he has been commissioned to deepen, particularly through this letter, the "faith" that the audience have already as the "elect of God."

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[10] See n. 6.

[11] See n. 6.

[12] Regarding the variant Χριστοῦ Ἰησοῦ (1739 1881) see n. 5. The manuscript evidence for this reading is weak. Some manuscripts include κυρίου before the phrase (D² F G TR sy). This appears to be an attempt to assimilate the phrase to the normal Pauline formula; see, e.g., Rom 1:7; 5:1; 1 Cor 1:2, 3; Gal 1:3.

The "a" and "a'" subelements share a unique rhythmic relationship, each ending with the genitive form of "God." Together they form an *inclusio* for the minichiasm and secure its unity, focusing the audience's attention on God. This observation reflects the implied author's desire for the audience to center their lives on God rather than on their cultural norms. The pivot concludes with a reference to "Jesus Christ." The close association between the terms "God" and "Jesus Christ," which is reflected in the artistic manner in which each subelement ends, is deliberate; its significance will be made clear as the letter progresses through the chiastic units. For the time being it will suffice to recognize a high Christology at work from the outset of the letter.

I.B.1. Titus 1:1a (a): Slave of God

The apostle begins the letter by identifying himself with respect to God: "Paul, a slave of God" (Παῦλος δοῦλος θεοῦ).[13] That Paul is a "slave" (δοῦλος) tells the audience both that he has authority and that he is under authority. On the one hand, Paul places himself in the line of Moses, David, and other OT prophets who also were "slaves of God," recipients of special revelation and commanding figures for God's people.[14] On the other hand, like the Cretan slaves, Paul views himself as God's "property" whose life

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[13] In some of the other Pauline epistles Paul introduces himself as a "slave of Christ Jesus" (e.g., Rom 1:1; Gal 1:10; Phil 1:10). The shift in Titus appears deliberate. Towner, *Letters*, 666: "His central concern at the outset is to anchor his ministry in the story of the covenant God—thus the emphasis on God." Cf. Quinn, *Letter*, 61.

[14] See Mounce, *Pastoral Epistles*, 378. Concerning Moses, Ps 104:26 reads: "He sent Moses, his servant (δοῦλον)"; see also Exod 14:31; Deut 34:5; Josh 1:2. Concerning David, 2 Sam 7:5 reads: "Go and tell my servant (δοῦλόν) David"; see also 1 Kgs 3:6; Ps 35:1. For other OT prophets, see 1 Kgs 18:36; 2 Kgs 17:13; Jer 7:25; 25:4. Note that all OT references come from the LXX.

is to be characterized by service and full submission.[15] The audience then are to

submit to Paul, a "slave of God," and receive his letter with reverence even as the

Israelites were to submit to Moses and David, knowing that Paul does not speak and act

on his own accord but according to the will of a master.

I.B.2. Titus 1:1b (b): Apostle of Jesus Christ

In the "b" subelement of the minichiasm the "slave of God" continues his self-

description; he is also an "apostle of Jesus Christ." That Paul is an "apostle" (ἀπόστολος)

means that he has been sent as an authorized delegate to convey a message on behalf of

the sender.[16] That Paul is an apostle of "Jesus Christ" (Ἰησοῦ Χριστοῦ) not only

underscores for the audience that his authority comes uniquely from the risen Lord but

also that his allegiance belongs to the one who sent him.[17] Taken with the "a"

subelement this second description attunes the audience to hear what God and Christ

Jesus will communicate through the empowered and devoted slave-apostle.

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[15] See Towner, *Letters*, 665; Margaret Y. MacDonald, "Slavery, Sexuality and House Churches: A Reassessment of Colossians 3.18-4.1 in Light of New Research on the Roman Family," *NTS* 53 (2007) 94-113; Jennifer A. Glancy, *Slavery in Early Christianity* (Minneapolis: Fortress, 2006) 3-70; Mounce, *Pastoral Epistles*, 378; David L. Balch and Carolyn Osiek, *Families in the New Testament World: Households and House Churches* (Louisville, KY: Westminster, 1997) 174-92; Mary Ann Beavis, "Ancient Slavery as an Interpretive Context for the New Testament Servant Parables with Special Reference to the Unjust Steward (Luke 16:1-8)," *JBL* 111 (1992) 37-54; Ceslas Spicq, "Le Vocabulaire de l'esclavage dans le Nouveau Testament," *RB* 85 (1978) 201-26.

[16] Jan-Adolf Bühner, "ἀπόστολος," *EDNT*, 1. 142-46; Francis H. Agnew, "The Origin of the NT Apostle-Concept: A Review of Research," *JBL* 105 (1986) 75-96. For insights into the varied use and meaning of the term in the NT as a whole, see Charles K. Barrett, *The Signs of an Apostle* (Philadelphia: Fortress, 1972); Karl H. Rengstorf, *Apostleship* (Oxford: Basil Blackwell, 1952).

[17] Heil, *Ephesians*, 48.

I.B.3. Titus 1:1c (a'): According to the Faith of the Elect of God

Having described himself as a "slave of God" in the "a" subelement and "apostle

of Jesus Christ" in the "b" pivot, Paul now identifies himself for the audience as one

uniquely commissioned "according to (κατά) the faith of the elect of God" in the "a'"

subelement.

Paul's being a "slave of God and apostle of Jesus Christ" accords with the "faith" that the

"elect of God" already possess. The prepositional phrase also implies that what the

audience will hear in the letter will refine and deepen that "faith."

While "faith" (πίστιν) can refer either to the act of believing or the content of

belief, the former makes more sense in the context: Paul has been called to renew and

strengthen belief in God. The designation "elect of God" (ἐκλεκτῶν θεοῦ) reminds the

audience that the OT presents Israel as an elect people.[18] The audience perceive that as

Paul stands in the same line as the OT prophets, so too they are now members of the OT

community of faith.[19] Naturally, the audience, the "elect of God," sense a profound

connection with Paul, the elect slave-apostle.

I.B.4. Summary on Titus 1:1a

In this first minichiasm the apostle begins to establish both his relationship with

God and his relationship with the audience. He is a "slave of God" and "apostle of Christ

Jesus." He does not act according to his own will and initiative but does the will of his

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[18] For OT examples of correlations between the "people" of God and the "elect" of God, see Ps 32:12; 104:43; Isa 43:20.

[19] See Fee, *Titus*, 168.

master according to the representative authority that he has received. His task and

calling are "according to the faith of the elect of God." The audience therefore recognize

that they share in a special relationship with Paul, not only because they are both chosen

by God, but also because he has been commissioned uniquely for their faith.

I.C. Titus 1:1b-2a (B): For the Recognition of the Truth according to Godliness

  In the B element (1:1b-2a) of the opening microchiasm Paul specifies for the

audience the meaning of the "faith of the elect of God"[20] and states his personal

motivation for ministry. First, Paul's apostolic authority is "according to" the

"recognition of the truth that is according to godliness." While the term "recognition"

(ἐπίγνωσιν) is often translated as "knowledge" (e.g., *ESV*, *NIV*), "recognition" better

expresses the sense of the cognate verb, which means a "coming to" or "embracing of"

the truth.[21] Thus, what is in view here is not primarily education but conversion and

growth.[22] The term "truth" (ἀληθείας) was used in Greco-Roman literature to describe

speech that expressed "things as they really are."[23] Exposed now to the OT and Paul's

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  [20] Marshall, *Pastoral Epistles*, 121: "The second part of the goal statement explains 'the faith of God's elect' (the connective καί is epexegetic) in terms of 'the knowledge of the truth which is in accord with godliness.'"

  [21] See Towner, *Letters*, 668.

  [22] For a fuller discussion of the phrase, see Jesse Sell, *The Knowledge of the Truth—Two Doctrines* (Frankfurt: Lang, 1982) 3-7.

  [23] Marshall, *Pastoral Epistles*, 122.

gospel message, the audience associate "truth" also with "faithfulness,"[24] especially

God's faithfulness to Adam and Abraham in keeping the promise to redeem fallen

humanity and bless all the nations.[25] The phrase the "recognition of the truth" implies the

audience's embrace of Paul's gospel, which expresses "things as they really are," i.e.,

which reveals a God who has been faithful by blessing the world through the promised

seed of Adam and Abraham.

The embracing of truth is "according to godliness."[26] For the audience the term

"godliness" (εὐσέβειαν) meant originally reverence for the gods which was expressed in

veneration for traditional values and practices and for the structures that support them.[27]

In light of the revelation of "truth," which has been delivered through Paul, an "apostle of

Jesus Christ," "godliness" expresses knowledge of and reverence for Paul's "God" and

"Jesus Christ" (1:1a). For this reason the audience understand that "Paul is not interested

in truth in an abstract or philosophical way."[28] Rather, he seeks behavior that reflects a

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[24] See Gen 24:48; Ps 30:6; Isa 38:3.

[25] See Gen 3:1-24; 12:1-3; 15:1-21.

[26] The double force of the previous occurrence of the preposition is still in effect; see n. 6 and section I.B.3. To be sure, while the "recognition of the truth" will lead to more godliness, the current "recognition of truth" should also accord with "godliness." Hence, both the *NIV* ("the truth that *leads to* godliness") and *NRSV* ("the truth that *is in accordance with* godliness") are correct. A weakness in the translation "that leads to godliness" is that it connotes a purely future sense: the "recognition of the truth will lead to godliness."

[27] See Witherington, *Letters*, 99-102. Its frequency in 1 and 2 Timothy and Titus, relative to the rest of the NT, signifies its importance for understanding the author's view of the Christian life in the Pastorals. For a summary of the history of interpretation of "godliness," see Marshall, *Pastoral Epistles*, 134-44; Towner, *Letters*, 171-75.

[28] Witherington, *Letters*, 99.

total embrace of the truth, lives that display their knowledge of God's faithfulness and

the reciprocal faithfulness that is expected from "the elect of God." In short, the

"recognition of the truth" should result in lives characterized by worship—a complete

devotion to God and his purposes in every sphere of life.[29]

Second, Paul's motivation[30] for his apostolic ministry is the "hope of eternal

life."[31] "Hope" (ἐλπίς) in the Pauline literature and in the NT does not indicate a desire

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[29] Quoting Ceslas Spicq (*Saint Paul: Les Épîtres pastorales* [2 vols.; EBib 29; 4th ed.; Paris: Gabalda, 1969] 1. 362), Mounce (*Pastoral Epistles*, 83) comments: "εὐσέβεια, 'reverence,' is almost a technical term in the PE. Spicq defines it as being 'totally consecrated to God, to his worship, and to the fulfillment of his will . . . and it places emphasis on the outward appearances of worship and piety in honor of God . . . [and denotes] an extreme devotion to accomplish the divine will." See also Marshall, *Pastoral Epistles*, 143; Angela Standhartinger, "Eusebeia in den Pastoralbriefen: ein Beitrag zum Einfluss römischen Denkens auf das entstehende Christentum," *NovT* 48 (2006) 51-82; Collins, *Titus*, 122-26; Mary Rose D'Angelo, "Eusebeia: Roman Imperial Family Values and the Sexual Politics of 4 Maccabees and the Pastorals," *Biblical Interpretation* 11 (2003) 139-65; Werner Foerster, "Eusebeia in den Pastoralbriefen," *NTS* 5 (1959) 213-18; J. H. Bernard, *The Pastoral Epistles* (Grand Rapids: Baker, 1980) 155; E. K. Simpson, *Pastoral Epistles: The Greek Text with Introduction and Commentary* (Grand Rapids: Eerdmans, 1954) 66; Paul R. Trebilco, *The Early Christians in Ephesus from Paul to Ignatius* (Grand Rapids: Eerdmans, 2004) 361-63.

[30] The preposition ἐπί carries the sense of resting upon or placing confidence on some object; hence, "on the basis of" in the translation above. Taken with the phrase "hope of eternal life," it "establishes the present basis of Paul's work in the certain expectation, based on what God has done in the past, of eternal life, to which he himself looks forward and to which his message invites his hearers" (Marshall, *Pastoral Epistles*, 124).

[31] It is unclear whether Titus 1:2a modifies "apostle," "godliness," or everything that precedes it. Some commentators hold that the preposition ἐπί here denotes purpose; see Mounce, *Pastoral Epistles*, 277; Kelly, *Pastoral Epistles*, 277. Based on what the apostle states explicitly in his other letters concerning his ministerial hope (e.g., 1 Cor 15:19) and given the focus in 1:1-3 on Paul's ministry, it seems more appropriate to take 1:2 as an expression of Paul's own motivation. See Towner, *Letters*, 664, and especially BDF §235; see also Knight, *Pastoral Epistles*, 284; Marshall, *Pastoral Epistles*, 123-24; Witherington, *Letters*, 99.

or wish that may or may not happen; rather, it indicates confidence in God's promise for the future and provides the motivation for present ethical living. The term "life" (ζωῆς), which can refer either to physical or spiritual "life," is qualified by the adjective "eternal" (αἰωνίου). The adjective denotes frequently long periods prior to creation or an attribute of God.[32] Taken together, the two words express more than just everlasting life. Recognizing "God" as the "eternal" one who existed long before creation, the audience hear the phrase "hope of eternal life (ζωῆς αἰωνίου)" as the prospect that all believers have of becoming like God and participating in his "eternal" mode of existence.[33]

I.D. Titus 1:2b (C): The God, Who Cannot Lie, Promised

Paul establishes the reliability of the hope that he and all believers have by reminding the audience that it is "God, who cannot lie" (ὁ ἀψευδὴς θεός), who "promised" (ἐπηγγείλατο) "eternal life." The verb "promised" contains echoes of the OT, which recounts numerous instances of God promising redemption and blessing to those who trust in him.[34] Recipients of God's promises were expected, in turn, to act in covenant faithfulness. By implication then, both Paul and the audience are to give their full allegiance as "slaves" to God alone.

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[32] BDAG, s.v.

[33] See Marshall, *Pastoral Epistles*, 125; Towner, *Letters*, 669.

[34] See Gen 18:19; 21:1; 28:15; Exod 12:25; 32:13.

More important in the pivot than the verb "promised" is the adjective ἀψευδής, which I have translated as "who cannot lie."[35] In short, God's nature establishes the reliability of his promise. While the adjective was a common Hellenistic philosophical term,[36] Jewish writers, including the biblical authors, tended to speak about God in positive terms (e.g., "faithful").[37] This negative description then is intended to resonate with the audience in a particular way, reminding them of their pagan heritage and bringing to the surface their duplicitous culture. The Cretans were known for their deceit, so much so that lying was culturally acceptable.[38] Perhaps the best evidence for this was their arrogant claim that Zeus' tomb was on Crete. Moreover, according to their pagan religion Zeus lied in order to have sexual relations with a woman.[39]   In this cultural and religious context, then, the adjective is subversive. The audience, who have been elected by this God (versus Zeus), are called to be countercultural by exhibiting the sincerity of their conversion in their "godliness." As God represents the antithesis of Zeus, so too the

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[35] My translation highlights how lying is antithetical to God's nature to the extent that it is impossible for God to lie. This being the case, his promises are completely trustworthy.

[36] See the multiple references in LSJ.

[37] See Collins, *Titus*, 306.

[38] See Patrick Gray, "The Liar Paradox and the Letter to Titus," *CBQ* 69 (2007) 302; Reggie M. Kidd, "Titus as Apologia: Grace for Liars, Beasts, and Bellies," *HBT* 21 (1999) 185-209, esp. 191-97; Bruce W. Winter, *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities* (Grand Rapids: Eerdmans, 2003) 149-50.

[39] See Towner, *Letters*, 670.

audience are to embody a lifestyle of truth and godliness that is antithetical to the standard Cretan values of duplicity and greed.

I.E. Titus 1:2c (B'): Before Time Began

The phrase "before time began (αἰωνίων)" (1:2c) in the B' element echoes the phrase "on the basis of the hope of eternal (αἰωνίου) life" (1:2a) in the B element and so advances the audience's understanding of "eternal life." "Before time began" expresses to the audience the "transhistorical" framework for understanding God's promise to give "eternal life": the promise was conceived of before creation.[40] The audience, who have been promised "eternal life," understand better now what this future life will entail: they will transcend from a temporal existence to live with God in his "eternal time frame"— they will share in his "timelessness."[41] Being graced in this manner, the audience must express this "recognition of truth" by persevering and growing in "godliness." The prospect of participating in God's "timelessness" should draw the audience, as members of the "elect of God," to live lives qualitatively distinct from those around them who do not have this hope.

The phrase also provides the framework for appreciating the special place of Paul's apostolic ministry. God's divine plan to give life was hidden from human perception and understanding since it was conceived of "before time began." No person

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[40] See Towner, *Goal of Our Instruction*, 63-64; James Barr, *Biblical Words for Time* (SBT; London: SCM, 1969) 75; Charles M. Nielsen, "Scripture in the Pastoral Epistles," *Perspectives in Religious Studies* 7 (1980) 4-23.

[41] See Collins, *Titus*, 304.

could possibly have known God's purposes through his own efforts. For this reason a representative—in this instance the apostle Paul—had to be sent in order to disclose God's eternal will. The audience, in turn, must esteem the apostle accordingly.

In passing, it is worthwhile to note that the preposition "before" (πρό) reinforces for the audience its elect status (1:1a): prior to any action on their part, God chose to give them life. The audience are reminded therefore that they are objects of grace.

I.F. Titus 1:3-4 (A'): Titus, Paul's Genuine Son according to a Common Faith

References to "God" in the genitive singular (1:4), "Jesus Christ"[42] (1:4), and "faith" (1:4; see cognate verb in 1:3) establish the parallelism between the A and A' elements. Moreover, in Titus 1:3-4 the audience hear the A' element of this unit (1:1-4) as a minichiasm in itself. Verses 3-4 are composed of three subelements:

a. [3] and revealed at the proper time (καιροῖς) his word in the proclamation with which I was entrusted according to the command of God our savior (τοῦ σωτῆρος ἡμῶν θεοῦ)

b. [4a] To Titus, a true child according to a common faith:

a'. [4b] Grace (χάρις) and peace from God (θεοῦ) the Father and Christ Jesus our savior (σωτῆρος ἡμῶν).

The phrase "our savior" (σωτῆρος ἡμῶν) in 1:3 and 1:4b forms an *inclusio*, indicating the unity of this minichiasm. The "a" (1:3) and "a'" (1:4b) subelements are parallel, given

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[42] The order is inverted to "Christ Jesus" (Χριστοῦ Ἰησοῦ) in 1:4.

the assonances "time" (καιροῖς) and "grace" (χάρις)[43] and the repetition of the term

"God" (θεοῦ) and the phrase "our savior." The "b" subelement (1:4a) is the only refrain

in the A' element that refers to Titus, while the other subelements focus on God as the

source of revelation and blessing.

I.F.1. Titus 1:3 (a): God's Word in Paul's Proclamation

In the "a" subelement the audience are told that God "revealed at the proper time

his word." Although the promise for "eternal life" was made "before time began," the

apostle emphasizes that God has now "revealed" (ἐφανέρωσεν) it. The phrase "proper

time" (καιροῖς ἰδίοις) refers to a "definite, fixed time"[44] and reminds the audience, the

"elect of God" (1:1a), of God's sovereignty, that is, God is moving according to his own

will. This emphasis on God's sovereignty highlights for the audience the supremacy of

God over the other gods among the Cretans. In addition, the audience detect a

development in God's eternal plan. They no longer live in an age of ignorance but in a

period when the promise of "eternal life" has been revealed. Thus, the audience

understand that it is impossible to live in any manner other than a complete commitment

to God in worship—in short, according to "godliness."

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[43] "Proclamation" (κηρύγματι) bears some phonetic resemblance to the terms "time" (καιροῖς) and "grace" (χάρις). The difference between the pronunciation of the consonants "κ" and "χ" is not easily discernible, similar to the difference between the "k" in kite and "c" in cat. The latter two terms, however, are stronger parallel correspondences because of the vowel and diphthong that follow the opening consonants. The diphthong "αι" in καιροῖς and the vowel "α" in χάρις are very similar in pronunciation especially in comparison to the vowel "η" in κηρύγματι. In addition, the second syllable of these two terms begins with the consonant "ρ" and ends with the consonant "ς."

[44] BDAG, s.v.

The audience also experience a shift in the object of the verbs from "eternal life" to "his word" (λόγον αὐτοῦ): instead of saying, "on the basis of eternal life that God promised . . . and revealed at the proper time," the apostle writes, "on the basis of eternal life that God promised . . . and he revealed at the proper time his word." This anacoluthon[45] draws the audience's attention from what is promised to the medium through which the promise is revealed and thus prepares them to appreciate further the import of Paul's gospel ministry.[46]

The audience hear that "his word" concerning "eternal life" has been manifested now "in the proclamation" (ἐν κηρύγματι) of the apostle.[47] This "proclamation" is the "truth" (1:1b) concerning God's faithfulness, which is essentially Paul's gospel. By clustering the three terms "truth," "word," and "proclamation" in this first microchiastic unit, the apostle creates a set of terms that are to be understood by the audience in relation to one another and that all pertain to the "hope of eternal life."

Paul adds the phrase, "with which I was entrusted according to the command of God our savior." The audience learn three things. First, the passive form of the verb "entrusted" (ἐπιστεύθην) reiterates that Paul's proclamation is not his own innovation but a message that has been given to him from God. Second, the pronoun "I" (ἐγώ) emphasizes that it is Paul who has been appointed uniquely to carry this message to the

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[45] BDF §469.

[46] See Towner, *Letters*, 672.

[47] While "proclamation" (κηρύγματι) likely refers to the activity of preaching rather than the content, the distinction is sometimes blurred, as may be the case here. See Towner, *Goal of Our Instruction*, 123.

"elect of God," which includes the audience.[48] Paul does not hesitate to highlight his special role in the history of salvation. Third, echoing the connotations of "slave of God and apostle of Jesus Christ" in 1:1a, the term "command" (ἐπιταγήν) highlights that Paul has authority because he is under authority. His ministry is to be interpreted "according to the command of God."[49] The audience understand therefore that they must submit to Paul's "proclamation" because it is ultimately God's "word" and because of its distinct and authoritative place in redemptive history.

The phrase "God our savior" (σωτῆρος ἡμῶν θεοῦ) not only introduces the important theme of salvation but also expands the audience's understanding of who God is: God is Paul's master (δοῦλος θεοῦ, 1:1a), the God of the elect (ἐκλεκτῶν θεοῦ, 1:1a), the God "who cannot lie" (ὁ ἀψευδὴς θεός, 1:2b), and now God our savior (1:3). The implicit promise-fulfillment formula of 1:2b-3 then represents a plan of salvation concerning "eternal life" that has now been revealed in Paul's "proclamation." By referring to God as "our God," Paul reminds the audience of their participation not only with Paul but with all the "elect of God" in a saving and eternal relationship to God. In short, they are coheirs of the "hope of eternal life." The pronoun "our" thus serves an important role in intensifying the bond that the audience, as members of the "elect of God," have with Paul.

I.F.2. Titus 1:4a (b): Titus, Paul's True Child

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[48] See Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996) 431-35.

[49] See Marshall, *Pastoral Epistles*, 131; Mounce, *Pastoral Epistles*, 381; Witherington, *Letters*, 103.

The audience have just heard Paul define his apostolic ministry in terms of God's great plan of salvation and the authoritative role he plays. In the "b" subelement of the minichiasm, the apostle now extends his mission and authority to Titus.[50]

Paul addresses Titus as his "true child" (γνησίῳ τέκνῳ).[51] In the Hellenistic world familial connections were particularly important. The term "true" (γνησίῳ) implied "legitimate," referring to children born in wedlock.[52] The figurative application to Titus calls the audience to recognize Titus as Paul's legitimate representative.[53] Moreover, given the use of familial language ("child"), the audience perceive that Titus must do the will of his "father" even as Paul was obligated to do the will of his master.

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[50] The continuity between what Paul has said about himself and what he will say about and to Titus is indicated by the fact that the first four verses of the letter make up a single Greek sentence.

[51] For NT occurrences of Titus, see 2 Cor 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18; Gal 2:1, 3; 2 Tim 4:10. What is apparent from these occurrences is that Titus was a trusted colleague of Paul who often served in a representative function. Specifically, Titus seemed to function as "Paul's crisis-intervention specialist"; see Witherington, *Letters*, 90. For more reflection on Titus as one of Paul's faithful co-workers, see Richard G. Fellows, "Was Titus Timothy?" *JSNT* 81 (2001) 33-58; Charles K. Barrett, "Titus," in *Neotestamentica et Semitica: Studies in Honor of Matthew Black* (Edinburgh: T & T Clark, 1969) 1-14; Johnson, *Letters*, 94-96; Wolf-Henning Ollrog, *Paulus und seine Mitarbeiter: Untersuchungen zu Theorie und Praxis der paulinischen Mission* (WMANT 50; Neukirchen-Vluyn: Neukirchener Verlag, 1979) 23.

[52] BDAG, s.v.

[53] Some argue that the phrase "true child" indicates Titus was converted through Paul's ministry; see Collins, *Titus*, 308-18; Knight, *Pastoral Epistles*, 63-64; Witherington, *Letters*, 105. Others suggest Titus was ordained by Paul; see Joachim Jeremias, *Briefe an Timotheus und Titus* (NTD; Göttingen: Vanenhoeck und Ruprecht, 1963) 68-69. Verse 4a provides insufficient data to come to a conclusion. The point, however, is clear: Titus alone represents Paul legitimately to the Cretan believers.

To facilitate Titus's own obedience the audience are to submit to Titus and support him in the fulfillment of the tasks that the apostle has given him.

The qualifier "according to a common faith" (κατὰ κοινὴν πίστιν) defines even more precisely the nature of the relationship: Titus is Paul's child through a spiritual kinship. Knowing the nature of Paul's relationship to God and Jesus Christ, the audience recognize that Titus is Paul's "true" and authorized representative even as Paul is Christ's true and authorized apostle because they share a "common faith." As such, the audience understand that their submission to Titus expresses their acknowledgment of the "common faith" that Paul and Titus share.

I.F.3. Titus 1:4b (a'): Blessing of Grace and Peace

The accent on the divine initiative (καιροῖς) in the "a" subelement continues in the greeting of "grace" (χάρις) in the "a'" subelement. Paul's first greeting expresses his desire for Titus and the audience, who have already been graced by their election and receipt of the promise of eternal life through Jesus Christ, to experience further "grace"—God's generous and freely given love.[54] John P. Heil observes: "This concept of the 'grace' or 'favor' of God is . . . not only a gift of God's gracious love but carries with it a

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[54] In the OT the term refers to the favoring love that God gives to his people; see Gen 6:8; 39:21; Exod 33:16. In the NT, and especially in Paul's gospel, God's gracious love has been given to his people through the life, death, and resurrection of Christ Jesus. "Grace," then, is a summary term for the gospel concerning Christ Jesus through which Paul, Titus, and the audience have become the "elect of God"; see Mounce, *Pastoral Epistles*, 10.

connotation of divine empowerment or enablement."[55] God's grace has elected the

audience to become part of God's chosen people and will empower Titus and the Cretan

community to live according to truth and godliness as the "elect of God who are in

Crete."

Along with "grace," Paul wishes "peace" (εἰρήνη), which translates the Hebrew

שָׁלוֹם. The Hebrew term expressed a sense of overall well-being. With respect to Paul's

gospel the term suggests likely peace with God and peace among believers that is

possible through Christ Jesus. In this sense the terms "peace" together with "grace" are

different expressions for the one gospel that speaks of God's "grace" and results in

"peace."[56] Paul's reference to "peace" reminds the audience not only of their new state

with God but also of their calling to live at peace with one another and with the

nonbelievers in Crete.

The terms "grace" and "peace" occur in nonepistolary Jewish liturgical contexts.[57]

The form of the entire greeting suggests that it approximates a benediction or prayer that

Paul may have given orally to a church.[58] Indeed, the absence of a verb in the greeting

allows it to be heard in all three temporal dimensions: it affirms that the audience have

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[55] Heil, *Ephesians*, 51; see also James R. Harrison, *Paul's Language of Grace in Its Graeco-Roman Context* (WUNT 172; Tübingen: Mohr Siebeck, 2003) 243; John Nolland, "Grace as Power," *NovT* 28 (1986) 26-31.

[56] See Marshall, *Pastoral Epistles*, 134.

[57] See Ps 83:12; Num 6:26; Ps 28:11.

[58] See Judith Lieu, "'Grace to You and Peace': The Apostolic Greeting," *BJLR* 68 (1985) 161-78; Towner, *Letters*, 101.

received already "grace and peace" when they first heard the gospel; it indicates that

the letter intends to give the audience a renewed experience of this "grace and peace" as

they listen presently to the letter; and it prays that after, and as a result of, listening to the

letter the audience may continue to experience and grow in "grace and peace."

In a development of the A element of the chiasm that mentions "God" in relation

to "Paul, a slave of God" and the "elect of God," and in a development of the "a"

subelement that mentions "God" as "savior," in the A' element Paul designates "God" as

"Father" (πατρός), alongside "Christ Jesus," as the source of "grace and peace." Despite

ethnic, cultural, and socio-economic differences, Paul and the Cretan believers have one

"Father." In this sense, the audience share a familial relationship with Paul similar to the

apostle's special relationship to Titus. The audience are prepared now to hear the rest of

the letter in familial terms because all believers are members of the household of "God

the Father." In addition, the audience perceive that the God who called Paul into his

service and thus graced him as an "apostle of Jesus Christ" is the same God who gives

them "grace and peace." Their common participation of grace reinforces the fellowship

that Paul and the audience share despite previous ethnic divisions.

In the "a" subelement the title of "savior" (σωτῆρος) is connected to "God." This

designation was common in the OT and intertestamental writings, which emphasized

God's deliverance of Israel from its enslavement to Pharaoh.[59] In the "a'" subelement the

application of the title to "Christ Jesus" communicates to the audience several points.

First the designation of both the Father and "Christ Jesus" as "savior" links their distinct

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[59] See Ps 105:21; Hos 13:4.

but related roles in the work of redemption. The former, according to 1:2, is the source

of salvation, the latter is the means through which salvation is accomplished.[60] Second,

given the way the title was applied to various pagan gods, Roman emperors, and even

model citizens,[61] the pairing of "Christ Jesus" and "savior" was a subversive blow to the

religious-political discourse of the time.[62] As professing believers, the Cretans are to

recognize "Christ Jesus" alone as "savior." Third, the double reference to "savior" at the

end of the "a" and "a'" subelements of this minichiasm and its strategic occurrence at the

close of both this minichiasm and the first microchiasm prepare the audience to hear

more of what Paul has to say about salvation and its ethical implications.[63] The audience

therefore are to interpret all of Paul's exhortations and reproof within a "soteriological

framework," that is, as saved people who live according to the "hope of eternal life."

The reference to "Christ Jesus" (Χριστοῦ Ἰησοῦ) in the A' element develops the A

element, which mentions only "Jesus Christ." The audience recognize now that Paul is

not only an "apostle of Jesus Christ" but he is also the authorized apostle of "Christ

Jesus" who is the mighty "savior." In addition, the audience recognize that they have not

only been called to live in "recognition of the truth that is according to godliness" but

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[60] See Towner, *Letters*, 675-76.

[61] See Witherington, *Letters*, 103-5. Witherington's comments here on the significance of the phrase "Christ our Savior" are intriguing, particularly because he views the phrase as evidence of Lukan authorship.

[62] See Towner, *Letters*, 676.

[63] This theme has already been expressed for the audience in terms of "eternal life" (1:2).

they have also received "grace and peace" from both "God the Father and Christ Jesus our savior" to do so. Christ Jesus, who has sent his apostle to enhance their "recognition of the truth," provides the means to live faithfully.

By referring to "Christ Jesus" as "our savior," Paul reinforces the bond that the audience, Paul, and all believers share already through their common relationship to "God our savior" (1:3) who is also their "Father" (1:4b). Through "Christ Jesus our savior," all of them participate in "grace and peace." In addition, the audience recognize more deeply the profound relationship between Paul, a "slave of God and apostle of Jesus Christ" (1:1a), and Titus, the recipient of grace and peace from God the Father and Christ Jesus our savior." The pronoun "our" reiterates for the audience that Paul and Titus serve the same "God" and "savior."

I.F.4. Summary of Titus 1:3-4

In the minichiasm of 1:3-4 the apostle cements three relationships—his relationship to "God our savior" (1:3), to Titus his "true child for a common faith" (1:4a), and to the Cretan believers who share in "grace and peace" (1:4b). In the first subelement, the emphasis falls on Paul's "proclamation" that was "entrusted" to him "by the command of God our savior." In the pivot, the emphasis falls on Titus's commitment to the apostle as his "true child." In the last subelement, the emphasis falls on the unity between all believers as a result of their mutual experience of God's "grace." The audience perceive now the familial dynamic they share through "God the Father," with Paul as God's representative and Titus as Paul's representative—and thus God's representative as well—to whom the Cretan believers are to submit.

II. Summary of Titus 1:1-4

Concerning the theme "Exhort and Reprove on the Basis of Hope of Eternal Life," Paul has introduced his audience in the first microchiastic unit to the theme that will develop in the remainder of the letter. Paul is "a slave of God and apostle of Jesus Christ" who has received from "God, who cannot lie," the plan concerning the "hope of eternal life" that was "promised before time began" and has now been "revealed." Commissioned "according to the faith of the elect of God," he seeks their "recognition of the truth that is according to godliness." Titus, who has been publicly recognized as the apostle's "true child according to a common faith," now possesses authority to continue the apostle's work. This work inevitably includes exhortation and reproof. As believers who share in "the hope of eternal life," the audience are to submit to Titus as an expression of the recognition of the unique role and authority that Paul has with respect to God's plan of salvation.

III. Summary of Chapter Three

1. The first microchiasm (1:1-4) consists of five elements and introduces the theme "Exhort and Reprove on the Basis of the Hope of Eternal Life."

2. In the opening elements of the chiasm (1:1-2a) Paul indicates that he has not only received the hope of eternal life by being appointed as a slave of God and apostle of Jesus Christ, but also responds to the hope of eternal life by exercising his apostleship in writing the letter to Titus and the audience members. The audience recognize that Paul's apostleship accords with the faith they possess as members of the elect of God and, as

coheirs of the hope of eternal life, are to respond to Paul's letter by paying careful

attention to how it will deepen their recognition of the truth that is according to godliness.

3. As the audience hear the central element of the chiasm (1:2b), they realize that

the God whom Paul serves is the God who cannot lie and so stands diametrically opposed

to both Zeus and their duplicitous culture. As members of the elect of God, the audience

are to pursue godliness by living countercultural lives in accordance with the truth of the

gospel. Since they possess the hope of eternal life and serve a God different from Zeus,

the audience are to set themselves apart from the people of Crete.

4. In the concluding element of the chiasm (1:3-4) Paul reiterates the authority he

has according to the command of God, and with that authority he wishes continued grace

and mercy to Titus and his audience from God the Father and Christ Jesus our savior.

This introductory prayer prepares the audience to receive and experience more grace and

peace by listening to the exhortation and reproof that Christ will both communicate in the

letter through his empowered apostle and effect through Titus, Paul's true child according

to a common faith.

5. In Chapter One I discussed the need to pay more attention than previous

studies to the letter's coherence and rhetorical strategy. In Chapter Two, following strict

criteria, I provided new chiastic structures for the letter. In Chapter Three I conducted a

detailed exegetical analysis of the first microchiasm (1:1-4), demonstrating how the

theme "Exhort and Reprove on the Basis of the Hope of Eternal Life" begins to unfold.

In Chapter Four I will continue this analysis with the second microchiasm (1:5-13a).

CHAPTER FOUR

THE AUDIENCE'S RESPONSE TO TITUS 1:5-13a

In Chapter One I discussed how former studies on the structure of Titus have

given insufficient attention to its linguistic coherence and rhetorical strategy. In Chapter

Two I proposed a new chiastic structure for the letter that treats its verbal connections

seriously. In Chapter Three I provided an audience-oriented reading of the first

microchiastic structure (1:1-4). In Chapter Four I will continue this reading by

examining the second microchiastic unit (1:5-13a).

I. Audience Response to Titus 1:5-13a

I.A. The Microchiastic Structure of Titus 1:5-13a[1]

B. Exhort with Sound Doctrine and Reprove Opponents (1:5-13a)[2]

A. [5] For this reason (**χάριν**) I left you in Crete (**Κρήτη**), so that what is left[3] you might set

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[1] For the establishment of Titus 1:5-13a as a chiasm, see Chapter Two.

[2] The bolded terms that follow in the translation indicate parallels between microchiastic elements. The underlined terms indicate parallels between the macrochiastic units.

[3] The translation "what is left" (τὰ λείποντα) highlights the deliberate literary tie between the participle and the preceding verb "left" (ἀπέλιπόν). Also, while the placement of the object "what is left" before the verb "set right" (ἐπιδιορθώσῃ) sounds a bit awkward, the juxtaposition of the two verbs "set right" and "appoint" (καταστήσῃς) not only respects the Greek word order but also highlights the epexegetical force of the conjunction "and" (καί); see Marshall, *Pastoral Epistles*, 152 n. 15.

right and appoint, according to city, elders, as I directed you, [6] if one (τις)[4] is blameless,

husband (ἀνήρ) of one wife, having (ἔχων) faithful children not in accusation of

debauchery or rebellious (ἀνυπότακτα). [7] For it is necessary (δεῖ) that the overseer be

blameless, as a steward (οἰκονόμον) of God,[5] not arrogant, not irritable, not a drunkard,

not belligerent, not greedy for shameful gain (αἰσχροκερδῆ); [8] rather a lover of strangers,[6]

a lover of goodness, sensible (σώφρονα), just, devout, self-controlled,

 B. [9a] holding fast (ἀντεχόμενον) to the faithful[7] word (λόγου) that is according to

 the teaching (διδαχήν),[8]

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[4] The translation "one" (τίς) in place of the more common translation "someone"
underscores the correspondence between the first and the second occurrence (1:12) of the
term. Most English versions (e.g., *NAB*, *ESV*, *NET)* translate the same term differently,
thus weakening the parallelism between the A and A' elements. It is important to note
that the term does not occur elsewhere in the letter.

[5] The translation "steward of God" (θεοῦ οἰκονόμον) versus simply "God's
steward" (e.g., *NAB*, *ESV*) is intentional. The longer translation highlights the connection
that the author-sender of the letter wants to make between "Paul, a slave of God (δοῦλος
θεοῦ)," the "elect of God" (ἐκλεκτῶν θεοῦ) in 1:1a, and the overseer, the "steward of
God."

[6] See LSJ, Friberg, and Louw-Nida for lexical support for the translation "lover of
strangers." More importantly, this translation—while less fluid than the more common
translation "hospitable"—preserves the deliberate repetition of the prefix "φιλ-" found in
the first two qualifications of 1:8.

[7] The translation "faithful" is used in place of "trustworthy" (*ESV*) or "true"
(*NAB*), although both notions are implied in the translation, to draw out the connection
between "faith" (πίστιν) in 1:1a and 1:4, "faithful (πιστά) children" in 1:6, and the
"faithful word."

[8] The translation "according to the teaching" (κατὰ τὴν διδαχήν) deviates from
the common translation ("as taught"; see *NAB*, *ESV*, *NET*). The preposition κατά occurs
eight times in the letter (1:12, 3, 4, 5, 9; 3:4, 7) with the same sense in each instance. To
reflect this consistent use of the term, the translation "according to the teaching" has been
used.

B'. [9b] so that he might be able both to exhort ($\underline{\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\hat{\iota}\nu}$)[9] with sound ($\underline{\dot{\upsilon}\gamma\iota\alpha\iota\nuο\acute{\upsilon}\sigma\eta}$)

doctrine ($\underline{\delta\iota\delta\alpha\sigma\kappa\alpha\lambda\acute{\iota}\alpha}$) and reprove ($\underline{\dot{\epsilon}\lambda\acute{\epsilon}\gamma\chi\epsilon\iota\nu}$)[10] those who oppose ($\underline{\dot{\alpha}\nu\tau\iota\lambda\acute{\epsilon}\gamma\omicron\nu\tau\alpha\varsigma}$).

A'. [10] For there are[11] many rebels ($\dot{\alpha}\nu\upsilon\pi\acute{\omicron}\tau\alpha\kappa\tau\omicron\iota$), idle talkers and deceivers, especially the

circumcision, [11] whom it is necessary ($\delta\epsilon\hat{\iota}$) to silence, who are upsetting whole

households ($\omicron\acute{\iota}\kappa\omicron\upsilon\varsigma$), teaching what is not necessary ($\delta\epsilon\hat{\iota}$)[12] for this reason ($\chi\acute{\alpha}\rho\iota\nu$)—

shameful gain ($\alpha\dot{\iota}\sigma\chi\rho\omicron\hat{\upsilon}\ \kappa\acute{\epsilon}\rho\delta\omicron\upsilon\varsigma$).[13] [12] One of them ($\tau\iota\varsigma$), their own prophet, said,

"Cretans ($\mathbf{K}\rho\hat{\eta}\tau\epsilon\varsigma$) are always liars, evil beasts, lazy gluttons." [13a] This testimony is true.

I.B. Titus 1:5-8 (A): Appoint Blameless Elders

In Titus 1:5-8 the audience hear the A element of the second chiastic unit (1:5-13a)

as a minichiasm in itself. Verses 5-8 are composed carefully of four subelements:

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[9] Codex Alexandrinus adds "those in all affliction" after "exhort." This addition reflects possibly knowledge of 2 Cor 1:4.

[10] There are lengthy additions after the endings of 1:9 and 1:11 in a trilingual manuscript of the thirteenth century (460). These additions are later, reflecting knowledge of 1 and 2 Timothy; see *TCGNT*, 584-85.

[11] It is difficult to determine whether $\kappa\alpha\acute{\iota}$ is original. J. K. Elliott (*Greek Text,* 211) keeps the conjunction and indicates that it could be a Semitism; Metzger (*TCGNT*, 584-85) explains the construction as hendiadys; Marshall (*Pastoral Epistles*, 193) views the conjunction as pleonastic after $\pi\omicron\lambda\lambda\omicron\acute{\iota}$. Its absence in some manuscripts indicates that some scribes thought it was unnecessary. Retaining the conjunction seems to introduce confusion, and so it has not been included here.

[12] The translation "what is not necessary ($\delta\epsilon\hat{\iota}$)" is used to highlight the repetition of the verb $\delta\epsilon\hat{\iota}$ in this microchiastic unit. The sense, however, is expressed well by the expressions "what they should not" (*NAB*), "what they ought not" (*ESV*), or—more forcefully—"what they must not."

[13] After $\chi\acute{\alpha}\rho\iota\nu$ the trilingual manuscript 460 adds: "the children who mistreat or strike their own parents you must reprove and admonish as a father his children."

a. [5] For this reason I left you in *Crete* (Κρήτῃ), so that what is left you might set right and appoint, according to city, elders, as I directed you,

>b. [6] if one is *blameless* (ἀνέγκλητος), husband of one wife, having faithful children not in accusation of debauchery or rebellious.

>b'. [7] For it is necessary that the overseer be *blameless* (ἀνέγκλητος), as a steward of God, not arrogant, not irritable, not a drunkard, not belligerent, not greedy for shameful gain;

a'. [8] rather a lover of strangers, a lover of goodness, sensible, just, devout, and *self-controlled* (ἐγκρατῆ),

Verses 5-8 form a cohesive unit centering on the appointment and qualities of "blameless" elders. While 1:9a-b adds another requirement, the shift in emphasis from characteristics (1:6-8) to calling (1:9a-b) distinguishes the A element from the B and B' elements.[14] The "a" (1:5) and "a'" (1:8) subelements are parallel given the assonances "Crete" (Κρήτῃ) and "self-controlled" (ἐγκρατῆ).[15] The "b" (1:6) and "b'" subelements are also parallel given the repetition of "blameless" (ἀνέγκλητος). A movement is evident in the minichiasm, which begins with a focus on the elder's domestic life and then shifts to his public life.

I.B.1. Titus 1:5 (a): Appoint, according to City, Elders

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[14] Verses 1:9a-b are also grammatically distinguished from 1:7-8 through the use of the participle ἀντεχόμενον versus the repeated use of adjectives.

[15] The parallelism is evident if one listens carefully to the twofold repetition of "κρ" and "τη/τῆ." Also, the adjective "self-controlled" (ἐγκρατῆ) is the next instance when the audience hear the sound "κρ" after 1:5.

Verse 1:5 strengthens Titus's authority, for Titus himself does not need to be reminded of why he was "left . . . in Crete."[16] Rather, the audience need to recognize that Titus is "in Crete" according to the directive of Paul, a "slave of God and apostle of Jesus Christ" (1:1a). The phrase "for this reason" (τούτου χάριν)[17] therefore not only provides important information for the audience but also reiterates that Titus ministers under and with the apostle's authority.

The verb "left" (ἀπέλιπόν) may allude to Paul's previous residence and ministry in Crete,[18] but within the context the emphasis falls less on Paul's departure and more on Titus's commission; thus, the sense of the verb is "dispatch."[19] The audience perceive that Paul "left" Titus in "Crete" for specific purposes, which is also implied by the conjunction "so that" (ἵνα). Moreover, they intuit that Titus's time with them is not indefinite. Rather, Titus has certain tasks to carry out, and upon completing them he will return to the apostle. From the outset therefore the audience sense a note of urgency:

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[16] For notes on Crete, see Chapter One. Here it will suffice to bear in mind that Crete served as an important trading center where, in addition to material goods, philosophical ideas and religious beliefs were exchanged regularly.

[17] In this instance τούτου is kataphoric, referring to what follows; see BDF §216.

[18] See Mounce, *Pastoral Epistles*, 386.

[19] See Marshall, *Pastoral Epistles*, 150; Johnson, *Letters*, 212; Jakob van Bruggen, *Die geschichtliche Einordnung der Pastoralbriefe* (Wuppertal: Brockhaus, 1981) 39-40; Michael Wolter, *Die Pastoralbriefe als Paulustradition* (FRLANT 146; Göttingen: Vandenhoeck & Ruprecht, 1988) 186-90. This being the case, Paul's familiarity with the Cretan culture in general (see 1:12), the level of intimacy when speaking about the audience (e.g., "Let *our* people also learn . . ." [4:14]), and his firsthand knowledge of the state of the churches in Crete, suggest that Paul did, in fact, minister in Crete for a period of time.

Titus's limited time with them signals the need to prepare for the vacuum of leadership
that will follow with his departure.

Paul correlates artistically the action of leaving (ἀπέλιπον) Titus "in Crete" with
the tasks of "what is left" (τὰ λείποντα) to do. The exact reference of the participle is
unclear, referring either to unfinished work or the work of reformation. The preceding
cognate verb suggests the former, that as Titus was "left in Crete" so too there is work
left to complete. The proceeding verb "set right"" (ἐπιδιορθώσῃ) is a rare verb, absent in
classical literature, the LXX, and the Fathers, but present in Cretan literature to express
"reformation" with respect to laws and treaties.[20] For this reason the latter also seems
plausible. It is likely the case that the apostle means to reflect two aspects of Titus's
work through this dissonant construction: Titus is to complete unfinished work and bring
reform where necessary.[21] The vagueness here might have been deliberate. On the one
hand, Paul does not need to be precise because Titus knows what the apostle is referring
to by the expression "what is left." On the other hand, the vagueness leaves the audience
not only with a sense of anticipation of what will follow in the letter but also with a level
of dependence on Titus for leadership given his "inside" knowledge. Thus, the apostle's
imprecision here furthers Titus's authority.[22]

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[20] See Marshall, *Pastoral Epistles*, 151.

[21] See Towner, *Letters*, 679.

[22] The sense of authority inherent in the verb "set right" supports this reading; see
Marshall, *Pastoral Epistles*, 151.

The conjunction καί is epexegetical, expressing "particularly." Here Paul

specifies for the audience the primary task that Titus is to carry out—"appoint, according

to city, elders, as I directed you" (καταστήσῃς κατὰ πόλιν πρεσβυτέρους).[23] The verb

"appoint" (καταστήσῃς) denotes official appointments, i.e., appointments by Titus that are

to be recognized and accepted by the audience.[24] The expression "according to city"

(κατὰ πόλιν)[25] reflects the organization of Crete into city-states during this time.[26] While

it is difficult to determine the composition of a church in a given "city" (was there a

single church or was the single church composed of smaller house congregations?), the

prepositional phrase communicates to the audience the extensiveness and thoroughness of

the task given to Titus. The audience are to be careful, then, not to do anything that

would hinder the task. "Elders" (πρεσβυτέρους) is a term that the early church inherited

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[23] For a recent treatment of church structure in the Pastoral Epistles, see George M. Wieland, "Ecclesiology in the Pastoral Epistles," in *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles* (ed. Andreas J. Köstenberger and Terry L. Wilder; Nashville: B&H Publishing Group, 2010) 173-98.

[24] The apostle does not mention how much of the responsibility is to be shared by the audience and how many elders are to be appointed. For various proposals, see Charles K. Barrett, *The Pastoral Epistles* (Oxford: Clarendon, 1963) 128-29; Knight, *Pastoral Epistles*, 288; Witherington, *Letters*, 107. What is clear is that Titus is to play a principal role in these appointments. Also, the closing clause in the subelement, "as I directed you" (ὡς ἐγώ σοι διεταξάμην) indicates that Paul probably provided more details for Titus regarding the process.

[25] See Acts 14:23.

[26] Marshall, *Pastoral Epistles*, 152: "Crete was proverbial for its 'hundred' cities . . . . During classical and Hellenistic times about thirty-five city states are attested. This number was reduced to about twenty in the Roman period as some were taken over by more powerful neighbors. Gortyna was the capital under Roman rule, but each city retained its own administration. They were notorious for their fierce rivalries, and only Roman jurisdiction ended the frequent inter-city wars."

from Israel, referring not to "old men" but to the leaders of God's people (although such leaders likely consisted of the older men).[27] These men will serve as an extension of Paul and Titus's authority when Titus departs. As the Israelites were to submit to their "elders," so too the audience must submit to their "elders" both in recognition of Paul and Titus's authority and out of reverence for God.

The clause at the end of the "a" subelement, "as I directed you" (ὡς ἐγώ σοι διεταξάμην) reiterates for the audience that Titus is not working according to his own agenda and authority but according to the directive of the apostle; again, he has authority because he is under authority. In this sense, he is indeed Paul's "true child," because the apostle too does not lead according to his own authority but as a "slave of God and apostle of Jesus Christ" (1:1a). The personal pronoun "I" (ἐγώ) focuses the audience on Paul even though it is Titus who will carry out the work of appointing elders. The audience's support of Titus, then, is an acknowledgment of Paul's authority and ultimately the authority of "God" and "Jesus Christ." The verb "directed" (διεταξάμην) carries both the sense of instruction and command.[28] The audience infer from this verb that Paul has provided explicit instructions to Titus already on how he is to carry out the work of appointing elders, including guidelines about the number of elders per city and

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[27] See Exod 19:7; 2 Sam 3:17; Jer 36:1.

[28] The verb "to command" (διατάσσω) appears four times in Paul's fiery letter to the Corinthians (1 Cor 7:17; 9:14; 11:34; 16:1). In each instance, the authority of the subject (whether Paul's or the Lord's) is highlighted. Therefore, while the verb implies the provision of detailed instructions, the nuance of authority is not to be missed.

the general process.[29] In addition, the audience infer that Titus has been "entrusted"

with this task much in the way Paul was "entrusted according to the command of God our

savior" with the "word" (1:3). Finally, the clause also reminds Titus himself of the

apostle to whom he is accountable. The work of appointing elders is extensive and will

probably stir some opposition, but he is not to stray from the apostle's directive.

I.B.2. Titus 1:6 (b): The Blameless Elder's Domestic Life

In the "b" subelement the apostle begins listing the qualities of the elder. The

syntax of 1:6 is a bit peculiar, although the sense is clear. It begins with the protasis of

what appears to be a conditional statement: "if one is blameless" (εἴ τίς ἐστιν

ἀνέγκλητος). An apodosis, however, is missing. It is probably best therefore to read this

would-be protasis with the closing clause of 1:5 ("as I directed you") and then to

understand what follows in 1:6 as an expansion of the term "blameless." F. F. Bruce's

paraphrase expresses Paul's meaning well: "You remember those directions of mine

about the kind of man who is fit to be appointed as an elder—one who is beyond

reproach. . . ."[30]

Paul identifies "blameless" (ἀνέγκλητος) as the basic characteristic of the elder.[31]

The general background of the term is legal, underscoring the quality of being free from

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[29] See Towner, *Letters*, 681 n. 18.

[30] See F. F. Bruce, *The Letters of Paul: An Expanded Paraphrase* (Grand Rapids: Eerdmans, 1965) 291.

[31] In the NT the term is found only in the letters associated with Paul and carries occasionally soteriological and eschatological nuances; see 1 Cor 1:8; Col 1:22; 1 Tim 3:10.

any charge in the domestic and civic domains.[32] The term highlights for the audience

members the need to choose leaders who will give no basis for accusation; in short, they

are to adopt the highest of standards for the "one" who aspires to this office. Such an

individual has modeled the call to pursue "godliness" (1:1b), a pursuit expected of the

"elect of God" (1:1a), in "recognition of the truth" (1:1b). Similarly, it communicates the

apostle's concern to appoint individuals who will not bring disgrace to the "word" of God.

Paul begins to elaborate on the term "blameless" by focusing the audience on the

elder's family life. The first phrase indicates that the elder is to be the "husband of one

wife" (μιᾶς γυναικὸς ἀνήρ).[33] Does the phrase mean that the elder candidate must be

married? Or that he cannot be a polygamist?[34] Perhaps he cannot remarry[35] regardless of

whether he is single because of the death of his wife or from a divorce? The phrase can

also express marital fidelity.[36]

The first option is unlikely given it would contradict what Paul teaches explicitly

in 1 Corinthians 7 concerning the advantages of being single for the sake of undivided

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[32] MM §40.

[33] For a brief but helpful summary of the various interpretations of the phrase, see Marshall, *Pastoral Epistles*, 155-57.

[34] See John Calvin, *The Second Epistle of Paul to the Corinthians, and the Epistles to Timothy, Titus and Philemon* (trans. T. A. Smail; Grand Rapids: Eerdmans, 1964) 54.

[35] See Gordon D. Fee, "Reflections on Church Order in the Pastoral Epistles, with Further Reflection on the Hermeneutics of Ad Hoc Documents," *JETS* 28 (1985) 150-51.

[36] See Andreas Köstenberger, "Titus," in *The Expositor's Bible Commentary: Revised Edition* (ed. Tremper Longman and David E. Garland;Grand Rapids: Zondervan, 2006) 12.607.

service to the Lord. At least Titus, who is more familiar with Paul's teachings than the

Cretans, would have known that marriage is not a requisite for church leaders and thus

would not have understood the stipulation in 1:6 as such. Also, the text does not read a

"man with a wife" but literally a "man with one wife." Concerning polygamy, assuming

Paul had ministered for some time in Crete, it is likely that he had taught the young

believers the view of marriage that was based on the creation account and rejected

polygamy. More importantly, polygamy was not widely practiced in the Greco-Roman

world at this time.[37] Thus, it is unlikely that the audience would have understood the

phrase as a prohibition against a practice that was uncommon among believers and

unbelievers alike. Finally, based on Paul's instructions to remarry if one desires to do so

(e.g., 1 Cor 7:38), it is unlikely that the phrase here reflects a proscription against

remarriage.[38] Again, at least Titus would not have understood the phrase in 1:6 in this

way. Therefore, it is best to understand the phrase "the husband of one wife" as an

expression for marital faithfulness (possibly an idiom).[39]

This conclusion is supported by the Greco-Roman concept of the *univira*, "one-

husband woman." The term denoted marital faithfulness in the Greco-Roman world and

was given by husbands as an epithet to their deceased wives, as is evidenced in multiple

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[37] See Mounce, *Pastoral Epistles*, 171; Witherington, *Letters*, 109.

[38] See Sydney H. T. Page, "Marital Expectations of Church Leaders in the Pastoral Epistles," *JSNT* 50 (1993) 105-20; Peter Trummer, "Einehe nach den Pastoralbriefen," *Bib* 51 (1970) 480.

[39] See Marshall, *Pastoral Epistles*, 156; Ed Glasscock, "The Husband of One Wife Requirement in 1 Timothy 3:2," *BSac* 140 (1983) 244-58; Robert L. Saucy, "Husband of One Wife," *BSac* 131 (1974) 229-40; Towner, *Goal of Our Instruction*, 232.

tombstone inscriptions.[40] It is possible therefore that the stipulation in 1:6 of "one-wife husband" is patterned after this concept and that the audience hear echoes of the "one-husband wife." In addition, marital faithfulness was held in high esteem in the Greco-Roman world; thus, this quality would have commended the elder not only to church members but also to the surrounding pagans, a major concern for Paul. Thus, the audience hear the phrase as a reference to marital fidelity, a quality that is necessary for the elder and which should be pursued by every member of the audience.

The phrase "having faithful (πιστά) children" has also been interpreted in different ways. Does the adjective "faithful" denote that the children themselves are believers or that they are obedient, submissive, or trustworthy? Given the apparent novelty of Christianity in Crete relative to the situation in Ephesus or Galatia, the elder's entire family—including possibly his wife—might not have believed in Jesus Christ.[41] The adjective "faithful," then, should be interpreted in the second sense.[42]

Several considerations, however, challenge this conclusion. First, in the NT—particularly in the Pastoral Epistles—and in the works of the Apostolic Fathers, the adjective πιστός refers often to believers.[43] Second, prior to 1:6, the audience have heard

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[40] See Marjorie Lightman and William Zeisel, "Univira: An Example of Continuity and Change in Roman Society," *CH* 46 (1977) 19-32.

[41] Alexander Strauch, *Biblical Eldership: An Urgent Call to Restore Biblical Church Leadership* (Littleton, CO: Lewis & Roth, 1995) 229.

[42] See Köstenberger, "Titus," 607.

[43] See Acts 16:21; 2 Cor 6:15; 1 Tim 4:10; 5:16; 1 Clem 48:5; 62:3; also Marshall, *Pastoral Epistles*, 157.

the noun "faith" (πίστις) twice (1:1, 4), both of which pertain to faith in Jesus Christ.

Given the proximity of 1:6 to 1:1 and 1:4, it is likely that the audience understand having

"faithful children" as "believing children."

This conclusion is reinforced by the prepositional phrase that immediately follows

("not in accusation of debauchery or rebellious"). The phrase μὴ ἐν κατηγορία expresses

"not open to the charge of." The term "debauchery" (ἀσωτίας) indicates "wild living,"[44]

which includes excessiveness with respect to spending, sexuality, eating, and drinking.

The phrase "not in accusation" echoes the term "blameless": like their fathers the

children are not to be open to the charge of "wild living." The second term "rebellious"

is a unique Hellenistic term that highlights insubordination. The terms "debauchery"

(ἀσωτία) and "rebellious" (ἀνυπότακτος)[45] together—given the alliteration—form an apt

description of the stereotypical Cretan. The audience therefore understand the children in

view as believers who have set themselves apart from the Cretan world. In addition, the

audience are beginning to grasp the connection between "recognition of the truth" and

"godliness" (1:1b): the elder's recognition of truth should be reflected concretely in

marital faithfulness and in the holy upbringing of his children; the faith of the children

should be reflected in their lifestyles of self-control and obedience.

For contemporary Western readers of Titus 1:6, the domestic stipulations

concerning the elder's fidelity and the faith of his children may seem excessive. But for a

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[44] BDAG, s.v.

[45] This is the precise term used later to describe the rebellious teachers in the community (1:10).

first-century Greco-Roman culture which understands that an individual's good reputation depends on household solidarity, the requirements—though admittedly difficult—make sense. The audience perceive that the elder's ability to lead a church in Crete should be demonstrated first with his own household. Furthermore, Paul's concern for the leader's good reputation—based on the solidarity of his household—highlights for Titus and the Cretan community Paul's commitment to associate the gospel with men of repute. The first line of business for Titus and the Cretan community, then, is to identify this sort of "blameless" elder.

I.B.3. Titus 1:7 (b'): The Blameless Elder's Public Life from a "Negative" Perspective

Verse 7, the "b'" subelement of the minichiasm, expands for the audience the meaning of "blameless" (ἀνέγκλητον). The conjunction "for" (γάρ) indicates the connection between 1:6 and 1:7. There are, however, a few changes that point to a progression from the domain of the household to the public sphere. First, although the repetition of "blameless" and the context make it clear that the office of elder is still in view, Paul uses the different term "overseer" (ἐπίσκοπον) in 1:7.[46] The reason for this can be as simple as Paul's decision not to repeat the same word within the span of two sentences. It can also be that the two terms bring out different emphases of the same office. "Elders" (πρεσβυτέρους) focuses more on "being"—*who* the person is.[47]

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[46] For an extended discussion of overseers and their relation to elders, see Marshall, *Pastoral Epistles*, 170-81; Benjamin L. Merkle, *The Elder and Overseer: One Office in the Early Church* (Studies in Biblical Literature 57; New York: Peter Lang, 2003); Frances M. Young, "On Episkopos, and Presbyteros," *JTS* 45 (1994) 142-48.

[47] Given Paul's use of the household as an analogy for the church, the emphasis highlights the fatherly position of elders. Concerning the concept of the church as the

"Overseer" (ἐπίσκοπον) underscores the elder's function as guardian: the emphasis is not so much on *who* he is but *what* he does. In short, the two terms capture "the form and function" of the single position and are to be understood as synonyms.[48]

The progression from 1:6 to 1:7 is also borne out by the phrase "steward of God" (θεοῦ οἰκονόμον). While Paul focused initially on the elder candidate's ability to manage his own household well, now the focus shifts to the oversight of God's household. In Greek literature, the term "steward" refers often to an entrusted manager of a household or estate.[49] I. H. Marshall specifies "steward" as "a person appointed by (e.g.) a landowner to administer his estates and oversee his workers, representing the master and having full powers granted by him and answerable (only) to the master for his conduct of the property. . . ."[50] The status and duties of a "steward of *God* (θεοῦ)," then, are comparable to Paul's calling as a "slave of *God* (θεοῦ)" (1:1a); both have representative

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household of God and its significance for the Pastoral Epistles, see Verner, *Household*, 27-81.

[48] See Marshall, *Pastoral Epistles*, 177; Merkle, *Elder and Overseer* . Cf. R. Alastair Campbell, *The Elders: Seniority within Earliest Christianity* (Studies of the New Testament and Its World; London: T & T Clark, 1994), who maintains that while the two terms might refer to the same group of people, they should not be treated as synonyms; see also Jouette M. Bassler, *1 Timothy, 2 Timothy, Titus* (Nashville: Abingdon, 1996) 186; Fee, *Titus*, 174; Mounce, *Pastoral Epistles*, 221; A. E. Harvey, "Elders," *JTS* 25 (1974) 330-31.

[49] Ceslas Spicq, "οἰκονόμος," *TLNT*, 2. 568-75; John H. P. Reumann, "'Stewards of God': Pre-Christian Religious Application of Oikonomos in Greek," *JBL* 77 (1958) 339-40.

[50] Marshall, *Pastoral Epistles*, 160.

authority and are held accountable only to their masters.[51] The similarities between the

two positions communicate clearly to the audience the relationship between Paul and the

future elders. For the time being Titus serves as Paul's authorized representative among

the churches in Crete. His time with the Cretans, however, will come to an end after he

completes the tasks that the apostle has given him. At that time the elders will take up

the leadership of God's household, i.e., the churches in Crete. The audience's

recognition of Paul and Titus's authority must be transferred eventually to the elders who

serve on the same trajectory as the two. The household imagery also challenges the

audience to see the churches as families and members as fathers, mothers, brothers, and

sisters. Within this perspective they recognize that the elder plays a pivotal role in a

church comparable to that of the father in a household.

In Titus 1:7-8, the last two subelements of the minichiasm, the apostle elaborates

on what it means for the elder to be "blameless" by providing two lists of contrasting

characteristics. In the first he details what the elder must *not* be; in the second what the

elder *must* be. The lists here are not meant to be complete, and yet—taken together—

they portray holistically what the blameless elder should look like.

The audience members are familiar with the listed attributes because they were

virtues used to describe respectable public leaders in the Greco-Roman world.[52] Still,

when Paul employs these virtues, he understands them differently in light of the "word"

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[51] See Ernest F. Scott, *The Pastoral Epistles* (MNTC; London: Hodder and Stoughton, 1936) 155.

[52] See Marshall, *Pastoral Epistles*, 147.

that he has received (1:3) and in light of earlier Jewish attempts to portray what

covenantal relationship looks like in Hellenistic terminology. Thus, the characteristics

that follow in 1:7-8 sound undoubtedly familiar to the audience, given their native

cultural background. At the same time, given what they have learned already about God

from Paul's preaching and the continual ministry of Titus, it can be assumed that they are

beginning to hear the virtues in a new "redemptive-gospel-centered" manner.

The apostle begins the first list with the repetition of "not" (μή) in the list of

negative attributes, enabling the audience to recall the comprehensive significance of the

term "blameless."[53] "Blameless" means "*not* arrogant" (μὴ αὐθάδη), "*not* irritable" (μὴ

ὀργίλον), "*not* a drunkard" (μὴ πάροινον), "*not* belligerent" (μὴ πλήκτην), and "*not*

greedy for shameful gain" (μὴ αἰσχροκερδῆ).

First, "it is necessary" that the "overseer" is "not arrogant (αὐθάδης)." The vice is

expressed concretely as stubbornness—a refusal to heed the advice and warnings of

others stemming from a mixture of pride and uncontrollable anger.[54] The audience

perceive that such a self-willed individual is a hypocrite because he expects to teach and

lead others although he himself is unteachable and intractable. Second, the elder must

not be "irritable" (ὀργίλος), i.e., "inclined to anger" or "quick-tempered."[55] Here Paul is

concerned about individuals who act impetuously on the basis of emotion rather than

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[53] Witherington, *Letters*, 112 n. 77: "*orgilos* and *paroinos* have rhyming endings, as do the next pair, *plēktēs* and *aischrokerdēs*. The vices are listed in a way that would lodge them in the hearer's aural memory."

[54] See Gen 49:3; Prov 21:24.

[55] BDAG, s.v.

reflection and caution.[56] The audience know from their Greco-Roman literature that this vice poses a particular threat to both human relationships[57] and the reputation of the churches which the elder represents. Such an individual proves that he is not under the control of the revealed word of God but of his unstable emotions; he cannot be entrusted as a "steward."

Third, "it is necessary" that the elder is not addicted to wine, for a "drunkard" (πάροινος) tends to act foolishly because he has lost his ability to discern right from wrong.[58] The term can refer also to the violent and lascivious behavior often associated with drunkenness. Like the second vice, this deficiency signals to the audience that the individual's most basic commitment is something other than his allegiance to the "truth" (1:1b) of the gospel. Fourth, "it is necessary" that the "steward of God" is "not belligerent (πλήκτης)." That this vice follows "drunkard" suggests an association between the two.[59] The emphasis on nonviolence contrasts the violent tendencies of Cretans who were engaged regularly in intercity wars and piracy.[60] Finally, the elder

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[56] See Prov 2:19; 22:24; 29:22; Ps 17:49.

[57] See Aristotle *EN* 4.5.

[58] The OT is replete with examples of men who acted shamefully by giving themselves to too much wine. Perhaps the most notorious example of this is Lot whose daughters plotted: "Come and let us make our father drink wine (οἶνον) and let us sleep with him" (Gen 19:32); see also Gen 9:21; Lev 10:8-11; Prov 20:1.

[59] See Marshall, *Pastoral Epistles*, 162; Quinn, *Letter*, 80; Roland Schwarz, *Bürgerliches Christentum im Neuen Testament: Eine Studie zu Ethik, Amt und Recht in den Pastoralbriefen* (ÖBS 4; Österreichisches Katholisches Bibelwerk, 1983) 54; Towner, *Letters*, 688.

[60] See Marshall, *Pastoral Epistles*, 202.

must not be "greedy for shameful gain" (αἰσχροκερδής).[61] For the audience this final

vice resonates deeply with them, for Cretans were known for their greed.[62] The elder,

then, represents the Cretan antitype, an individual who has shed the Cretan values and

taken on "godliness" in "recognition of the truth" (1:1b).

Those among the audience who are aspiring to be elders feel the force of this first

list and are sobered by the high standard that the apostle has given: the elder is the Cretan

antitype. Indirectly but with sufficient clarity the apostle has made clear that—

negatively—the elder must not be a typical Cretan or—positively—the elder must be a

Cretan renewed by the word of truth. The audience, however, have heard only half of the

qualities necessary to be the "blameless" elder. The repetition of the negative particle μή

has prepared them to ask positively, "What, then, must the elder be?"

II.B.4. Titus 1:8 (a'): The Blameless Elder's Public Life from a "Positive" Perspective

The minichiasm comes to a climactic conclusion in 1:8, the "a'" subelement. The

absence of vice alone, for Paul, does not qualify an individual to become the elder;

"rather" (ἀλλά) the elder must exhibit also virtues.

First, "it is necessary"[63] for the elder to be a "lover of strangers" (φιλόξενον), i.e.,

"hospitable."[64] Perhaps Paul's general emphasis here is kindness to those who have

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[61] The term is used later to describe the false teachers who teach what they should
not for "shameful gain" (αἰσχροῦ κέρδους, 1:11). Titus and the elders are to distinguish
themselves from these opponents by teaching as stewards of God rather than as men
"greedy for shameful gain."

[62] See Polybius *Histories* 6.45-46.

[63] The force of the verbs δεῖ . . . εἶναι continues in 1:8.

[64] BDAG, s.v.

done nothing to merit it. In this respect, its presence in the elder reflects an

understanding and experience of God's grace that is revealed in election and the promise

of "eternal life" (1:1b). More specifically, the quality has in view hospitality to Christian

refugees[65] and the practical need for homes that would serve as meeting places for

worship.[66] The prefix φιλ- indicates that the elder must have a special interest in or

affinity for these matters.[67] The first virtue represents also the antithesis of the last vice

("greedy for shameful gain"). The audience recognize therefore that a commitment to

"godliness" should not only remove vices but also replace them with virtues. The elder

must demonstrate that the "recognition of truth" is "according to godliness," beginning

with how he relates to material possessions. In short, the revelation of the promise of

"eternal life" challenges the audience to adopt a new attitude towards the purpose and use

of their possessions. This must be modeled first by the elder.

Second, "it is necessary" for the elder to be a "lover of goodness" (φιλάγαθον).

While the adjective "good" (ἀγαθός) has multiple uses in the NT and ancient Greek

literature, sometimes used in an abstract sense to indicate high quality,[68] in the Pauline

epistles it refers often to "things characterized especially in terms of social significance

and worth."[69] Therefore, what is probably in view here is a love for good deeds, which

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[65] See Quinn, *Letter*, 90-91.

[66] See Marshall, *Pastoral Epistles*, 163.

[67] See φιλέω in BDAG.

[68] See the multiple entries in LSJ and BDAG.

[69] BDAG, s.v.

evidences "recognition of the truth" (1:1b). That the elder must have a sincere and internal love for the good signals to the audience that a profound and fundamental change is in view; in short, the elder must be a genuine believer.

Third, "it is necessary" for the elder to be "sensible" (σώφρονα). The term describes one who avoids extremes, who is moderate in lifestyle so as not to be tempted by bribes and who gives careful consideration for responsible action.[70] The revelation of the plan of salvation (1:2-3) provides for the audience the new framework for determining what is excessive, beneficial, and wise.[71]

Fourth, "it is necessary" for the elder to be "just" (δίκαιον). In the Greco-Roman tradition this adjective describes one who is committed to upholding "natural law" by doing what is right and fair, which results in a healthy and stable society. Paul's use of the term, however, has a godward reference.[72] Therefore, the adjective is even more specific—to do what is just and right before God. The audience, however, recognize that they are to behave justly not for the sake of being saved but because they are saved already as the "elect of God" (1:1a). The elder must demonstrate his elect status by being "just."

Fifth, "it is necessary" for the elder to be "devout" (ὅσιον). For the audience the term expresses devotion—outward purity reflecting an inward piety. For this reason the

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[70] BDAG, s.v.

[71] For further comments on the relationship between "sensible" and the promise of eternal life, see Marshall, *Pastoral Epistles*, 182-84. Here Marshall highlights how the "Christ-event" has changed radically the original meaning of σώφρων.

[72] See Gen 6:9; Ps 1:6; Ezek 14:14; Hab 2:4.

term characterizes generally a worshiper. The OT uses the term to signify a special relationship with God.[73] As the "elect of God," the audience are to express devotion; the elder must model for them this expression of outward purity which is in accordance with the inward transformation that has been effected by God.

Finally, "it is necessary" for the elder to be "self-controlled" (ἐγκρατῆ). Held as a cardinal virtue among Greek writers, the term connotes discipline over fleshly impulses and desires. This last virtue is related to the third virtue "sensible."[74] The former, however, focuses on sober thinking, the latter on checking bodily desires. In view of the promise of "eternal life" (1:1b) that has been revealed now in the apostle's proclamation, the audience are not to adopt a life of asceticism but deliberation, conducting themselves in a manner consistent with their calling as the "elect of God" (1:1a). The adjective "self-controlled" (ἐγκρατῆ) is in assonance with "Crete" (Κρήτῃ) in 1:5 and resonates in a particular way with the audience, given that they are acutely aware that Cretans are indulgent people embodying the antithesis of a "self-controlled" life

II.B.5. Summary of Titus 1:5-8

The first minichiasm (1:5-8) of the second microchiasm (1:5-13a) presents a clear picture of whom Titus is to appoint as elders. By focusing on a candidate's domestic life and his rejection of vices and pursuit of virtues, the apostle has defined explicitly for the audience the meaning of "blameless." Such elders will allow no grounds for personal

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[73] See 2 Sam 22:26; Ps 4:3; Dan 3:87.

[74] For a discussion of σώφρων and related concepts, see Marshall, *Pastoral Epistles*, 182-91.

accusation and shame to the churches. Sensing that Titus's time with them will
conclude after he has completed "what is left" and understanding better the meaning of
"blameless," the audience are ready and eager to facilitate the work of identifying and
establishing elders. The apostle, however, has one final requirement that he will
elaborate on in the pivot of the second microchiasm. The shift from simple adjectives
(1:7-8) to a participle (1:9a-b) signals for the audience the special importance of this last
qualification.

I.C. Titus 1:9a (B): Elders Who Hold Fast to the Faithful Word

Verse 9a, the B element of the second microchiastic unit, begins the final
qualification of the elder: "holding fast to the faithful word that is according to the
teaching." The verb "holding fast" (ἀντεχόμενον) occurs throughout the OT in different
literary genres.[75] The sense of standing one's ground in the face of hostile opposition is
borne out particularly in 1 Macc 15:25-36, which recounts Antiochus VII's threat against
Simon. Simon's response is: "Now that we have the opportunity, we are holding fast
(ἀντεχόμεθα) to the heritage of our ancestors" (15:34). For Titus and the Cretan
community therefore the verb invokes images of standing staunchly—in an almost
militant way—against those who would try to lead them away from the "word" (1:3) that
has been given to them by Paul. Moreover, as the various OT passages suggest—
particular Neh 4:10 and 1 Macc 15:34—this stand is to be a corporate commitment
shared by Titus, the elders, and the Cretan community. Finally, the verb implies for the

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[75] See Neh 4:10; Prov 3:18; Jer 2:8.

audience the presence of opposition that threatens faithfulness to the word of God.[76]

The audience realize therefore that with the elders they must adopt a vigilant disposition.

The object of the verb ἀντεχόμενον is "the faithful word that is according to the

teaching" (τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου). The audience heard the term "word"

(λόγον) in 1:3 as that which "God, who cannot lie," (1:2b) "revealed at the proper time"

(1:3). For this reason it is inherently a "trustworthy" or "believable" "word." In 1:9a the

"word" (λόγου) is qualified as "faithful" (πιστοῦ). The audience members were just

informed that the elder must have "faithful (πιστά) children" (1:6), i.e., "believing"

children. In 1:9a, however, the adjective has a different emphasis, connoting

"believable." In this way the original sense of the "word" in 1:3 is maintained: it is the

"faithful"—i.e., believable—"word" which believers believe.[77] The audience perceive

that the elder must commit to upholding and defending this "faithful word."

The "word" is also qualified by the phrase according to the "teaching" (διδαχήν).

That the elder must "hold fast" to the "faithful word," i.e., to Paul's "proclamation" (1:3),

implies that "teaching" here refers to the content versus the act of teaching and preaching.

The audience understand, then, that the elder must "hold fast" to the "word" that is

"according to" (κατά) Paul's "teaching," which includes the gospel and doctrines of

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[76] See Marshall, *Pastoral Epistles*, 166.

[77] Quinn (*Letters to Titus*, 92) interprets the adjective as "which is to be believed."
Indeed, the "word" is to be believed, but the apostle's emphasis here is that it is
"believable" and therefore "is to be believed." Quinn's interpretation misses the more
basic sense of the adjective in this instance.

which the apostle instructed them already.[78] Only teaching and preaching that echo

what the apostle himself proclaimed are to be accepted by the audience as the "faithful

word." Also, the very mention of this detailed qualification suggests to the audience that

the apostle is aware of individuals among the Cretan believers who are teaching

otherwise, i.e., providing words that are not "according to the teaching."[79]

I.D. Titus 1:9b (B'): Elders Who Are Able Both to Exhort and Reprove

Following the requirement of "holding fast" to the "faithful word" in the B

element, the apostle gives the twofold (καί . . . καί) ministerial purpose (ἵνα) of the

requirement in the B' element (1:9b): "so that he might be able both to exhort with sound

doctrine and reprove those who oppose." The clause so that he "might *be able*" (δυνατὸς

ᾖ) indicates that the effectiveness of the elder depends ultimately on his commitment to

the "faithful word." That such an individual becomes "able" to carry out the work of the

elder is highlighted by the repetition of καί: such an elder is "able *both* to exhort . . . and

reprove"; in short, he is equipped fully to carry out his work. The audience thus realize

that the elder's ability to do the work of exhortation and reproof does not depend on his

worldly success and knowledge but on his esteem for and commitment to the "faithful

word." In a subtle way Paul has elevated further the status that the "word" should have

among the Cretan believers.

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[78] See Marshall, *Pastoral Epistles*, 166; Towner, *Letters*, 692.

[79] See Norbert Brox, *Pastoralbriefe*, 285-86.

First, by "holding fast" to the "faithful word," the elder is able "to exhort with sound doctrine." The verb "to exhort" (παρακαλεῖν) can mean "to encourage," but the incipient state of the churches, which is implied by the absence of elders, lends toward interpreting the verb to mean "to exhort"—to give "practical authoritative teaching that compels believers to implement the faith in all aspects of life."[80] The elder must "be able" to instruct the audience on living differently in view of their calling as the "elect of God" (1:1a) and as recipients of the promise of "eternal life" (1:1b).

Different forms of the participle "sound" (ὑγιαινούσῃ) are found in Greco-Roman literature. For instance, in *Moralia*, a miscellaneous collection of essays and treatises, Plutarch notes: "For these are sound views (ὑγιαίνουσαι) about the gods and true." Here—as in other places—the verb expresses "to be correct" because the idea appears "reasonable and appeal[ing] to sound intelligence."[81] For Titus and the Cretan community, however, the standard is no longer "sound *intelligence*" but "sound *doctrine*." Given that "doctrine" (διδασκαλίᾳ) in the B' element and "teaching" (διδαχήν) in the B element sound alike, they are likely heard as synonyms. For the audience, then, to be exhorted "with sound doctrine" means to be exhorted "according to the teaching" or the "faithful word." Formerly their conduct was based on the norms of Crete and, more generally, the Greco-Roman culture; now what is "reasonable and appealing" should be determined by the "word" that has been revealed in Paul's "proclamation" (1:3). In

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[80] Towner, *Letters*, 692. This interpretation fits with my interpretation of "godliness" in 1:1b.

[81] BDAG, s.v.

addition the specification of "doctrine" as "sound doctrine" suggests to the audience

Paul's concern for unsound doctrine and for those who propagate it.[82] That the adjective

"sound" was used frequently in Greco-Roman literature to indicate physical health

indicates that the apostle's concern here is not merely doctrinal precision but also

spiritual edification: "sound doctrine" will result in more "godliness" while unsound

"doctrine" will have destructive consequences for the audience.

The repeated qualifications, whether they are "faithful word" or the word "that is

according to the teaching" or "sound doctrine," challenge the audience to care deeply

about truth. While they recognize the inclusive character of Paul's ministry and the

diverse composition of the "elect of God"—Paul being a Jew, Titus and the Cretan

community being Gentile—they also recognize the exclusivity inherent in Paul's

proclamation. Given the audience were immersed in a setting where religious and

philosophical ideas were exchanged regularly, these repeated qualifications force them to

recognize both the inclusive and exclusive character of their faith. In this context, the

elder plays an important role in facilitating their "recognition of the truth" and instructing

them of how they are to pursue "godliness" (1:1a).

Second, by "holding fast" to the "faithful word," the elder is "able to . . . reprove

those who oppose (τοὺς ἀντιλέγοντας ἐλέγχειν)." The object "those who oppose" comes

before "reprove" in the Greek text. This sequence focuses the audience's attention on

this group whose identity remains somewhat vague. In the OT, while the verb ἀντιλέγω

carries occasionally the plain meaning of responding to a statement or question, in many

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[82] See Marshall, *Pastoral Epistles*, 168.

instances it connotes disobedience and rebellion (see 1:6).[83] In addition, the B-B'

parallelism offers some insight into the identity of the group. On the one hand, the elder

"holds fast" (ἀντεχόμενον) to the "word" (λόγου), the very "word" (λόγον) that God

"revealed" in Paul's "proclamation" (1:3). On the other hand, the antithetical group are

"those who oppose" (ἀντιλέγοντας). The assonances lead the audience to interpret the

two groups in light of each other. They conclude that the former are for the "word," the

latter against it; the former "hold fast" to it, the latter reject it.

The verb "to reprove" (ἐλέγχω) is common in the OT,[84] connoting a strong sense

of correction bordering on condemnation and punishment is in view. Thus, while the

verb in 1:9b—given the preceding phrase "sound doctrine"—includes a sense of

correcting false doctrine,[85] the audience perceive that it includes also a sense of

correcting bad behavior.[86] The present tense of the participle ἀντιλέγοντας suggests to

the audience that this group is a real and present danger. It suggests that their activities

have not abated but persist and threaten the vitality of the Cretan churches. Therefore,

the audience appreciate the urgency behind the reiteration to appoint elders who will

"reprove" "those who oppose" and recognize the need to help Titus carry out this difficult

and extensive task.

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[83] See Isa 65:2; Esth 8:8.

[84] See Gen 21:25; Ps 6:1; Isa 2:4.

[85] BDAG, s.v.

[86] For this reason I have translated ἐλέγχειν as "reprove" instead of "refute" (*NAB*) or "rebuke" (*ESV*). "Refute" seems to focus on correcting false doctrine, "rebuke" on bad behavior. "Reprove" captures both dimensions.

By the end of the pivot of the second microchiasm the audience understand why Paul highlighted at the outset of the letter his authority as a "slave of God and apostle of Jesus Christ" (1:1a); they understand why it was necessary for Paul to correlate his own "proclamation" with the "word" of God (1:3). Finally, they appreciate Paul's purpose in addressing Titus as a "true child according to a common faith" and in underscoring the work of appointing "blameless" elders. All this has become necessary because of the presence of those "who oppose" the "word." To solidify their appreciation of the task at hand, in the last element of the microchiasm Paul will elaborate on the identity of these opponents, their impact on the churches, and how Titus and the Cretan community are to respond to them.

I.E. Titus 1:10-13a (A'): The Rebellious False Teachers

In Titus 1:10-13a the audience hear the A' element of the second chiastic unit (1:5-13a) as a minichiasm in itself. Verses 10-13a are composed carefully of four subelements:

a. [10] For there *are* (εἰσίν) many rebels, empty talkers and deceivers, especially the circumcision,

    b. [11a] whom *it is necessary* (δεῖ) to silence, who are upsetting whole households,

    b'. [11b] teaching what is not *necessary* (δεῖ) for this reason—shameful gain.

a'. [12] One of them, their own prophet, said, "Cretans are always liars, evil beasts, lazy gluttons." [13a] This testimony *is* (ἐστίν) true.

The minichiasm exhibits a clear movement: Paul's reproof of "those who oppose" climaxes in the affirmation of the "testimony" that "Cretans are always liars, evil beasts, lazy gluttons": they are the epitome of every notorious Cretan vice. The minichiasm runs parallel to the A element and so instructs the audience to recognize how these "rebels" stand in marked contrast to Paul, Titus, and the elder.

Verses 10-13a form a cohesive unit, expanding on the identity of "those who oppose" "sound doctrine." The cognates of "to be" (εἰμί)—"For there are (εἰσίν) many rebels" in the "a" subelement and "This testimony is (ἐστίν) true" in the "a'" subelement—form an *inclusio*. These are the only occurrences of the verb "to be" in this minichiasm. They surround the "b" and "b'" subelements which are held together by the common verb δεῖ, establishing the parallelism of the central elements in the second minichiasm. These are the only occurrences of the verb "it is necessary" in the minichiasm.

I.E.1. Titus 1:10 (a)

That the A' element is to be heard in light of what Paul just stated in 1:9b concerning the elder who is able to exhort and reprove is indicated by the conjunction "for" (γάρ). The present tense of the verb "there are" (εἰσίν) highlights for the audience that Paul is addressing a present and serious problem. The urgency of the situation is accentuated further by the term "many" (πολλοί). Apparently, the situation in Crete has already gotten out of hand, and left unaddressed it will get worse.

In the "a" subelement Paul reproves "those who oppose" in three ways: they are "rebels" (ἀνυπότακτοι), "empty talkers" (ματαιολόγοι) and "deceivers" (φρεναπάται).

Each of these descriptions has been chosen carefully by the apostle. First, recalling

that the "blameless" elder must have "faithful children not in accusation of debauchery or

rebellious (ἀνυπότακτα)" (1:6), the audience perceive that one of the trademarks of this

opposing group is their flagrant disregard for legitimate authority. Like rebellious

children who reject parental authority that God has established, this group does not honor

the apostolic authority that God has established through Paul. This descriptor suggests

also that "those who oppose" will rebel against the future elders as well. The audience

are to be especially wary of these "rebels" who threaten order within God's household.

Second, these opponents are "empty talkers" (ματαιολόγοι). The adjective

μάταιος expresses "empty."[87] Having heard how the apostle describes the "word," the

audience recognize the import of the prefix to ματαιολόγοι. The "word" that the elder

must cling to is the "faithful word" (πιστοῦ λόγου, 1:9a) because it is the "word" (λόγον)

of God that has been "revealed" in the apostle's "proclamation" (1:3). Because this

"word" is from "God, who cannot lie" (1:2b), it is trustworthy and holds the promise of

"eternal life." In short, this "word" is the "full and meaningful" word. Therefore, the

term "empty talkers" (ματαιολόγοι) is more than a possible reference to gossip; rather it

denounces both the teachers and the teaching of "those who oppose" truth. Their

"word"—in contrast to the "word" of God—is empty and meaningless.[88] The audience

are to disregard such teachers whose words represent the antithesis to the "faithful word."

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[87] BDAG, s.v.

[88] Towner, *Letters*, 695: "The comparison made in this way . . . was between truth and error, and far more was at stake than simply wasting time." See also Egbert Schlarb,

Third, these opponents are "deceivers" (φρεναπάται). The descriptor is likely

focusing on the opponents' teaching and is a fitting final characterization. Recognizing

the verb "to walk" (πατέω) in the term "deceivers" (φρεναπάται), the audience perceive

that such individuals are false guides for learning how to "walk" according to "sound

doctrine" (1:9a). By denouncing these opponents as false guides, the apostle widens the

gap between them and the elders who will "exhort with sound doctrine." In doing so, the

doctrinal and ethical import of choosing sides becomes increasingly clear to the audience.

They recognize the presence of two antithetical groups and must therefore choose which

group they will ultimately follow.

The apostle specifies the identity of these "rebels, empty talkers and deceivers" in

the closing prepositional phrase of the first subelement: "especially the circumcision"

(μάλιστα οἱ ἐκ τῆς περιτομῆς). The adverb "especially" (μάλιστα) points out for the

audience that among the "many" (πολλοί) most come from "the circumcision." The

specific reference to "circumcision" signals for the audience the particular "Judaizing"

practice and the related beliefs that characterize the opponents.[89] While the apostle does

not detail the content of what these opponents teach, in some general sense it is related to

Jewish beliefs and practices that run counter to the "word" and "sound doctrine" (1:9a).

I.E.2. Titus 1:11a (b)

Die gesunde Lehre: Häresie und Wahrheit im Spiegel der Pastoralbriefe (Marburg: Elwert, 1990) 59-73.

[89] "Circumcision" was the sign of the covenant distinguishing the descendants of Abraham from the Gentiles; see Gen 17:13.

Paul now exhorts Titus and the Cretan community to reprove these opponents because of their impact on other believers: "whom it is necessary to silence, who are upsetting whole households." The verb "it is necessary" (δεῖ) in the A' element echoes its first occurrence in the A element where the apostle stated that "it is necessary (δεῖ) that the overseer be blameless" (1:7). The repetition of the adjective "blameless" in 1:6 and 1:7 highlights that blamelessness is an absolute must for the elder. Similarly, the audience understand the exhortation to "silence" the opposition as an absolute must; each is as necessary as the other. The verb "silence" (ἐπιστομίζειν) contains the term "mouth" (στόμα) and points out for the audience the source of the problem with the opponents— their mouths, i.e., their teaching. The translation "silence" is benign compared to the more literal translation "put something on the mouth"—to gag.[90] By using such forceful language, the apostle communicates to the audience the urgency of the situation and the extreme measures that must be taken. The audience, in turn, perceive that it is primarily the exhortation and reproof of the elders that will "gag" these mouths. In this way, they are spurred in the work of appointing elders.

These opponents are "upsetting whole households." Again, the contrast with elders is highlighted for the audience. While the elder is the "husband of one wife, having faithful children" (1:6), in short, a man who upholds his household, these opponents "upset whole households." The extent of their destructive influence is highlighted by the adjective "whole" (ὅλους). The verb "upsetting" (ἀνατρέπουσιν)

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[90] BDAG, s.v.

contains the verb τρέπω, which means "to turn."[91] While it expresses figuratively

"upsetting" or "overturning," more literally it indicates that the opponents are turning

"whole households" away from the "word" and "sound doctrine." The term

"households" (οἴκους) likely refers to places where local churches met for worship[92] and

reminds the audience of the descriptor "steward" (οἰκονόμον) in 1:7 of the A element.

These opponents embody the antithesis of a "steward" given they are tearing down rather

than building up the "faith of the elect of God" (1:1a). The clause as a whole reiterates

for the audience the gravity of the present situation.

I.E.3. Titus 1:11b (b')

In the "b'" subelement the apostle indicates how the opponents are "upsetting

whole households" and what their motivation is: "teaching what is not necessary for this

reason— shameful gain." The verb "silence" (ἐπιστομίζειν) reiterates the source of the

problem—the "mouths" of the opponents, i.e., their teaching. This reference is made

explicit in 1:11b through the participle "teaching" (διδάσκοντες). The use of the term

contrasts again the opponents and elders. While the elder must "hold fast to the faithful

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[91] BDAG, s.v.

[92] For more information on house churches as places of worship, see L. Michael White, "Social Authority in the House Church Setting and Ephesians 4:1-16," *ResQ* 29 (1987) 209-28; Gregory Linton, "House Church Meetings in the New Testament Era," *Stone-Campbell Journal* 8 (2005) 229-44; Pieter F. Craffert, "The Pauline Household Communities: Their Nature as Social Entities," *Neot* 32 (1998) 309-41; Richard S. Ascough, *What Are They Saying about the Formation of Pauline Churches?* (New York: Paulist, 1998); Roger W. Gehring, *House Church and Mission: The Importance of Household Structures in Early Christianity* (Peabody, MA: Hendrickson, 2004); Robert Banks, *Paul's Idea of Community: The Early House Churches* (Peabody, MA: Hendrickson, 1994); David L. Balch and Carolyn Osiek, *Families in the New Testament World: Households and House Churches* (Louisville: John Knox, 1997).

word that is according to the teaching (διδαχήν) so that he might be able . . . to exhort with sound doctrine (διδασκαλίᾳ)" (1:9a-b), these opponents are "teaching what is not necessary" (διδάσκοντες ἃ μὴ δεῖ), i.e., what contradicts the "teaching" and "sound doctrine."[93] This third occurrence of the verb "it is necessary" (δεῖ) reflects Paul's rhetorical strategy in the second microchiasm: "it is necessary" for the overseer to hold fast to sound doctrine in order reprove those who oppose (1:7-9), whom "it is necessary" to silence (1:11a), because they are teaching what "is not necessary" (1:11b). The present tense of "teaching" suggests that these opponents are recognized even now as teachers by more than a few among the audience.[94] The exhortation, then, "whom it is necessary to silence," and the clause, "teaching what is not necessary," challenge the audience to reject these opponents and to look to Titus and the appointed elders instead for authoritative instruction.

To discredit the opponents further, the apostle again contrasts the opponents with the elders in the last phrase of 1:11b: "for this reason—shameful gain." The assertion reiterates that these opponents represent the antithesis of the elder who must not be "greedy for shameful gain" (αἰσχροκερδῆ, 1:7). In addition, while the apostle ministers "according to the command of God our savior" (1:3) and while the elder serves as a "steward of God" (1:7), the opponents teach according to their avarice. The preposition

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[93] Marshall, *Pastoral Epistles*, 197: "As in 1 Tim 1.7, the indefinite reference to the doctrines of the opponents is pejorative and stands in vivid contrast to the descriptions of the apostolic teaching as τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου and τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ in v. 9. . . ."

[94] See Towner, *Letters*, 697.

"for this reason" (χάριν) echoes its first occurrence in the A element where Paul

states, "For this reason (χάριν) I left you in Crete" (1:5). Thus the audience recognize

clearly that the opponents teach "for this express purpose"—"shameful gain." The

phrase "shameful gain" is not foreign to the audience. The audience know that "shameful

gain" is "the besetting Cretan vice"; treachery is acceptable if lucrative. They are also

familiar with sophists whose primary motivation is money. To assert, then, that the

opponents teach for "shameful gain" is to associate them both with the worst vice of

Cretan society and with suspicious and greedy teachers.[95]

I.E.4. Titus 1:12-13a (a')

In this last subelement Paul concludes both the minichiasm and the second

chiastic unit with a quote from "one of them, their own prophet" (τις ἐξ αὐτῶν ἴδιος

αὐτῶν προφήτης).[96] The vague preface, "One (τις) of them," reflects Paul's disdain and

disregard for "them" (αὐτῶν).[97] The expression, "their own prophet,"[98] does not mean

that the apostle views the "prophet" (προφήτης) as having the same authority and status as

OT prophets. Rather, the designation reflects both his knowledge of how Cretans would

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[95] The tone and specificity of Paul's condemnation make it unlikely that he is merely applying polemical rhetoric instead of speaking about an actual problem; cf. Karris, "Background," 549-64.

[96] Traditionally, this saying is attributed to Epimenides, a religious teacher and miracle performer who lived about 600 B.C. Still the actual origin is uncertain, some speculating that it should be attributed to Callimachus. See Kidd, "Titus," 188-93; Mounce, *Pastoral Epistles*, 398-99; Winter, *Roman Wives*, 151.

[97] For this pejorative use of τις, see Towner, *Letters*, 108, 699.

[98] In this phrase the combination of ἴδιος and the second αὐτῶν is characteristic of classical usage, indicating membership and status in a group; see BDF §286.

describe their great teachers and poets[99] and the apostle's ability to use the traditions

available to him for his own historical and rhetorical purposes.

The repetition of the pronoun (αὐτῶν) creates distance between the audience and

the Cretan prophet: "One *of them, their* own prophet." The first occurrence of "one" (τις)

in 1:6 of the A element refers to "one" among the audience who can serve as the elder; in

1:12 it refers to "one" among Cretan unbelievers. Having established the unity between

Paul and the audience through the twofold use of the pronoun "our" (ἡμῶν) in 1:3 and 1:4

of the first microchiasm, Paul challenges the audience now through the twofold use of the

pronoun αὐτῶν to distance themselves from their surrounding pagan culture: this

"prophet" is "one of *them, their* own prophet," not "one" from the audience like the

"apostle of Jesus Christ" (1:1a); thus the audience are no longer to esteem this Cretan

prophet. While such "prophets" speak truths occasionally, for the audience truth comes

ultimately from "God, who cannot lie" (1:2b) and who has "revealed at the proper time

his word" in Paul's "proclamation" (1:3). The audience recognize therefore that while

the apostle is about to quote from the Cretan prophet, he does not revere the individual;

he is bordering on sarcasm to make the point that even "their own" (referring to "those

who oppose") condemn them.

The preface of the quote has one additional ironic point: although the opponents

are "the circumcision" (1:10), the prefatory phrases associate these Jewish opponents

with the Cretan prophet. The implication is that the two belong together even though

they are ethnically different, whereas the audience now belong to the "elect of God" (1:1a)

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[99] See Towner, *Letters*, 700.

with Paul even though they are ethnically different. The audience are implicitly taught to view all people differently in view of Paul's proclamation concerning "grace and peace from God the Father and Christ Jesus our savior" (1:4). This point progresses the earlier observation that the audience are to adopt a new perspective concerning the constituents of God's household; kinship is based less on ethnicity and more on faith, as Paul demonstrated in his reference to Titus as a "true child according to a common faith" (1:4).

The quote contains three parts that attack the speech and behavior of the opponents: "Cretans are always liars, evil beasts, lazy gluttons" (Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί). The crux of the criticism lies with the adverb "always" (ἀεί) which connotes "from time immemorial."[100] The indictment that follows has been true for Cretans through the ages. The adverb sounds much like the promise of "eternal life" that God "promised before time began (αἰωνίων)" (1:2b-c). The apostle states implicitly that the audience can rely on Cretans for their immorality just as they can rely on God for his faithfulness to give "eternal life" (1:1b).

As "liars" (ψεῦσται) Cretans stand in stark contrast to the "God, who cannot lie (ἀψευδής)" (1:2):[101] as truthfulness is part of God's essence, duplicity is part of Cretan existence.[102] The second part of the quote is surprising, given that Crete was known for

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[100] Marshall, *Pastoral Epistles*, 201.

[101] The phrase "Cretans are always liars" is found verbatim in Callimachus *Hymn to Zeus* 8. Callimachus includes the explanation for this indictment: "Yes, a tomb, O Lord, for you the Cretans built; but you did not die, for you are eternal" (8-9).

[102] See Chapter One section II.C.

its lack of wild animals.[103] The term "beasts" (θηρία) therefore is applied figuratively

to describe wicked people, and taken with the adjective "evil" (κακά), which could be

translated "harmful,"[104] it highlights the destructive impact of the opponents. Reggie M.

Kidd captures the point of this expression well: "Crete had no need of wild beasts, for its

own inhabitants were sufficient."[105] Thus, the audience are reminded specifically of the

damage that these false teachers have caused already by "upsetting whole households"

(1:11a).

The last part of the quote is also surprising given that Cretans were active in

warfare, piracy, and the like.[106] Here too the opposers are active in "teaching." The

adjective "lazy" is to be understood with respect to "good works,"[107] i.e., works which

build the community. Not only is a contrast in view with the elder who is a "lover of

goodness" (1:8), but so too is the futility of their work given their "teaching" is "upsetting

whole households" (1:11). The term "gluttons" (γαστέρες), which means "bellies"

literally, communicates to the audience the absence of self-control. This vice is

especially evident among opponents. By "teaching what is not necessary for this

reason—shameful gain," the opponents prove that their bellies are insatiable—that they

are willing to do anything for gain. The entire phrase was a common slur in antiquity to

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[103] See Towner, *Letters*, 701.

[104] BDAG, s.v.

[105] Kidd, "Titus," 190.

[106] Ibid., 191.

[107] BDAG, s.v.

describe the individual who loved to eat without working for his food.[108] Here the

apostle uses the phrase to describe the false teachers who show their avarice by doing

work that does not fall under the category of "good works."

Paul concludes the minichiasm and the second microchiasm in 1:13a with the

declaration, "This testimony is true." "Testimony" (μαρτυρία) means "attestation of

character or behavior,"[109] and the testimony in view is "this (αὕτη) testimony," i.e., the

saying from "their own prophet." The adjective "true" (ἀληθής) echoes the noun "truth"

(ἀληθείας) in 1:1b of the first microchiasm, which was understood by the audience as an

expression of "things as they really are." The gospel has transformed the audience's

perspective of "things as they really are," placing God's own "unlying" character at the

center of this new worldview. Within this framework "this testimony," "Cretans are

always liars, evil beasts, and lazy gluttons," "is" all the more "true."[110]

While Paul does not accord to this "prophet" the status of an OT prophet, he

acknowledges the accuracy in what is said generally about Cretans as it applies

specifically to the opponents. Recognizing that these "rebels, empty talkers and

deceivers" (1:10) epitomize the stereotypical Cretan and stand in stark contrast not only

to "blameless" elders but also to "God," the audience understand the meaning of their

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[108] Witherington, *Letters*, 124.

[109] BDAG, s.v.

[110] This interpretation of the meaning and application of 1:12-13a is more straightforward than complicated theories related to the so-called "liar's paradox"; see Mounce, *Pastoral Epistles*, 398. Cf. Gray, "Liar Paradox," 302-14; Thiselton, "Logical Role," 207-23.

decision to sit continually under their "teaching"; they have aligned themselves with those whom the apostle has categorized as false representatives of the "God, who cannot lie" (1:2b) and true representatives of "Cretans [who] are always liars."

I.E.5. Summary of Titus 1:10-13a

The final element of the second microchiasm is a minichiasm composed of four subelements. The minichiasm explains why the work of exhortation and reproof (1:9b) has become so urgent. Running parallel to the A element, the minichiasm presents a description and condemnation of false teachers who stand in stark contrast to the "blameless" elder.

The first subelement identifies the opponents as "rebels, empty talkers and deceivers, especially the circumcision" (1:10). The three descriptors summarize how the opponents not only oppose Paul but also focus on the negative nature and impact of their words relative to the apostle's "proclamation" (1:3) and the work of the elder who holds fast to "sound doctrine" (1:9a). In the "b" and "b'" subelements (1:11), which form the pivot of the minichiasm, Paul highlights how "it is necessary to silence" these opponents because their false teaching is "upsetting whole households." Paul does not shy away from stating their desire for "shameful gain." In the last subelement, Paul condemns the opponents by associating them with the Cretan stereotype (1:12-13a). By grouping them with "Cretans" who are always "liars (ψεῦσται)," Paul makes it clear that they are unreliable representatives of the "God, who cannot lie (ἀψευδὴς)" (1:2b). The audience possess now a better appreciation for appointing elders and clear instructions on how to identify and deal with the opponents.

II. Summary of Titus 1:5-13a

The theme "Exhort and Reprove on the Basis of Hope of Eternal Life" becomes more explicit in the second microchiasm. According to the first element Paul left Titus in Crete (1:5) to appoint men who are "blameless" in both their private (1:6) and public lives (1:7-8). The "blameless" elder is not only to lack negative qualities (1:7) but also to exhibit positive qualities (1:8). According to the B and B' elements, which form the pivot of the microchiasm, the elder candidate must "hold fast to the faithful word that is according to the teaching" for the explicit twofold purpose of exhorting with sound doctrine and reproving opponents (1:9a-b). In the A' element Paul describes the group that stands in opposition to the "blameless" elder, Paul, and Titus. "It is necessary to silence" (1:11) these "rebels," especially because their greedy motives and false teaching are "upsetting whole households."

III. Summary of Chapter Four

1. The second microchiasm (1:5-13a) consists of four elements and progresses the theme "Exhort and Reprove on the Basis of the Hope of Eternal Life."

2. In the opening element of the chiasm (1:5-8) Paul makes explicit his reason for leaving Titus in Crete and provides a list of qualities concerning the "blameless" elder for the audience members. By doing so Paul continues to exercise his apostleship in writing the letter to Titus and the Cretan community members. In recognition of Paul's apostolic exhortation ("as I directed you," 1:5), the audience are to respond by discerning men who

display these qualities, which should be evident in all who belong to the "elect of

God" (1:1a), and who demonstrate their "recognition of the truth according to godliness"

(1:1b).

3. As the audience hear the central elements of the chiasm (1:9a-b), they perceive

the special emphasis that the apostle places on the elder's commitment to "hold fast" to

the "faithful word." Only by doing so can the elder "exhort with sound doctrine and

reprove those who oppose." Again, in recognition of Paul's apostleship the audience are

to pursue men who will exhort and reprove according to the "word" that was revealed in

Paul's "proclamation" (1:3). In addition, cognizant now of "those who oppose" the

"faithful word," the audience must aid Titus in the urgent task of appointing elders

"according to city" (1:5).

4. In the concluding element of the chiasm (1:10-13a) Paul specifies the identity

of "those who oppose," exhorts the audience to reprove them (1:10), and condemns these

rebels as the embodiment of Cretan depravity. Possessing this knowledge, the audience

must be wary of their teaching and curb their influence by silencing them lest they wreak

more havoc. Moreover, the contrast between "those who oppose" and the "blameless"

elders challenges the audience to shift their allegiance from those who are "teaching what

is not necessary" (1:11) to those who are "holding fast to the faithful word that is

according to the teaching" (1:9a).

5. In Chapter One I discussed the need to pay more attention than previous

studies to the letter's coherence and rhetorical strategy. In Chapter Two, following strict

criteria, I provided new chiastic structures for the letter. In Chapter Three and Chapter

Four I conducted a detailed exegetical analysis of the first two microchiasms,

demonstrating how the theme "Exhort and Reprove on the Basis of the Hope of Eternal

Life" develops in the letter. In Chapter Five I will continue this analysis with the third

microchiasm (1:13b-3:3).

THE AUDIENCE'S RESPONSE TO TITUS 1:13B–3:3

In Chapter One I discussed how former studies on the structure of Titus have given insufficient attention to its linguistic coherence and rhetorical strategy. In Chapter Two I proposed a new chiastic structure for the letter that treats its verbal connections seriously. In Chapter Three and Chapter Four I provided an audience-oriented reading of the first and second microchiastic structures (1:1-4; 1:5-13a). In Chapter Five I will continue this reading by examining the third microchiastic unit (1:13b–3:3).

I. Audience Response to Titus 1:13b–3:3

I.A. The Microchiastic Structure of Titus 1:13b–3:3[1]

B'. Reprove and Exhort with Sound Doctrine as We Await Our Savior (1:13b–3:3)[2]

A. [13b] Therefore reprove (**ἔλεγχε**) them severely, so that they might be sound (ὑγιαίνωσιν) in the faith, [14] not paying attention to Jewish myths and commands of human beings (ἀνθρώπων) who turn away the truth. [15] All things are clean to the clean. But to the

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[1] For the establishment of Titus 1:13b–3:3 as a chiasm, see Chapter Two.

[2] The bolded terms that follow in the translation indicate parallels between microchiastic elements. The underlined terms indicate parallels between the macrochiastic units.

defiled and unfaithful[3] nothing is clean;[4] rather, both their mind and conscience are defiled. [16] They profess to know God but by their works they deny, being vile and disobedient (ἀπειθεῖς) and unqualified for every[5] good work (πρὸς πᾶν ἔργον ἀγαθόν).

B. [2:1] But you speak (λάλει) what is consistent with sound doctrine (ὑγιαινούσῃ διδασκαλίᾳ). [2] Older men are to be temperate, serious, sensible (σώφρονας), sound (ὑγιαίνοντας) in faith, in love, in endurance. [3] Older women, similarly, are to be reverent in behavior, not slanderers, not enslaved to much wine, commendable teachers, [4] so that they may make sensible (σωφρονίζωσιν)[6] the younger women

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[3] Many translations use "unbelieving" for ἀπίστοις (e.g., *NAB, ESV, NET*). The term appears to be a deliberate contrast with πιστά in 1:6 and πιστοῦ in 1:9a, both of which are translated as "faithful." For consistency, then, the translation "unfaithful" is preferable although the sense of "unbelieving" is correct.

[4] Some translations read something similar, "To the clean all things are clean, but to those who are defiled and unbelieving nothing is clean" (*NAB*). I have kept the order of the Greek in my translation (see also *NET*) because it preserves the linguistic minichiasm:

A. All things are clean (καθαρά)
   B. to (τοῖς) the clean.
   B'. But to (τοῖς) the defiled and unfaithful
A'. nothing is clean (καθαρόν);

The movement of this chiasm is towards the conclusion that "nothing is clean" in order to highlight the totality of the defilement in view. Perhaps it is for this reason Paul adds the comment: "*both* their mind and conscience are defiled." The additional comment expresses the comprehensive nature of the defilement.

[5] "All good work" is a good translation that I do not use here because it sounds too awkward. Nevertheless, it is important to observe the association between "good work" and the "clean," which is indicated by the repetition of the adjective πᾶς: "All things (πάντα) are clean to the clean" and "every (πᾶν) good work." The "defiled and unfaithful," for whom "nothing is clean," are naturally "unqualified for every good work," i.e., the "good work" that belongs to the "clean."

[6] σωφρονίζωσιν. Marshall (*Pastoral Epistles*, 243) notes that the variant σωφρονίζουσιν (א* A F G H P 104 326 365 1241 1505 *pc*) is likely an orthographical variant, although he suggests also that it could be an indicative, as in 1 Cor 4:6 and Gal 4:17.

to be lovers of husbands,[7] lovers of children, [5] sensible (σώφρονας), chaste,

homemakers,[8] good, submitting to their own husbands (ἀνδράσιν), so that the

word of God might not be blasphemed. [6] Similarly, exhort (παρακάλει) the

younger men to be sensible (σωφρονεῖν) [7] about all things,[9] presenting yourself as

a model of commendable[10] works (καλῶν ἔργων), incorruption[11] in doctrine

(διδασκαλίᾳ), seriousness, [8] and sound word[12] that is beyond reproach, so that the

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While the translation "make sensible" (σωφρονίζωσιν) sounds somewhat awkward, it highlights the repetition of the cognate adjective "sensible" (1:8; 2:2, 5) and the verb "to be sensible" (σωφρονεῖν, 2:6). To be "sensible" appears to be a distinguishing quality of genuine believers in the letter to Titus. For more information see the analysis below.

[7] This translation—while less fluid than the more common translation "love their husbands"—preserves the deliberate repetition of the prefix "φιλ" in 2:4. This translation is also consistent with my translation of φιλόξενον and φιλάγαθον in 1:8.

[8] οἰκουργούς. Some manuscripts read οἰκουρούς (ℵᶜ Dᶜ H L P), but οἰκουργούς seems preferable because of superior external support; see Metzger, *TCGNT*, 585.

[9] The translation connects the prepositional phrase "about all things" (περὶ πάντα) with what precedes it instead of what follows (cf. *NAB*, *ESV*, *NET*). The variants for πάντα σεαυτόν reflect confusion over the word division; see Elliott, *Greek Text*, 183. Generally commentators favor taking the phrase with what precedes it; see, e.g., Marshall, *Pastoral Epistles*, 253; Bassler, *Titus*, 196; Quinn, *Letter*, 123.

[10] In 1:16 "work" is qualified by the adjective ἀγαθόν. Paul, however, uses the adjective καλῶν in 2:7b to describe "works." Thus, although the *NAB*, *ESV*, and *NET* do not note the distinction in their translations, it is necessary to use a different term (hence, "commendable") in order to consider the possible nuance that the apostle has in mind. The translation "commendable" expresses also the standard definition "being in accordance at a high level . . . good, useful"; with respect to moral quality, "praiseworthy" (BDAG, s.v.).

[11] ἀφθορίαν. There are variants for "incorruption," but ἀφθορίαν is the preferred reading because of its strong manuscript evidence (ℵ* A C D* K P 33 104 1739 *al*) and because its rarity accounts for the origins of the other variants; see Metgzer, *TCGNT*, 585.

[12] Some translations (e.g., *NAV*, *ESV*) translate λόγον with "speech." This may sound better, but the wooden translation above captures the specific association that the

opponent may be put to shame, having (ἔχων) nothing bad to say about us

(περὶ ἡμῶν). ⁹ Slaves are to submit to their own masters in all things, to be

pleasing, not those who oppose (ἀντιλέγοντας), ¹⁰ᵃ not those who pilfer; rather

those who demonstrate that all faith is good,¹³

    C. ¹⁰ᵇ so that they might adorn the doctrine (διδασκαλίαν) of God our

savior (σωτῆρος) in all things. ¹¹ For the grace of God has appeared

(ἐπεφάνη), saving¹⁴ (σωτήριος) all human beings, ¹² training us, so that by

denying ungodliness and worldly¹⁵ desires we may live sensibly and

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apostle has in mind. This instance of "word" (λόγον) is followed by the adjective
"sound" (ὑγιῆ). A similar association occurs in 1:9a where the audience are told that the
elder must hold fast to the "word" (λόγου) "so that he may be able both to exhort in sound
(ὑγιαινούσῃ) doctrine and reprove those who oppose" (1:9b). This "word" is the revealed
"word" of God (1:3; 2:5) that has been taught by the apostle as the "faithful word" (1:9a).
For Titus, the representative elder, it is imperative, then, to exhibit "sound word" in his
teaching (2:7b-8), i.e., his teaching is to be nothing but an echo and amplification of the
"word" of God that has been given to the apostle. The translation "word" instead of
"speech" underscores this association.

    ¹³ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν. The word order varies (*1 3 2 4* F G; *1 4
2 3* 629; *2 1 3 4* Ψ TR; *1 3 4* ℵ*), and πίστιν is absent in some witnesses (33). These
differences represent attempts to clarify the meaning of the phrase. The present text
should be kept because of its inherent awkwardness.

    ¹⁴ σωτήριος. Other variants read σωτῆρος (ℵ* t vg^mss), τοῦ σωτῆρος ἡμῶν (F G a
b vg^cl. ww), and ἡ σωτήριος (C³ D² Ψ 33). The rarity of the term σωτήριος and possible
attempts to assimilate to the previous verse contribute to the variants. Given the
predicative use of the term, the article should be dropped; see BDF §269.

    ¹⁵ In 2:12 Paul writes "worldly (κοσμικάς) desires," using an adjective whose
verbal cognate (κοσμῶσιν) is in 2:10b. The conduct of believers is to "adorn the doctrine
of God." Verse 2:12, then, could be translated as "adorable" desires, i.e., desires that are
attractive or appealing, to bring out the clear correlation. (I opted not to because the
English sounded too awkward.) It seems that Paul is challenging the Cretan believers to
redefine what should be "adorable" or "attractive" through their good conduct. Whereas

righteously[16] and godly in the present age,

    D. [13a] awaiting the blessed hope,

C'. [13b] the appearance (ἐπιφάνειαν)[17] of the glory of our great God and

savior (σωτῆρος) Jesus Christ,[18]

B'. [14] who gave himself on behalf of us (ὑπὲρ ἡμῶν), so that he might redeem us

from all[19] lawlessness and cleanse for himself a special people, zealous for

commendable works (καλῶν ἔργων). [15a] These things speak (λάλει) and exhort

(<u>παρακάλει</u>)

A'. [15b] and reprove (<u>ἔλεγχε</u>) with all command; no one should disregard you. [3:1] Remind

them to submit to ruling[20] authorities, to be obedient, to be ready for every good work

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formerly they deemed certain "desires" attractive, now their conduct is to display the "attractiveness" of the "doctrine of God."

[16] The translation "righteously" is used to highlight its linguistic connection with the latter terms "righteousness" (δικαιοσύνῃ, 3:5) and "made righteous" (δικαιωθέντες, 3:7).

[17] I have excluded the conjunction καί before the term ἐπιφάνειαν to draw out its epexegetical force: the "blessed hope" is the "appearance of the glory of our great God and savior Jesus Christ." For further comments, see below.

[18] Some witnesses read "Christ Jesus" (ℵ* F G b), others simply "Jesus" (1739).

[19] This translation highlights Paul's repeated use of the term (1:15, 16; 2:7b, 9, 10, 11). Observing the apostle's use of the same term helps us recognize certain connections that Paul wants the audience to make. For instance, because Christ has redeemed them from "all lawlessness" (2:14), the audience are qualified for "every (πᾶν) good work" (1:16).

[20] After ἀρχαῖς some witnesses have καί (D² 0279 TR lat sy), but the asyndetic construction is supported by the best witnesses of the Alexandrian and Western types (ℵ A C D* F G Ψ 33 104 1739 1881 pc b); see also Metzger, *TCGNT*, 586.

(πρὸς πᾶν ἔργον ἀγαθόν), [2] to blaspheme no one, to be unquarrelsome,[21] kind, demonstrating all gentleness[22] towards all human beings (ἀνθρώπους). [3] For we too were once ignorant, disobedient (ἀπειθεῖς), misled, enslaved to various desires and pleasures, spending our lives in evil and envy, despicable, hating one another.

I.B. Chiastic Development from Titus 1:5-13a (B) to 1:13b–3:3 (B')

With Titus 1:13b–3:3, the B' unit within the macrochiastic structure of Titus, the audience hear multiple echoes of 1:5-13a, the corresponding B unit in the overall chiasm. The command for the "younger women" to submit to "their own husbands (ἀνδράσιν)" in 2:5 of the B' unit recalls the stipulation for the elder to be the "husband (ἀνήρ) of one wife" in 1:6 of the B unit. That the opponent "may be put to shame, having (ἔχων) nothing bad to say about us" in 2:8 of the B' unit recalls that the elder must be "blameless . . . having (ἔχων) faithful children" in 1:6 of the B unit. The adjective "sensible" (σώφρονας) in 2:2 and 2:5, its verbal cognates (σωφρονίζωσιν, σωφρονεῖν) in 2:4 and 2:6, and its adverbial cognate (σωφρόνως) in 2:12 of the B' unit recall the quality of being "sensible" (σώφρονα) in 1:8 of the B unit. The repetition of the command to "exhort" (παρακάλει) in 2:6 and 2:15 of the B' unit recalls the elder's duty "to exhort" (παρακαλεῖν) in 1:9b of the B unit. Similarly, the repetition of the command to "rebuke"

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[21] The translation "unquarrelsome" is used in place of the more common translation "peaceable" (*NAB*, *NET*) to highlight its linguistic connection to the related noun "quarrels" (μάχας) in 3:9. The *ESV* seeks to do the same through its translation "to avoid quarreling."

[22] ἐνδεικνυμένους πραΰτητα. ἐνδεικνυσθαι σπουδήν (?) (א*). Marshall (*Pastoral Epistles*, 300) suggests that the "article may be a remnant of πραΰτη-τα and thus a sign of error." Elliott (*Greek Text*, 189) rejects the variant as an assimilation to Heb 6:11.

(ἔλεγχε) in 1:13b and 2:15 of the B' unit recalls the elder's calling "to rebuke"

(ἐλέγχειν) in 1:9b of the B unit.

In addition to these parallels, the repeated references to "doctrine" (διδασκαλία) in 2:1, 2:7b, and 2:10b of the B' unit recall the reference to "doctrine" (διδασκαλίᾳ) in 1:9b of the B unit. Similarly, the various forms of "sound" (ὑγιαίνω) in 1:13b, 2:1, and 2:2 of the B' unit recall the participle "sound" (ὑγιαινούσῃ) in 1:9b of the B unit. Finally, that "slaves" are "to be pleasing, not those who oppose (ἀντιλέγοντας)" in 2:9 of the B' unit recalls "those who oppose" (ἀντιλέγοντας) in 1:9b of the B unit.[23]

The theme "Exhort and Reprove on the Basis of the Hope of Eternal Life," which is prominent in the A and B units, continues in the B' unit. Titus and the Cretan community are to conduct themselves in view of the "blessed hope" (2:13a), just as Paul ministers "on the basis of the hope of eternal life" (1:2a). Specifically, they are to model themselves on the "blameless" elder (1:5-9b) whose qualities and call to exhort and reprove are exemplified in Titus himself (2:7-8). In this way they demonstrate their allegiance to Paul versus "those who oppose" (1:9b).

I.C. Titus 1:13b-16 (A): Reprove the Defiled

This element is an unqualified condemnation of the opponents. "Therefore" (δι' ἣν αἰτίαν)—because "there are many rebels, empty talkers and deceivers . . . who are upsetting whole households, teaching what is not necessary for this reason—shameful gain" (1:10-11)—Titus is to "reprove them severely" (1:13b). The term "reprove"

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[23] The corresponding terms (above) occur uniquely in the B and B' units.

reminds the audience of the elder's basic calling to "reprove (ἐλέγχειν) those who

oppose" (1:9b). That Titus is to do the work of the elder communicates to the audience

that Titus, a "true child according to a common faith" (1:4), is recognized already as

"blameless" and is called to model the work of the elder. The verb "reprove" connotes

correction in doctrine and discipline in conduct—silencing those who are "teaching what

is not necessary" (1:11). The adverb "severely" (ἀποτόμως) does not surprise the

audience, for it reiterates the gravity of the situation which the apostle has expressed

already in 1:10-11. Its use in the biblical tradition makes it clear to the audience that the

apostle has discipline in view.[24] Finally, it deepens their understanding of the nuances of

Christian character. While all believers—but especially the elder—must not be

"irritable" (1:7), they must be harsh when necessary. Implicitly the audience are taught

that adherence to and propagation of false doctrine occasion severe reproof.

There is some uncertainty over the object (αὐτούς) of the reproof.[25] On the

surface the object seems obvious. Recalling the first occurrence of the verb, the audience

identify the object as "those who oppose" (1:9b), the false teachers whom Paul specifies

as "rebels, empty talkers and deceivers" (1:10). The clause "upsetting whole households"

and the present participle "teaching" (1:11), however, indicate that there are people

among the audience who are currently submitting to and being misled by the opponents.

The audience therefore infer that while the reproof is primarily for the false teachers,

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[24] See 1 Sam 3:13; Job 23:15; 30:1; 34:16; 36:12; 40:4; Wis 11:10.

[25] See Knight, *Pastoral Epistles*, 299-300.

their followers are not excluded.[26] The repetition of the verb "reprove" in such a

short span of space also creates unease especially for those who follow these false

teachers.

The purpose (ἵνα) for the reproof also echoes Paul's earlier statement that the

elder is to hold fast to the "faithful word that is according to the teaching, so that he may

be able both to exhort and reprove in sound (ὑγιαινούσῃ) doctrine" (1:9a-b). Hearing

1:13b in light of 1:9a-b, the audience understand that Titus is to "reprove" the opponents

according to "sound doctrine" "so that they may be sound in the faith (ὑγιαίνωσιν ἐν τῇ

πίστει)"; in short, sound doctrine begets sound faith. Given that "doctrine" and

"teaching" are synonyms, the reproof in view must be "according to the teaching" or "the

faithful word" (1:9a). The audience realize, however, that the apostle is not concerned

merely with maintaining orthodox beliefs. In 1:1a, the "faith of the elect of God" is their

"recognition of truth according to godliness." "Faith," in other words, encompasses word

and deed; it is the devotion of one's heart, soul, mind, body and strength to God "on the

basis of the hope of eternal life" (1:2a). That the apostle is not focused solely on

doctrinal precision but "godliness" is also borne out from his concern for the destructive

behavior of the opponents who are "upsetting whole households" (1:11). To be "sound in

the faith," then, means to be correct both in doctrine and conduct.   In this particular

context it means the cessation of both false teaching and avaricious pursuits.

Paul uses positive and negative ways to describe how one becomes "sound in the

faith." Earlier the audience heard that the elder is "able both to exhort with sound

doctrine and reprove those who oppose" by "holding fast (ἀντεχόμενον) to the faithful

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[26] See Fee, *Titus*, 180; Marshall, *Pastoral Epistles*, 204-5.

word that is according to the teaching" (1:9a). The verb "to hold fast to" carries the sense of extreme devotion. In 1:14 the apostle presents the negative means for becoming "sound in the faith," namely by "not paying attention (προσέχοντες) to Jewish myths and regulations of human beings who turn away the truth." The verb "to pay attention to" also carries the sense of devotion, connoting the "giving of oneself."[27] Thus to "be sound in the faith" requires "paying attention" to "the faithful word that is according to the teaching" and "not paying attention" to any teaching that is antithetical to "sound doctrine." In other words one of the apostle's main concerns for the audience is to "pay attention to what they pay attention to."

The two objects of the participle "paying attention to" are "Jewish myths and regulations of human beings." While the apostle does not specify the content of "Jewish myths" ('Ιουδαϊκοῖς μύθοις), he already established an association between the "rebels, empty talkers and deceivers" and "the circumcision" (1:10). The "Jewish myths" in view, then, are the "myths" of those of "the circumcision," i.e., the false teaching of the opponents. Although Paul does not detail the content of the teaching, that he categorizes it as "myths"—"tales, stories, legends"[28]— indicates the contrast with the "truth" concerning the "hope of eternal life that God, who cannot lie, promised" (1:2a-b). It is these "myths" that are resulting in unsound churches. The audience therefore are to

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[27] BDAG, s.v. Towner, *Letters*, 704: "It indicates obsession or belief, not simply a flirtation."

[28] BDAG, s.v. While important Greek thinkers like Plato maintained that myths were sometimes helpful in teaching and promoting good behavior—much like any ancient fables—they did not believe that their actual content was always true; see, e.g., Plato *Resp.* 378.

accept Paul's "proclamation" as God's "word" (1:3) while dismissing the teaching of the opponents as nothing more than "myths."

The second object is "regulations of human beings who turn away the truth." The phrase "regulations of human beings" (ἐντολαῖς ἀνθρώπων) stands in contrast to the OT references to "regulations of God."[29] The "regulations" in view are human in nature and stand in contrast to the divine "word" that was "revealed" in Paul's "proclamation" (1:3). Paul can command with authority because he is a "slave of God and apostle of Jesus Christ according to the faith of the elect of God" (1:1a); he ministers "according to the command of God our savior" (1:3). Similarly, Titus, who is a "true child according to a common faith," has authority because he is under the apostle's authority (1:5). In contrast, these "human beings" operate from their own human authority. Moreover, the context suggests that their "regulations" are not only human but oppose "sound doctrine." For this reason the apostle describes them as those "who turn away the truth" (ἀποστρεφομένων τὴν ἀλήθειαν). The "apostle of Jesus Christ" has been commissioned according to the "recognition of truth (ἀληθείας) according to godliness" (1:1b) by the "God, who cannot lie" (1:2b)—the God who is always truthful. That these "human beings . . . turn away the truth" indicates not only their continual rejection of a body of teaching but also their repudiation of the God who has promised "eternal life" (1:2a). In short, "turning away from the truth" signifies an act of rebellion against God. The only fitting response from the audience is to disregard both these human "regulations" and apostate "human beings."

In Titus 1:15a-16 the audience hear the verses as a minichiasm in itself. Verses 15a-16 are composed carefully of four subelements:

a. ^{15a} All things (πάντα) are clean to the clean.

    b. ^{15b} But to the defiled (μεμιαμμένοις) and unfaithful nothing is clean;

    b'. ^{15c} rather, both their mind and conscience are defiled (μεμίανται).

a'. ¹⁶ They profess to know God but by their works they deny, being vile and disobedient and unqualified for every (πᾶν) good work.

Through the parallel "a" and "a'" subelements the apostle sets up a strong contrast: on the one hand, "All things (πάντα) are clean to the clean" (1:15a); on the other hand, the hypocrites—those who "profess to know God but by their works they deny"—are "vile and disobedient and unqualified for every (πᾶν) good work" (1:16). The "b" and "b'" subelements share the common verb μιαίνω. Each subelement of the minichiasm is intended to move the audience closer to this conclusion that the opponents are "vile." In this way the minichiasm prepares the audience for the subsequent elements where Paul contrasts this group with Titus, who represents the antithesis of these hypocrites and exhorts and reproves the audience according to "sound doctrine" (1:9b).

I.C.1. Titus 1:15a (a)

The intention of Titus 1:15a-c is not so much to counter false teaching but to expose the depravity of these apostates. Knowing the audience members are familiar with the specifics of the false teaching and "regulations," the apostle does not rehearse the content for them. The apostle's main concern is to discredit the character of "those who oppose" in order to dissuade the audience from submitting themselves to such "human beings." The apostle is likely using a traditional saying in 1:15a-c in response to

the opponents' teaching concerning defilement to reiterate the point that what defiles

a person does not come from without but from within. The apostle's concern, however,

is again not about combating the false teaching but about highlighting the depravity of

"human beings who turn away the truth." Thus, following the pattern of setting up a

contrast between the A and A' elements of the second microchiasm (1:5-13a), here he

begins a contrast by concluding the "a" subelement with the terse statement: "All things

are clean to the clean."

Here the adjective "clean" (καθαρός) refers to inner spiritual purity, a condition of

being free from moral guilt.[30] Being "clean" is not the result of one's own efforts but

comes from being part of the "elect of God" (1:1a) whom God has forgiven and

redeemed; for this reason it describes well the genuine believer's new existence.[31]

Having been renewed in their inner being, the audience recognize that nothing external

can make them unclean. They need not be anxious about regulations concerning ritual

purity, especially those that pertain to food, for "all things are clean to the clean." The

totality of their inner renewal is implied in the phrase "all things" (πάντα): absolutely

nothing can make them unclean because they are already completely "clean." To be

"sound in the faith" means to accept wholeheartedly that the "elect of God" are already

"clean" through "faith" in the word of God versus "faith" in the "regulations of human

beings."

I.C.2. Titus 1:15b (b)

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[30] BDAG, s.v.

[31] See Bassler, *Titus*, 190; Towner, *Goal of Our Instruction*, 159.

In the "b" subelement of the minichiasm the apostle describes the opposing group as "defiled and unfaithful." In short, he says that exactly the opposite is true for this group: "nothing is clean" (οὐδὲν καθαρόν), i.e., nothing external can make them "clean" because they are internally "unclean." The term "defiled" (μεμιαμμένοις) indicates the opposite of "clean" and recalls for the audience its occurrences in the LXX which denote both ceremonial and moral defilement.[32] The term is defined further by the following adjective "unfaithful" (ἀπίστοις).[33] The audience recognize the connection between the "faith (πίστιν) of the elect" and the "recognition of the truth according to godliness" (1:1a-b). Having "faith" means both believing in the "truth" regarding the "hope of eternal life that God, who cannot lie, promised before time began" (1:2a-c) and pursuing "godliness" as an expression of this belief. Having "faith" also means sharing in "a common faith (πίστιν)" with other believers (1:4), i.e., seeking their edification like the apostle rather than their destruction like the "rebels, empty talkers and deceivers." To be "unfaithful," then, is to "turn away the truth" (1:14) by rejecting God and his word and to exist outside of the fellowship of believers; in a word the audience are to view the "unfaithful" as those who do not believe in Christ. Ironically, this group also need not concern itself with Jewish food laws because they are "defiled and unfaithful." "In this condition, no amount of thanksgiving or attention to rites of purification will render food clean for them, and nothing they can do will please God."[34] Consequently, "to the defiled and unfaithful nothing is pure (οὐδὲν καθαρόν)."

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[32] See, e.g., Num 5:14; Ezek 4:14.

[33] The conjunction καί between "defiled" and "unfaithful" is likely epexgetical.

The audience correlate the two adjectives and realize that cleanliness and defilement are not functions of observing ceremonial and ritual laws but of believing in the word of God and being included into the "elect of God" (1:1a). In this regard they are reminded of the simple but exclusive worldview that the apostle holds and, implicitly, that the audience should have as well. Being immersed in an environment where philosophical and religious ideas are exchanged regularly, the audience are accustomed to viewing people according to their ethnicities and associated beliefs; their worldview is characterized by many people, many religions. Now, however, they are to view the world in terms of "clean" and "defiled" along the dividing line of "faith." If one believes "according to a common faith" (1:4), then he/she is a member of the "elect of God" (1:1a) and viewed as family; to such a person "all things are clean." If one does not believe—if one is "unfaithful"—then he/she does not belong to the "elect of God" and is viewed as "defiled"; to such a person "nothing is clean." Adopting such a view comes as a tremendous challenge for the audience but is integral to understanding their calling to live differently from their surrounding culture. Recognizing that they are the "elect of God" entails both pursuing faithful living among the unfaithful and rejecting leaders who are "defiled."

I.C.3. Titus 1:15c (b')

Continuing his assessment of the "defiled and unfaithful," the apostle reiterates that defilement comes from within: "rather, both their mind and conscience are defiled." The conjunction "rather" (ἀλλά) signals for the audience the antithesis of being "clean"; the sense is: "But to the defiled and unfaithful nothing is *clean*—rather, everything is

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[34] Towner, *Letters,* 708.

unclean." The conjunction alone indicates that two mutually exclusive groups are in view. Within Paul's anthropology, the "mind" perceives truth while the "conscience" evaluates it; the latter analyzes the data provided by the former.[35] Because "both their mind and conscience" are "defiled," they "turn away the truth" (1:14)—they reject it— and act in godless ways pursuing "shameful gain" (1:11). The repetition of the participle "defiled" conveys to the audience that because the inner being of the false teachers is "defiled," "nothing is clean" for them. Moreover, this focus on the inner condition of both the "clean" and "defiled" enhances the audience's understanding of the title "savior" (1:3, 4). The audience have not only received his "word" concerning how to live but have also been redeemed in their inner being so that they might receive the "truth" and pursue "godliness."

I.C.4. Titus 1:16 (a')

The apostle concludes the minichiasm with a final and devastating assessment of the opponents. The first half of 1:16 functions almost as a summary of the entire first chapter: "They profess to know God but by their works they deny." In 1:1a Paul stated that "recognition of the truth [is] according to godliness." That is, the full acceptance of the "truth"—not just comprehension—must be accompanied by a life of devotion. In 1:5-9b Paul focused on how the elder's entire life is an expression of his embrace of the

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[35] For more information regarding the "mind" and "conscience" in Pauline anthropology, see Towner, *Goal of Our Instruction*, 154-59; Marshall, *Pastoral Epistles,* 210-27; Bruce F. Harris, "Syneidesis (conscience) in the Pauline Writings," *WTJ* 24 (1962) 173-86; Robert Jewett, *Paul's Anthropological Terms: A Study of Their Use in Conflict Settings* (AGAJU; Leiden: Brill, 1971) 412-26; Johannes Stelzenberger, *Syneidesis im Neuen Testament* (Paderborn: Schöningh, 1961) 51-95; Jan Stepień, "Syneidesis: la conscience dans l'anthropologie de Saint-Paul," *RHPR* 60 (1980) 1-20.

"faithful word" (1:9a). In 1:10-15 Paul described the shameful lives of those "who

turn away the truth" (1:14). Verse 16a therefore is a restatement of the basic principle

that "recognition of the truth" must be "according to godliness."

The sequence of the words in 1:16a is important to observe. The verb "profess"

(ὁμολογοῦσιν) connotes a public and solemn claim.[36] The apostle's emphasis here is on

the words of the "defiled and unfaithful": by their words they claim special knowledge of

or deep intimacy with God—"They profess to know (εἰδέναι) God."[37] The second verb

"deny" (ἀρνοῦνται) is preceded by the term "works" (ἔργοις).[38] This sequence appears to

highlight how their "works" nullify their profession, and it creates an effective

dissonance for the audience. In short, their "recognition of the truth" is not "according to

godliness." In fact, their "works" invalidate their profession of faith. In this sense, these

rebels and false teachers represent—once again—the antithesis of what is expected of all

believers but especially the elder.

The second half of 1:16 provides for the audience Paul's condemnation of the

opposition: "being vile and disobedient and unqualified for every good work." The first

adjective "vile" (βδελυκτοί) denotes someone/something repugnant or detestable. While

the first adjective is especially strong, the audience recognize that the apostle is not

expressing a general antipathy towards sinners or a specific disdain for Cretans. Rather,

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[36] According to many commentators the phrase "profess to know" indicates a solemn religious profession, perhaps even a better knowledge of God through the rituals and Torah; see Fee, *Titus*, 182; Quinn, *Letter*, 114; Spicq, *Les Épîtres Pastorales*, 613.

[37] According to BDAG, s.v., the verb εἰδέναι here likely means to "be intimately acquainted with or stand in a close relation to."

they realize that his aversion is for hypocrites who "profess to know God" but live godless lives. Such "human beings" are "vile" because their duplicitous character misrepresents God's unlying essence. All true members of the "elect of God" (1:1a) are to be characterized by their "recognition of truth [that is] according to godliness" (1:1b).

The second adjective "disobedient" (ἀπειθεῖς) advances the earlier descriptor "rebels" (ἀνυπότακτοι, 1:10). "Rebels" highlights their insubordinate attitude which disregards the legitimate authority that God has established, whether that authority pertains to the household (1:6) or the church (1:10-11). "Disobedient" highlights their defiant actions that are expressed concretely through their false teaching and that persist to the present moment. Given the absence of elders, the audience recognize that these false teachers and apostates have been rebellious and disobedient towards "Paul, a slave of God and apostle of Jesus Christ" (1:1a). Given that Paul sees himself in line with the OT prophets like Moses, such "rebels" represent leaders like Jannes and Jambres who opposed not only Moses but, on a more basic level, the "truth" of God (see 2 Tim 3:8). The only proper response from the audience is to rebel and disobey these "rebels" and "disobedient" false teachers.

The closing phrase of 1:16 ("unqualified for every good work")—while seemingly less harsh than "vile"—is no less condemnatory. In contrast to the life of the elder whose conduct proves "blameless," the "works" of those "who turn away the truth" (1:14) demonstrate that they have failed the test for authentic faith and church leadership. The phrase "for every good work" refers to "good work" (ἔργον ἀγαθόν) that is

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[38] Marshall, *Pastoral Epistles*, 212: "ἔργον . . . is used in the PE especially to refer to the outward deeds which demonstrate faith or the lack of it."

distinguished from the evil "works" (ἔργοις, 1:16) which the false teachers have done

already to reveal the emptiness of their knowledge of God. While the adjective "every"

expresses the totality of their disqualification, it also reminds the audience of the

apostle's earlier statement, "All things (πάντα) are clean to the clean." "Every good

work," then, is the "good work" that is associated with the "clean." In summary, the

previous "works" of the false teachers demonstrate that they are "unqualified" for present

and future "good work" that only the "clean" are capable of doing. This comprehensive

condemnation ("unqualified for every good work") communicates to the audience that

the apostle does not view this opposing group as genuine believers.

I.C.5. Summary of Titus 1:15a-16

In this minichiasm the apostle continues his condemnation of the "rebels, empty

talkers and deceivers" (1:10) by focusing the audience on the "human beings who turn

away the truth" (1:14). That they "turn away the truth" indicates to the audience their

present rejection of Paul's apostolic authority (1:1a) and his "proclamation" concerning

"the hope of eternal life" (1:2a-4). Therefore, they are to be considered outside the

"common faith" (1:4) and should not have any authority over the audience.

Paul communicates this condemnation by contrasting the "clean" and the

"defiled." He begins the contrast in the "a" subelement by stating concisely, "All things

are clean to the clean" (1:15a). In the "b" and "b'" subelements the apostle highlights the

internal defilement of the "defiled and unfaithful" with the result that "nothing is clean"

for them (1:15b-c). In the final "a'" subelement, he states that their contradictory lives

make them "vile." He concludes the minichiasm with the comprehensive condemnation

that they are "unqualified for every good work" (1:16). In other words, these false

teachers represent the antitype of the elder who has demonstrated that he is qualified "for every good work."[39]

This minichiasm reinforces for the audience why they should submit only to Titus and the future elders. In addition this minichiasm reiterates the inseparable connection between "recognition of the truth" and "godliness" (1:1b). Finally, the minichiasm—being a summary of the "rebels, empty talkers and deceivers" (1:10), but part of the second microchiasm—prepares the audience well for the extensive instructions that follow in 2:1-10a. By hearing about the hypocritical lives of those "who turn away the truth," who are "defiled" with respect to "both their mind and conscience," and who "by their works . . . deny" God, the audience members are ready to consider how they are to live authentic lives—lives that exhibit consistency between profession and conduct, lives that demonstrate a mind and conscience that have been cleansed, lives that abound in "every good work."

I.D. Titus 2:1-10a (B)

In Titus 2:1-10a the audience hear the B element of the third chiastic unit (1:13b–3:3) as a minichiasm in itself. Verses 1-10a are composed carefully of five subelements:

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[39] Witherington (*Letters*, 127) provides a helpful summary comparison between the elder and false teachers:

Elder	*False Teacher*
house manager	house wrecker
blameless	defiled conscience and works
not pursuing dishonest gain	unscrupulous teaching for gain
not quick-tempered or intemperate	acting like a wild beast
holding fast to sound tradition	embracing myths and human commands
truthful and refuting error error	liar, deceiver, embracing and teaching

a. [2:1] But you speak what is consistent with sound doctrine (ὑγιαινούσῃ

διδασκαλίᾳ).

[2] Older men are to be temperate, serious (σεμνούς), sensible, sound (ὑγιαίνοντας)

in faith (πίστει), in love, and in endurance.

  b. [3] Older women, similarly (ὡσαύτως), are to be reverent in behavior, not

  slanderers, not enslaved to much wine, commendable teachers, [4] so that

  they may make sensible the younger women (νέας) to be lovers of

  husbands, lovers of children, [5a] sensible, chaste, homemakers, good,

  submitting to their own husbands,

   c. [5b] so that the word of God may not be blasphemed.

  b'. [6] Similarly (ὡσαύτως), exhort the younger men (νεωτέρους) to be

  sensible

  [7a] about all things,

a'. [7b] presenting yourself as a model of commendable works, incorruption in

doctrine (διδασκαλίᾳ), seriousness (σεμνότητα), [8] and sound (ὑγιῆ) word that is

beyond reproach, so that the opponent may be put to shame, having nothing bad

to say about us. [9] Slaves are to submit to their masters in all things, to be pleasing,

not those who oppose, [10a] not those who pilfer; rather those who demonstrate that

all faith (πίστιν) is good,

The B element centers on the apostle's exhortations which Titus is to "speak" to the

various members of God's household "so that the word of God may not be blasphemed"

(2:5b).[40] By receiving and applying these exhortations, the audience live differently

from Cretan society and from those who "profess to know God but by their works they

deny" (1:16). Titus is to carry out these exhortations by speaking "what is consistent

with sound doctrine" (2:1), exhorting with sound doctrine (2:6) and by presenting himself

as a "model of commendable works" (2:7b). The multiple linguistic parallels between

the corresponding subelements highlight the unity of this minichiasm. According to the

conclusion of the minichiasm Titus's exhortations and the positive response of the

audience will "demonstrate that all faith is good."

I.D.1. Titus 2:1-2 (a)

The "a" subelement begins with the words "But you" (σὺ δέ). With these words

Paul contrasts Titus and—indirectly—the Cretan community with those who need to be

reproved severely according to the A element. Succinctly but powerfully Paul says, "But

you" are to be different from those who are not "sound in the faith" (1:13b); "who turn

away the truth" (1:14); who are "defiled and unfaithful" (1:15); and who "profess to

know God but by their works they deny."[41] The disjunction δέ that follows 1:16

immediately highlights that Titus is to show consistency between his profession of faith

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[40] Witherington (ibid., 130-32) cautions against concluding that 2:1-10a represents a "modified household code"; cf. Johnson, *Letters*, 232-33. While recognizing these nuances, Titus 1:7 indicates that the Church is to be viewed by the audience as the household of God; see Frank J. Matera, *New Testament Theology: Exploring Diversity and Unity* (Louisville: Westminster John Knox, 2007) 249-52.

[41] It is common to treat 1:10-16 as a single unit. The inclusion of 1:13b-16 into the third microchiasm, however, is not only linguistically defensible (see Chapter Two) but also rhetorically significant. Comprising of 1:13b-16, the A element of the third microchiasm provides a vivid contrast against which Titus and the audience are to understand themselves and the exhortations that follow in 2:1-10a. Comprising of 1:10-

and behavior; in short, his own "recognition of the truth" must be "according to godliness" (1:1b). The pronoun σύ also highlights, both for Titus and the Cretan community, the apostle's high expectation for a "true child" (1:4); in short, Titus is called to model for the audience the meaning of "blameless" (1:6).

The command to "speak what is consistent with sound doctrine" is different from the command to "speak sound doctrine." "Sound doctrine" (ὑγιαινούσῃ διδασκαλίᾳ) echoes one of the elder's primary callings—to "exhort with sound doctrine (τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ)," i.e., to provide practical instruction concerning "godliness" that is "according to the teaching (διδαχήν)" (1:9a). The audience intuit that Titus is to model the work that the elder will carry out eventually. The object of the verb "speak" (λάλει) however, makes it clear that the apostle's main concern here is not preserving the "faithful word" (1:9a) but on propagating godly behavior—"what is consistent (ἃ πρέπει) with sound doctrine," conduct that is fitting for the "elect of God" (1:1a) who have received God's "word" (1:3) concerning the "hope of eternal life" (1:2a). Paul's primary concern at this juncture is "works" that validate one's confession of faith, in stark contrast to those who "profess to know God but by their works they deny" (1:16). Paul does not suggest here that God's "grace" (1:4) is conditional; but he makes clear that it is not inconsequential. The audience perceive that a sincere "recognition of the truth" must be "according to godliness." In addition the verb πρέπει reiterates that even Titus is under authority and must "speak" according to the teaching (1:9a). In turn, the audience

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13a, the A' element of the second microchiasm (1:5-13a) provides a vivid contrast for the blameless elder in view in 1:5-8, the A element.

again are reminded to submit to Titus's words as a way of expressing their

recognition of his representative authority.

There are five groups whom Titus is to "speak" to, divided according to gender,

age, and socio-economic class. Paul begins his exhortations with the "older men"

(πρεσβύτας): "Older men are to be temperate, serious, sensible, sound in faith, in love, in

endurance."[42] In the qualities for the "blameless" elder he underscored the elder's ability

to lead his own household well (1:6). The parallelism between the elder and "older men"

is indicated by the repetition of the quality "sensible" in 1:8 and 2:2.[43] The "older men,"

as "fathers" of God's household, are to be the spiritual leaders and thus are the first to

receive exhortations.

The first adjective "temperate" (νηφαλίους) can refer specifically to moderation in

consuming alcohol or to a general sense of level-headedness.[44] Given the comparison

with the elder who must "not [be] a drunkard (πάροινον)" (1:7) and given the contrast

with the false teachers who are "gluttons" (1:12), the audience understand the adjective as

a reference to the former. In addition the audience know that alcoholism is a prevalent

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[42] It is difficult to pin down the exact minimal age required to be included in this group. Towner (*Letters*, 720) suggests that "old men are at least somewhere upward of forty years old, possibly into their fifties or sixties." The apostle does not seem pressed to specify this information probably because he had provided clear instructions already to Titus (1:5) or because there was a classification system set in place for the audience.

[43] Nevertheless, Paul is careful to use the different term πρεσβύτας in 2:2 from πρεσβυτέρους in 1:5 to highlight that a church office is in view earlier in the letter; see Quinn, *Letter*, 117.

[44] BDAG, s.v.

problem in the Greco-Roman world, especially among the elderly.[45] The second

adjective "serious" (σεμνούς) expresses, both in Jewish and Greco-Roman literature,

respectable conduct and speech.[46] The audience therefore perceive the adjective as a

reference to public demeanor that elicits respect. The third adjective "sensible"

(σώφρονας) echoes the third positive quality of the elder; the "older men" are also to

avoid extremes, giving careful consideration to all their decisions. The repetition of the

adjective suggests that blameless behavior is expected of all who belong to the "elect of

God" (1:1a), but especially among those who aspire to be elders. In view of the "hope of

eternal life that God, who cannot lie, promised" (1:1b-2b) the audience—especially the

elder and the "older men"—are to exhibit moderation, seriousness, and sensibility.

The fourth quality is extensive: "sound in faith, in love, and in endurance." The

participle "sound" has undoubtedly a polemical tone, aligning the "older men" with the

elder and Titus who exhort and speak "with sound (ὑγιαινούσῃ) doctrine" (1:9b; 2:1) and

contrasting them with those who need to be reproved because they are not "sound

(ὑγιαίνωσιν) in the faith" (1:13b). The audience members hear again the implicit call to

be like one group and not like the other.

The triad of "faith, love, and endurance" not only provides the audience with a

sense of balance with the three preceding adjectives "temperate, serious, sensible" but

also instructs the audience on how to determine soundness. With the article (here τῇ)

"faith" refers usually to what is believed, but alongside "love" and "endurance" it refers

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[45] See Witherington, *Letters*, 134-35, esp. his references to multiple ancient
sources.

[46] See Prov 8:6; Herodotus *Hist.* 2.173.

to the act of believing.[47] Specifically, it refers to believing in the promise of "eternal life" (1:1b). "Faith" here connotes believing that God is the "God who cannot lie" (1:2b) and who will thus fulfill his promise to give life to all who trust in him. "Love" (ἀγάπη) accompanies "faith" in God because it expresses visibly the invisible—sacrificial good works in the present on account of eternal glory.[48] Through love, the "older men" demonstrate the sincerity of their "faith," distinguishing themselves from the apostates of 1:16. Although the term "love" has not appeared explicitly up to now, Paul has introduced the theme already by noting God's favor in his own calling as an "apostle of Jesus Christ" (1:1a) and in the inclusion of the audience into the "elect of God" (1:1a); both are recipients of God's love. Paul has responded to the bestowal of God's love by fulfilling his apostolic authority in the form of writing this letter for the audience's edification. Paul thus demonstrates for the audience the dynamic of receiving and responding to God's gracious love. Similarly, the audience, as the "elect of God" who have received "grace and peace from God the Father and Christ Jesus our savior" (1:4), are to respond by exhibiting grace and peace to one another. "Endurance" is added to "faith" and "love" as a measure of soundness. The presence and influence of false teachers and apostates indicates a setting charged with conflict. To maintain "faith" and "love" will therefore require tremendous fortitude and steadfastness. Knowing this, Paul prayed already on their behalf for continual "grace and peace" (1:4).

I.D.2. Titus 2:3-5a (b)

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[47] See Knight, *Pastoral Epistles*, 306; Quinn, *Letter*, 132.

[48] See Wolfgang Schrage, *The Ethics of the New Testament* (Philadelphia: Fortress, 1988) 211-17.

The next subelement in this minichiasm focuses on the women in the audience. First, the apostle addresses the "older women" (πρεσβύτιδας): "Older women, similarly, in behavior are to be reverent, not slanderers, not enslaved to much wine, commendable teachers." Like the "older men" (ὡσαύτως) they are to express their "faith" in action by being "reverent in behavior." The adjective "reverent" (ἱεροπρεπεῖς) combines the words ἱερός and πρέπω. In the LXX ἱερός connotes holiness either with respect to God or the temple.[49] The term πρέπω reminds the audience of Paul's command to "speak what is consistent (πρέπει) with sound doctrine." The adjective ἱεροπρεπεῖς, then, expresses the quality of being consistent with holiness. This quality is to be expressed concretely "in behavior" (ἐν καταστήματι). The phrase "in behavior reverent" is polemical, reminding the audience of how the opponents "in behavior" are irreverent (1:16). The audience are perceiving more and more the apostle's concern for consistency between confession and conduct, a theme that was introduced from the outset in 1:1b-2a; the "hope of eternal life" must impact the sphere of behavior (ἐν) in concrete ways.[50]

Reverence in behavior should be expressed negatively in at least two ways—"not slanders, not enslaved to much wine." It is likely that Paul is addressing the "stereotypical and current critical profile of older wives who were prone to drunkenness and loose talk."[51] The rhetorical application of these phrases, however, is more nuanced.

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[49] See BDAG, s.v.

[50] See Dibelius and Conzelmann, *Pastoral Epistles*, 139-40.

[51] Towner, *Letters*, 723 nn. 33-39. See also Kenneth J. Dover, *Greek Popular Morality in the Time of Plato and Aristotle* (Berkeley: University of California Press, 1974) 95-102.

The term "slanderers" (διαβόλους) is also the main title in the NT for the "devil" (διάβολος),[52] and it stands in antithesis to the adjective "reverent" (ἱεροπρεπεῖς): to be a "slanderer" is to be of the "devil" instead of from the "holy."[53] Those who are of the "devil" oppose the interests and purposes of God and belong to the group of false teachers and apostates described in 1:10-13a and 1:13b-16. The expression "not slanderers" then is yet again another implicit command not to be like them but to be like Titus and the elder who speak "what is consistent with sound doctrine" (2:1).

The expression "not enslaved to much wine (οἴνῳ)" echoes a key quality of the "elder" and "older men." The elder must not be a "drunkard" (πάροινον); the "older men" are to be "temperate," i.e., moderate in their consummation of alcohol. By extending this virtue to the "older women," the apostle is underscoring that all of the "elect of God" (1:1a) are expected to behave in a manner that is modeled by the elder. In contrast, the stereotypical Cretan lacks such self-control (1:12). Echoing Paul's self-description "slave (δοῦλος) of God" (1:1a), the participle "enslaved" (δεδουλωμένας) communicates that the "older women" are to be under no authority other than God and his revealed word. In this way, they are to demonstrate their separation from the false teachers who are under the control of "shameful gain" (1:11) and their allegiance with the apostle who is "enslaved" to God and the "proclamation" of his "word" (1:3).

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[52] BDAG, s.v.

[53] Witherington (*Letters*, 137) suggests: "We could translate it 'diabolical gossips.'"

The final adjective "commendable teachers" (καλοδιδασκάλους) deviates from the more common translation "teaching what is good."[54] The latter translation seems to highlight "what" is taught rather than on "who" is teaching. The preceding expressions, however, focus more on character than action. The same is true for the exhortation regarding the "older men" (2:2), which lacks any explicit command to teach the "younger men." The translation "commendable teachers" includes practical training in domestic duties, but it highlights that "Paul is calling these older women to a certain quality of performance ('good, excellent') as teachers."[55] This interpretation is supported both by considerations of the meaning of "commendable" (καλός) and the apostle's comments on the false teachers. The prefix καλός denotes "what is attractive in outward appearance"[56] and communicates clearly the kind of "teacher" (διδάσκαλος) that "older women," according to the apostle, should aspire to be. By displaying reverence, sound speech, and temperance, they present themselves as "teachers" who are "attractive in outward appearance." In this way, the "older women" distinguish themselves from the "rebels, empty talkers and deceivers" (1:10) who are "teaching (διδάσκοντες) what is not necessary for this reason—shameful gain" (1:11) and identify themselves with the elder who clings to the "faithful word that is according to the teaching (διδαχήν)" (1:9a) so that he might be able both to exhort with sound doctrine (διδασκαλία) and reprove those who oppose" (1:9b). The audience recognize again the apostle's concern for conduct that is

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[54] See, e.g., *NAB, ESV, NET*.

[55] Towner, *Letters*, 724.

[56] BDAG, s.v.

deemed commendable by all. The apostle displayed this concern with the selection of the "blameless" elder (1:5-9b); he now displays an equal concern for all members of God's household.

In 2:4-5 Paul states the purpose (ἵνα) for being "commendable teachers": "so that they might make sensible (σωφρονίζωσιν) the younger women (νέας) to be lovers of husbands, lovers of children, sensible, chaste, homemakers, good, submitting to their own husbands."[57] The verb σωφρονίζωσιν echoes its adjectival cognate "sensible" in 1:8 (σώφρονα) concerning the elder and 2:2 (σώφρονας) concerning the "older men." Here it seems to carry the nuance of reproof—"the idea of a figurative, sobering 'slap in the face' (i.e., 'to bring someone back to his/her senses')."[58] Apparently false teaching has impacted this group most among the members of the various households (1:10-13a). The verb suggests that the "younger women" are no longer "sensible"; rather, they have

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[57] The precise arrangement and number of qualities in view are not entirely clear. For example, Fee (*Titus*, 187), Knight (*Pastoral Epistles*, 308), and Marshall (*Pastoral Epistles*, 246) group the first six items in pairs given the lexical similarities between the first two terms (φιλάνδρους /φιλοτέκνους). Such pairing seems unwarranted because the latter two pairs do not share such similarities. Moreover, such lexical similarities are found in 1:8 (φιλόξενον/φιλάγαθον), but in that instance there was no reason for pairing the other qualities that follow. Moreover, it is not uncommon to translate οἰκουργοὺς ἀγαθάς as a single quality ("good homemakers," *NAB*). The syntax, however, favors viewing ἀγαθάς as a distinct virtue; see Marshall, *Pastoral Epistles*, 249. Hence, "working at home, kind" (*ESV*), "fulfilling their duties at home, kind" (*NET*). The profile of the "younger women," then, consists of seven descriptors.

While the precise age of this group is also difficult to determine, the context makes clear that the apostle has in view women who are still young enough to have children and whose basic domestic duty at this stage of their lives is to be good homemakers by caring for their husbands and children in contrast to the "older women" whose husbands may no longer be alive and whose children are able to care for themselves.

[58] Towner, *Letters*, 725.

become like faithless "children . . . in accusation of debauchery or rebellious" (1:6).

As "commendable teachers," "in behavior . . . reverent, not slanderers, not enslaved to

much wine," the "older women" must call the "younger women" back to their senses.[59]

The "younger women" in the audience experience an indirect reproof at his

juncture: because they are living insensibly they must be "made sensible." Also, the

audience in general are reminded again that the quality "sensible" is not confined to the

elder and "older men" but applicable to all the "elect of God" (1:1a).   Finally, the "older

women" perceive the important role they play in the churches. While the quality

"husband of one wife" (1:6) indicates that men alone can be elders, the health of the

churches, according to the apostle, depends on the diligent work of every member of

God's household. The "older women" bear the unique responsibility of nurturing the

"younger women." The "younger women," in turn, are expected to submit to the "older

women" in the way that Titus, a "true child" submits to Paul, his father "according to a

common faith" (1:4). Thus, the verb both instructs the "older women" of their calling

and empowers them with authority to carry it out.

The first two qualities that the apostle enumerates are "lovers of husbands"

(φιλάνδρους) and "lovers of children" (φιλοτέκνους). The common prefix suggests that

these two qualities should be taken together, conveying that the "younger women" should

be "lovers of the family."   The audience intuit a deliberate connection between the elder

and the "younger women." In describing the "blameless" elder, the apostle focused first

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[59] For examples of this use of the verb in ancient Jewish literature, see Winter, *Roman Wives*, 154-59. Winter highlights how these sources use this verb versus other more neutral didactic terms to express the sense of reproof.

on his relationship to his spouse and children (1:6). In a similar fashion the apostle

accents here the relationship to the spouse and children. In addition, the qualities

φιλάνδρους and φιλοτέκνους are followed by the adjective σώφρονας (2:5). This

sequence echoes the earlier sequence φιλόξενον, φιλάγαθον, σώφρονα (1:8) regarding the

elder. In this way the audience are not only reminded that the "younger women" are to

be like the "blameless" elders, but they also recognize that the fathers of Christian

households—especially those who aspire to be elders—play an integral role in the

development of the "younger women"—that their training is not solely the duty of the

"older women." While the "older women" play the primary role of "commendable

teachers," the men must model what it means to love the family and be sensible.

In 2:5a Paul lists the remaining qualities that "younger women" must cultivate:

"sensible, chaste, homemakers, good, submitting to their own husbands." The references

to "sensible" (σώφρονας) and "husbands" (ἀνδράσιν) reiterate the verb "make sensible"

(σωφρονίζωσιν) and adjective "lovers of husbands" (φιλάνδρους) in 2:4. Like the elder

and "older men" who must be "sensible" (σώφρονα, 1:8; σώφρονας, 2:2) the "younger

women" must exhibit self-restraint and prudence; but the apostle's use of "sensible" in

this instance applies specifically to the household: the "younger women" are to be

"sensible" as they reflect on and fulfill their duties as wives and mothers.[60] The adjective

"chaste" (ἀγνάς) can refer to general righteousness (e.g., Prov 20:9); here, however, it

seems to indicate fidelity in marriage.

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[60] Winter (*Romans Wives*, 101-2) argues that the adjective pertained directly to public conduct and dress that would display modesty and honor the husband's reputation.

The adjective "homemakers" (οἰκουργούς) combines the two terms "home" (οἶκος) and "work" (ἔργον) and connotes the diligent carrying out of household duties.[61] Again, the connection with the elder is reinforced, who is compared to a "steward (οἰκονόμον) of God" (1:7). While the term "homemaker" may have a condescending aspect today, the apostle viewed the "homemaker" as one who has been entrusted by God to care for the household. The audience therefore should also esteem this calling. The adjective "good" (ἀγαθάς)—standing alone—expresses kindness: "the wife is to exhibit kindness towards all those with whom she comes in contact as she applies herself to her domestic duties."[62] Specifically, their general kindness should evidence their hope in God, in contrast to those who claim to know God but deny him by their works and thus demonstrate that they are "unqualified for every good (ἀγαθόν) work" (1:16).

Finally, the apostle states that "younger women" should be "submitting to their own husbands." The participle "submitting" (ὑποτασσομένας) involves the recognition of an ordered structure.[63] The apostle desires for the "younger women" to be like "faithful children not in accusation of debauchery or rebellious" (1:6)—who recognize the ordered structure of the family; and unlike "rebels" (1:10) who disregard the ordered structure of the household of God. The adjective "own" (ἰδίοις) limits the stipulation to the relationship between husband and wife. The audience, then, should not apply this final

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[61] BDAG, s.v.

[62] Marshall, *Pastoral Epistles*, 249.

[63] BDAG, s.v.

quality universally such that all the men in the audience expect a blanket submission from all the women; rather the apostle is addressing "submitting to their *own* husbands."

I.D.3. Titus 2:5b (c)

According to the pivot of this minichiasm (2:5b) the purpose (ἵνα) for reproving the "younger women" to be "sensible" and "lovers" of family is "so that the word God may not be blasphemed." The negative particle μή indicates for the audience the apostle's concern for a clear and present danger that is not merely hypothetical. According to the A' element (1:10-13a) of the second microchiasm (1:5-13a), false teachers are moving from one household to another turning them away from the truth by teaching "what is not necessary" (1:11). According to the A element (1:13b-16) of the third microchiasm (1:13b–3:3) those professing to know God are denying him by their works. In short, there is already an abundance of false representatives of the "word of God," thus raising the strong possibility of bringing the "word of God" under ill repute.

That the "word of God may not be blasphemed" is pregnant with meaning, progressing the audience's understanding both of the "word" and Paul's antipathy for the false teachers and apostates. The verb "blasphemed" (βλασφημῆται) means to speak in an insulting, demeaning, and irreverent manner. The term occurs regularly in the LXX to describe the words of Gentiles who either mocked God or were on the verge of doing so on account of Israel's failings. The term expresses more than a failure to acknowledge and revere God as God; it includes ridicule and scorn for the name and reliability of Israel's God.

The focus in 2:5b, however, is not on the name of the Lord but on the "word of God" (ὁ λόγος τοῦ θεοῦ). The audience know from the first microchiasm (1:1-4) that the "word of God" is the "word" that has been "revealed" in the apostle's "proclamation" from the "God, who cannot lie" concerning the "hope of eternal life." The emphasis in the first microchiasm is twofold—the source of the "word" is transcendent but the means are historical and concrete, manifested in Paul's ministry. The audience also know that this "word" is the "faithful word" (πιστοῦ λόγου, 1:9a) that equips and empowers the elder to exhort and reprove. Implicitly it is also the "word" that the "rebels, empty talkers and deceivers" (1:10) have rejected and are leading others to do the same. The apostle's primary concern in 2:5b is that the conduct of believers—particularly the "younger women"—would not result in the blasphemy of the "word of God."

Verse 2:5b has profound ripple effects on the audience. The first two occurrences of "word" related mainly to the leaders of the churches, whether it is Paul, a "slave of God and apostle of Jesus Christ" (1:1a), Titus, a "true child according to a common faith" (1:4), or the blameless elder (1:9a). The apostle, however, highlights here the integral role that different members of God's household have in upholding the reputation of the "word of God." More specifically, it is the conduct of the "younger women"—and, implicitly, the behavior of all the members—that either gives or takes credit from the "word." The accent here is not that their conduct will merit salvation but that it will evidence their elect status (1:1a) and their "hope of eternal life" (1:2a). In a word, the audience must appreciate better their significant role, alongside Paul, Titus, and the elder, in promulgating the gospel in Crete. Paul's disdain for the false teachers is based on the impact their conduct is having on the credibility and reception of the "word of God."

I.D.4. Titus 2:6-7a (b')

The command to the "younger men" is concise but no less comprehensive than

the previous exhortations, for they are told "to be sensible about all things." The verb "to

be sensible" (σωφρονεῖν) echoes the verb σωφρονίζωσιν (2:4) and its adjectival cognates

(1:8; 2:2, 5).[64] The repetition of this theme signals its special importance to the apostle

who views it as a cardinal Christian virtue in view of their "hope of eternal life"

(1:2a). That Paul has included it in every exhortation to each member of God's

household communicates to the audience that this is a virtue that each member should

nurture both in themselves and in one another. "To be sensible about all things" means

the "younger men" should be like the elder who must be "sensible (σώφρονα), just, holy

and self-controlled" (1:8); like the "older men" who are to be "sensible (σώφρονας),

sound in faith, in love, in perseverance" (2:2); and like the "younger women" who are to

be "sensible" by pursuing healthy families and purity (2:5-6). The lack of specificity

relative to the exhortations for the "younger women" challenges the "younger men" in

the audience to reflect more deeply on the previous exhortations regarding

sensibility. Moreover, the object "all things" (πάντα) reminds the audience of the

apostates who are "unqualified for every (πᾶν) good work" (1:16). By being moderate

and reflective about "all things," the "younger men" are to prepare themselves in order to

be qualified "for every good work."

I.D.5. Titus 2:7b-10a (a')

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[64] Collins (*Titus*, 343) suggests that the slightly various forms of σώφρων may
reflect the differences in the exhortations to men and women.

The final subelement contains exhortations for Titus and Christian "slaves." The command to "exhort the younger men . . ." is coupled with the participial phrase "showing yourself an example of commendable works." The participle παρεχόμενος means to "show oneself" in a way that "causes other people to experience something."[65] The term τύπον signifies a "model" that is to be imitated. Titus is to be a "model" of "commendable works" (καλῶν ἔργων) for the "younger men," i.e., "works" that are not only useful but also readily observable as attractive and admirable. The audience perceive several comparisons at hand. First, Titus is to be the model elder who is known for his "commendable works," whether those "works" pertain to his care of his own household (1:6) or his good character towards all people (1:7-8). Second, Titus is to embody the antithesis of the apostates who are "unqualified for every good work (ἔργον)" (1:16). Unlike this group that professes to know God but deny him by their "works" (ἔργοις), Titus is to demonstrate that his "recognition of truth" accords with "godliness" (1:1a). Finally, Titus is to be like the "older women" who are "commendable teachers" (καλοδιδασκάλους), patterning for the "younger women" reverent behavior, holy speech, and self-control (2:3). Like the "younger women" who follow the "model of commendable works" of "older women," the "younger men" are to follow the example of Titus, their "commendable teacher." In general the audience as a whole learn to appreciate structure in the churches: the older and more mature believers are to instruct and model for the younger and less mature believers "godliness"; the latter group is to submit and learn from the former.

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[65] BDAG, s.v.

In 2:7b-8a the apostle reiterates his concern for both character and content: "in doctrine incorruption, seriousness, sound word that is irreproachable." "Doctrine" recalls for the audience the parallel activities of exhortation and speaking—the elder must "exhort with sound doctrine (διδασκαλίᾳ)" (1:9b) and Titus is to "speak in sound doctrine (διδασκαλίᾳ)" (2:1). The didactic activities of "doctrine" must display a commitment to character and content. With respect to the former Paul uses the two qualities "incorruption" and "seriousness." The concrete meaning of both terms is found in the preceding sections. "Incorruption" (ἀφθορίαν) is often translated as "integrity." Its cognate adjective ἄφθορος refers to an innocent and pure individual. The contrast here is with the "rebels, empty talkers and deceivers" (1:10) who teach for "shameful gain." It reminds the audience of Paul's indictment in 1:15 which contains the assonances to ἀφθορίαν in the term "pure": "All things are clean (καθαρά) to the clean (καθαροῖς). But to the defiled and unfaithful nothing is clean (καθαρόν)." Titus's example—but especially his teaching—is to exhibit a purity that distinguishes him from the "defiled and unfaithful." "Seriousness" (σεμνότητα) recalls for the audience the exhortation for the "older men" to be "serious" (σεμνούς, 2:2) and expresses respectability in contrast to the hypocrites whom the apostle deemed "vile" (1:16) because their "works" discredit their claim to knowledge.

The content of Titus's "doctrine" is the "sound word that is beyond reproach." The "sound word" is the "word (λόγος) of God" (2:5) concerning the "hope of eternal life" that was "revealed" in Paul's proclamation" (1:2a-3). It is the "faithful word (λόγου)" (1:9a) to which the elder is to "hold fast" and which the audience is to trust in fully. The phrase is synonymous with "sound (ὑγιαινούσῃ) doctrine" (1:9b; 2:1), which

provides the basis for all exhortation and reproof. The rare adjective "beyond reproach" (ἀκατάγνωστον) is found in legal contexts and has the sense of "abiding by the terms of a contract."[66] The audience understand the adjective as a reference to "abiding by the terms" of Paul's gospel, which is the "word of God." By using key terms that appear earlier in the letter, the apostle highlights for the audience that Titus himself is to be the archetype "elder" (1:6-9b), "clean" individual (1:15), and "older man" (2:2), especially for sake of the "younger men" (2:6).

In 2:8b the apostle states the purpose (ἵνα) for Titus's "pattern of commendable works" (2:7b-8) and, in turn, the "sensible" conduct of the "younger men" (2:6): "so that the opponent (ὁ ἐξ ἐναντίας) may be put to shame, having nothing bad to say about us." The audience heard the apostle describe "rebels, empty talkers and deceivers" as "the circumcision (οἱ ἐκ)" (1:10). Also, the audience heard the apostle describe the Cretan prophet as "one of (τις ἐξ) them" (1:13a). Thus, they know that the apostle distinguishes between groups and individuals when necessary. Here, then, the audience hear the phrase "the opponent" (ὁ ἐξ ἐναντίας) as a reference to a specific individual,[67] although an entire group is in view by association. The term ἐναντίας may refer to those outside of the church, to the opponents described in 1:10-13a and 1:13b-16, or perhaps both.[68] The phrase ἐξ ἐναντίας occurs regularly in the LXX to express a location that is

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[66] Towner, *Letters*, 733 n. 80.

[67] Ibid., 734; see also Witherington, *Letters*, 140 n. 166.

[68] See Spicq, *Épîtres Pastorales*, 23; Kelly, *Pastoral Epistles*, 242.

"on the opposite side" or an attack "against" an enemy.[69] At the very least, then, the audience know that this individual stands "opposite" of or "against" Paul, Titus, and the "elect of God" (1:1a), who are united "according to a common faith" (1:4). Given the apostle's emphasis on false teachers in 1:10-13a and hypocritical apostates in 1:13b-16, the audience understand ὁ ἐξ ἐναντίας as a reference to a specific individual from this group that operates within the church,[70] while recognizing that their conduct will impact the reception of the "word of God" from those outside the church.

Titus's commitment to sound character and content in his "doctrine" will result in the opponent's being "put to shame, having nothing bad to say about us." The sense of the verb ἐντραπῇ bears strong similarities to its use in Dan 3:44. "To be put to shame" here focuses on being stripped of any room for confidence. Similarly in 2:8b the opponent will have "nothing bad to say about us." The implication is that the opponent will have "nothing bad to say about us" because there is nothing but good to say. The audience know from Paul's description that it is not sufficient for the elder to lack bad qualities (1:7); he must also exhibit commendable qualities, removing any basis for accusation. The apostle highlights also Titus's representative role through the phase "about us" (περὶ ἡμῶν): Titus's conduct will reflect not only his reputation but also that of the apostle and all believers. For this reason, both his word and deeds (2:7b-8) must strip the opponent of any basis for speaking badly about the "elect" and their faith. In other words, Titus is to be "blameless."

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[69] See Exod 14:2, 9; Josh 8:11; 19:12; 20:34; 1 Sam 17:2.

[70] See Matera, *New Testament Theology*, 248.

Bringing this minichiasm to a close, Paul addresses the "slaves" (δούλους). They are to be unlike the "rebels" (ἀνυπότακτοι, 1:10) who disregard valid apostolic authority, i.e., they "are to submit to their own masters in all things." Masters are those who have "legal control and authority" over the "slaves."[71] "Slaves," then, are to "submit," recognizing this legitimate structure much in the same way the "younger women . . . [must] submit (ὑποτασσομένας) to their own (ἰδίοις) husbands" (2:5a), recognizing the authority and responsibility men have to lead their households (1:6).[72] The exhortation to be submissive "in all things" (ἐν πᾶσιν) echoes the command for the "younger men . . . to be sensible about all things (πάντα)" (2:6-7a). Moreover, the audience know that Paul, as a "slave (δοῦλος) of God" (1:1a), serves "according to the command of God our savior" (1:3), i.e., submits to God "in all things." By drawing parallels between himself and the "slaves," the apostle challenges the "slaves" and the audience to view "slaves" as equally important representatives of the household of God.[73]

The extent of their submission is not restricted to what follows in 2:9b-10a but specified in the complementary phrases that follow: "to be pleasing, not those who oppose" and "not those who pilfer; rather those who demonstrate that all faith is good." In the Greco-Roman world the adjective "pleasing" (εὐαρέστους) referred to individuals

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[71] BDAG, s.v.

[72] As with the "younger women," the submission in view is to their "own" (ἰδίοις) masters.

[73] See Spicq, *Épîtres Pastorales*, 626; Jerome Murphy-O'Connor, "Community and Apostolate: Reflections on 1 Tim 2:1-7," *TBT* 67 (1973) 1263.

known for their "civic-minded generosity"[74] and who were consequently esteemed by

the general public. Similarly "slaves" are to submit to their "own masters" in a manner

that renders their service not only acceptable but also respectable.[75] Along the lines of

being "pleasing," slaves are not to be "those who oppose" (ἀντιλέγοντας). The participle

recalls for the audience the elder's calling to "exhort with sound doctrine and reprove

those who oppose (ἀντιλέγοντας)" (1:9b). This group's rebellion is described initially

with a focus on their words ("empty talkers . . . whom it is necessary to silence," 1:10-11).

"To be pleasing, not those who oppose" likely communicates to the slaves, then, the

prohibition against "talking back to them" (*NAB*, *NET*) and being "argumentative" (*ESV*).

Given slaves were notorious for their laziness and obstinacy,[76] the audience recognize the

apostle's call for the "slaves" to be unlike the false teachers, who embodied the worst of

Cretan vices, and instead to reflect their status as members of the "elect of God" (1:1a).

The second pair of complementary phrases exhorts the "slaves" not to be "those

who pilfer." The participle νοσφίζομαι covers a wide range of thievery, including

stealing the possession of others or misappropriating resources from their intended use.[77]

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[74] BDAG, s.v.

[75] According to some commentators (e.g., Towner, *Letters*, 735) slaves needed to be especially careful in exhibiting respecting attitudes and respectable service because the exclusive nature of the Christian faith within households that were generally more tolerant had already raised concern that the new faith would result in unruly slaves. The apostle's concern, then, is that the "word of God might not be blasphemed" among masters and in the public eye.

[76] See the multiple references in Keith R. Bradley, *Slavery and Society at Rome* (New York: Cambridge University Press, 1994) 29.

[77] See Kelly, *Pastoral Epistles*, 243.

It was generally known that slaves would pilfer to improve gradually their situation.[78]

Instead of falling prey to this common temptation, Christian "slaves" are to be people

"who demonstrate that all faith is good."[79] The meaning of "all faith" is clear simply

from the apostle's use of "faith." According to 1:1a, Paul is an "apostle of Jesus Christ

according to the faith (πίστιν) of the elect of God," i.e., "their recognition of truth

according to godliness" (1:1b). "Faith," then, is all-encompassing, impacting the mind

and behavior. Similarly, the "false teachers, empty-talkers and deceivers" (1:10) are

unsound "in the faith (πίστει)" (1:13b) not only because they are "teaching what is not

necessary" but also because they are teaching for "shameful gain" (1:11). Their "faith" is

fallen on both grounds. Similarly, the "older men" are exhorted to be sound in the faith

(πίστει)" (2:2), a faith established from instruction in "sound doctrine" (2:1) and

exhibited in action (2:2). "All faith" therefore refers to "faith" that is complete—"faith"

that is genuine because it demonstrates a "recognition of truth according to godliness."[80]

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[78] See Quinn, *Letter*, 149.

[79] The translation of the phrase πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν is difficult because the force of ἀγαθήν is unclear. Is it attributive (see *NAB, ESV, NET*) or predicate (see above)? Either interpretation can fit with the text, but the uncommon translation above follows the Greek more carefully. Daniel B. Wallace (*The Basics of New Testament Syntax* [Grand Rapids: Zondervan, 2000] 86, 139) understands this phrase as an example of a verb that takes an object-complement combination.

[80] Most commentators maintain that πίστιν in 2:10a refers to the virtue of being "trustworthy" (see, e.g., Fee, *Titus*, 191; Marshall, *Pastoral Epistles*, 260; Quinn, *Letter*, 149; Towner, *Letters*, 737). Undoubtedly a contrast with the unreliable character of "those who pilfer" is in view. But something akin to the anacoluthon of 1:2-3 seems to be occurring here, because the object of the verb ἐνδεικνυμένους is "all faith" versus the slaves themselves. Implicitly the "slaves" must prove "reliable," but the apostle's focus here is on the "faith" that produces trustworthy individuals. To miss this nuance by focusing on the character rather than the faith that produces it is to miss Paul's specific and main concern for authentic faith in the letter to Titus.

Against the suspicion that the Christian faith will be a disruptive force for society,

"slaves" are to demonstrate that authentic "faith" is "good"; that those with "all faith"—

the "clean"—are qualified "for every good (ἀγαθόν) work" and can therefore by trusted

completely by their masters.[81]

I.D.6. Summary of Titus 2:1-10a

    In the B element of the third chiastic unit, Titus is to speak, exhort, and reprove

according to "what is consistent with sound doctrine" (2:1)—to specify for various

members of the church what "recognition of the truth according to godliness" looks like

concretely and, in some instances, call some members (e.g., the "younger women") to

repentance. To be "sound in the faith" means to live in a manner "that the word of God

may not be blasphemed" (2:5b) and that "the opponent might be put to shame, having

nothing bad to say about us" (2:8). In particular, in view of their "hope of eternal life"

(1:2a), which is implied in the expression "sound doctrine," the audience are to be

sensible, a quality that permeates this minichiasm. Being immersed in a culture whose

basic values are antithetical to God's nature, the audience recognize that their spiritual

maturity depends directly on heeding the exhortation and rebuke which the apostle gives

through Titus, a "true child according to a common faith" (1:4).

I.E. Titus 2:10b-12 (C)

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    [81] Again many commentators offer a different interpretation for ἀγαθήν,
suggesting that it limits the scope of the slaves submission to only what is good; see
Marshall, *Pastoral Epistles*, 261; Quinn, *Letter*, 149. This line of interpretation misses
the point of the entire expression.

In Titus 2:10b-12 the audience hear the C element of the third chiastic unit

(1:13b–3:3) as a minichiasm in itself. Verses 10b-12 are composed carefully of three

subelements:

    a. ^10b so that they might adorn (κοσμῶσιν) the doctrine of God our savior

(σωτῆρος) in all things (πᾶσιν).

        b. ^11a For the grace of God has appeared,

    a'. ^11b saving (σωτήριος) all (πᾶσιν) human beings ^12 training us, so that by

denying ungodliness and worldly (κοσμικὰς) desires we might live sensibly and

righteously and godly in the present age,

This minichiasm centers on the saving grace of the saving God, which, in turn, dictates

how the believers are to live "in the present age." Christian conduct—particularly the

submission of Christian slaves to their masters—should "adorn the doctrine of God our

savior." In view of "the grace of God [that] has appeared" Titus and the Cretan

community are to "live sensibly and righteously and godly in the present age." The "a"

and "a'" subelements share three linguistic parallels—"adorn" (κοσμῶσιν) and "worldly"

(κοσμικάς), and, "savior" (σωτῆρος) and "saving" (σωτήριος), and "all things" (πᾶσιν) and

"all (πᾶσιν) human beings." The pivot of the minichiasm declares, "For the grace of God

has appeared."

The minichiasm also highlights the idea of wholeness: Christian conduct should

"adorn the doctrine of God our savior *in all things*" and should be expressed negatively

and positively in terms of "denying ungodlingess and worldly desires" and living

"sensibly and righteously and godly in the present age." The apostle exhibits a consistent

concern in the letter for "wholeness," that "recognition of the truth [is] according to

godliness" (1:1b), that the elder is *not* to be one way and is *to be* another way (1:7-8),

and that Titus himself is to exhibit an exemplary lifestyle (2:7b-8) that accords with his

instruction in "sound doctrine" (2:1).

I.E.1. Titus 2:10b (a)

In the C element of the third microchiasm the apostle articulates the soteriological

basis for Christian conduct. He states first the purpose (ἵνα) for the good behavior of

"slaves": "so that they may adorn the doctrine of God our savior in all things." The direct

correlation between the conduct of "slaves" and the reputation of the "doctrine of God

our savior" is evidenced in the exact repetition of the phrase "in all things" (ἐν πᾶσιν):

their submission "in all things" (2:9) will "adorn the doctrine of God our savior in all

things (ἐν πᾶσιν)." Paul's purpose here is to highlight that even "slaves" play a vital role

in preserving and propagating the reputation of believers and their faith. The verb

"adorn" (κοσμῶσιν) means to "make beautiful and attractive."[82] Like the "younger

women" who must submit to their "own husbands, so that the word of God may not be

blasphemed" (2:5a), and like Titus who must present himself as a "model of

commendable works . . . so that the opponent might be put to shame, having nothing bad

to say about us" (2:6-8), "slaves" must "submit to their own masters in all things . . . so

that they may adorn the doctrine of God our savior in all things." The first two purpose

clauses (ἵνα), which were stated negatively, prepare the audience for this climactic and

positive purpose clause. They are reminded that just as the elder's life must be

characterized by the absence of negative qualities and the presence of positive qualities

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[82] BDAG, s.v.

(1:7-8), so too their conduct must—negatively—guard the "word of God" from blasphemy and—positively—"adorn the doctrine of God our savior."

The object of the verb "adorn" is "doctrine" (διδασκαλίαν), the very "doctrine" (διδασκαλία) that provides the basis for the teaching, exhorting, and reproving activities of the elder (1:9b) and Titus, the model elder (2:1, 7). Paul specifies "doctrine" as the "doctrine of God our savior (τοῦ σωτῆρος ἡμῶν θεοῦ)." This description recalls for the audience God's "word in proclamation," with which Paul was entrusted "according to the command of God our savior (τοῦ σωτῆρος ἡμῶν θεοῦ)" (1:3). In addition, the specification of "God" as "our savior" reiterates for the audience Paul's soteriological concern in the letter to Titus.[83] That Titus is to "speak what is consistent with sound doctrine" (2:1) means that he is to exhort all members of the household of God to conduct themselves according to the "hope of eternal life" which "God our savior" has "revealed" in "his word" (1:3).

I.E.2. Titus 2:11a (b)

In 2:11 the apostle begins to provide the basis (γάρ) for the conduct that is outlined for believers in 2:1-10a. He begins by stating, "For the grace of God has appeared." The audience have been "graced" by the "grace of God" through their election and receipt of eternal life. In addition to describing God's divine favor, the term "grace" (χάρις) expresses divine empowerment to pursue "godliness"; hence, in 1:4 the

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[83] For further discussion on the significance of the theme of salvation, see Abraham J. Malherbe, "'Christ Jesus Came into the World to Save Sinners': Soteriology in the Pastoral Epistles," in *Salvation in the New Testament* (ed. Jan G. van der Watt; NovTSup 121; Leiden: Brill, 2005) 331-38; George M. Wieland, *The Significance of Salvation: A Study of Salvation Language in the Pastoral Epistles* (Paternoster Biblical Monographs; Milton Keynes: Paternoster, 2006) esp. Chapter Four.

apostle wished "grace (χάρις) and peace from God the Father and Christ Jesus our savior" for the audience. Maintaining these nuances here, Paul progresses the audience's understanding of "grace" by specifying the "grace of God" as that which "has appeared."

The verb "appeared" (ἐπιφάνη) expresses generally the tangible expression of what is intangible and recalls for the audience how "eternal life" was "promised before time began" (1:2a-c) but concretely "revealed (ἐφανέρωσεν) at the proper time" in "his word in the proclamation" of the apostle (1:3). In the LXX the verb refers specifically to the manifestation of God's help or salvific favor and has eschatological tones of glory.[84] In Greco-Roman religious and political discourse, it refers to the appearance of their gods, heroes, and emperors.[85]

I.E.3. Titus 2:11b-12 (a')

The import of the phrase "grace of God" is enhanced further by the additional phrase "saving all human beings." The predicate use of the adjective "saving" (σωτήριος) highlights the soteriological nature of the appearance of God's grace. The first occurrence of ἄνθρωπος refers to unbelievers—"human beings (ἀνθρώπων) who turn away the truth" (1:14). What is likely in view in 2:11 is neither "all" the persons represented in 2:2-10 nor a response to an element of elitism in the false teachers' doctrines nor an emphasis on the vastness of God's grace.[86] Rather, the phrase "all human beings" refers to "all" the different unbelievers who are exposed to the different

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[84] See Gen 35:7; Ps 30:17; Joel 3:4.

[85] See Towner, *Letters*, 745.

[86] Cf. Lorenz Oberlinner, *Die Pastoralbrief, Dritte Folge. Kommentar zum Titusbrief* (HTKNT; Band XI/2; Freiburg: Herder, 1996) 129; Towner, *Letters*, 746.

members of the household of God—older unbelieving men, older unbelieving women, younger unbelieving women, younger unbelieving men, and unbelieving masters.[87] By exhibiting "godliness" in word and deed, the audience guard the "word of God" from blasphemy (2:5), remove any basis for accusation (2:8) and "adorn the doctrine of God our savior" (2:10b). In turn, "all human beings" who witness their good conduct are drawn to their "hope of eternal life" (1:2a). Consequently the phrase "saving all human beings" reminds the audience again of their calling as the "elect of God." Like Israel who had experienced God's salvation and was called to be a light to the nations (Isa 49:5-6), so too the audience are to remember that God's grace is "saving all human beings" who will be reached through the good conduct of the various members of God's household.

That the "grace of God" is not only a saving event in history but also an empowering event, which the apostle indicated already in his prayer for "grace and peace" in 1:4, is shown further in 2:12 by the opening participial clause "training us" (παιδεύουσα ἡμᾶς). The participle "training" connotes "to assist in the development of a person's ability to make appropriate choices."[88] The pronoun "us" refers not only to Titus and the Cretan community but also to the apostle: the "grace" of "God our (ἡμῶν) savior" (1:3) and "Christ Jesus our (ἡμῶν) savior" (1:4) is "training us," i.e., disciplining and empowering all believers for "godliness" (1:1a). The audience recognize therefore

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[87] This conclusion is supported by noting how all other uses of the term in the letter (1:14; 3:2, 8, 10) refer to unbelievers or troublemakers whose faith is questionable. In addition, when the apostle describes those who have been redeemed already, he use the term λαόν (2:14).

[88] BDAG, s.v.

that the "grace of God" is not only an event to be understood but also one that is to be experienced continually, as the present participle indicates. The audience are reminded that this past event concerning the appearance of the "grace of God" (2:11a) should impact the shape of their lives significantly in the present as they pursue "godliness."

The purpose (ἵνα) of this "training" is that "we might live sensibly and righteously and godly in the present age." Various translations (e.g., *NAB*, *ESV*, *NET*) blur the fact that the verb "live" (ζήσωμεν) is the main verb of the purpose clause, which is modified immediately before and after by the participles "denying" (ἀρνησάμενοι) in 2:12 and "awaiting" (προσδεχόμενοι) in 2:13a. This "training" has made a new and empowered life possible; but the pursuit of this life "in the present" must be accompanied by denial of the past life and expectation of the future life.

The denial of the former life is indicated by the first participial statement "denying ungodliness and worldly desires." The participle "denying" (ἀρνησάμενοι) recalls for the audience the opposition who "profess to know God but by their works they deny (ἀρνοῦνται)" (1:16). According to 1:16 they "deny" God "by their works"—by "denying" "godliness" (1:1b) and the "hope of eternal life" (1:2a). Its occurrence in 2:12 indicates to the audience that they are to act otherwise by "denying ungodliness and worldly desires." Various forms of "ungodliness" (ἀσέβειαν) occur in the LXX to describe those who are righteous.[89] Given the horizontal thrust of "worldly desires" (κοσμικὰς ἐπιθυμίας), "ungodliness" should be understood "vertically as a lack of

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[89] See Exod 9:27; Ps 1:1.

reverence for deity and hallowed institutions as displayed in sacrilegious words and deeds."[90] In short, it is the antithesis of "godliness" (εὐσέβειαν, 1:1a).[91]

This vertical irreverence is manifested concretely by the pursuit of "worldly desires." "Desires" (ἐπιθυμίας) refer to inordinate "desires"—lusts—that are "worldly" (κοσμικάς) and transitory by nature. Having heard the cognate "to adorn" (κοσμέω), the audience understand these "desires" as cravings that are "adorable" or "appealing" in the eyes of the world. Being "*worldly* desires," they stand in contrast to the "hope of *eternal* life" (1:1a) that was promised before the creation of this world (1:2c) by the God who transcends this world and has graced the "elect of God" (1:1a) to participate in his divine mode of existence. The present tense of the participle "denying" reminds the audience that their present lives must be characterized by a constant denial of their former way of existence and its corollary pursuits. As the denial of God by the apostates is expressed concretely "by their works" (1:16), so too should the denial of "ungodliness and worldly desires" be expressed tangibly by the audience.

The "a'" subelement concludes with a description of the present life itself: "we might live sensibly and righteously and godly in the present age." Cognates of the three adverbs "sensibly" (σωφρόνως), "righteously" (δικαίως), and "godly" (εὐσεβῶς) occurred earlier in the letter to describe Christian conduct. The elder, for instance, must be "sensible" (σώφρονα, 1:8; see also 2:2, 4, 5, 6) and "just" (δίκαιον, 1:8). The "faith of the elect of God" is their "recognition of the truth according to godliness (εὐσέβειαν)"

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[90] BDAG, s.v.

[91] The two terms are distinguished solely by the different prefixes: ἀσέβειαν/εὐσέβειαν.

(1:1b). The audience's understanding of these qualities progresses, however, not only

by way of contrast with the former life that was characterized by "ungodliness and

worldly desires" but also through the declaration in 2:11a, "For the grace of God has

appeared." Regardless of their prior understanding of these qualities, the audience are to

view them ultimately in light of the appearance of the "grace of God." Although the

apostle does not deviate completely from their original meaning, the audience know now

that moderation, justice, and piety find their reference point in God's saving act. Given

the salvation that has been accomplished through the birth, life, death, and resurrection of

the Christ Jesus, and given that eternal life is now theirs through faith in Christ, the

audience are to "live sensibly and righteously and godly in the present age."

The plural form of ζήσωμεν reminds the audience that the pursuit of this new life

is a communal pursuit, realized particularly when the elder "exhorts with sound doctrine

and reproves those who oppose" (1:9b); when the "older women . . . make sensible the

younger women" (2:3-5); and when Titus and—implicitly—the "older men" present

themselves as "model[s] of commendable works" for the "younger men" (2:6-8). The

audience thus realize that living "sensibly and righteously and godly" requires continual

mutual exhortation and rebuke from different members of their community.

Possibly the most important part of the closing statement is the prepositional

phrase "in the present age." The noun "age" (αἰῶνι) recalls for the audience that God

promised "eternal life" (1:2a) "before time began (αἰωνίων)" (1:2c). This promise of

"eternal life" is God's gift of the life that will transcend this present and transitory age.

At the same time this "grace of God has appeared" (2:11a) in the past empowering the

elect to "live sensibly and righteously and godly in the present age." The audience

recognize therefore that the hope of eternal life plays a central role in their understanding of the past, the "present age," and the future. "Eternal life" was promised "before time began"; it has been revealed "now" ($\nu\hat{\upsilon}\nu$) partially through the appearance of the "grace of God"; and it will be realized fully in the future with the second appearance of Christ. The audience thus have a rich worldview that interconnects life "in the present age" with the preceding and proceeding ages, all of which center on the "hope of eternal life." Like Paul, then, who is a "slave of God and apostle of Jesus Christ . . . on the basis of the hope of eternal life" (1:1a-b), the audience are to live according to this hope.

I.E.4. Summary of Titus 2:10b-12

The "doctrine of God our savior" (2:10b) is that the "grace of God has appeared" (2:11a) "training" all believers to "live sensibly and righteously and godly in the present age." For Christian "slaves," living "sensibly and righteously and godly" is expressed by their submission to "their own master in all things" (2:9), "so that they might adorn the doctrine of God our savior in all things" (2:10b). For all believers—Paul, Titus, and the Cretan community—the appearance of God's grace requires the denunciation of their former lives of "ungodliness and worldly desires." All members of the audience—the "older men" and "older women," the "younger women" and "younger men," and the "slaves"—recognize that their sensible, just, and godly conduct (2:2-10a) find their basis in the gracious and salvific work of God and is realized through mutual exhortation and reproof.

I.F. Titus 2:13a (D): Awaiting the Blessed Hope

Life "in the present age" is modified further in the D element, the pivot of the

microchiasm, by the participial clause "awaiting the blessed hope." The *NAB* translation

("as we await") is better than the *ESV* translation ("waiting for"; see also *NET* translation)

because it captures the sense of eager and confident expectation expressed by the

participle προσδεχόμενοι.   The reason why the audience can await confidently is because

God their savior is the God "who cannot lie" (1:2b). God has already demonstrated his

reliability by revealing "at the proper time his word" (1:3) concerning "eternal life" that

was promised before time began (1:2a-c). Knowing this, the audience can be confident

that he will once again reveal "eternal life" in the future.

For the audience, then, life "in the present age" involves both "denying

ungodliness and worldly desires" in view of the past work of "God our savior" and

"awaiting the blessed hope" in view of the future work of "God our savior." The

apostle's explicit reference to the "hope of eternal life" (1:2a) at the outset of the letter,

however, suggests to the audience that "awaiting the blessed hope" should have some

prominence in their thinking; i.e., in their pursuit of "godliness" they should focus more

on what will be gained than what has been denied. Moreover, the plural form of the

participle—that we are "awaiting the blessed hope" as we "live sensibly and godly and

righteously in the present age"—reinforces the union between the apostle and his

audience. This union was introduced and reiterated through the use of the pronoun "our"

(ἡμῶν, 1:3, 4; 2:8, 10, 12). In 2:12, in particular, Paul states explicitly that the "grace of

God has appeared . . . training us (ἡμᾶς)." Here Paul is no longer addressing any specific

group in the household of God or even Titus. Rather, including himself he declares that

this "grace" is training all of "us." The plural form for the participle προσδεχόμενοι

therefore communicates to the audience that "awaiting" the "hope of eternal life"

(1:2a) is not unique to the apostle but is a hope that is shared by the audience as fellow

members of the "elect of God" (1:1a). In this way, the bond between Paul and the

audience is strengthened.

The apostle describes for the audience the object of the participle "awaiting" as

the "blessed hope." "Hope" reminds the audience of the basis for Paul's apostolic

faithfulness—the "hope (ἐλπίδι) of eternal life" (1:2a). The adjective "blessed"

(μακαρίαν) carries the nuance of "privileged." In Greco-Roman literature the adjective

refers to "one on whom fortune smiles."[92] Similarly, in the LXX it refers to divine

favor.[93] In this letter these ideas of fortune and divine favor are reflected in Paul's own

gracious call to be a "slave of God and apostle of Jesus Christ" and in the audience's

gracious election (1:1a). The hope that Paul and the audience have, then, is a "blessed"

or "privileged" hope because it is a hope exclusively for those who have been called by

God. For this reason the phrase "blessed hope" challenges the audience to live apart from

the Cretan culture on account of their privileged status. The phrase reminds them that

they have received special favor from God. Any profession to know God in this unique

way, then, must be confirmed through good works in contrast to those who "profess to

know God but by their works they deny" (1:16).[94]

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[92] BDAG, s.v.

[93] See Deut 33:29; Ps 31:1; 33:12; 83:5; Isa 30:18.

[94] For a more extended discussion of the theme "blessed hope," see George E. Ladd, *The Blessed Hope* (Grand Rapids: Eerdmans, 1956) esp. 137-61.

I.G. Titus 2:13b (C')

In the C' element of the third macrochiasm the apostle expands on what the "blessed hope" entails: "the appearance of the glory of our great God and savior Jesus Christ."[95] The noun "appearance" (ἐπιφάνειαν) echoes the earlier epiphany language of 1:3 (ἐφανέρωσεν) and 2:11 (ἐπιφάνη). Similar to its verbal cognate in 2:11 "appearance" evokes notions of God's intervention to bring help and salvation. The repetitive language connects for the audience the future "appearance" with the past "appearance," creating a distinct Christian worldview according to which the audience are to "live sensibly and righteously and godly" (2:12).[96] God has "appeared" and he will appear once again; in the meanwhile the audience are to wait in eager expectation for this second "appearance."

Paul describes the epiphany further for the audience as "the glory of our great God and savior Jesus Christ." The different translations for this phrase reflect the host of exegetical questions surrounding it.[97] The first set of question concerns the genitive "of

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[95] The καί between "hope" and "appearance" is epexegetical and has therefore been excluded from the translation to clarify its purpose.

[96] See Matera, *New Testament Theology*, 243-45.

[97] A comparison of just the *NAB*, *ESV*, and *NET* illustrates the point:
NAB: the appearance of the glory of the great God and of our savior Jesus Christ
ESV: the appearing of the glory of our great God and Savior Jesus Christ
NET: the glorious appearing of our great God and Savior, Jesus Christ
Several observations regarding the differences between the translations will highlight some of the relevant exegetical questions at hand. First, the *NET* understands the genitive "of glory" as a Hebraic expression of "glorious"; hence, "the glorious appearing. . . ." The *NAB* and *ESV*, however, give a wooden but straightforward translation of the Greek. "Glory," then, does not modify "appearing" but stands as a distinct entity. Second, by repeating the preposition "of" before "the great God" and "our savior Jesus Christ" the *NAB* suggests two distinct persons, whereas the *ESV* and *NET* understand the apostle as referring solely to one person ("Jesus Christ"). Third, the comma before "Jesus Christ" in the *NET* is not insignificant; it suggests that "Jesus Christ" is appositional to "glorious

glory." Does it modify "appearance" (see *NET* below) or stand as an event or person distinct from "appearance" (see *NAB* and *ESV* below)? Also, does it refer specifically to the person of Christ (see *NET*) or generally to the event of Christ's second coming (see *NAB* and *ESV*)? In the LXX the term "glory" refers frequently to divine power that is materialized in tangible but awe-inspiring ways. Also, the "glory of the Lord" is depicted as something distinct from its appearance (see Exod 24:17). The apostle therefore is likely expressing the "appearance of the glory" versus "the glorious appearance." Similarly, it seems appropriate to treat "glory" here as something distinct from "our great God and savior" rather than in apposition with "Jesus Christ." The most compelling reason for this is that 2:13b is parallel to 2:11, which speaks about the "appearance" of the "grace of God" more as an event than person; the statement, "the grace of God has appeared" could be rendered "the appearance of the grace of God." The audience therefore are to view the second appearance not only as the climactic return of the person of Christ but also the revelation of his "glory" which the "elect" will participate in (see Rom 8:18-30). The focus of Paul himself is on his own participation in "glory" ("an apostle of Jesus Christ . . . on the basis of the hope of eternal life," 1:1-2a), which will take place when Christ returns in all his "glory." The audience's own "hope of eternal life" (1:2a), then, should empower them to "live sensibly and righteously and godly in the present age" as they look forward to this great eschatological event.

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appearing" or "glory," whereas the *ESV* suggests that "Jesus Christ" is appositional to "our great God and Savior." "Glory," then, is to be understood as belonging to or coming from "Jesus Christ" rather than being "Jesus Christ" himself. For a more detailed discussion of the challenges surrounding the interpretation of this phrase, see Mounce, *Pastoral Epistles*, 426-31; Marshall, *Pastoral Epistles*, 274-96; Robert M. Bowman, Jr., "Jesus Christ, God Manifest: Titus 2:13 Revisited," *JETS* 51 (2008) 733-52.

According to the Granville Sharp rule, which states that when two nouns are singular, personal, and common (not proper names) they have the same reference, the phrase τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ refers to one person— "Jesus Christ."[98] That "God and savior" was a common title both in Jewish and Greco-Roman literature to denote a single deity[99] also suggests that the audience heard the phrase as a reference to a single person. In addition, in the NT "epiphany" languages pertains to God's appearance in Christ. Paul's doctrinal instruction to the audience, then, likely associated Christ with the parousia rather than the Father. The "glory" in view, then, is likely referring specifically to the glory of "our great God and savior Jesus Christ."

The phrase, however, appears purposefully ambiguous in order to make an indirect claim about the divinity of Christ. Several observations illustrate the point. First, while the apostle distinguishes between "God" and "Jesus Christ" in the description of his calling (1:1a), the lines are less clear immediately after; for in 1:3 he states that he was "entrusted according to the command of God our savior (σωτῆρος ἡμῶν θεοῦ)"— which echoes references to "God" in 1:1a and 1:2—but in 1:4 he describes "Christ Jesus" also as "our savior" (σωτῆρος ἡμῶν). Given the proximity of the verses the audience

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[98] For additional comments on Sharp's rule, see Wallace, *Greek Grammar*, 270-78. See also BDF §276 which states that the single definite article τοῦ before "God" and "savior," which are linked by the conjunction καί, indicates a single reference. This conclusion is supported by most commentators today; see Andrew Y. Lau, *Manifest in Flesh: The Epiphany Christology of the Pastoral Epistles* (WUNT 2/86; Tübingen: Mohr, 1996) 243-44; Murray J. Harris, *Jesus as God: The New Tesatment Use of Theos in Reference to Jesus* (Grand Rapids: Eerdmans, 1992) 173-85.

[99] See Harris, *Jesus as God*, 178-79; Towner, *Letters*, 756.

notice the correlation between the two persons who are both referred to as "savior."

Second, the phrase "God our savior" (σωτῆρος ἡμῶν θεοῦ) in 2:10b is the exact phrase

found in 1:3, but it occurs in the C element (2:10b-12) of the third microchiasm (1:13b–

3:3), which is parallel to the C' element (2:14-15a), thus suggesting that "our great God

and savior" refers to God the Father. "Jesus Christ" would then be appositional to

"glory." Finally, the adjective "great" (μεγάλου) occurs regularly in the LXX as an

appellation for God.[100] Therefore, while the audience likely understand the expression as

a reference to a single person for the reasons stated above, they experience the indirect

manner in which Paul affirms the deity of Christ. Given that during this time the emperor

adopted the title "savior" freely,[101] this exaltation of Christ as "savior"—or simply the

obvious references to his divinity throughout the letter—challenges the audience to view

Christ alone as the divine "savior."[102]

I.H. Titus 2:14-15a (B'): Redemption and Cleansing through Jesus Christ

In Titus 2:14-15a the audience hear the B' element of the third chiastic unit

(1:13b–3:3) as a minichiasm in itself. Verses 14-15a are composed carefully of three

subelements:

   a. [14a] who gave himself (ἑαυτόν) on behalf of us,

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[100] See Exod 18:11; 1 Chr 16:25; Ps 94:3.

[101] See N. T. Wright, "Paul's Gospel and Caesar's Empire," in *Paul and Politics: Ekklesia, Israel, Imperium, Interpretation; Essays in Honor of Krister Stendahl* (ed. Richard A. Horsley; Harrisburg, PA: Trinity Press International, 2000) 160-83.

[102] See comments on 1:3-4. See also Kevin Smith and Arthur Song, "Some Christological Implications in Titus 2:13," *Neot* 40 (2006) 284-94; Murray J. Harris, "Titus 2:13 and the Deity of Christ," in *Pauline Studies: Essays Presented to F. F. Bruce* (ed. Donald A. Hagner and Murray J. Harris; Grand Rapids: Eerdmans, 1980) 262-77.

    b. ^{14b} so that he might redeem us from all lawlessness

a'. ^{14c} and cleanse for himself (ἑαυτῷ) a people, zealous for commendable works.

^{15a} These things speak and exhort

This minichiasm coheres around the work of Christ—what he did (2:14a) and why

(2:14b-c). The repetition of the pronoun "himself"—"gave himself (ἑαυτόν)" in 2:14a

and "cleanse for himself (ἑαυτῷ) in 2:14c—establishes the parallelism between the two

subelements.[103] This brief exposition of the work of Christ provides further explanation

why the audience should deny "ungodliness and worldly desires" and "live sensibly and

righteously and godly in the present age" (2:12).

I.H.1. Titus 2:14a (a)

The minichiasm begins with the relative clause "who gave himself on behalf of

us." The clause highlights the sacrificial and representative nature of Christ's death. The

sacrificial nature of Christ's death is evidenced by both the subject and active voice of the

verb "gave" (ἔδωκεν). The Father as subject (see John 3:16) or the passive voice ("was

given") would have lessened the apostle's emphasis that Christ, according to his own

volition, "gave *himself* (ἑαυτόν)."

After expressions of suffering, dying, or sacrifice, the preposition ὑπέρ expresses

"on behalf of."[104] The phrase "gave himself on behalf of" communicates to the audience

the substitutionary nature of Christ's death: he died "in place of" or "for the sake of."

Moreover, the pronoun "us" (ἡμῶν) indicates that God and Christ Jesus are "our (ἡμῶν)

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[103] This term does not occur anywhere else in the letter.

[104] BDAG, s.v.

savior" (1:3, 4; 2:10b, 13b)—i.e., the "savior" of Paul, Titus, the audience, and all

who are of the "elect of God" (1:1a)—because Christ Jesus "gave himself on behalf of us

(ἡμῶν)." It is according to this "common faith" (1:4) that they are united. In this respect,

the death of Christ is not only substitutionary but also uniting, redefining who the people

of God are—not according to their socio-economic-ethnic differences—but according to

their "common faith." Moreover, given that Christ Jesus "gave himself on behalf of us

(ὑπὲρ ἡμῶν)," the audience, in turn, must "live sensibly and righteously and godly in the

present age" (2:12) "so that the opponent might be put to shame, having nothing bad to

say about us (περὶ ἡμῶν)" (2:8). "Recognition of the truth," i.e., a sincere "recognition"

that Christ "gave himself for us," must express itself in "godliness" (1:1b) and

"commendable works" (2:7b), in contrast to the hypocrites who "profess to know God

but by their works they deny" (1:16).

I.H.2. Titus 2:14b (b)

In the pivot of the minichiasm the apostle states the negative purpose (ἵνα) for

why Christ "gave himself": "so that he might redeem us from all lawlessness." Literally

the verb "redeem" (λυτρώσηται) means "to free by paying a ransom"; figuratively the

verb means "to liberate from an oppressive situation"[105] and occurs frequently in the

LXX as a designation for the Lord, undoubtedly recalling in particular the exodus

account.[106] The pronoun "us" (ἡμᾶς) not only reminds the audience that Christ "gave

himself for us (ἡμῶν)" but also challenges the way they should view themselves prior to

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[105] BDAG, s.v.

[106] See Exod 6:6; Ps 18:15; Zech 10:8.

the appearance of the "grace of God" (2:11). The verb described the practice of

buying a slave's or prisoner's freedom by paying a ransom; thus it would have resonated

with the Christian "slaves" (2:9-10a) and enhanced the audience's understanding of why

the apostle refers to himself now as a "slave of God" (1:1a). That Paul applies it,

however, to all of "us" causes the audience to recognize their common spiritual plight:

apart from the "grace of God" all of them were in slavery and in need of redemption.

Despite their different status as "older men" and "older women," "younger women" and

"younger men," "slaves" or freemen, prior to the "grace of God" all of them were

enslaved.

Continuing with his remarks on redemption, Paul specifies that Christ "redeemed

us from all lawlessness (ἀπὸ πάσης ἀνομίας)." A similar expression is found in Ps 129:8:

"And he himself will redeem (λυτρώσεται) Israel from all his iniquities (πασῶν τῶν

ἀνομιῶν αὐτοῦ)." The similarities suggest that Paul is borrowing the psalmist's

language.[107] The substitution of "Israel" with "us" in 2:14 communicates to the audience

the apostle's understanding of the new Israel. The term "lawlessness" is used in the LXX

to describe generally those who oppose God and specifically those who violate his

requirements for holiness from Israel.[108] The adjective "all" (πάσης) communicates to the

audience that they have been redeemed from "lawlessness" itself. The preposition

"from" (ἀπό) therefore indicates that Christ's death has removed the "elect of God" (1:1b)

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[107] For possible other OT connections with ransom language, see J. Christopher Edwards, "Reading the Ransom Logion in 1 Tim 2,6 and Titus 2,14 with Isa 42,6-7; 49,6-8," *Bib* 90 (2009) 264-66.

[108] See Lev 20:14; Ps 35:4.

from the "sphere" or "power" of "lawlessness."[109] Recognizing the similarity

between their enslavement to "lawlessness" and Israel's enslavement to Pharaoh in Egypt,

the audience understand now why it was necessary for God to "appear" again in a much

more powerful way through Christ Jesus. The statement that Christ has "redeemed us

from all (πάντα) lawlessness" also reinforces the audience's grasp of their identity as the

"clean" for whom "all things (πάντα) are clean" (1:15) and their new ability to do "every

(πᾶν) good work" (1:16).

I.H.3. Titus 2:14c-15a (a')

In the "a'" Paul states the positive purpose for Christ's self-sacrifice: to "cleanse

for himself a special people, zealous for commendable works." The verb "cleanse"

(καθαρίσῃ) recalls for the audience Paul's earlier statement: "All things are clean (καθαρά)

to the clean (καθαροῖς). But to the defiled and unfaithful nothing is clean (καθαρόν)"

(1:15). Like its cognate noun, the verb refers to inner spiritual purity, a condition of

being free from moral guilt. According to the "a" and "b" subelements the redemption in

view involved Christ giving "himself" (2:14a) to "redeem us" from a sphere or power of

"lawlessness" (2:14b). Thus the audience perceive that the cleansing in view refers

similarly to an inner spiritual renewal involving redemption from the sphere of

"lawlessness."

The language that follows ("for himself a special people") has strong echoes of

Ezek 37:23: "That they may no longer defile themselves (μιαίνωνται) in their idols; and I

will deliver them from all their lawlessness (ἀνομιῶν) in which they have sinned, and I

will cleanse (καθαριῶ) them; and they will be to me a people (λαόν), and I will be to them

[109] See Witherington, *Letters*, 145.

God." As noted above divine cleansing involves deliverance from defilement

(μιαίνωνται; see μεμιαμμένοις, 1:15) and "lawlessness" (ἀνομιῶν; see ἀνομίας, 2:14).

But what is especially noteworthy about this OT text is its use of covenant language:

"they will be to me a people, and I will be to them God." In Titus 2:14 the apostle

highlights how Christ "gave himself (ἑαυτόν) on behalf of us, so that he might redeem us

from all lawlessness (ἀνομίας) and cleanse for himself (καθαρίσῃ ἑαυτῷ) a special people

(λαόν)"; in short, Christ's self-sacrifice (ἑαυτόν) for a people was for the purpose of

forming for himself (ἑαυτῷ) a people. Paul applies the two related themes of purification

and election from Ezek 37:23 to highlight that he, Titus, and the Cretan community, have

entered into a covenant relationship with Christ by becoming a "special people." The use

of the adjective "special" (περιούσιον) echoes multiple references to Israel as God's elect

and exalted people and accentuates the audience's privileged status.[110]

Paul's earlier general reference to the "elect of God" (1:1a) and the "clean" (1:15)

is specified and personalized now for the audience: Christ gave himself up for the apostle,

Titus, and the Cretan community to make them into his "special people." Recognizing

this profound and gracious reality, the audience are to respond by living "sensibly and

righteously and godly in the present age" (2:12), i.e., as those who now live in covenant

relationship with Christ. As a "special people," they are to set themselves apart from

Cretan norms (1:12) "by denying ungodliness and worldly desires" (2:12) while

"awaiting the blessed hope, the appearance of the glory of our great God and savior Jesus

Christ" (2:13a-b). As those who have been "cleansed" they are to be unlike "the defiled

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[110] See Exod 19:5; Deut 7:6; 14:2; Ps 134:4; Eccl 2:8.

and unfaithful" (1:15) who "profess to know God but by their works they deny" (1:16). Unlike this group, for whom "nothing is clean" they are now qualified "for every good work" (1:16) and should therefore—as the last phrase of 2:14 notes—be "zealous for commendable works."

The adjective "zealous" expresses "earnest commitment" and occurs regularly in the LXX to describe God's zeal for his own glory or devotion to God and Torah.[111] The phrase "commendable works" (καλῶν ἔργων) recalls for the audience Paul's specific exhortation to Titus to be a "model of commendable works (καλῶν ἔργων)" (2:7b). The repetition indicates for the audience that Titus is not only a "model" for the "younger men" (2:6-8) but also for the entire audience. Being "cleansed," the audience are now not only qualified "for every good work" (1:16) but should also be "zealous for commendable works." Finally, this concluding phrase to the brief doctrinal excursus ties the apostle's theological instruction to the preceding ethical teaching, "ensuring the close relationship between theology (as anchored in the historical Christ-event) and ethics (the life that this event 'teaches'; 2:12)."[112] In this regard he demonstrates for the audience—but especially for the elder who is to "exhort with sound doctrine and reprove" (1:9b)—that exhortation and reproof are to be done according to sound doctrine—specifically according to the hope of eternal life.

Bringing this minichiasm to a close, Paul—recalling the verbs "speak" (λάλει) in 2:1 and "exhort" (παρακάλει) in 2:6—commands in a summary fashion: "These things

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[111] BDAG, s.v. See Deut 4:23-24; 5:9; 6:15; Exod 34:14; 1 Macc 2:24; 2 Macc 4:2.

[112] Towner, *Letters*, 764.

speak and exhort. . . ." In the corresponding B element the audience heard the words,

"Speak (λάλει) what is consistent with sound doctrine" (2:1). This general command was

followed by specific exhortations to different members among the audience. In 2:15,

however, the expression "these things" (ταῦτα) no longer pertains just to behavior that is

"consistent with sound doctrine" but includes also the "doctrine of God our savior" itself

(2:10b-14).[113] The repetition of the commands to "speak" and "exhort" reinforces for the

audience Paul's original concern for godly conduct (2:1-10a), which spurred his

reflections on its doctrinal basis. In addition it highlights both the complementary duties

of Titus's role in instructing and exhorting and the audience's role in submitting and

obeying. Apparently the presence and influence of false teachers (1:10-16) may have led

to some hesitation on Titus's end and encouragement towards rebellion on the audience's

part.

I.H.4. Summary of Titus 2:14-15a

In the B' element Paul gives a brief summary of what Jesus Christ has

accomplished on behalf of the elect. The first subelement highlights Christ's self-

sacrifice on behalf of Paul, Titus, and the Cretan community. The "b" and "a'"

subelements highlight the twofold purpose for Christ's sacrifice—to "redeem us from all

lawlessness" and to "cleanse for himself a special people." The audience, in turn,

understand better the covenantal nature of their relationship to God. To further this

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[113] There is some disagreement regarding the extent of the reference. Mounce (*Pastoral Epistles*, 432), for instance, argues that the apostle is going as far back as 1:5. The repetition of "speak" (λάλει) in 2:1 and 2:15, however, limits the extent of the reference to 2:1. Quinn (*Letter*, 177) suggests that ταῦτα may have a forward reference as well.

understanding Titus in particular is to instruct them repeatedly and forcefully of their

calling as a "special people, zealous for commendable works."

I.I. Titus 2:15b–3:3 (A'): Living Submissively, Obediently, and Graciously

　　　In the A' element of the third chiastic unit (1:13b–3:3) the audience hear 2:15b–

3:2 as a minichiasm in itself. These verses are composed carefully of three subelements:

　　　a. [15b] and reprove with all (πάσης) command; no one (μηδείς) should disregard

　　　you.

　　　　　　b. [3:1] Remind them to submit to ruling authorities, to be obedient, to be

　　　　　　ready for every good work,

　　　a'. [2] to blaspheme no one (μηδένα), to be unquarrelsome, considerate,

　　　demonstrating all (πᾶσαν) gentleness to all (πάντας) human beings.

This minichiasm continues the theme of new life in view of "the grace of God [that] has

appeared" (2:11). The central role that Titus plays in exhorting and reproving the Cretan

community continues also. In addition, while 2:2-10a focused on how the audience

should conduct themselves with respect to one another, here the concern falls on the

audience's relationship to those outside of the community of faith.[114] The verbs

"reprove" (2:15b) and "remind" (3:1) suggest that Paul is addressing again the presence

of "rebels, empty talkers and deceivers" (1:10) and their influence over "whole

households" (1:11). Thus the commands focus on reforming inappropriate attitudes and

conduct towards outsides that the audience have adopted because of the false teachers.

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[114] See Witherington, *Letters*, 154.

The repetition of "all"—"reprove with all (πάσης) command" in 2:15b and "exhibiting all (πᾶσαν) graciousness to all (πάντας) human beings" in 3:2, and "no one"— "no one (μηδείς) should disregard you" in 2:15b and "blaspheme no one (μηδένα)"—establishes the parallelism between the two subelements.

I.I.1. Titus 2:15b (a)

In the first subelement Paul commands Titus: "and reprove with all command; no one should disregard you." Taken with the preceding verb "exhort" (παρακάλει, 2:15a) the verb "reprove" recalls for the audience the elder's basic calling to "exhort (παρακαλεῖν) with sound doctrine and reprove (ἐλέγχειν) those who oppose" (1:9b). Titus, then, is called to be not only a "model of commendable works" for the "younger men" (2:6-7) but also a model elder for elder candidates specifically and for the audience generally. The verb reminds the audience also of the apostle's concern for "those who oppose." Given the occurrences of the verbs "speak" in 2:1 and "exhort" in 2:6, the audience are not surprised by their recurrence in 2:15a as a fitting conclusion to the household instructions (2:2-10a). The verb "reprove," however, stretches the audience back further to recall the "rebels, empty talkers and deceivers" (1:10) whom Titus is to "reprove (ἔλεγχε) . . . severely" (1:13b). It occurrence here indicates that the apostle is returning to the specific problem of troublemakers and his general concern for rebellious attitudes. At the same time the absence of a specific object in 2:15b, in contrast to the first two occurrences of the verb, suggests that the apostle has a broader audience in view: it is not only "those who oppose" (1:9b) and "them" (1:13b) who need to be reproved but also the audience—especially those who are paying attention to the false teachers (1:10-16).

The command to "reprove" is followed by the two complementary phrases "with all command"[115] and "no one should disregard you." The first phrase recalls for the audience Paul's own authority that is "according to the command (ἐπιταγήν) of God our savior" (1:3); Paul has authority because he is under God's authority. Similarly, despite opposition Titus is to "reprove with all command (ἐπιταγῆς)," recognizing that he too has authority because he is under the apostle's authority. The apostle has underscored already Titus's authority by referring to him as a "true child according to a common faith" (1:4) and through the somewhat superfluous clause "as I directed you" at the end of 1:5. Now—particularly through the adjective "all" (πάσης), which correlates Titus's authority with "every (πᾶν) good work" (1:16) that believers are called to, having been cleansed "from all (πάσης) lawlessness" (2:14)—this authority is strengthened. In addition, the repetition of the term "command," which occurs uniquely in 1:3 and 2:15b of the letter, suggests to the audience a more explicit reference to the divine quality of Titus's authority; like Paul, Titus ministers "according to the command of God our savior." Thus the audience recognize that disregard for Titus represents a disregard for God's own authority.

For Titus to "reprove with all authority" means that "no one should disregard you." The verb "disregard" connotes "to have disdain for" or "despise."[116] The pronoun "no one" probably has in view the group that the verb "reprove" has already recalled for the audience—"those who oppose" (1:9b), the "rebels, empty talkers and deceivers"

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[115] The first phrase might also modify the commands to "speak and exhort" (2:15a).

[116] BDAG, s.v.

(1:10). But the apostle's commands to "speak to" and "exhort" "older men" and "older women," "younger women" and "younger men," and "slaves" (2:1-10a), suggest a broader group: "no one" among the churches in Crete—especially the opponents—should "disregard" Titus. For Titus this second phrase indicates that he should assert his authority in the same way that Paul himself asserted his authority (1:1-3). The presence of "many rebels" (1:10) will pose multiple challenges to Paul's "true child" (1:4) as he appoints elders (1:5-9b), reproves opponents (1:10-16), and exhorts and reproves the various members of the churches according to "sound doctrine (2:1-15b). Nevertheless, Titus is to remember his authority and disallow anyone from disregarding him. For the audience this closing phrase has a double force: individually they are to respect Titus and corporately they are to exhort one another—and reprove when necessary—to do likewise; "no one" is to "disregard" him.[117]

I.I.2. Titus 3:1 (b)

In the "b" subelement, the pivot of the minichiasm, Paul begins a new imperative: "Remind them to submit to ruling authorities, to be obedient, to be ready for every good work." The verb "remind" (ὑπομίμνῃσκε) indicates that the audience have been instructed already in the exhortations that follow. The verb suggests also that some audience members have forgotten these exhortations by "paying attention to Jewish myths and regulations of human beings who turn away the truth" (1:14).

Although many translations distinguish the two nouns ἀρχαῖς and ἐξουσίαις as different levels of authority (e.g., *NAB*, *ESV*), the earliest and best witnesses lack the

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[117] For additional reflections on the rhetorical function of the expression, "no one should disregard you," see Wendland, "Let No One Disregard You," 334-51.

conjunction καί. Therefore the two nouns should be taken together ("ruling authorities") as a general description of all official powers.[118] The audience (αὐτούς) are reminded "to submit to (ὑποτάσσεσθαι)" all who have legitimate authority.[119] This reminder is especially relevant given Cretans were notorious for their rebellion against all outside authority.[120]

This third occurrence of "submit" progresses the audience's understanding of submission. According to 2:5 the "younger women" are to "submit (ὑποτασσομένας) to their own husbands." Similarly slaves are to "submit (ὑποτάσσεσθαι) to their own masters" (2:9). In both instances the term describes a disposition appropriate to existing structures and expressed concretely in various ways. This third occurrence describes also a proper posture, and it too is defined concretely in terms of attitude and actions. However, the audience realize now that submissiveness is a quality that should characterize all believers, stemming from a recognition and acceptance of different structures which God has established.[121] Being redeemed (2:14) therefore does not mean that the audience are free to live however they please. Rather, recognizing God's sovereignty, which was manifested in election and revelation (1:1-3), the audience are to "submit to ruling authorities." By adopting this appropriate disposition the audience

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[118] Collins (*Titus*, 357) translates the phrase as "legitimate rulers."

[119] Commentators do not agree over which group the pronoun αὐτούς refers to. The absence of an antecedent, however, suggests that the same extensive group from 2:1-15b is in view.

[120] See Kelly, *Pastoral Epistles*, 249.

[121] See Geoffrey Wainwright, "Praying for Kings: The Place of Human Rulers in the Divine Plan of Salvation," *Ex auditu 2* (1986) 122.

distinguish themselves from the "rebels" (1:10) who disregard apostolic authority and teaching.

The verb "to be obedient" (πειθαρχεῖν) describes the normal practice of good citizens and refers generally to obedience to laws. The absence of an object here communicates to the audience that while submission to "ruling authorities" should be expressed concretely (e.g., paying taxes), the apostle is more concerned about a general attitude of obedience. Again, it is clear that he has in mind a contrast with those who are "disobedient" (ἀπειθεῖς, 1:16).

The phrase "to be ready for every good work" (πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι)[122] echoes both Paul's description in 1:16 of the "vile and disobedient" who are "unqualified for every good work (πρὸς πᾶν ἔργον ἀγαθόν)" and language used in Greco-Roman literature to describe wealthy citizens who made financial contributions to the city-states in exchange for recognition and praise.[123] In contrast to those who are "unqualified for every good work," the "special people" who are "zealous for commendable works" (2:14) are to become the new wealthy citizens for the city-states by

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[122] Sometimes the apostle uses the adjective καλός (2:7b, 14; 3:8, 14) with "works" and other times ἀγαθός (1:16; 3:1). Whether the apostle is trying to bring out a particular nuance is difficult to discern. Nevertheless, whenever he addresses the topic of obedience and submission in the letter, he uses the latter adjective (1:16; 2:5, 10; 3:1). It appears that the apostle uses the adjective when he is describing work that is done out of submission to appropriate authorities. Thus, in 1:16 the "defiled" are "unqualified for every good work (ἔργον ἀγαθόν)" because they are "disobedient" (ἀπειθεῖς). In 2:5 the "younger women" are to be "good (ἀγαθάς)" as they submit to their husbands. In 2:9-10 slaves are to "demonstrate that in all respects faith is good (ἀγαθήν)" as they submit to their masters. The audience, then, in 3:1 are "to be ready for every "good (ἀγαθόν) work" as an outworking of their submission and obedience to "ruling authorities."

[123] See Bruce W. Winter, *Seek the Welfare of the City: Christians as Benefactors and Citizens* (Grand Rapids: Eerdmans, 1994).

being "ready for every good work."[124] The message to the audience is to be set apart

by their "good works" in order to be noticed by their surrounding world. The false

teachers who embody the worst of Cretan vices (1:12) blend easily into the Cretan world

and, in this way, give no indication that they have been uniquely redeemed and cleansed

by God to be "for himself a special people" (2:14). The audience, however, are to make

visible their presence in their immediate world while "denying worldly desires" by living

"sensibly and righteously and godly in the present age, awaiting the blessed hope" (2:12-

13a).

I.I.3. Titus 3:2 (a')

In the last subelement of this minichiasm Paul explicates further what Titus is to

remind the audience of. According to 3:2 they are "to blaspheme no one, to be

unquarrelsome, kind, demonstrating all gentleness toward all human beings." First, the

audience are "to blaspheme (βλασφημεῖν) no one." The pronoun "no one" (μηδένα) marks

a shift towards a more general audience ("all human beings") versus just the "ruling

authorities." Just as "no one (μηδείς) should disregard" Titus (2:15b), so too the audience

are to "blaspheme no one." Recalling the apostle's concern that "the word of God may

not be blasphemed (βλασφημῆται)" (2:5), the audience recognize that they too are not to

speak slanderously or insultingly about anyone—especially those who rule over them.

The correlation that is suggested by the repetition of the verb "blaspheme"[125] between the

"word of God" and "no one" must have been jarring to the audience. To guard the

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[124] See Towner, *Letters*, 770.

[125] The verb does not occur elsewhere in the letter.

reputation of the "word of God" makes sense; but to guard the name and reputation of an ordinary citizen comes as a challenge, given "Cretans are always liars" (1:12). Although the apostle makes a clear distinction between the elect and nonelect, he exhibits a profound respect for all authority and all people. Lest the previous section (2:2-10a) leave the audience with the notion that believers are to care for only one another, Paul highlights that they are "to blaspheme *no one*." At the same time the apostle's strong condemnation of the "rebels, empty talkers and deceivers" as "liars, evil beasts, lazy gluttons" (1:12), and as "vile and disobedient and unqualified for every good work" (1:16), qualifies the universality of this prohibition: the prohibition against blasphemy does not nullify the command to reprove harshly when necessary.

In addition the audience "are to be unquarrelsome" (ἀμάχους εἶναι). The related noun μάχη and verb μάχομαι denote quarrels—"battles fought without actual weapons."[126] The adjective "unquarrelsome" reminds the audience of the elder who must not be "irritable" (ὀργίλον) and "belligerent" (πλήκτην) and is a quality notably absent among the false teachers whose words are creating divisions among the audience. "To be unquarrelsome," then, is to adopt a lifestyle that is not unduly argumentative and offensive. This quality is especially noteworthy given the letter's emphasis on exhorting "with sound doctrine" (1:9b) and speaking "what is consistent with sound doctrine" (2:1): "holding fast to the faithful word" (1:9a) is not tantamount to being quarrelsome and belligerent. The audience must also remember to be "kind" (ἐπιεικεῖς). This adjective occurs in the LXX in the context of God's goodness and mercy.[127] In view of the

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[126] BDAG, s.v.

[127] See Ps 85:5; Dan 3:42.

kindness that has been shown to them through the appearance of "the grace of God"
(2:11), the audience are to be "kind" to believers and unbelievers alike.

Finally, the audience must be committed to "demonstrating all gentleness to all
human beings." "Gentleness" (πραΰτητα) signifies a commitment to meekness versus
force[128] and comes from "not being overly impressed by a sense of one's self-
importance."[129] Cognizant of and committed to the grand scheme of salvation, according
to which the sovereign "God, who cannot lie, promised [eternal life] before time began
and revealed at the proper time his word" (1:1b-3), the audience should not be
overwhelmed by a sense of self-importance. The participle "demonstrating"
(ἐνδεικνυμένους) echoes the earlier exhortation to "slaves" to "demonstrate
(ἐνδεικνυμένους) that in all respects faith is good" (2:10a). In both instances the term
expresses a sense of validation: their actions must corroborate their beliefs and words.[130]
The implicit challenge to the audience is that not only is Titus worthy of imitation but
also good Christian slaves: the latter's demonstration of humility and service towards
their masters models the kind of gentleness and readiness to serve that the audience are to
demonstrate to "all human beings."

The adjective "all" (πᾶσαν) communicates to the audience that "gentleness" must
be demonstrated "completely"—consistently versus occasionally, fully instead of

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[128] Knight, *Pastoral Epistles*, 334: "It may be best understood by its contrast to its opposites, roughness, bad temper, sudden anger, and brusqueness."

[129] BDAG, s.v.

[130] Collins (*Titus*, 357) notes how the term originates from the world of rhetoric and is used here to highlight the appealing and persuasive impact that Christian conduct should have towards outsiders.

partially. The second occurrence of the adjective before "human beings" (ἀνθρώπους) functions as a rhetorical doublet: "Paul is urging 'all' gentleness to 'all' human beings."[131] Following the pattern of the "grace of God [that] has appeared, saving all human beings (πᾶσιν ἀνθρώποις)" (2:11), regardless of gender, ethnicity, or age, the audience are to demonstrate "gentleness" indiscriminately, impartially, and consistently.

I.I.4. Summary of Titus 2:15b—3:2

In the final element of the third microchiasm the apostle focuses Titus and the Cretan community on reforming the negative influence of the false teachers who continue to live according to the former life. The verb "reprove" recalls for the audience Paul's concern for "those who oppose" (1:9b). Despite their rebellious attitude, among the audience "no one should disregard" Titus. In the pivot Paul exhorts Titus to "remind" the audience of what they have seemingly forgotten presumably because of the influence of the false teachers who have demonstrated that they are "unqualified for every good work" (1:16). In the final subelement Paul highlights the audience's calling to live "unquarrelsome," reminding them of their former lives prior to the appearance of the "grace of God" (2:13b).

I.I.5. Titus 3:3

To facilitate all of the aforementioned qualities in 3:1-2, in 3:3 the apostle concludes the minichiasm by reminding the audience: "For we too were once ignorant, disobedient, misled, enslaved to various desires and pleasures, spending our lives in evil and envy, despicable, hating one another." The conjunction "for" (γάρ) indicates the link

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[131] Knight, *Pastoral Epistles*, 334.

between what Paul just said in 3:1-2 and what follows. The personal pronoun "we" (ἡμεῖς), taken with the adverb "once" (ποτε), reminds the audience that the "elect of God" (1:1a)—the apostle, Titus, the Cretan members, and all other believers—in distinction to "all human beings" (3:2) were "once" like "all human beings": prior to the appearance of Jesus Christ, "who gave himself on behalf of us (ἡμῶν), so that he might redeem us (ἡμᾶς) from all lawlessness and cleanse for himself a special people" (2:14), "we too (καί)" were no different from "all human beings." Thus Paul and the audience are united not only by a common savior ("our [ἡμῶν] savior" [1:3, 4; 2:10, 13]) but also by a common state of folly and rebellion. In addition, the apostle's focus on the former life communicates to the audience that while they are to live in anticipation of "eternal life" (1:2a), they are not to forget that they too were "once" "foolish," "enslaved," and "despicable." Remembering this reality guards them from the pride that could arise from misunderstanding the grace behind their elect status.

The first three adjectives ("ignorant, disobedient, misled") focus on living in ignorance. "Ignorant" can describe a simpleton or uneducated person, but its occurrences in the LXX[132] and the context of the letter suggest that the adjective refers specifically to ignorance of God and his power and promises. Prior to the revelation of God's word in the apostle's "proclamation" (1:3), the audience were "ignorant" of the "hope of eternal life" (1:2a).

The adjective "disobedient" (ἀπειθεῖς) is especially grating for the audience because it expresses one of the main deficiencies of "the defiled and unfaithful" (1:15)

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[132] See Deut 32:31; Ps 48:13; Prov 15:21.

who are "vile and disobedient (ἀπειθεῖς) and unqualified for every good work" (1:16).

The audience perceive a clear contrast between this particular shortcoming and the

reminder "to be obedient" (πειθαρχεῖν) to "ruling authorities" (3:1). Any continual

disobedience, then, whether to Paul, Titus, or the "ruling authorities," signals to the

audience that they themselves—like the false teacher—are still living according to the

former existence. The apostle's statement, "For we too were once . . . disobedient," is

also ironic because it acknowledges that he "too" was "once" like the very ones he

condemns in the letter. At the same time the fact that the false teachers are described as

"disobedient" communicates to the audience that they are still living according to the

former mode of life, thus casting further doubt on the sincerity of their faith.

Finally, the participle "misled" (πλανώμενοι) indicates being led from the proper

direction or right way.[133] Again it is an apt descriptive reminder of the false teachers who

go astray to "Jewish myths" and "who turn away the "truth" (1:14). Being "misled,"

these opponents are "upsetting whole households, teaching what is not necessary" (1:11).

Thus, they are both deceived and deceiving others. The force of the adjective here is to

communicate that "we too were *once* . . . misled"—*formerly*, prior to receiving the

revelation of the "word of God" (2:5), Paul, Titus, and the Cretan community were also

deceived and deceiving others.

The next phrase indicates that "we too were once . . . enslaved to various desires

and pleasures." "Desires" recalls for the audience the phrase "worldly desires

(ἐπιθυμίας)" (2:12), which the audience are to deny in view of the "grace of God [that]

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[133] BDAG, s.v.

has appeared" (2:11). While the term "pleasures" (ἡδοναῖς) refers occasionally in

Greco-Roman literature to good desires, it usually carries a negative sense, connoting an

evil pleasure or illicit desire.[134] The participle "enslaved" (δουλεύοντες) reiterates to the

audience one of the apostle's core convictions: everyone is "enslaved" to someone or

something. Paul himself defines his present identity in terms of being a "slave (δοῦλος)

of God" (1:1a). The "older women" in the audience are not to be "enslaved

(δεδουλωμένας) to much wine" (2:3). In 3:3 the apostle states that at one time all of them

were "enslaved to various desires and pleasures." Redemption through "Jesus Christ,"

then, is not a shift from enslavement to freedom but the transference from one rule to

another. Specifically, it is a transference from being "enslaved to various desires and

pleasures" to being "enslaved" to God as a "special people, zealous for commendable

works" (2:14). For this reason even "slaves" (δούλους) who "submit to their own masters

in all things" (2:10a) do so out of their allegiance to Christ—"that they might adorn the

doctrine of God our savior" (2:10b). The audience recognize therefore that persisting in

"various desires and pleasures" instead of "denying ungodliness and worldly desires"

represents an implicit rejection of Christ's lordship and a disregard for the work of Jesus

Christ, "who gave himself on behalf of us, so that he might redeem us from all

lawlessness" (2:14).

    Finally, the apostle describes their former existence in terms of antisocial

behavior: "spending our lives in evil and envy, despicable, hating one another." The

sequence of the final statement suggests a movement from evil thoughts to outward

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[134] BDAG, s.v. See, e.g., Plutarch *Per.* 11.4; Xenophon *Hell.* 4.8.22.

hatred. The preposition "in" (ἐν) expresses a sphere or domain of existence. This

idea is reinforced by the participle "spending lives" (διάγοντες), which describes a way of

life.[135] In such vice lists the noun "evil" (κακία) refers to a "mean-spirited or vicious

attitude,"[136] in short, malice. In the first half of this final statement, then, Paul depicts the

general mindset of their former lives that expressed itself naturally in blasphemy,

irritability, spite, and bitterness. In other words, formerly their fallen mindset resulted in

a life contrary to what the apostle calls them to in 3:1-2. Instead of being "ready for

every good (ἀγαθόν) work," they lived in "evil"; instead of "blaspheming no one . . . [and]

demonstrating all gentleness to all human beings," they lived in "envy."

The closing words "despicable, hating others" express tangibly the result of

"spending our lives in evil and envy." "Evil" persons are naturally "despicable"

(στυγητοί)—that is, hated by others.[137] "Envy" leads to hatred for those who have what

one lacks. The combination of malice and hatred towards others will naturally be met by

hatred, resulting in a society of "hating others" (μισοῦντες ἀλλήλους).[138] That Paul states

"we too were once . . ." highlights that no one is to view himself solely as the recipient of

"evil and hatred." Rather, everyone is equally guilty of being the subject of malice and

jealousy. Given this reality that everyone is both a perpetrator and victim of "evil and

envy," the audience appreciate more deeply how the appearance of the "grace of God"

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[135] See Epictetus *Discourses* 4.11.

[136] BDAG, s.v.

[137] The term can also mean "hateful." Compare *1 Clem* 35:6 ("hated") with 45:7 ("hateful"), but the citations in BDAG lean towards the passive sense.

[138] See BDAG, s.v., for the notion of reciprocity inherent in the term ἀλλήλους.

broke this vicious cycle. Apart from this divine intervention the world would have continued in its downward spiral of mutual hatred.

II. Summary of Titus 1:13b–3:3

The theme "Exhort and Reprove on the Basis of Hope of Eternal Life" is explicit in the third microchiasm (1:13b–3:3). According to the A element (1:13b-16) Titus must "reprove" (1:13b) the false teachers (1:10-13a) severely. The salient characteristic of these "human beings who turn away the truth" is their hypocrisy: "They profess to know God but by their works they deny" (1:16). According to the B element (2:1-10a)—in contrast to the false teachers who are "teaching what is not necessary" (1:11)—Titus is to turn the Cretan community towards the truth by speaking "what is consistent with sound doctrine" (2:1). According to the C (2:10b-12) and C' (2:13b) elements the "doctrine of God our savior" (2:10b) is bracketed by two appearances—the appearance of the "grace of God" (2:11) and the "appearance of the glory of our great God and savior Jesus Christ" (2:13b). According to the D element (2:13a), the pivot of the microchiasm, the pursuit of sensible, just, and godly lives "in the present age" involves not only the denial of "ungodliness and worldly desires" (2:12) but also—and especially—the anticipation of the "blessed hope" (2:13a). This is the "hope of eternal life" (1:2a) that the apostle refers to in the opening of the letter. According to the B' element (2:14-15a) Titus is commanded again to "speak and exhort" (2:15a) according to sound doctrine, doctrine that highlights the redemption, renewal, and calling that have come in and through Jesus Christ. Finally, in the A' element—in view of the presence and influence of false teachers—Titus is to "reprove with all command," reminding the audience of their calling

to live in the eyes of "all human beings" differently from their former lives of ignorance, enslavement, and hatred.

III. Summary of Chapter Five

1. The third microchiasm (1:13b–3:3) consists of seven elements and progresses the theme "Exhort and Reprove on the Basis of the Hope of Eternal Life."

2. In the opening A element (1:13b-16) of the chiasm Paul commands Titus to "reprove" the opponents "severely," condemning them as "vile and disobedient and unqualified for every good work" (1:16). By doing so Paul continues to exercise his apostleship through Titus. Recognizing the influence of these false teachers "who are upsetting whole households" (1:11) and his own duty as a "true child according to a common faith" (1:4), Titus is to "reprove" the opponents with the same severity that Paul exhibits towards them in this element. Recognizing Paul's apostolic authority, the Cretan community must stop "paying attention to Jewish myths and regulations of human beings who turn away the truth" (1:14) and dismiss the false teachers as "unqualified for every good work" (1:16).

3. In the B element (2:1-10a) the audience perceive a special emphasis on conduct that "is consistent with sound doctrine" (2:1). Through Titus's exhortations they experience further Paul's apostolic ministry that is "according to the faith of the elect of God" (1:1a)—their "recognition of the truth according to godliness" (1:1b). By living sensibly and exhorting and reproving one another—through word and example—to do likewise, the audience demonstrate the sincerity of their faith, unlike the opponents who "profess to know God but by their works they deny" (1:16). Moreover, in Titus they see

a model elder who speaks and exhorts "what is consistent with sound doctrine" in contrast to the "rebels, empty talkers and deceivers" who are "teaching what is not necessary" (1:10-11), and who presents himself as a "model of commendable works" (2:7b) in contrast to the "defiled and unfaithful" who are "unqualified for every good work" (1:15-16). Consequently, the audience are to recognize Titus's leadership and reject the authority and teaching of "those who oppose" (1:9b).

    4. In the C (2:10b-12) and C' (2:13b) elements and in the D element (2:13a), the pivot of the microchiasm, the apostle reiterates the inseparable link between "recognition of the truth" and "godliness" (1:1b). The audience are reminded that the pursuit of "godliness" in the present age is bracketed by the "grace of God [that] has appeared" (2:11) and the "appearance of the glory of our great God and savior Jesus Christ" (2:13b). They are also reminded that just as Paul ministers as a "slave of God and apostle of Jesus Christ" (1:1a) "on the basis of the hope of eternal life" (1:2a), so too the audience are to "live sensibly and righteously and godly in the present age" (2:12) "awaiting the blessed hope" (2:13a).

    5. In the B' element (2:14-15a) Paul specifies the twofold purpose of Christ's sacrifice—to "redeem us from all lawlessness and cleanse for himself a special people, zealous for commendable works" (2:14)—and thus progresses the audience's understanding of why "recognition of the truth" is "according to godliness" (1:1b). Specifically, the audience recognize better the christological basis for living commendably according to 2:2-10a. Moreover, the repeated command to Titus, "These things speak and exhort" (2:15a), reinforces not only Titus's obligation to "Exhort and

Reprove on the Basis of the Hope of Eternal Life" but also the need on the part of the Cretan community to take seriously Titus's words.

6. In the A' final element (2:15b–3:3) of the microchiasm Paul commands Titus to "reprove with all command" (2:15b), especially with respect to the audience's conduct towards those outside the "common faith" (1:4). The audience are to esteem Titus and reprove those who "disregard him." Moreover, recognizing that prior to the appearance of God's grace their lives were characterized by ignorance, enslavement, and hostility, they are to live differently now by submitting to "ruling authorities" (3:1) and "demonstrating all gentleness to all human beings" (3:2).

7. In Chapter One I discussed the need to pay more attention than previous studies to the letter's coherence and rhetorical strategy. In Chapter Two, following strict criteria, I provided new chiastic structures for the letter. In Chapters Three, Four, and Five, I conducted a detailed exegetical analysis of the first three microchiasms, demonstrating how the theme "Exhort and Reprove on the Basis of the Hope of Eternal Life" develops in the letter. In Chapter Six I will continue this analysis with the fourth and final microchiasm (3:4-15).

CHAPTER SIX

THE AUDIENCE'S RESPONSE TO TITUS 3:4-15

In Chapter One I discussed how former studies on the structure of Titus have not given sufficient attention to its linguistic coherence and rhetorical strategy. In Chapter Two I proposed a new chiastic structure for the letter that treats its verbal connections seriously. In Chapters Three, Four, and Five I provided an audience-oriented reading of the first, second, and third microchiastic structures (1:1-4; 1:5-13a; 1:13b–3:3). In Chapter Six I will continue this reading by examining the fourth and final microchiastic unit (3:4-15).

I. Audience Response to Titus 3:4-15

I.A. The Microchiastic Structure of Titus 3:4-15[1]

A'. Justified by Grace in Faith according to the Hope of Eternal Life (3:4-15)[2]

A. [4] But when the kindness and the love for human beings (φιλανθρωπία)[3] of God our savior appeared, [5] not from works (ἔργων) that we did in righteousness; rather, according

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[1] For the establishment of Titus 3:4-15 as a chiasm, see Chapter Two.

[2] The bolded terms that follow in the translation indicate parallels between microchiastic elements. The underlined terms indicate parallels between the macrochiastic units.

[3] The *NAB* translates φιλανθρωπία as "generous love"; *ESV* "loving kindness"; *NET* "his love." The translation "love for human beings" not only represents a more

to his mercy he saved us through the washing of rebirth and renewal[4] of the Holy

Spirit, [6] whom he poured out on us richly through Jesus Christ our savior, [7] so that being

made righteous[5] by his grace (χάριτι) we might become heirs according to the hope of

eternal life (ἐλπίδα ζωῆς αἰωνίου). [8a] Faithful (πιστός)[6] is the word,[7] and about these

things I want you to insist, so that those who have faith in (πεπιστευκότες) God may be

intent to engage in commendable works (καλῶν ἔργων προΐστασθαι).

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literal translation of the Greek but is also consistent with earlier translations for φιλόξενον ("lover of strangers") and φιλάγαθον ("lover of goodness") in 1:8 and φιλάνδρους ("lovers of husbands") and φιλοτέκνους ("lovers of children") in 2:4. This consistency in translation highlights the link between God's "love for human beings" and the impact it should have on the "elect" (1:1a) in effecting the qualities "lover of strangers," "lover of goodness," "lover of husbands," and "lovers of children." Marshall (*Pastoral Epistles*, 312) translates the term as "love for mankind."

[4] Some manuscripts (D* F G b vg^mss; Lcf) have the preposition διά before the "Holy Spirit." The preposition seeks to clarify the meaning of the genitive "Holy Spirit" and is perhaps an assimilation to 3:6 where the preposition precedes "Jesus Christ." It might be also an attempt to make the construction "through the Holy Spirit" epexegetical to the preceding διά clause "through the washing of rebirth and renewal"; see Mounce, *Pastoral Epistles*, 436. It is probably unoriginal.

[5] The translation "made righteous" is used in place of the more common translation "justified" (e.g., *NAB, ESV, NET*) to highlight the linguistic connection between the participle δικαιωθέντες and the noun δικαιοσύνη (3:5), both of which occur only once in the letter and uniquely in the A element of the fourth microchiasm.

[6] Most English translations translate the adjective as "trustworthy" (e.g., *NAB, ESV, NET*). While "trustworthy" expresses the proper sense of πιστός, "faithful" is used to highlight the linguistic connection between the adjective and the participle πεπιστευκότες that follows in the same verse. In addition, "faithful" is a consistent translation of the earlier occurrences of the adjective in 1:6 and 1:9a and maintains the nuances indicated in these verses.

[7] The common translation for λόγος is "saying." The translation "word" is used here to highlight its connection to the previous occurrences of the noun in 1:3, 9a; 2:5, 8. Maintaining the meaning of the previous occurrences is important for interpreting its full significance in 3:8a. See below for more details.

B. [8b] These are commendable and useful (ὠφέλιμα) to human beings

(ἀνθρώποις). [9a] But avoid foolish inquiries and genealogies and rivalries and

quarrels about the law (νομικάς),

B'. [9b] for they are useless (ἀνωφελεῖς) and empty. [10] After a first and second

warning dismiss a heretical human being,[8] [11] knowing that such a person is

perverted and sinning, being self-decided.[9] [12] When I send Artemas to you or

Tychicus, hasten to come to me at Nicopolis, for I have decided to winter there.

[13] Zenas the lawyer (νομικόν) and

Apollos hastily send, so that nothing is lacking for them.

A'. [14] And let also our own learn to engage in commendable works (καλῶν ἔργων

προΐστασθαι) for urgent needs, so that they might not be unfruitful. [15] All who are with

me greet you. Greet those who love (φιλοῦντας) us in the faith (πίστει). Grace (χάρις) be

with all of you.[10]

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[8] While the translation "human being" for ἄνθρωπον sounds awkward, it is a consistent with the translations for all other occurrences of the term (1:14; 2:11; 3:2, 8). The apostle seems to use this term in the letter to refer to an unbeliever or an individual whose faith is questionable.

[9] In the next verse Paul says, "I have decided (κέκρικα) to winter there." The translation "self-decided" (αὐτοκατάκριτος) in place of the more traditional translation "self-condemned" (*NAB, ESV*) draws out this connection. Both a "heretical human being" and Paul have made conscious decisions concerning their fate.

[10] Metzger, *TCGNT*, 586: "The impulse to identify the origin of ἡ χάρις in the benediction prompted copyists to insert τοῦ κυρίου (D) or τοῦ θεοῦ (F G vg). Influence from 2 Tm 4.22 accounts for the substitution of μετὰ τοῦ πνμεύματός σου in 33, and for the addition of καὶ μετὰ τοῦ πνεύματός σου in 81. The concluding ἀμήν (ℵ^c D^C F G H Ψ *al*) is obviously secondary, for the word is absent in a variety of early and diverse witnesses (P^61vid ℵ* A C D* 048 1739 1881 *al*), and the temptation for copyists to add the liturgical conclusion would be great."

I.B. Chiastic Development from Titus 1:1-4 (A) to 3:4-15 (A')

With Titus 3:4-15, the A' unit that brings to a climactic close the macrochiastic structure of Titus, the audience hear echoes of Titus 1:1-4, the corresponding A unit that begins the macrochiasm. The declaration that Paul and the audience have become heirs according to the "hope of eternal life" (ἐλπίδα ζωῆς αἰωνίου, 3:7) in the A' unit recalls the apostle's earlier reference to the "hope of eternal life" (ἐλπίδι ζωῆς αἰωνίου, 1:2a) in the A unit. The occurrence of the adjective "eternal" (αἰωνίων) in 1:2c of the A unit strengthens this connection. The identification of believers as "those who have faith in (πεπιστευκότες) God" (3:8a) in the A' unit recalls Paul's self-description as one who "was entrusted (ἐπιστεύθην) according to the command of God" (1:3) in the A unit. The identification of "Jesus Christ our savior" (Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν) as the source for the Holy Spirit in 3:6 of the A' unit recalls the identification of "Christ Jesus our savior" (Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν) as the source for "grace and peace" in 1:4 of the A unit.

The audience thus experience a development, by way of the chiastically parallel A and A' units, of the central theme of the hope of eternal life in Titus. In the introductory A unit the apostle Paul identifies himself as a "slave of God and apostle of Jesus Christ" (1:1a) "on the basis of the hope of eternal life" (1:2a). Titus, a "true child according to a common faith (πίστιν)" (1:4), shares in this hope. In the concluding A' unit, Paul identifies believers as "those who have faith in (πεπιστευκότες) God" (3:8a).   In addition, Paul's wish of "grace (χάρις) and peace" (1:4), addressed directly to Titus and indirectly to the Cretan community, is addressed now directly to the audience in the final benediction "grace (χάρις) be with all of you" (3:15). In this way, Paul solidifies the

relationship between himself, Titus, and the Cretan community. Not only do Titus and the Cretan community share in a "common faith," but they also participate in the "hope of eternal life." In view of this hope—in "recognition of the truth" (1:1b)—the audience are to purse "godliness" according to the exhortation and reproof given by Paul through Titus.

I.C. Titus 3:4-8a (A): Saved Not from Works in Righteousness But for Commendable Works

In Titus 3:4-8a the audience hear the A element of the fourth and final chiastic unit (3:4-15) as a minichiasm in itself. These verses are composed carefully of three subelements:

a. ⁴ But when the kindness (χρηστότης) and the love for human beings of God (θεοῦ) our savior (σωτῆρος) appeared, ⁵ᵃ not from works (ἔργων) that we did in righteousness (δικαιοσύνῃ); rather, according to his mercy,

b. ⁵ᵇ he saved us through the washing of rebirth and renewal of the Holy Spirit,

a'. ⁶ whom he poured out on us richly through Jesus Christ (Χριστοῦ) our savior (σωτῆρος), ⁷ so that being made righteous (δικαιωθέντες) by his grace we might become heirs according to the hope of eternal life. ⁸ᵃ Faithful is the word, and about these things I want you to insist, so that those who have faith in God (θεῷ) may be intent to engage in commendable works (ἔργων).

This minichiasm is bracketed by the theme of "works" (ἔργων). According to the "a" subelement God demonstrated kindness toward them "not from works that we did in

righteousness; rather, according to his mercy" (3:5a). Having been saved through the washing of the Holy Spirit (3:5b), the audience are to "be intent to engage in commendable works" (3:8a). God's saving work, then, both removes confidence in human "works" and inspires a commitment to "commendable works." The unity of this minichiasm is strengthened by the double reference to God in the parallel subelements—"the kindness and the love for human beings of God (θεοῦ) our savior appeared" in 3:4 and "those who have faith in God (θεῷ)" in 3:8a.

The reference to a distinct divine person—"God our savior" (3:4)[11] in the "a" subelement, the "Holy Spirit" (3:5b) in the "b" subelement, and "Jesus Christ" (3:6) in the "a'" subelement—indicates the unity of each subelement.[12] The "a" and "a'" subelements share multiple linguistic parallels—"kindness" (χρηστότης) in 3:4 and "Christ" (Χριστοῦ) in 3:6,[13] "God" (θεοῦ) in 3:4 and "God" (θεῷ) in 3:8a, "savior" (σωτῆρος) in 3:4 and 3:6, "works" (ἔργων) in 3:5a and 3:8a, and "righteousness" (δικαιοσύνη) in 3:5a and "made righteous" (δικαιωθέντες) in 3:7. The "b" subelement contains the main verb "saved" (ἔσωσεν) of the sentence that begins in the "a" subelement and concludes in the "a'" subelement.

I.C.1. Titus 3:4-5a (a)

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[11] This is likely a reference to God the Father; see 1:3; 2:10b.

[12] Spicq (*Les Épîtres Pastorales*, 651-52) comments how 3:4-7 is one of the most elegant descriptions in the NT on how the Trinity works together to accomplish salvation. Witherington (*Letters*, 161 n. 255) adds: "Trinitarian thinking is not just implicit here; it begins to be explicit in texts such as this one. Notice the sort of interlocking or interconnected work as well: the Spirit is poured out through or by means of Jesus."

[13] The alliteration between the two terms is demonstrated by the repetition of the first two pairs of consonants χρ and στ.

In the closing verse of the third microchiasm (1:13b–3:3) Paul states: "For we too were once (ποτε) ignorant, disobedient, misled, enslaved to various desires and pleasures, spending our lives in evil and envy, despicable, hating one another." The opening words "But when" (ὅτε δέ) of the fourth microchiasm signal a contrast between the audience's former condition (ποτε) and their new situation that has come about through the appearance of "the kindness and love for human beings of God our savior."[14] The verb "appeared" (ἐπεφάνη) recalls for the audience Paul's earlier statement about the "grace of God [that] has appeared (ἐπεφάνη)" (2:14). In 3:4 Paul is again providing the basis for the commands in 3:1-2 "to submit to ruling authorities . . . demonstrating all gentleness to all human beings." Here, however, the "grace of God" is described in terms of "the kindness and the love for human beings of God our savior."[15]

The first noun "kindness" (χρηστότης) occurs frequently in the Psalms as a divine attribute[16] and is related to the Greek adjective χρηστός, which means "useful" or

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[14] Cf. Victor Hasler, *Die Briefe an Timotheus und Titus* (Zürich: Theologischer Verlag, 1978) 96, who argues that 3:4 does not refer to the historical saving-appearance of Christ but merely to revelation in proclamation.

[15] As noted earlier—especially in the comments on 2:13—Paul applies the title "savior" (σωτήρ) interchangeably to God the Father (1:3; 2:10a) and Christ Jesus (1:4; 2:13) as a subversive way of indicating Christ's divinity in view of the rhetoric used to characterize Roman emperors who made claims to divinity. The title occurs two more times in 3:4 and 3:6. The phrase "God our savior" (τοῦ σωτῆρος ἡμῶν θεοῦ) in 3:4 is an exact repetition of the phrases found in 1:3 and 2:10a. In 3:6 the term is applied to "Jesus Christ." Thus a clear pattern emerges from these six instances in which the apostle goes back and forth in his references initially to God the Father and then to Christ Jesus as "savior." (For more comments on this pattern, see: Bowman, "Jesus Christ," 749; Knight, *Pastoral Epistles*, 326.) The nouns "kindness" and "love for human beings" in 3:4 therefore refer to qualities pertaining to God the Father.

[16] See Pss 24:7; 30:20; 67:11; 84:13; 103:28; 105:5; 118:65-68; 144:7.

"serviceable."[17] Even in the Psalms God's kindness is described in terms of concrete

help. For example: "For the Lord will give kindness (χρηστότητα), and our land will give

her fruit" (84:13). The second noun "love for human beings" (φιλανθρωπία) occurs in 2

Macc 14:9 as a virtue expected of rulers.[18] It occurs also in current Greco-Roman

literature to express general hospitality, idealized descriptions of the gods, and the

imperial cult and its worship.[19]

The combination of the two nouns "kindness and love for human beings" is

familiar to the audience, possibly even a cliché used of benefactors and emperors.[20] God,

then, is presented not only as a benefactor but also as the true emperor who shows

"kindness and love for human beings." The proximity of this description to the reminder

to "submit to ruling authorities" (3:1) conveys to the audience that while they must obey

"ruling authorities," they are to reject any imperial claims to divinity. The rhetoric of

"kindness and love for human beings" is appropriate only with respect to God in Christ

Jesus. This association is suggested by the assonances between "kindness" (χρηστότης)

and "Christ" (Χριστός). Despite previous uses of the phrase the audience are to

understand and apply it now uniquely to God in Christ.

Verse 4 comes as a tremendous challenge to the audience. As their "savior" God

deserves their full allegiance; that is, they are to re-pattern their lives after the one who

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[17] LSJ, s.v.

[18] See also 2 Macc 9:27; 3 Macc 3:15, 20; 4 Macc 5:12.

[19] See Towner, *Letters*, 778; see also Claudius *P.Lond.* 1912.102; Dio Cassius *Rom. Hist.* 73.5.2; Philo *Legat* 67.

[20] Witherington, *Letters*, 156.

has saved them from their ignorance, enslavement, and hostility (3:2). The audience

take special notice of the noun φιλανθρωπία because it echoes the command to show "all

gentleness to all human beings (ἀνθρώπους)" (3:1) and reminds them of how the "grace of

God" is "bringing salvation to all human beings (ἀνθρώποις)" (2:11). That "God our

savior" has demonstrated such "love for human beings" (φιλανθρωπία) in Jesus Christ

provides the basis and power for the audience's own "love for human beings";[21] thus the

elder should be a "lover of strangers" (φιλόξενον) and "lover of goodness" (φιλάγαθον,

1:8); and the "younger women" "lovers of husbands" (φιλάνδρους) and "lovers of

children" (φιλοτέκνους, 2:4). Towner observes the subversive implications of 3:4.

> People are to exhibit these qualities of God in their own lives, and in
> framing the life of faith in this way a somewhat subversive intention may
> again be detected: qualities that Greco-Roman culture ascribes to the ideal
> 'ruler' are actually to be exhibited by ordinary Christians in society. The
> advent of Christ turns assumptions and values on their heads.[22]

The apostle begins 3:5a abruptly with the phrase "not from works that we did in

righteousness" to highlight the gracious basis of God's salvation. The phrase "works that

we did in righteousness" refers to "works" (ἔργων) done "in" (ἐν) the sphere or state of

"righteousness" (δικαιοσύνῃ), i.e., "works" done while living "sensibly and righteously

(δικαίως) and godly in the present age" (2:12). This new state is the result of the "work"

of Christ Jesus "who gave himself on behalf of us, so that he might redeem us from all

lawlessness and cleanse for himself a special people, zealous for commendable works

(ἔργων)" (2:14). The verb "did" (ἐποιήσαμεν) is almost superfluous but is included to set

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[21] See Johnson, *Letters*, 248.

[22] Towner, *Letters*, 779.

up a contrast between the actions "we did" and what God did in Christ. While 3:5a

modifies the main clause of 3:5b, its proximity to 3:3 creates for the audience a bracket

for interpreting the appearance of the "kindness and the love for human beings" (3:4).

Verse 3 describes "works that we did in" unrighteousness; 3:5a describes "works that we

did in righteousness." Thus the audience realize that God's "kindness" is independent of

both their bad "works" and their good "works": being the "elect of God" (1:1a) does not

depend at all on human "works."[23]

     The apostle reiterates this point by completing the contrast at the end of the "a"

subelement: "rather, according to his mercy." The adversative ἀλλά occurred several

times already in the letter to express a strong contrast. It is not enough for the elder to

lack vices; "rather" (ἀλλά) he must also demonstrate virtues (1:7-8). While "all things are

clean to the clean," "to the defiled and unfaithful nothing is clean; rather (ἀλλά), defiled

are both their mind and conscience" (1:15). Christian "slaves" are not to be "those who

pilfer; rather (ἀλλά) those who demonstrate that all faith is good" (2:10a). The same

force of the adversative is operative here. The preposition "according to" (κατά) and the

pronoun "his" (αὐτοῦ) further the contrast: it is "not *from* works that *we* did in

righteousness" but "*according to his* mercy." Even the noun "mercy" (ἔλεος)—which is a

synonym for "grace" (1:4)—communicates the unmerited quality of God's "kindness."

"Recognition of the truth" (1:1b) demands recognizing that the gift of "eternal life" is

solely "according to his mercy"—completely independent of human works, as Paul

alluded to already in the clause, "God, who cannot lie, promised [eternal life] *before time*

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[23] See Knight, *Pastoral Epistles*, 340.

began" (1:2b-c). While Paul highlights that the redeemed are to be "zealous for commendable works" (2:14) and "ready for every good work" (3:1) in contrast to the opponents who are "unqualified for every good work" (1:16), he does not want the audience to suppose even for a moment that their works earn God's favor.

I.C.2. Titus 3:5b (b)

Having established the basis of salvation, in 3:5b, the pivot of the minichiasm, Paul states its means (διά): "he saved us through the washing of rebirth and renewal of the Holy Spirit." The clause "he saved us" (ἔσωσεν ἡμᾶς) is somewhat redundant given that in 3:4 he refers to God as "our savior" (σωτῆρος ἡμῶν). The redundancy, however, reiterates the centrality of the theme of salvation in the letter. In view of their salvation, the audience are to pursue "godliness" (1:1a) in the "present age" by "denying ungodliness and worldly desires" (2:12) and "awaiting the blessed hope" (2:13a). Moreover, while the verb occurs in the aorist, the apostle has made it clear already that salvation is a past historical reality that impacts both the present and the future (2:11-13b).

The prepositional phrase that follows is dense with meaning, but the grammatical interrelation between the genitive nouns that follow is unclear.[24] The literal translation "through the washing of rebirth and renewal of the Holy Spirit" yields many variations, but two main proposals for arranging the nouns have been suggested.[25] First, salvation is effected through two distinct operations—"through the washing of rebirth and (through) the renewal of the Holy Spirit." Second the "washing" by the Spirit results in the single

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[24] See Marshall, *Pastoral Epistles*, 316-22.

[25] See Towner, *Letters*, 783.

complex of "rebirth and renewal"—"through the washing of (i.e., that effects) rebirth

and renewal." Two factors give support to the second arrangement. First, the terms

"rebirth" (παλιγγενεσίας) and "renewal" (ἀνακαινώσεως) are nearly synonymous,

suggesting a single complex; the conjunction "and" (καί), then, is epexegetical.[26] Second,

both terms are governed by the single preposition "through" (διά).[27] Hence, a single

effect is in view presented from two different but interrelated perspectives.[28]

    The previous references to "clean" (1:15) describe an inner spiritual condition that

involves redemption from "lawlessness" and transformative cleansing (2:14). The

"washing" (λουτροῦ) in view therefore refers to spiritual cleansing,[29] not physical

baptism.[30] This position is strengthened by the syntactical link between "washing" and

the "Holy Spirit" (πνεύματος ἁγίου); thus spiritual cleansing is accomplished by the

Spirit.[31] Verse 5b both encourages and empowers the audience. According to 3:3 they

were "enslaved to various desires and pleasures," a condition that is implied by the

redemptive language of 2:14. In other words, they were mired in the downward spiral of

"evil and envy, despicable, hating one another" (3:3) and so were no different from the

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[26] See Spicq, *Les Épîtres Pastorales*, 653; Towner, *Goal of Our Instruction*, 115.

[27] See James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM, 1970) 155-56; Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994) 781.

[28] See Quinn, *Letter*, 218-19.

[29] See Mounce, *Pastoral Epistles*, 448-49.

[30] Cf. Kelly, *Pastoral Epistles*, 252.

[31] Note again strong echoes of Ezek 36:25-27.

opponents who are "vile and disobedient and unqualified for every good work" (1:16).

But now, as a result of "the kindness and the love for human beings of God" (3:4), they

have experienced "rebirth and renewal"; consequently, they are now—literally—"ready

for every good work" (3:1).

I.C.3. Titus 3:6-8a (a')

Continuing his emphasis on "the kindness and the love for human beings of God"

(3:4), Paul adds in 3:6, "whom he poured out on us richly through Jesus Christ our

savior." Both the verb and adverb highlight God's generosity. The verb "poured out"

(ἐξέχεεν) depicts liquid being pouring out, resulting in a "full experience."[32] The adverb

"richly" (πλουσίως) expresses similarly "in full measure."[33] The audience perceive that

God has not withheld his "Spirit," but has given it "richly" such that they are now

qualified "for every good work" (1:16): because they have been redeemed "from all

lawlessness" (2:14) by God who has given his "all," they are now able to show "all

gentleness to all human beings" (3:2).

The clause bears strong resemblance to Joel 3:1:

Titus 3:6: οὗ **ἐξέχεεν ἐφ'** ἡμᾶς πλουσίως

Joel 3:1: καὶ **ἐκχεῶ** ἀπὸ τοῦ πνεύματός μου **ἐπὶ** πᾶσαν σάρκα

According to 1:2a-3 an important shift has taken place in salvation history: eternal life,

which was "promised before time began," has now been "revealed" through the apostle's

"proclamation." Paul's declaration that the "Holy Spirit" has now been "poured out"

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[32] BDAG, s.v.

[33] UBS lexicon.

reiterates this progress in salvation history. Therefore the audience must recognize

that they no longer live in the "former" age of the flesh, "spending our lives in evil and

envy" (3:3), but in the eschatological age of the Spirit. Recognizing their unique place in

redemptive history is a central concern for the apostle.

The phrase "Jesus Christ our savior" is the third instance when the phrase "God

our savior" (3:4) is followed immediately by the phrase "Jesus Christ our savior" (see 1:3,

4; 2:10, 13). That God the Father "poured out" the Spirit "through Jesus Christ our savior

(διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν)" recalls for the audience the apostle's earlier

prayer wish of "grace and peace from God the Father and Christ Jesus our savior

(Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν)" (1:4). In both instances the source of blessing is

both "God the Father" who is "our savior (σωτῆρος)" and "Christ Jesus" who is also "our

savior (σωτῆρος)." The divinity of Christ therefore is implied again.

At the same time the pouring out of the "Holy Spirit," which is so extensive that it

results in a "full experience," raises the question of how the immaterial is experienced by

the material. The phrase "Jesus Christ our savior" recalls for the audience the "grace of

God [that] has appeared" (2:11)—when the divine became human—and thus answers this

question: through the appearance of the God-man in "Jesus Christ" Paul and the audience

have received the full outpouring of the Spirit. God's "kindness" (χρηστότης, 3:4) in

pouring out the "Holy Spirit" is given through "Christ" (Χριστοῦ). The prepositional

phrase "through Jesus Christ our savior" therefore deepens the audience's appreciation of

the first appearance of the "grace of God": through this event they have received the

Spirit who transforms and empowers them to "live sensibly and righteously and godly in

the present age" (2:12).

Concluding the extended sentence that began in 3:4, Paul states in 3:7: "so that being made righteous by his grace we might become heirs according to the hope of eternal life." The passive voice of the participle "made righteous" (δικαιωθέντες) reiterates that "God our savior," who "saved us" (3:5b) and "poured out on us richly" (3:6) his Spirit, is still the main subject of the entire sentence. The participle echoes its cognate noun "righteousness" (δικαιοσύνῃ, 3:5) and adverb "righteously" (δικαίως, 2:14). Paul's point is that believers have been "made righteous," i.e., transferred into the sphere of "righteousness." Consequently they are now able to live "righteously."

The phrase "by his grace (χάριτι)" recalls for the audience the blessing of further "grace" (χάρις, 1:4)—the gracious love and empowering presence of God—of the "grace (χάρις) of God [that] has appeared" already (2:11) in Christ Jesus. "By his grace" the audience have been "made righteous," having been redeemed "from all lawlessness" (2:14) and transferred into the sphere of "righteousness."

The conjunction "so that" (ἵνα) communicates to the audience God's purpose in salvation—that "we might become heirs according to the hope of eternal life." The noun "heirs" (κληρονόμοι) refers to people who have become beneficiaries.[34] According to this minichiasm, all believers have become beneficiaries of "the kindness and the love for human beings of God our savior" (3:4). Specifically, they have received "richly" the gift of the "Holy Spirit" (3:5b-6). The LXX correlations between election and inheritance[35]

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[34] BDAG, s.v.

[35] See Exod 15:17; Josh 1:15; Ps 32:12.

remind the audience also of their own election (1:1a) and calling to be a "special

people, zealous for commendable works" (2:14).

The apostle, however, does not specify what their inheritance is in the closing

prepositional phrase of 3:7; nor does he suggest that the "elect of God" (1:1a) have

"become heirs in hope of eternal life" (*NAB*)—i.e., "with the confident expectation of

eternal life" (*NET*), although this is true. Rather, he states that the "elect" have "become

heirs *according* to the hope of eternal life (κατ' ἐλπίδα ζωῆς αἰωνίου)." The phrase

"hope of eternal life" occurred initially in 1:2a, and the preposition "according to"

communicates to the audience that they have "become heirs according to" the plan of

salvation that is outlined in 1:2a-3. "According to" this plan, God promised "eternal life"

(ζωῆς αἰωνίου, 1:2a) "before time began" (1:2c) and has "revealed" it now through the

apostle's "proclamation" (1:3). Thus Paul seeks to express again the redemptive

framework "according to" which the audience are "to be ready for every good work."

Recognizing that they have "become heirs according to the hope of eternal life"—

"according to" this grand scheme of redemption, the audience understand why they must

"live sensibly and righteously and godly in the present age" by "denying ungodliness and

worldly desires" and "awaiting the blessed hope" (2:12-13a). To be "heirs according to

the hope of eternal life" demands "recognition of the truth [that is] according to

godliness" (1:1b); in short, it means being "zealous for commendable works" (2:14) "on

the basis of the hope of eternal life" (1:2a).

In the first half of 3:8a Paul states: "Faithful is the word, and about these things I want you to insist."[36] The juxtaposition of the "word" (λόγος) and "hope of eternal life" (3:7) recalls for the audience the anacoluthon of the opening verses to the letter where Paul shifts the object from "eternal life that God, who cannot lie, promised" to the "word" (λόγον) that he "revealed at the proper time" (1:2a-3). "Word" in 3:8a, then, is a reference to the "word of God" (2:5) concerning "eternal life" that was "revealed . . . in the proclamation" and entrusted first to the apostle (1:3) and now to Titus (2:8) and the elder (1:9b).[37] Echoing the earlier phrase "faithful word" (πιστοῦ λόγου, 1:9a), Paul declares that the "word" is "faithful" (πιστός); that is, it is believable because it comes from "God, who cannot lie" (1:2b). Thus it stands in contrast to "word" of the "unfaithful" (ἀπίστοις, 1:15) who are "teaching what is not necessary" (1:11) and "who turn away from the truth" (1:14). Any "recognition of the truth" (1:1b) on the part of the audience entails rejecting false teachers and their "word" and accepting Paul's "word" as "faithful."

The apostle, however, is not merely echoing his earlier statement that the "word" is "faithful." This minichiasm describes salvation in terms of "rebirth and renewal" (3:5): having received the Spirit and "being made righteous" (3:6-7), the audience are no longer "enslaved to various desires and pleasures" (3:3) but transferred into the sphere of

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[36] For a detailed study of the "faithful sayings" in the Pastoral Epistles, see George W. Knight, *The Faithful Sayings in the Pastoral Letters* (Kampen: J H Kok, 1968).

[37] Some argue that the "word" refers to what follows in the text; see, e.g., R. Alastair Campbell, "Identifying the Faithful Sayings in the Pastoral Epistles," *JSNT* 54 (1994) 73-86. This position is unpersuasive.

"righteousness" (3:5). The adjective "faithful" (πιστός) therefore carries a dynamic

sense, communicating to the audience that the "word" is also "faithful" because it elicits

and strengthens true "faith." This dynamic and transformative aspect of the "word" is

suggested earlier in 1:1a, 1:13, and 2:1-10a. Paul's "proclamation" of the "word" is

"according to the faith (πίστιν) of the elect of God" (1:1a). Thus the audience's "faith" is

strengthened by listening carefully to the letter. By "holding fast to the faithful word

(πιστοῦ λόγου)" Titus, the model elder, must "reprove [those who oppose] severely, so

that they might be sound in the faith (πίστει)" (1:13). Similarly, by speaking "what is

consistent with sound doctrine" (2:1) Titus strengthens the "faith" (2:2, 10a) of the

various members of God's household. This dynamic power of the "faithful word" is

made explicit in 3:8a. Recognizing this dimension of the "word," the audience

understand better why the elder must be an individual who "holds fast to the faithful

word" (1:9a) and why they themselves must stop "paying attention to Jewish myths and

regulations of human beings who turn away from the truth" (1:14). By listening to the

"faithful word" that is communicated presently through the letter to Titus and reiterated

through the person of Titus, the audience's "faith" is strengthened.

What "these things" (τούτων) refers to is debated,[38] but the shift from the singular

"word" to the plural "these things" and the conjunction καί between the noun "word" and

the preposition "about" suggest that Paul has in mind more than just doctrinal instruction.

Through exhortation and reproof Titus is to "insist" also on the lifestyle that accords with

"recognition of the truth," specifically the reminders given in 3:1-2. The statement "I

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[38] See the different proposals in Johnson, *Letters*, 250; Quinn, *Letter*, 241; Towner, *Letters*, 791 n. 81.

want you to insist" carries the same tone as the command "no one should disregard

you" (2:15b). When the verb "want" (βούλομαι) is used with an accusative (σε) and an

infinitive (διαβεβαιοῦσθαι), it expresses a strong command.[39] The verb "insist" means to

"speak confidently."[40] Aware of the presence and influence of the "rebels, empty talkers

and deceivers," the apostle expresses to Titus that even if a person were to "disregard you

(σου)" (2:15b), "I want you to insist" on "truth" and "godliness" (1:1a). Titus therefore is

reminded again that he is in Crete according to the apostle's directive (1:5). The

audience are also reminded of Titus's representative authority and the need to submit to

him in recognition of Paul's own authority as an "apostle of Jesus Christ" (1:1a).

The minichiasm concludes with the purpose (ἵνα) statement "so that those who

have faith in God may be intent to engage in good works." The participial phrase "those

who have faith (οἱ πεπιστευκότες θεῷ) in God" refers to those who believe that the

"word" is "faithful" (πιστός); to "those who have faith" "in the proclamation, which . . .

was entrusted (ἐπιστεύθην)" to the apostle "according to the command of God (θεοῦ) our

savior" (1:3) concerning "eternal life" (1:2a); to "those who have faith" that God's

salvation is "not from works that we did in righteousness" (3:5a) but results in "being

made righteous" (3:7).

The phrase "commendable works" (καλῶν ἔργων) reminds the audience not only

of Titus's specific calling to be a "model of commendable works (καλῶν ἔργων)" (2:7)

but also of their general calling to be a "special people, zealous for commendable works

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[39] See Marshall, *Pastoral Epistles*, 330.

[40] BDAG, s.v.

(καλῶν ἔργων)” (3:14). “Commendable works,” which should be characteristic both of their conduct towards other believers and towards the watching world, are part and parcel of their new existence. Formerly they were under the power of “lawlessness”; now through Christ they have been redeemed and cleansed (2:14). Formerly, they were “ignorant, disobedient, misled, enslaved to various desires and pleasures, spending our lives in evil and envy, despicable, hating one another” (3:3); now they have been “made righteous by his grace” (3:7). Consequently, they are to pursue their identity as a “special people, zealous for commendable works” (2:14); they are to “be intent to engage in commendable works” (φροντίζωσιν καλῶν ἔργων προΐστασθαι). The wordy and somewhat redundant combination “[to] be intent to engage” highlights Paul’s concern for conduct that accords with “recognition of the truth” (1:1a).

I.C.4. Summary of Titus 3:4-8a

In the “a” sublement the audience are reminded that “the kindness and the love for human beings of God our savior” does not depend on human works but divine mercy (3:4-5a). Salvation is described in the pivot in terms of “rebirth and renewal,” which is effected “through the washing . . . of the Holy Spirit” (3:5b). Finally, having received the Spirit “through Jesus Christ,” the audience are “made righteous” (3:7) and are now able to do “works . . . in righteousness” (3:5). Through Titus’s insistence on the “word” and through the Spirit’s empowerment, the audience learn to devote themselves to “commendable works” (3:8a). Paul’s point is clear: while the audience are not saved “from works that we did in righteousness” (3:5a), their salvation results inevitably in “commendable works” (3:8a).

I.D. Titus 3:8b-9a (B): Focusing on Commendable Things

The demonstrative "these" (ταῦτα) refers both to the "word" (3:8a) and the related

exhortations and reproofs concerning "godliness."[41] Titus is to insist "about these things"

(τούτων) because "these things" are "commendable" (καλά)—they give rise to

"commendable (καλῶν) works" (3:8a) and are "useful" (ὠφέλιμα) to "human beings."

Thus Paul highlights that it is not just "commendable works" that are "useful" to "human

beings" but also the doctrine, exhortation, and reproof behind them. The noun "human

beings" (ἀνθρώποις) recalls for the audience the command to show "all gentleness to all

human beings (ἀνθρώπους)" (3:2). The reference is to the outside watching world among

whom the audience are to demonstrate the respectability and benefit of their profession of

faith and zeal "for commendable works" (2:14). In this way, they serve "in the present

age" (2:12) as the means through which the "grace of God" saves "all human beings

(ἀνθρώποις)" (2:11).

In 3:9a Paul commands Titus and the Cretan community to "avoid foolish

inquiries and genealogies and rivalries and quarrels about the law." The contrast between

what they are to "be intent to engage in" (3:8a) and what they are to "avoid" is indicated

by the disjunction "but" (δέ): "But avoid. . . ." That these activities function in a

complementary manner is suggested by the verb itself: Titus is commanded to "avoid"

(περιΐστασο) certain things while insisting "about these things" (περὶ τούτων, 3:8a).

"Foolish inquiries and genealogies and rivalries and quarrels about the law," then, stand

in clear contrast to "these things"—the "word" (3:8a) and its corollary exhortations and

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[41] There is some disagreement over the antecedent. See, e.g., Barrett *Pastoral Epistles*, 144-45; Fee, *Titus*, 207-8; Mounce, *Pastoral Epistles*, 453.

reproofs. This complementary style of exhortation reminds the audience of Paul's

earlier comments that "soundness" comes from "holding fast (ἀντεχόμενον) to the faithful

word" (1:9a) and "not paying attention (προσέχοντες) to Jewish myths and regulations of

human beings" (1:14).

The list of what things are to be avoided recalls for the audience Paul's earlier

description of the opposition in 1:10-13a and 1:13b-16.[42] The audience recognize

therefore that the presence and influence of the false teachers continues to loom in the

apostle's mind. Paul mentions four interrelated items. The word "inquiries" (ζητήσεις) is

the abstract of the verb ζητέω, which means "to look for" or "to examine."[43] The noun

occurs regularly in Greco-Roman literature to describe philosophical "inquiries" (e.g.,

Plato *PLT* 262c). The adjective "foolish" (μωράς) refers generally to someone or

something that is "stupid," but in the LXX suggests occasionally spiritual ignorance.[44]

The "inquiries" in view are "foolish" because they are done by "human beings who turn

away from the truth" (1:14) and who have demonstrated that they are "vile and

disobedient and unqualified for every good work" (1:16).

The precise reference for "genealogies" (γενεαλογίας) is debated.[45] Various

works from Greco-Roman literature link "genealogies" with myths (e.g., Plato *Tim* 22a).

Therefore "genealogies" is likely a reference to "Jewish myths" of "human beings who

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[42] See Fee, *Titus*, 210, who suggests a chiastic relation between 1:10-16 and 3:9-11.

[43] BDAG, s.v.

[44] See Deut 32:6; Isa 32:6; Jer 5:21.

[45] See Marshall, *Pastoral Epistles*, 335-36, for various proposals.

turn away from the truth" (1:14). It may also be a subtle reference to the Cretan

tendency to identify themselves as the guardians of the birthplace and tomb of Zeus.[46]

Having experienced the "washing of rebirth and renewal of the Holy Spirit" (3:5), the

audience have a new genealogy in Christ Jesus that began through the appearance of the

"grace of God" (2:11). Thus they are to establish their identity on the basis of the person

and work of Christ.

The noun "rivalries" (ἔρεις) refers specifically to "engagement in rivalry,

especially with reference to positions taken in a matter."[47] "Rivalries" reminds the

audience of the divisive nature of the "rebels, empty talkers and deceivers" (1:10) "who

are upsetting whole households, teaching what is not necessary" (1:11). Being "human

beings who turn away from the truth" (1:14) they stand as rivals to Paul, who is a "slave

of God and apostle of Jesus Christ according to the faith of the elect of God and

recognition of the truth" (1:1a-b).

Finally, Titus and the Cretan community are to "avoid . . . quarrels about the law."

Given Paul's earlier mention of "circumcision" (1:10) and "Jewish myths" (1:14), the

adjective "law" (νομικάς) refers to Jewish law, especially on matters of purity and

defilement (1:15). As noted earlier, the noun "quarrels" (μάχας) refers to "battles fought

without actual weapons";[48] hence, an emphasis on words. The noun reminds the

audience of the exhortation "to be unquarrelsome" (ἀμάχους, 3:2). The earlier exhortation

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[46] See Wieland, "Roman Crete," 345.

[47] BDAG, s.v.

[48] See comments on 3:2.

expresses a general command "to be unquarrelsome, kind, demonstrating all gentleness to all human beings" (3:2). The phrase "quarrels about the law" is not only a specific application of this general command but also a signal to the audience that the apostle is shifting his focus from outside "human beings" to internal matters pertaining to God's "special people" (2:14). These things are to be "avoided" because they are "useless and worthless" and "do not reflect the character of the Savior, who is kind and loving and builds up others."[49]

I.E. Titus 3:9b-13 (B')

The B' element begins by explaining briefly why Titus and the Cretan community are to "avoid foolish controversies and genealogies and rivalries and quarrels about the law": "for they are useless and empty" (3:9b). The two adjectives communicate to the audience two important points. The first adjective "useless" (ἀνωφελεῖς) establishes a clear contrast with 3:8b where Paul states, "These are commendable and useful (ὠφέλιμα) to human beings." The second adjective "empty" (μάταιοι) reminds the audience of Paul's first explicit description of the opponents as "rebels, empty talkers (ματαιολόγοι) and deceivers" (1:10). The apostle's intention, then, is not simply to censure these "foolish controversies and genealogies and rivalries and quarrels about the law" as "empty" but—more importantly—to associate them with the "empty talkers." In turn the audience's assessment of the opponents' "teaching" descends even further from "not necessary" (1:11) to "foolish" (3:9a), "useless and empty" (3:9b). Recognizing this, the

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[49] Witherington, *Letters*, 162.

audience are to "avoid" their "teaching," "not paying attention to Jewish myths and regulations of human beings who turn away from the truth" (1:14).

Verses 10-11 refine the audience's understanding of the command to "avoid." The repeated command to "reprove those who oppose" (1:9b) and "reprove them severely" (1:13b) makes it clear that Titus and the Cretan community are to "engage" the opponents while avoiding their false teaching. Even the specific command to be a "model of commendable works, incorruption in doctrine, seriousness, and sound word that is beyond reproach" implies some engagement with "the opponent" (2:7-8). In 3:10-11 the apostle provides further instruction on how to deal with a "heretical human being." The instructions presuppose the possibility and hope of restoration.

The adjective "heretical" (αἱρετικόν) applies to a "human being" (ἄνθρωπον) who is "factious, division-making."[50] It is an apt description of the "rebels, empty talkers and deceivers" who are "upsetting whole households, teaching what is not necessary" (1:10-11). Such "human beings (ἀνθρώπων) who turn away from the truth" (1:14) cause divisions inevitably among the "elect of God" who are called to pursue godliness according to their "recognition of the truth" (1:1a-b). "After a first and second (μετὰ μίαν καὶ δευτέραν) warning" Titus and the Cretan community are to "dismiss" this sort of individual. "Warning" (νουθεσίαν) refers specifically to "counsel about avoidance or cessation of an improper course of conduct."[51] Here the "improper course of conduct" includes "teaching what is not necessary for this reason—shameful gain" (1:11);

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[50] BDAG, s.v.

[51] BDAG, s.v.

propagating "Jewish myths and regulations of human beings" (1:14); and devoting

oneself to "foolish controversies and genealogies and rivalries and quarrels about the

law" (3:9a) instead of "holding fast to the faithful word that is according to the teaching"

(1:9a).

"After a first and second warning," the audience are to "dismiss" (παραιτοῦ) the

individual—to view him as someone who is not "according to a common faith" (1:4)—to

"remove [him] from the fellowship of the Christian community."[52] The reminder to show

"all gentleness to all human beings (ἀνθρώπους)" (3:2) indicates that the dismissal of this

sort of "human being" is different from mistreatment. At the same time, following such a

dismissal the audience should not look to the "heretical human being" as a guide for

"truth" and "godliness" (1:1b).

The audience are to "dismiss a heretical human being knowing that such a person

is perverted and sinning, being self-decided" (3:11). The participle "knowing" (εἰδώς)

echoes the confident claims of the opposition who "profess to know (εἰδέναι)" God

(1:16). The apostle wants the audience to have such confidence, "knowing" several

things. First, the perfect participle "perverted" (ἐξέστραπται) describes a person that has

turned from "what is considered true or morally proper."[53] The participle bears some

similarity to the participles "upsetting" (ἀνατρέπουσιν, 1:11) and "who turn away from"

(ἀποστρεφομένων, 1:14). Paul's subtle message is that "perverted" ones "who turn away

from the truth" are responsible for "upsetting whole households, teaching what is not

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[52] Knight, *Pastoral Epistles*, 355.

[53] BDAG, s.v.

necessary." "Such a person" (ὁ τοιοῦτος) is the antitype of the elder who is "holding fast to the faithful word that is according to the teaching" (1:9a).[54]

Second, by disregarding the repeated warnings, "such a person" is "sinning" (ἁμαρτάνει). "Sinning" indicates a willful and informed mistake against God. Thus the sense of 3:10-11 is: "Dismiss a heretical human being, knowing that such a person is perverted and sinning" knowingly. The present tense of the verb highlights how "such a person" is "sinning" even now not only by continually "teaching what is not necessary" (1:11) but also by ignoring the multiple attempts to be reconciled into the community of faith; his "sinning" is completely deliberate. In this respect the final remark "being self-decided" (ὢν αὐτοκατάκριτος) is self-explanatory. Being without the excuse of ignorance "after a first and second warning" and living knowingly and willfully in sin, "such a person" must be dismissed by the audience.

In Titus 3:12a-13 the audience hear the B' element of the final chiastic unit (3:4-15) as a minichiasm in itself. These verses are composed carefully of three subelements:

a. [12a] When I send (πέμψω) Artemas to you or Tychicus, hasten (σπούδασον) to come to me at Nicopolis,

    b. [12b] for I have decided to winter there.

a'. [13] Zenas the lawyer and Apollos hastily send (σπουδαίως πρόπεμψον), so that nothing is lacking for them.

This minichiasm is bracketed by two personal commands. In addition, the "a" and "a'"

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[54] Towner (*Letters*, 798 n. 19) suggests a "pejorative categorizing use of this demonstrative [τοιοῦτος]"; see also Marshall, *Pastoral Epistles*, 339 n. 129.

subelements are bidirectional with the apostle sending Artemas or Tychicus to Titus, and Titus and the Cretan community sending Zenas and Apollos to Paul. The repetition of the related terms—all of which occur uniquely in this minichiasm—"send" (πέμψω) and "hasten" (σπούδασον) in 3:12a and "send" (πρόπεμψον) and "hastily" (σπουδαίως) in 3:13 evidences the deliberate parallelism in view.

I.E.1. Titus 3:12a (a)

In 3:12a Paul says, "When I send Artemas to you or Tychicus, hasten to come to me at Nicopolis." From this personal note the audience learn two things. First, the verb "send" has an official ring, denoting "dispatch."[55] Thus the audience are introduced to the individual who will serve in Crete as Paul's new "true child according to a common faith" (1:4).[56] In turn they are to show this person the same respect and submission that Titus merits. The audience are also reminded of the apostle's constant concern for them to provide faithful leaders. Second, the audience's suspicion from the language of 1:5 that Titus's tenure with them is provisional is confirmed by the temporal conjunction "when" (ὅταν) and the command "hasten to come to me." The conjunction indicates a condition that will be fulfilled in the near future. The command "hasten" (σπούδασον) conveys both a sense of determination and speed: Titus must make every effort "to come to me at Nicopolis" as quickly as possible.[57] The verb suggests also that Titus is as much needed at Nicopolis as he is in Crete. In this way Paul reiterates subtly to the audience

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[55] BDAG, s.v.

[56] "Artemas" is not mentioned anywhere else in the NT. For "Tychicus" (assuming he is the same person who traveled with Paul) see Acts 20:4; Eph 6:21; Col 4:7; 2 Tim 4:12.

[57] For more information on "Nicopolis," see Collins, *Titus*, 372.

his high esteem for Titus. Realizing that Titus's departure is imminent, the audience

appreciate more deeply the urgency of establishing elders and dismissing false teachers.

I.E.2. Titus 3:12b (b)

The pivot of the minichiasm states simply Paul's decision to "winter there"

(1:12b). The verb "have decided" (κέκρικα) indicates a firm decision akin to a "heretical

human being's" decision to disregard a "first and second warning" and who is therefore

"self-decided" (αὐτοκατάκριτος, 3:11). The decision "to winter" (παραχειμάσαι) in

Nicopolis likely surprises the Cretan community, given Nicopolis is notorious for its

harsh winters.[58] Apparently the city is an ideal location for further ministry.[59] The

apostle's resolve, then, to "winter there" reiterates for the audience Paul's commitment to

fulfill his apostolic calling. In contrast to the opponents who are "teaching what is not

necessary for this reason—shameful gain" (1:11) Paul ministers in harsh environments

"on the basis of the hope of eternal life" (1:2a).

I.E.3. Titus 3:13 (a')

In the "a'" sublement Paul adds one more personal instruction: "Zenas the lawyer

and Apollos hastily send."[60] It is noteworthy that Paul states Zenas's profession but does

not do so for Apollos. This inclusion indicates Paul's effort to reinforce the linguistic

connection between the B element where the audience are told to "avoid . . . quarrels

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[58] See Towner, *Letters*, 801.

[59] See Witherington, *Letters*, 165.

[60] "Zenas" is not mentioned anywhere else in the NT. For "Apollos" (assuming
he is the same person associated with Paul in the Corinth-Ephesus mission) see Acts
18:24; 19:1; 1 Cor 1:12; 3:4, 5, 6, 22; 4:6; 16:12.

about the law (νομικάς)" (3:9a) and the B' element where Zenas is described as "the

lawyer" (νομικόν, 3:13).[61] The title "lawyer" indicates that he is "learned in the law, an

expert in Mosaic or non-Mosaic law."[62] His Greek name suggests the latter, namely,

Greek or Roman law. Using terms similar to "send" (πέμψω) and "hasten" (σπούδασον) in

3:12a, Paul commands the audience to "send hastily" (σπουδαίως πρόπεμψον) these two

individuals. The verb πρόπεμψον carries also the nuance of aiding a person's journey by

providing basic needs and money.[63]

The purpose (ἵνα) behind the command "send hastily" is "so that nothing is

lacking for them." The verb "is lacking" (λείπῃ) recalls for the audience Paul's earlier

statement: "For this reason I left (ἀπέλιπον) you in Crete, so that what is left (τὰ λείποντα)

you might set right" (1:5). In contrast to the churches in Crete, which are "lacking"

elders, Zenas and Apollos are to lack "nothing" (μηδέν). The audience's calling "to be

ready for every good work" (3:1) includes the "good work" of meeting the practical

needs of those who minister among them.

I.E.4. Summary of Titus 3:12a-13

While this minichiasm contains "personal instructions" to Titus, they are relevant

to the entire Cretan community. The "a" subelement underscores the provisional nature

of Titus's ministry in Crete and thus the need to aid him in the urgent work of appointing

elders. The "b" subelement reiterates the depth of Paul's commitment to his apostolic

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[61] Cf. Towner, *Letters*, 801: "Speculation as to why the description 'the lawyer' is included with his name remains largely just that—speculation."

[62] BDAG, s.v.

[63] BDAG, s.v.

calling and thus contrasts his motivation with that of the false teachers. The "a'"

sublement reminds the audience that their calling "to be ready for every good work" (3:1)

applies to believers and unbelievers alike.

I.F. Titus 3:14-15 (A')

The apostle's concern for Zenas and Apollos—"that nothing is lacking for

them"—provides an opportunity to reiterate the command to "engage in commendable

works"; hence he begins the A' element of the fourth chiasm (3:4-15) with the

exhortation: "And let also our own learn to engage in commendable works." The force of

δὲ καί is disputed,[64] but the pronoun "our own" (ἡμέτεροι) focuses on the Cretan

community; thus the sense is, "'our own' (the Cretan community)—alongside you

personally (Titus)" must do the "good work" (3:1) of ensuring that "nothing is lacking for

them." The use of the pronoun "our own" at this juncture is also important because it

recalls for the audience the repeated occurrences of the pronoun "our" (1:3, 4; 2:8, 10, 12,

13, 14; 3:3, 4, 5, 6, 12), especially in association with "God our (ἡμῶν) savior" and

"Christ Jesus our (ἡμῶν) savior." The pronoun ἡμέτεροι highlights for the audience both

their bond with Paul and Titus and their separation from "human beings who turn away

from the truth" (1:14)

The verb "to learn" (μανθανέτωσαν) carries the sense of learning mainly through

experience.[65] In this instance the "experience" is that of providing sufficiently for Zenas

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[64] For various proposals, see Marshall, *Pastoral Epistles*, 345 n. 17.

[65] BDAG, s.v. See also Quinn, *Letter*, 267-68.

and Apollos. The phrase "to engage in commendable works" (καλῶν ἔργων προΐστασθαι) is an obvious repetition of the phrase in 3:8a. Paul's intention is to specify and materialize the general command given earlier by including the phrase "urgent needs."[66] The adjective "urgent" (ἀναγκαίας) stresses the pressing and indispensable nature of these "needs."[67] The term "needs" (χρείας) pertains to livelihood—food, water, shelter, and clothing.[68] The phrase "urgent needs" is somewhat redundant, possibly focusing the audience on "needs" that are especially urgent. Here, for instance, the suggestion is that Zenas and Apollos must leave soon but cannot until their "urgent needs" are met. The audience realize therefore that "to be intent to engage in commendable works" (3:8a) means "to be intent" on meeting the "urgent needs" of people in general but especially church leaders like Zenas and Apollos. In contrast to the opponents who engage in abstract "controversies and genealogies and rivalries and quarrels about the law" (3:9a), the audience are to "learn to engage in commendable works" that meet people's basic and concrete needs by actually doing so.

The purpose clause, "so that they might not be unfruitful," is stated negatively to draw a deliberate contrast with the "unfruitful" (ἄκαρποι) troublemakers who are "unqualified for every good work" (1:16). Instead of building up the churches they are "upsetting whole households, teaching what is not necessary" (1:11). Instead of "holding fast to the faithful word" (1:9a) they are focusing the "elect" (1:1a) on "Jewish myths and

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[66] The combination was apparently a stock phrase; see the multiple examples in Spicq, *Les Épîtres Pastorales*, 693.

[67] BDAG, s.v.

[68] BDAG, s.v.

regulations of human beings" (1:14). Instead of "demonstrating all gentleness to all human beings" (3:2) they are causing the "word of God" (2:5) to be blasphemed. That "our own" "might not (μή) be unfruitful" is not simply a general description of the "elect of God" (1:1a) but a deliberate contrast with the "rebels, empty talkers and deceivers" (1:10). Thus this purpose clause implicitly exhorts the audience to be fruitful and reproves the opponents for being "unfruitful."

Verse 14 summarizes the concern and content of the letter to Titus. The phrase "commendable works" reminds the audience of the appearance of the "grace of God" (2:11) in "Jesus Christ, who gave himself on behalf of us, so that he might redeem us from all lawlessness and cleanse for himself a special people, zealous for commendable works" (2:14). "Through the washing of rebirth and renewal of the Holy Spirit" (3:5) Paul, Titus, and the Cretan community have "become heirs according to the hope of eternal life" (3:7). "Recognition of the truth" must accord with "godliness" (1:1b)—a commitment "to engage in commendable works." Exhortation and reproof according "to the faithful word that is according to the teaching" (1:9a) from Paul, Titus, and the future elders, and the response of practical obedience from the audience will produce lives that are not "unfruitful."

Paul concludes the letter and the fourth microchiasm with a series of greetings and a final blessing. First, Paul conveys greetings on behalf of "all who are with me" (οἱ μετ᾽ ἐμοῦ πάντες). Paul does not specify the identity of this group but rather describes them generally as those who are "with (μετά) me" possibly because Titus and the Cretan community do not know those traveling with Paul. But it may also be a subtle way of

expressing a sense of camaraderie between those who are of a "common faith" (1:4) in distinction to those "who turn away from the truth" (1:14).

Second, Paul commands Titus to "greet those who love us in the faith (πίστει)." In the introduction to the letter, Paul described Titus as a "true child according to a common faith (πίστιν)" (1:4). This signaled for the audience Paul's inclination to define fellowship primarily in terms of "faith" instead of ethnicity or socio-economic class. Even here Paul describes believers as "those who love (φιλοῦντας) us"—those who have experienced the "love for human beings (φιλανθρωπία) of God our savior" (3:4). Such people have been redeemed "from all lawlessness" (2:14) and no longer live "in (ἐν) evil and envy" (3:3) but "in (ἐν) the faith." Greetings are given to this specific group.[69]

Finally, as Paul began the letter wishing the audience "grace (χάρις) and peace from God the Father and Christ Jesus our savior" (1:4), so now he concludes it with a final blessing: "Grace (χάρις) be with all of you." He wishes "grace" upon those who have been saved already by the appearing of the "grace (χάρις) of God" (2:11), which is described later as "the kindness and the love for human beings of God our savior" (3:4). By this "grace" (χάριτι) the "elect of God" (1:1a) have been "made righteous" and "heirs according to the hope of eternal life" (3:7). Like the first blessing, this final blessing serves not only as a prayer wish for more "grace" and a deeper experience of "the kindness and love for human beings of God our savior" (3:4) but also as an indirect exhortation to be conduits of grace, kindness, and love to one another. Having received the "grace of God" in Jesus Christ, the elder is to "exhort with sound doctrine and reprove" (1:9b); the "older women" are to "make sensible the younger women" (2:3-4);

Titus is to be a "model of commendable works" (3:7); and all believers are to "learn

to engage in commendable works" (3:14) "so that nothing is lacking" (3:13) for any of

them.

The apostle's wish is for "grace" to be "with all (πάντων) of you" for whom "all

things (πάντα) are clean" (1:15); "with all" who have been redeemed from "all (πάσης)

lawlessness" and cleansed to be a "special people" (2:14); "with all" who show "all

(πᾶσαν) gentleness to all (πάντας) human beings" (3:2). Thus Paul's blessing is not only

a prayer wish for more "grace . . . from God the Father and Christ Jesus our savior" (1:4)

but also an indirect exhortation for the audience to love "all" the "elect of God" (1:1a)—

having experienced the "love for human beings of God our savior" (3:4)—namely by

exhorting and reproving one another to commendable works on the basis of the hope of

eternal life.

II. Summary of Titus 3:4-15

The theme "Exhort and Reprove on the Basis of Hope of Eternal Life" continues

in the fourth microchiasm (3:4-15). In the A element (3:4-8a) Titus is commanded,

"About these things I want you to insist" (3:8a), which include the "word" concerning the

appearance of "the kindness and the love for human beings of God our savior" (3:4) and

the appropriate corresponding conduct. This new life is possible because believers have

been "made righteous by his grace" and have "become heirs according to the hope of

eternal life" (3:7). In the B element (3:8b-9a) Titus and the Cretan community are

exhorted to "avoid foolish controversies and genealogies and rivalries and quarrels about

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[69] See Knight, *Pastoral Epistles*, 359-60.

the law" (3:9a). The implication is that in contrast to "these things," they are not

"commendable and useful to human beings" (3:8b). This implication is made explicit in

the B' element (3:9b-13). Here also Paul reproves a "heretical human being" indirectly

by instructing the audience on how they are to handle such a factious person (3:10-11).

In addition, he includes some personal notes on how the audience can facilitate the work

of ministry (3:12-13). Finally, in the A' element (3:14-15) Paul commands Titus to

exhort the audience continually towards "commendable works," so that—in contrast to

the opposition—they might not be unfruitful.

III. Summary of Chapter Six

    1. The fourth microchiasm (3:4-15) consists of four elements and progresses the

theme "Exhort and Reprove on the Basis of the Hope of Eternal Life."

    2. In the opening element (3:4-8a) of the chiasm Paul commands Titus to "insist"

on "these things," which includes the "faithful word" (3:8a) and the appropriate

corresponding conduct. By doing so Paul continues to exercise his apostleship through

Titus. Recognizing the influence of the opponents who are "teaching what is not

necessary" (1:11) and who are "unqualified for every good work" (1:16), Titus is to

"insist" on "these things" so that the audience "may be intent to engage in commendable

works" (3:8a). Recognizing Paul's apostolic authority, the Cretan community must stop

"paying attention to Jewish myths and regulations of human beings who turn away from

the truth" (1:14) and pursue instead "commendable works," having been made "righteous

by his grace" and having "become heirs according to the hope of eternal life" (3:7).

3. In the B (3:8b-9a) and B' (3:9b-13) elements the apostle draws a clear distinction between what are "commendable and useful to human beings" (3:8b) and what are "useless and worthless" (3:9b). Not only are Titus and the Cretan community to avoid the latter but they are also to reprove a "heretical human being" and dismiss him ultimately "after a first and second warning" (3:10-11). Instead of getting entangled in "foolish controversies" the audience are to minister to those in need, "so that nothing is lacking for them" (3:13).

4. In the A' element (3:14-15) Paul reiterates the importance of "commendable works" (3:14) in view of "the kindness and the love for human beings of God our savior [that have] appeared" (3:4). The specification of "commendable works" as "urgent needs" progresses the audience's understanding of their calling as a "special people" who are to be "zealous for commendable works" (2:14). The audience, in turn, are "to engage in commendable works" according to the exhortation and reproof that the apostle gives through Titus. In this way, they serve as a rich means of grace to one another.

5. In Chapter One I discussed the need to pay more attention than previous studies to the letter's coherence and rhetorical strategy. In Chapter Two, following strict criteria, I provided new chiastic structures for the letter. In Chapters Three, Four, Five, and Six I conducted a detailed exegetical analysis of the four microchiasms, demonstrating how the theme "Exhort and Reprove on the Basis of the Hope of Eternal Life" develops in the letter. In Chapter Seven I will give a summary and conclusion of this study on the chiastic structures of the letter to Titus.

CHAPTER SEVEN

Summary and Conclusion

I. Exhort and Reprove on the Basis of the Hope of Eternal Life

Having given detailed summary conclusions for each of the four microchiastic units in the preceding chapters, in this concluding chapter I summarize how the letter to Titus, with the aid of the dynamic progression of its chiastic structures, exhorts and reproves the implied audience on the basis of the hope of eternal life.

The A unit (1:1-4), which introduces the letter, reveals not only how Paul has experienced God's grace and empowerment as a "slave of God and apostle of Jesus Christ" (1:1a) but also how he responds to this love and calling by exercising his apostleship in writing the letter. In doing so, he exemplifies how "recognition of the truth" must be "according to godliness" (1:1b). The central elements of this first chiastic unit, then, communicate to the audience Paul's "hope of eternal life" (1:2a), about which the "elect of God" (1:1a) may be confident because it was promised by "God, who cannot lie" (1:2b). This vivid description of God challenges the audience to reject their cultural norms, which not only accepted deceit but to some extent encouraged it. At the climactic conclusion of the chiasm Paul highlights his unique status in the history of salvation as the proclaimer of the "word" (1:3) in order to establish Titus's authority (1:4a). The introductory prayer wish for "grace and peace from God the Father and Christ Jesus our savior" (1:4b) prepares the audience to receive further grace by listening carefully to what "Jesus Christ" will communicate through his "entrusted" apostle.

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The B unit (1:5-13a) expresses to the audience Paul's purpose for leaving Titus in Crete—"to appoint, according to city, elders, as I directed you" (1:5). The extensive list of requirements for the "blameless" elder (1:6-8) advances the audience's understanding of the meaning of "godliness" (1:1b). The elder must be a "lover of strangers, a lover of goodness, sensible, righteous, devout, self-controlled" (1:8). This standard of being "blameless" is towards what all the "elect of God" (1:1a) should aspire. The central elements of the second chiastic unit highlight the particular quality of "holding fast to the faithful word that is according to the teaching, so that he might be able both to exhort with sound doctrine and reprove those who oppose" (1:9a-b). The center of the chiasm establishes an explicit connection between the "faithful word," which is God's "word in the proclamation with which [Paul] was entrusted" (1:3) concerning the "hope of eternal life" (1:2a), and the call to exhort and reprove. The conclusion of the chiasm identifies for the audience the identity of "those who oppose" as "rebels, empty talkers and deceivers, especially those of the circumcision" (1:10). Because they are "upsetting whole households" by "teaching what is not necessary," and because they embody the Cretan stereotype of being "liars" (1:12) in contrast to "God, who cannot lie" (1:2b), the audience recognize that "it is necessary to silence" these opponents (1:11). The closing element leaves the audience with the lasting impression that these false teachers not only represent the antithesis of the "blameless" elder but also stand in opposition to Paul and to Titus, a "true child according to a common faith" (1:4).

According to the B' unit (1:13b–3:3) the audience are to "live sensibly (σωφρόνως) and righteously (δικαίως) and godly in the present age" (2:12), pursuing the "blameless" standard expected of the elder who, according to the B unit (1:5-13a), must be "sensible

(σώφρονα) [and] righteous (δίκαιον)" (1:8). By doing so the audience demonstrate their allegiance to Paul and Titus versus "those who oppose" (1:9b). The adjective "sensible" (σώφρονας) in 2:2 and 2:5, its verbal cognates (σωφρονίζωσιν, σωφρονεῖν) in 2:4 and 2:6, and its adverbial cognate (σωφρόνως) in 2:12 of the B' unit not only recall the quality of being "sensible" (σώφρονα) in 1:8 of the B unit but also highlight the universality of this quality for all believers in view of their common "hope" (2:13a)— "the appearing (ἐπιφάνειαν) of the glory of our great God and savior (σωτῆρος) Jesus Christ" (2:13b).

Specifically the "younger women" are to be "lovers of husbands (φιλάνδρους), lovers of children (φιλοτέκνους), sensible (σώφρονας), chaste, homemakers (οἰκουργούς), good (ἀγαθάς), submitting to their own husbands (ἀνδράσιν)" (2:4-5) in the B' unit like the elder who must be the "husband (ἀνήρ) of one wife, having faithful children (τέκνα)," and who is described as a "steward" (οἰκονόμον) and called to be "a lover of strangers (φιλόξενον) [and] a lover of goodness (φιλάγαθον)" (1:6-8) in the B unit. Similarly, cognizant of the apostle's condemnation of "those who oppose" (ἀντιλέγοντας) in 1:9b of the B unit, Christian "slaves" are to be careful "to be pleasing, not those who oppose (ἀντιλέγοντας)" (2:9), "so that they might adorn the doctrine (διδασκαλίαν) of God our savior" (2:10b).

"Sensible" living is possible only when Titus, according to the B' unit, "reproves" (ἔλεγχε, 1:13b), "speaks what is consistent with sound doctrine (ὑγιαινούσῃ διδασκαλίᾳ)" (2:1), and "exhorts" (παρακάλει, 2:6, 15a) like the elder who must, according to the B unit, "exhort with sound doctrine (παρακαλεῖν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ) and reprove (ἐλέγχειν) those who oppose" (1:9b). By presenting himself "as a model of

commendable works, incorruption in doctrine (διδασκαλίᾳ), seriousness, and sound word (λόγον) that is beyond reproach, so that the opponent might be put to shame, having (ἔχων) nothing bad to say about us" (2:7-8), Titus demonstrates for the Cretan community what is expected of the elder who must be "blameless," "having (ἔχων) faithful children" and "holding fast to the faithful word (λόγου) that is according to the teaching (διδαχήν)" (1:6-9a).

In the B' unit (1:13b—3:3) Paul condemns "human beings who turn away from the truth" (1:14) as "defiled and unfaithful" (1:14-15), "vile and disobedient and unqualified for every good work" (1:16). The audience are therefore presented with a clear contrast between the "clean" and the "defiled and unfaithful" through the explicit comparison between the elder and false teachers. Being equipped with this knowledge, they are to pursue godliness according to the exhortation and reproof communicated by Titus (2:1-10a), the model elder, who speaks "what is consistent with sound doctrine" (2:1). This doctrine, according to the center of the chiasm, is the "sound word" (2:8) concerning the "grace of God [that] has appeared" (2:11) and the second "appearing of the glory of our great God and savior Jesus Christ" (2:13b). By "holding fast to the faithful word that is according to the teaching" (1:9a), the audience are empowered to "live sensibly and righteously and godly in the present age" by "denying ungodliness and worldly desires" and "awaiting the blessed hope" (2:12-13a). Their pursuit of "godliness" (1:1a) demonstrates their "recognition of the truth" that Jesus Christ "gave himself on behalf of us, so that he might redeem us from all lawlessness and cleanse for himself a special people, zealous for commendable works" (2:14). At the conclusion of the chiasm Paul reminds the audience "to be ready for every good work" (3:1) in contrast

to the false teachers who are "unqualified for every good work" (1:16). The

statement that "we too were *once* . . . disobedient" (3:3) reiterates for the audience their

break from those who are still "vile and disobedient" (1:16). Recognizing further the

disparity between the "clean" and the "defiled" (1:15), the audience are to reject the

"rebels, empty talkers and deceivers" (1:1) who are "teaching what is not necessary"

(1:11) and follow instead the exhortation and reproof of Titus.

In the A unit (1:1-4) that introduces the overall chiastic structure of the letter Paul

states that he is a "slave of God and apostle of Jesus Christ . . . on the basis of the hope of

eternal life" (1:1a-b). This "hope" is shared between Paul who "was entrusted

(ἐπιστεύθην) according to the command of God our savior" with the "proclamation" (1:3)

concerning the "hope of eternal life" and Titus, a "true child according to a common faith

(πίστιν)" (1:4). In the concluding A' unit Paul declares that the audience also, who

together with Paul and Titus are "those who have faith (πεπιστευκότες) in God" (3:8a),

have "become heirs according to the hope of eternal life (ἐλπίδα ζωῆς αἰωνίου)" (3:7).

In addition, the prayer wish for "grace and peace from God the Father and Christ Jesus

our savior" (1:4), which is addressed directly to Titus in the A unit, progresses to the

prayer wish that "grace be with all of you," which is addressed directly to Titus and the

Cretan community in the A' unit. Paul's repeated use of the pronoun "our" (1:3, 4; 2:8,

10, 12, 13, 14; 3:3, 4, 5, 6, 15) alerts his audience to their fellowship with the apostle and

Titus "according to a common faith" (1:4). In contrast, "human beings who turn away

from the truth" (1:14) and are "defiled and unfaithful" (1:15) have no fellowship with the

apostle and therefore are not included in Paul's use of "our."

At the beginning of the A' unit Paul reiterates the paradoxical nature of God's salvation: although Paul, Titus, and the Cretan community were not saved "from works that we did in righteousness" (3:5), "those who have faith in God" (3:8a)—having been "made righteous by his grace"—are to "be intent to engage in commendable works" (3:8a). At the center of the fourth and final chiastic unit the audience are commanded to "avoid" the things that are "useless and worthless" and to "dismiss a heretical human being after a first and second warning" (3:8b-11). Instead, they are to focus on the things that are "commendable and useful" (3:8b) "so that nothing is lacking" for those in need (3:13). The end of the chiasm and of the entire letter both exhorts the audience again "to engage in commendable works" and reproves them from being "unfruitful" (3:14). The concluding blessing functions not only as a prayer wish but also as an indirect exhortation for "those who love us in the faith" to extend "grace" to one another through continual exhortation and reproof on the basis of the hope of eternal life (3:15).

In summary, the chiastic structure of the letter to Titus begins by highlighting for the audience the "hope of eternal life" that belongs to the "elect of God," which includes the letter's audience. "Recognition of the truth"—a complete embrace of this "hope"— must be "according to godliness," that is, it must be accompanied by a life that reflects the character of "God, who cannot lie" and an awareness of the significant progress that has taken place in salvation history. At the center of the chiasm, the audience hear that the elder must "exhort with sound doctrine and reprove those who oppose" (1:9b) and that Titus must "speak and exhort" (2:15a) "what is consistent with sound doctrine" (2:1). According to "the doctrine of God our savior" (2:10b), "the grace of God has appeared . . . training us, so that by denying ungodliness and worldly desires we might live sensibly

and righteously and godly in the present age, awaiting the blessed hope, the appearing

of the glory of our great God and savior Jesus Christ" (2:11-13b). Chiastically

developing the theme of pursuing "godliness" "on the basis of the hope of eternal life"

(1:1b-2a), the letter concludes on a climactic note that those who "have become heirs

according to the hope of eternal life" (3:7) must "engage in commendable works" (3:8a,

14), given the "grace" they have received "from God the Father and Christ Jesus our

savior."

In conclusion, listening carefully to the dynamic progression of the intricate

chiastic patterns of the letter to Titus challenges and empowers its audience to exhort and

reprove one another to "live sensibly and righteously and godly in the present age" in

view of the "grace of God [that] has appeared" (2:11) and in view of the second

"appearing of the glory of our great God and savior Jesus Christ" (2:13b). In short, the

letter itself serves as the challenge and empowerment to exhort and reprove one another

on the basis of the hope of eternal life.

II. Contribution of This Study to the Interpretation of the Letter to Titus

Biblical scholars continue to disagree about the literary structure of the letter to

Titus. The two main positions hold opposite viewpoints. The first argues that the letter is

altogether incoherent, possibly a composite of various literary forms that have been

carelessly synthesized. Titus therefore lacks both a unifying theme and rhetorical

strategy. The second argues for coherence and maintains the presence of a structure; yet

proponents of the second position continue to disagree on what unifies the letter and how

its various units are organized and interconnected. What is most problematic about the

various proposals for coherence is their inattention to the movement of the text throughout the entire letter—specifically, their insufficient consideration of how each sentence and paragraph connects to the next and how the whole letter ultimately coheres together linguistically. Instead, they have depended on a supposed underlying theology or a possible social setting behind the letter.

This dissertation has demonstrated how the letter to Titus has a unified theological message based on an extended chiastic structure that comprises smaller chiastic units that organize each individual section of the letter. Using a text-centered, literary-rhetorical, and audience-oriented method, it has demonstrated also how the implied audience are required to respond to Paul's exhortations and reproofs as they are strategically revealed throughout the chiastic progression of the letter. By providing a careful rereading of the letter that "listens" carefully to repeated terms, artistic structures, and major themes, it has shown how the entire letter, through its chiastic structures, challenges and empowers the audience to exhort and reprove on the basis of the hope of eternal life. In this regard this dissertation represents the first text-centered, literary-rhetorical, and audience-oriented study of Titus, and as such contributes several new insights regarding the letter:

1. While previous studies have organized the letter based on hypothetical historical situations or subjective interpretations of its theological content, this study demonstrates how the letter is a macrochiasm with an A (1:1-4), B (1:5-13a), B' (1:13b–3:3), A' (3:4-15) structure that is grounded objectively in the text and dependent on strict criteria.

2. While previous studies have depended on Paul's other letters—especially 1 and 2 Timothy—to explain various parts of the letter, this study focuses on the

materials (namely the LXX and Greco-Roman literature) with which the "textual" audience (i.e., the "authorial" or "ideal" or "implied" audience) are familiar. Similarly, this study focuses on how the audience are required to respond as they hear the letter's message revealed throughout the chiastic progression.

3. While previous studies have paid insufficient attention to the letter's movement, this study focuses on the progression of the author's rhetorical strategy as it is expressed through the ongoing dynamism of the chiastic patterns. By observing the repetition of key terms and literary structures, the study demonstrates how the author's message is captured artistically and communicated through the use of a system of coordinated chiastic structures.

4. While previous studies have tried to discern the theme(s) of the letter, this study shows how the letter not only challenges the audience to exhort and reprove on the basis of the hope of eternal life but also how the letter itself functions as exhortation and reproof on the basis of the hope of eternal life. In other words, this study reveals not only the meaning of the written words but also what the audience experience as they listen to these words within the text's performance. This study therefore not only argues for a coherent structure but also highlights its rhetorical function.

5. While previous studies hesitate to apply the so-called "chiastic method," this study provides strict criteria that allow chiasms to be found rather than forced. The discovery of these chiasms, however, is not an end in itself. This study has been concerned not just to discover the overall chiastic structure that

unifies the letter to Titus but also to demonstrate the exegetical benefits of

highlighting this structure for a deeper understanding of this letter—one that

conforms to the dynamic progression of the text itself. This study has thus

sought to contribute to more rigorous and comprehensive text-centered

investigations of NT documents.

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