

**THE CRISIS IN CHURCH LEADERSHIP AND THE BIBLE:
ADDRESSING ISSUES IN THE PRACTICAL THEOLOGY OF
CHURCH LEADERSHIP THROUGH THE EXEGESIS OF
SELECTED PORTIONS OF THE EPISTLE TO TITUS**

by

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Declaration of own work

I declare that the thesis which I am submitting to the University of Pretoria for the degree Magister Artium has not been submitted by me to any other university for degree purposes, and I am aware that, should the thesis be accepted, I must submit additional copies as required by the relevant regulations at least six weeks before the next graduation ceremony, and that the degree will not be conferred if this regulation is not fulfilled with.

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Summary

The 21st century is marked by the widespread influence of post-modernism and the relativisation of truth. As such, confidence in the truth of Scripture is flagging, and nowhere is this felt more, ironically, than in the appointment and the working of pastors of the Word of God. Movements such as the historical Jesus research abroad, and the so-called “New Reformation” in South Africa, are calling into question long-held tenets of the Christian faith, as well as the inerrant nature of the Bible. The failing trust in the Scripture has also led to a diminished reliance on exposition of the Bible. This again relates to the training of pastors, as theological training today is marked by greater disdain for biblical subjects and a threatening rift between practical theology and biblical exposition.

The aim of this study is to demonstrate how the trend might be countered, by applying an exposition of portions of the book of Titus relevant to the selection, appoint, and task of the pastor, to the current situation as it exists today.

The exposition focused on the following excerpts from the epistle: 1:1–2:8, 3:12–15. The pastor was discussed as the exemplification of the Church elder, but it was also noted that all that applies to the pastor, equally applies to all elders of the Church. Emphasis was laid on the character of the pastor, the biblical requirements for the ministry, the appointment of pastors, the biblically mandated task of the pastor, the role of the pastor in defending and teaching sound doctrine, and how the teaching of the pastor is to filter down through the congregation, through the older men to the younger men, the older women to the younger women, and how a general ethos of relational ministry is to pervade the mindset of the whole Church (pastor and congregants) in all that they do.

Through the exposition, it is seen that biblical exposition is still relevant, and has a role to play in all spheres of life and theology, including practical theological concerns such as the appointment and task of pastors.

Key Terms

Church Leadership

Commentary

Doctrine

Elder

Exegesis

Exposition

Pastor

Pastoral Epistles

Post-modernism

Titus

Training by example

Training through instruction

Chapter 1

Introduction

Is the Bible still relevant to the Church of the 21st century? Does the sound exposition of the Word of God still have its place in the Church, or are people, as some say, thinking “anew” about the Bible? More importantly, does the Bible still have any influence, or is it being displaced? And, finally, does the Bible itself address this situation, or does it stand defenceless?

The world in which the Church of the Lord Jesus Christ finds itself at the start of the 21st century is a vastly different world to the one in which the first Church was formed around the Apostles. Islam is a constant spectre on the horizon, dominating world news on a regular basis. Pre-modernism has given way to modernism, which has itself been trampled underfoot by post-modernism, and some are even beginning to speak of post-post-modernism.

1.1 Problem Statement

The actual problem this study will address is expounded in more detail in Chapter 2. Suffice it to say that some theologians from within the Church are questioning the validity and relevance of the Bible for 21st century, post-modern Christianity.

1.2 Aim of this study

While a complete answer to such assertions is a multi-faceted thing, and is beyond the scope of a limited study such as this, this study will attempt to address the issue from the perspective of a textual analysis of part of a Bible book. Specifically, through commenting on a part of the epistle to Titus, some answers will be sought as to what the Bible states concerning Church leadership and the way in which the Church leadership is to view the Bible.

Why use a commentary on the Bible text to accomplish this? Commentaries are seen by some as becoming an outdated feature of biblical scholarship. But at the same time, a foundational reformational principle is *sacra scriptura sui ipsius interpres*: Holy Scripture is its

own interpreter. We cannot defend the Bible, we can only let it defend itself. We cannot argue that the Church, and especially its leaders, must hold fast to biblical truth if we do not ourselves use the Bible in so doing. Even in our argumentation, we cannot give the lie to our beliefs—if we truly believe that the Bible is worth holding fast to, then we should use the exposition of Scripture to show this.

1.3 Layout of this study

The motivation for, and need of, this study is substantiated in Chapter 2. In Chapter 3, the methodology undertaken in this study is explained. This will include an explanation of the way in which this researcher will set out the commentary of the selected text from Titus, as well as the way in which the provided commentary will answer the research aims.

The next part of the study will constitute an actual exegesis and application of the selected texts from the epistle to Titus. This is found in Chapter 4. The structure of this chapter is determined firstly by the practical-theological themes identified as being addressed in the epistle, and focuses on the character, appointment, and task of the Church leaders, focusing especially on the requirement of sound doctrine.

Some final points and conclusions about the actual process of this study are made in Chapter 5.

Chapter 2

Problem Statement

The truth and reliability of Scripture is under attack at the start of the 21st century. While it may, of course, be argued that this has always been the case, it is also the case, then, that the truth of Scripture has to be defended anew in the face of every new attack. The question posed in this study is how the exposition of Scripture can be employed to counter the claims of post-modernist readings of the Bible, which undermine the notion of the absolute truth of Scripture.

2.1 A new hermeneutic: Exposition under attack

The need for a study like this is necessitated by the growing view that practical Christian life does not need sound exegesis. Traditional exegesis has, in current times, undergone what van der Walt (2009:15) has called a “revolution.” New models of hermeneutics, some contributing and some detracting from our understanding and application of the Word of God, are constantly appearing on the horizon.

2.1.1 New questions about reformation principles

More and more, theologians are starting to question long-held reformational beliefs (Wethmar 2003). Snyman (2003), for example, has questioned the traditional interpretation of the inspiration of Scripture, and argues (p. 459) that “current theories on the inspiration of the Bible can no longer be maintained in the light of our knowledge of the origin and growth of especially the Old Testament.” Spangenberg (2002) tries rather unconvincingly to cast the issue of the inspiration of the Bible as a debate between systematic theologians and biblical scholars—he is right when he claims that there are two different roads on the path of interpretation (cf. Britz 2002), but that anyone who is a systematic theologian is in one camp, and anyone who is a biblical scholar is in the other (and which camp, Spangenberg implies—being a biblical scholar himself—has the correct mode of interpretation), is not simply misleading, but a denial of the reality of the situation. His conclusion, then (following John

Barton), is that the Bible is not God's revelation, but is the reaction of humans to the revelation of God which they saw (p. 192). He claims that he still accepts the authority of the Bible, but no longer as a book written by God, but by humans (p. 183, 192), and then only as the base document of the Christian faith, merely a book about God, like any other book about God.

2.1.2 Post-modernism and the trustworthiness of the Bible

Increasingly, the trustworthiness of the Bible is being questioned in the post-modern era. Many theologians are calling for a new expression of the Christian faith in the light of post-modernist thinking, new advances in science, and new trends in theology. Thus, in South Africa, du Toit (2001) published a controversial book *God? Geloof in die postmoderne tyd*, (God? Faith in the post-modern era). Further to this, a group of theologians, in the culmination of a long-simmering sentiment and instigated by the visit of Dominic Crossan, a prominent member of the so-called Jesus-Seminar, formed the "Nuwe Hervorming" (New Reformation) group (Muller 2002; Spangenberg 2004; 2006). Their modus operandi is to heavily promote "new" biblical research, with a special emphasis on historical criticism (e.g., Craffert 2001; Spangenberg 2007; van Aarde 2003)¹, and they are very disdainful of those whom they claim cling to the "traditional master narrative of Western Christianity" (thus revealing a very strong post-modernist influence in their choice of words), and accuse any who do not side with their attempt to re-form their faith, of being fundamentalist.

The rise of post-modernism with its relativisation of absolute truth has also led to serious doubts about the authority and sufficiency of Scripture amongst the normal Church members (du Toit, Hofmeyr, Strauss & van der Merwe 2002:12–26). van der Watt (2005) discussed the challenges the Church is facing in the light of post-modernity's rejection of claims to authority, and the subsequent undermining of the authority of the Bible. The Bible is no longer being seen as relevant to, and authoritative for, the issues we face in the 21st century. In response

¹ Craffert's translation of the title of his article is misleading, as the Afrikaans title plays on the theme of the "new reformation" and is best translated "Renewal [not Progress] in historical Jesus research."

to this trend, van der Walt and Jordaan (2004) have argued that the core principles of reformed theology should not be lost in the face of the onslaught of post-modernist attempts at deconstructionism and reading new meanings into the Bible. They (p. 495) state that:

Based on the conviction that the Bible is not time-bound but time-addressed... although the biblical text originated within the context of the first readers, it is not restricted to the context of the first readers. The biblical text also addresses the context of readers of all times. Hence contextualisation does not imply creating a new meaning for every new context, but rather finding the link between original context and contemporary context.

Strauss (2002), furthermore, shows that the claims of some who question the Bible do not truly reflect the “intellectual integrity” they claim to be pursuing (he is responding specifically to Ben du Toit’s book). The claims of post-modernity cannot allow us to accede to any notion that Scripture is fallible or not authoritative, but should drive us back to the Bible, back to the Word of God, the heart of God, so that through faithful proclamation we will reinvigorate our lives with the very relevant and timeless teachings of the infallible word of God.

One clarification should be added here. The issue is not whether modernism or post-modernism is right (van Niekerk 2009:347). As MacArthur (2004) noted, pre-modernism (and even what preceded it), modernism and post-modernism are all fundamentally human philosophies which clash with the Word of God. The Word of God stands in the face of *all* human philosophies and worldviews as the truth revealed by God. We err, not when we choose a philosophical outlook contrary to the prevailing outlook (although so often that is when we are charged with error by those who wish to uphold the status quo), but rather, when we move away from the revealed truth of Scripture.

2.1.3 Doubt in the pulpit

These radically subversive ideas from some of the theologians of our day have not left those in their charge, the ministers-in-training of the Word of God, untouched. It is becoming apparent that preaching is no longer anchored in the Bible. Cilliers (2002:68, own translation) noted that “a distressing percentage of current sermons in South Africa... could be typified as

text-less sermons.” Even amongst theologians who have maintained a relatively Reformed outlook, a shift has occurred. Duncan and Hofmeyr (2002:656) note that “in the postmodern era the emphasis was more and more put on the pragmatic needs of the church (sic) and effectiveness, and less and less on a solid theology operating with real biblical, historical and doctrinal roots.”

Ministers, today (it seems), are simply no longer certain how they should interpret the Bible and if the Bible can be trusted at all. In South Africa, this has not been helped by the fact that Apartheid was first legitimised, and then later condemned, by means of biblical interpretation and, it must be admitted, misinterpretation (Deist 1991). In 1998, Potgieter (1998:7–8) referred to this growing doubt in the veracity of Scripture as a “crisis” in the Dutch Reformed Church of South Africa. Six years later, Doubell (2004:46, own translation) warned that what was a “storm in a tea cup” in the previous decade, had “transformed into a mighty hurricane by 2000.” In this regard, Pieterse (2005) has also addressed this growing problem in modern South Africa. He notes (p. 77, own translation), that “there are many pastors in the Afrikaans speaking Churches that nowadays are reluctant to bring the message of the Bible as a word from God to the congregation with willingness and conviction.” The issue of the authority of Scripture and the Church’s interpretation of Scripture has become a centrifugal point in the Church of the 21st century (Cilliers 2009:62).

In a historical analysis of this shift in the Dutch Reformed Church of south Africa, Britz (2002:367, own translation) rightly points out that this is not simply a shift in emphasis, but rather that, “the paths have separated. And this fork in the road has exposed a theological dilemma: It concerns the confession of the Church. It is not just the Bible that is at stake, but the God of the Bible.”

2.1.4 Crisis in defining leadership

The problem is further seen in the dearth of students undertaking theological training (Nel 2002:151). Seminaries which took in more than a hundred students per year three decades ago, now are fortunate if they take in only a score in a year. Furthermore, the profession of

the pastorate is under pressure (Nel 2004). Nel reports that as many as a third of all pastors have considered leaving the ministry, and burnout amongst pastors is rampant. This, when Nel notes that pastors are to provide leadership to their congregations as the expression of their pastoral service (Nel 2004:610–611), and then specifically also to lead their congregation to a level of “theological literacy” (Nel 2005:473).

Interestingly, though, it seems as if many Church denominations themselves have set a double standard concerning their ministers. While it is expected that ministers be preachers of the Word of God, and so must know and proclaim and live by the Bible, the criteria for selection into the ministry no longer reflect biblical concerns. In Nel’s article, which is based on extensive research he undertook amongst a number of denominations while visiting in the United States, the criteria mentioned for selection are things such as “good people skills, ability to communicate, non-confrontational but relational, good school record in terms of intellectual ability, teachable, open, creative, humble, confirmation of calling” (Nel 2005: 489–490, loosely translated). The only criterion which remotely fits the biblical description of the criteria for Church leadership is the vague “balanced spiritual life as a disciple of Christ.” Surprisingly, none of the denominations he discusses seem to consider the aspects which will be discussed in the exegesis of passages from Titus in this study, as necessary for the selection of people into the ministry. Instead, a whole battery of personality tests are used to find the right people to proclaim the Word of God.

In this regard, Vermeulen (2003) noted the general confusion about the nature of leadership, and showed how exegesis of biblical texts (from 1 and 2 Corinthians) could provide a theologically informed definition of Church leadership. The need is felt, then, for an understanding of the character and role of the leaders of the Church in a post-modern era in which the foundations of the faith of many are being shaken, and this study will aim to provide such a definition from an exegesis of selected texts from the epistle to Titus.

2.2 The interplay between theology and practical theology

Some may ask whether the issue of the Church's interpretation of, and receptiveness towards, the inspiration of Scripture is truly a practical theological issue. Cilliers (2009:63, own translation), for example, argues that the intrinsic relationship between the Church's view on Scripture, and the way it uses Scripture can be approached from the perspective of practical theology, based on

The conviction that there is an inseparable bond between our view of Scripture and both our preaching and our liturgy. There is nothing that determines our ministry, or, more broadly speaking, our faith, theology and witness, than our view of Scripture. The way in which we *view* the Scriptures, influences the way in which we *treat* the Scriptures—right across the spectrum of our Christian existence. Our views and our expectations of the *nature of the text* we read, determine our *reader attitude*, and eventually our *obedience to the execution* of the content of this text.

As will be seen below, the question of whether practical theology is scientific or quasi-scientific is one which appears regularly in texts on practical theology. Is its focus on the praxis not something which makes it less-than-academic? Or, more to the point, does the need for praxis abrogate the requirement that focussed attention needs to be given to the understanding and interpretation—the exegesis—of Scripture?

2.2.1 Theology as a practical discipline

But before practical theology is addressed, theology itself needs to be. The exact opposite charge is often levelled against theology, although this time, not from academic circles, commonly, but from the non-academic laity. The accusation is that theology is dissociated from praxis, and, as such, is a dry academic endeavour that is, to the practical issues of life, largely irrelevant. However, this is a misrepresentation of the true nature of theology and doctrine (Wethmar 2003). The practical theologian Browning (1991:7) notes that “Christian theology should be seen as practical through and through and at its very heart.” Smit (2002:121, own translation) argues that even systematic theology should, “help the faithful to see and to consider the fullness of life, to discuss and to live according to the grammar-of-

faith, the rules of life and speech of the Gospel.” Cilliers (2008) points out that while some might mistakenly see the protestant proclamation of the Scriptures as cognitive lecturing, it should rather be the case that faithful exposition of Scripture should even inform the Church liturgy, so that “die preek en die erediens mag nie die Bybelteks kruisig nie; die Bybelteks moet die preek en die erediens deurkruis. Wat nodig is, is deur-Kruis-de preke en eredienste.”²

This researcher would argue that, as for Church liturgy, so also for Church praxis. We do not only need services steeped in Scripture, but lives steeped in Scripture as well. All theology is to lead to practical expression.

The issue has also been addressed from within other theological disciplines: the New Testament scholar van Zyl (1992:151) noted that:

Whereas the shift in [New Testament Studies] has been more and more to the study of literary and historical aspects, the opposite has been the case in the rest of theology, namely an increasing interest in the applicability and relevance of theology to the practical needs of our time.

His conclusion (1992:148) was that:

The discipline of New Testament studies is often accused of having become increasingly esoteric in its aims and methods, and of having thus distanced itself from the other theological disciplines.... Within the theological curriculum, Scripture is not studied merely for its own sake, but for the perspective it offers on the relationship between God and man.

2.2.2 Practical theology as a theological discipline

Conversely, all practical theology is to remain true to its theological core. Louw (1998) has noted that there has been a shift in theology from orthodoxy (the right doctrine) to orthopraxy (the right practice). But while theology should be made practical and should include social praxis, it may not lose its grasp on the normative nature of Scripture (p. 56). He argues that

² His wordplay is untranslatable, and is given here in Afrikaans. A translation which tries to reflect some of the wordplay would be: “The sermon and the worship service may not crucify the Bible text; the Bible text must crisscross the sermon and the worship service. What is needed are sermons and worship services shot through with the cross.”

practical theology should be a theological-hermeneutic science, with an interdisciplinary nature. Practical theology should not focus only on social praxis, nor only on theological reflection, but should be a discipline where reflection on social praxis is subjected to the normativity of Scripture. Furthermore, in discussing the purpose of theological training, Nel (2005:458) noted that, “pastoral leadership should simultaneously be professional, practical and devoted... *practical* in the sense of being able to reflect theologically with doctrinal clarity.” Just prior to this, he (2005:458–459) pointedly stated that:

Theological reflection requires hermeneutical-communicative abilities.... The pastoral leader is a communicator. For this ability to communicate efficiently he or she needs hermeneutical abilities. Anyone who cannot communicate with the past, who cannot read and interpret the text of the Bible as well as the secondary text of society, congregation and individuals, cannot be a public pastoral leader.

De Wet (2005) has called the hermeneutic interplay between the normative (what is required by the revelation of Scripture) and the praxis (how ministry takes place in the concrete context of the Church) one of the great problem areas of practical theology. He further defines this in the light of Galatians 3:3—beginning in the Spirit and ending in one’s own strength. Bearing in mind his definition of “normative” as that which Scripture requires, he states (2005:510–511, own translation) that:

When the pneumatological line is broken or downplayed in the hermeneutic interplay between the normative and the praxis, theology is in danger of transforming into abstract theory with no practical relevance. The direction-giving effect of normative theology then appears to have no effect on the visible praxis, and there is also no expectation that it can make any difference. Then fertile ground is created for practical-theological thought in which a strong focus is placed on a positivistic analysis of the empirical reality. Then the emphasis also falls on the search for possibilities of action and the cultivation of technical competencies which can lead to a more effective functioning of the praxis. Within such a theology, the metaphysical is moved to the background, because it is associated with a static theology which has no correlation with the existential problems of people. The sufficiency of the Word as the only true source of revelation is affected. Theology

changes into anthropology—the creation instead of the Creator then becomes the highest reference point for observation true to reality.

Discussing the same issue, Louw (1998:87, 92) notes that:

It is impossible to ignore reciprocity between theology on the one hand, and theory and praxis on the other.... If practical theology is to be prevented from becoming just another variation of social praxis, then it has to keep a normative component... In order to do this, practical theology should subject religious praxis... to critical reflection.

He then goes on (p. 93) to point out that: “The salvation dimension in revelation makes the truth component of theological science regulative and normative. Christ reveals the truth, and this truth, in its fulfilment..., is made know (by the Holy Spirit) to people through Scripture.” His conclusion from this (1998:97) is, “that the task of practical theology is hermeneutical.” He then also devotes an entire section (pp. 369–397) of his book to “the use of Scripture in pastoral counselling: biblical counselling,” in which he also laments (p. 374) that, “because pastors do not know the Bible, Scripture does not function properly in counselling.... The deficiency of a ready, exegetically-sound knowledge of Scripture hampers effective biblical counselling.”

Janse van Rensburg (2004) more pointedly examined the use of Scripture in practical theology as an academic discipline, and, finding that, thankfully, Scripture was not ignored in the discipline, pointed out that without Scripture standing centrally in the academic activity of practical theology, the theological character of practical theology will be unsustainable.

In short, the goal of all theologians, regardless of their particular theological “discipline” should be to make practical theology theological and all theology practical. But it must not be forgotten that when practical theology is practised as theology, that does not just mean academic rigour, but rather laying a firm Scriptural basis. Speaking of the practical theological concern of the calling and training of pastors, Kew and White (in Nel 2005:483) note that pastors for the 21st century “should be schooled in the Scriptures and, using everything from the church fathers to modern apologetics, be able to think theologically about the pastoral

and evangelistic challenges facing a church that is now a body of “resident aliens” on a secular landscape.”

2.3 The role of exegesis

To understand how biblical exegesis relates to both the practise of theology, and the current crisis concerning biblical exposition, we need to understand what the process of commenting on a biblical text is, what the purpose of commenting on a biblical text is and why it is needed, and how this is perceived in today’s world.

2.3.1 Defining commentaries

What is a commentary? Houlden (1990:129) in the *Dictionary of biblical interpretation*, notes that “a commentary on a biblical book sets out to help the reader with various kinds of explanatory material, so that the text may be better understood. It goes alongside the text, step by step.” Commentaries, however, are not neutral (cf. also Groenewald 2009:65–67). Houlden points out that commentaries “have played a considerable part in furthering the work of interpretation, and, in successive periods have been important vehicles for expressing the current mode of interpretation” (1990:129). He further states that commentaries appear to be losing credibility in the face of the post-modernist undermining of absolute truth and assertions of subjectivity. Nevertheless, he is of the opinion that commentaries do have value—he states that “to follow a commentary from cover to cover remains an unrivalled discipline, enabling the reader to immerse himself or herself in the argument of the text, usually without undue distraction from the commentator. There is a sense in which the good commentator lets the text speak for itself” (1990:132).

2.3.2 The need for sound and practical exegesis

Too often, commentaries of Bible books (the main repository of exegesis) tend to be academic and theoretical. They analyse the text, and set out its grammatical structure and meaning, but in the end, very little time is devoted to relating the analysis to practical experience. It is left to the pastor to study the text, together with, or guided by, the

commentary, and then to relate the meaning as expounded in the commentary to the practical day-to-day lives of his congregants. This means that commentaries tend to draw a very narrow readership—mostly only theologians or serious Bible scholars and, it is hoped, pastors. However, even on that last point, it has been noticed by this researcher how many pastors do not devote any of their reading time to commentaries. Added to this, of course, is Pieterse’s comment from the previous section that many pastors today are reluctant to proclaim the Bible as the Word of God to His people.

If even many pastors avoid commentaries (and thus exegesis), so much more do most “ordinary” (i.e., theologically untrained) Christians. This is exacerbated in the day and age we find ourselves in at the start of the 21st century. In a post-modern era where authority is being increasingly questioned—especially currently by the so-called “Emerging Church” movement³ (e.g., Gibbs & Coffey 2001:29, 72)—exegesis is being viewed with ever greater suspicion.

The problem, though, is not just with a general *distrust* of the results of exegesis, but also with the general *neglect* of the doctrinal depth typically found through it, which leads to a host of practical problems in the life of the Church. Speaking on the very relevant (in the 21st century) issue of sexual immorality in the Church, John Piper (in Dever 2004:21:05) stated that “there’s a massive neglect of the robust vision of doctrinal knowledge of God in the Bible... some pastors are all ecstasy and all intimacy and they don’t know much doctrine,” which, he explains, leads them to fall into the temptation to immorality.

Van Zyl (1992:153) described the pressure under which NT studies finds itself, showing that the lack of enthusiasm amongst students in NT for the, “rigorous literary and historical demands” of the discipline and the result that this has led NT studies to “drift even further away from the rest of theology because of the specialised skills biblical studies requires.” Snyman, in discussing the functioning of the authority of the Scriptures in the Dutch Reformed Church of South Africa on the eve of the 21st century, noted that, “the manner in which the Bible functions in a Church is determinative of the identity of that Church”

³ For a critique of the Emerging Church’s views of Scripture, see MacArthur (2004).

(1998:12). He goes on to note that the Church under discussion is characterised by a lack of exegetical skills, especially in the preaching of the Word, and he specifically refers to commentaries as the necessary aids to exegesis (p. 14). He notes that pastors complain about having too little time to do proper exegesis, but points out that there is no “quick fix” for this (p. 17). His final remark points to 1 Samuel 3:1, 19–21, in which it was said that: “In those days the word of the LORD was rare,” but when Samuel “let none of [the LORD’s] words fall to the ground,” all of Israel took notice (NIV). He then says (p. 19, own translation):

Perhaps we are experiencing a time now also in which the Word of the Lord is heard but little. Fortunately, we can trust the Lord of the Word that He will take the initiative to call people to make time to listen anew to the Word which He reveals. They will then be the people who will proclaim the Word with such integrity, that people will take notice. Perhaps that’s what we need.

2.3.3 Exegesis under attack

It should be noted, however, that this notion of letting the text “speak for itself” is under great pressure from post-modernist thought. In post-modernist thought typical of thinkers such as Derrida and Foucault, “the author is dead” (cf. Verster 2005). The very notion of “doing exegesis” to explain what the author meant when writing the text becomes moot when it is assumed that the interpretation of the text is dependent, not on the author, but on the reader. The post-modernist idea is not so much directly antagonistic to the notion of author intention as it is subversive to it—it undermines the very premise on which a practice like exegesis rests. So, for example, Nel (2003:893, own translation), very much in support of the post-modernist interpretive paradigm, writes that:

For the biblical text, it is then actually wrong to ask what the text says or to what it refers, and what it still means today. It would be better to ask what the text has accomplished in concrete historical contexts, and is still accomplishing today in individual and collective acts of readership.



2.4 Exegesis for the 21st century

Exegesis can no longer be afforded the luxury of being a purely academic exercise. It has to relate to the experiences, the spiritual needs, of the people in the Church.

2.4.1 Maintaining scriptural and academic integrity

The Church of the 21st century is one in which all kinds of aberrations and false doctrines have been proclaimed as the Gospel. Much of this has come in the wake of Charismatic and Third-Wave emphases on experiential religion as an expression of Western narcissism (Magliato 1981; MacArthur 1992). The need for sound exegesis has never been greater. And sound exegesis relies on thorough and defensible textual analysis. Sound exegesis cannot be undertaken if the text has not been studied seriously. The aim of the exegesis provided in this study will be to deal earnestly with the structure and meaning of the text.

2.4.2 Accessibility and relevance

Biblical truth has no value if it cannot be related to experience. Studying the text is simply not enough. The Word of God must be made practical, without being corrupted. If sound exegesis really is vital to the health of the Church, and if it is, then, beneficial to the reader, and if it does give entry to the text which might otherwise not be had as easily, then it stands to reason that it can, and should be presented in a format which is accessible to general readers. Exegesis should be conducted in such a way that those Christians who want to discover the will of God will *want* to read it. To a certain extent, this is what Warren Wiersbe (cf. http://isbndb.com/d/person/wiersbe_warren/books.html) attempted with his “Be ...” series of commentaries, although these do not delve into the technicalities of the text.

However, another danger exists. It could be that exegetes who try to make their writing accessible to lay readers often incur the wrath and disdain of academic scholars. They are perceived as “sell-outs” who have made light of the intricacies and complexities of the text in an attempt to pander to the tastes of the uneducated masses. Of course, this is not true, since the Bible exists, not as an object of scientific analysis, but as the definitive self-revelation of God to His people, the people “out there,” the people who very often lack a

theological education, but who desperately need to hear what God is saying to them. But to an extent, the objection does have a hint of truth to it. In an attempt to make an exposition of the biblical text accessible to lay readers, exegetes might very well “dumb it down,” and could thus do a less than sufficient analysis of the text, avoiding textual difficulties⁴ and withholding themselves from explaining all that the text has to say, especially insofar as certain doctrinal issues are touched on.

It is hoped that if the first standard (maintaining scriptural and academic integrity) is adhered to throughout, the second (making the results of exegesis practical) will not lead to superficial and over-simplified exegesis.

⁴ See, for example, van de Beek (2003:590–592) for a discussion of the richness which might be had from examining textual criticism.

Chapter 3

Methodology

The methodology of this thesis has a dual focus: To present a sound exegesis of the text, and then to take that exposition and apply it to the practical situation of the Church in the 21st century, with specific focus on the Church leadership.

3.1 Aim of this study

Having established in Chapter 2 that there is, even in practical theology, a need for proper exegesis, and also having established that exegesis should, in fact, be practically relevant, this study will attempt to demonstrate how the exegesis of a biblical book, Titus, can be used to address practical issues in the Church at the start of the 21st century. Because of the limited scope of this study as a mini-thesis, the whole epistle will not be commented on, but only certain sections thereof. Nonetheless, the procedure will differ from the “standard” practical-theological treatment of an issue, where the issue is discussed, and then, where relevant, biblical passages are referenced. Here, the passage will be commented on, and the issue will be discussed in the light of the exposition of the passage.

3.2 Titus in the recent history of biblical scholarship

Before commenting on the various commentaries, it is worth mentioning Genade’s (2007:22–23) finding that the letter to Titus has, in large part due to the controversy surrounding the Pauline vs. pseudonymous authorship of the pastoral letters, been sorely neglected in New Testament studies of the 20th century. While the two letters to Timothy suffered the same fate, he points out that interest in them has been renewed of late, but that Titus remains something of a neglected area of study, with only the first signs of renewed interest beginning to appear. Interestingly, a number of recent studies (including Genade’s own) have focused on the structure of Titus, but not on the exposition thereof, with discourse analysis being a very popular tool. Some of these (at vastly different levels) are: Keating (2003), Perry (2006), and Smith (2007).



3.3 From exposition to application

The text of Titus was divided into thematic units by this researcher. Twenty different units were defined, as shown in Table 1.

Table 1 Thematic Units in the Commentary on Titus

| Text | Theme |
|---------------|--|
| Titus 1:1–3 | The grace of God |
| Titus 1:1–4 | The perfect pastor |
| Titus 1:5 | The pastor’s appointment |
| Titus 1:6–8 | The pastor’s character |
| Titus 1:9 | The pastor’s task |
| Titus 1:10–12 | Identifying a false teacher |
| Titus 1:13–16 | Dealing with false teachers |
| Titus 2:1 | The pastor’s obligation |
| Titus 2:2 | God’s calling for older men |
| Titus 2:3–4 | God’s calling for older women |
| Titus 2:4–5 | God’s calling for younger women |
| Titus 2:6–7 | God’s calling for younger men |
| Titus 2:7–8 | The pastor’s manifesto |
| Titus 2:9–10 | God’s calling for the Christian at work |
| Titus 2:11–14 | God’s great grace |
| Titus 2:15 | The pastor’s authority |
| Titus 3:1–2 | The redeemed lifestyle |
| Titus 3:3–7 | Salvation by grace |
| Titus 3:8–11 | Sound doctrine vs. Foolish controversy |
| Titus 3:12–14 | Christian relationships and Christian ministry |

The next task was to examine the book as a whole, and the smaller units individually, in the light of their practical application. Since it is evident that Paul is giving instructions for the way in which he, under divine inspiration, believes God wants the Church on Crete to function, the overarching theme is giving instruction for the formation of a God-pleasing Church. More specifically, Paul is instructing Titus, but through Titus, actually the very Church elders Titus is to appoint as his primary task on Crete, and then, through those same elders, also the Church members on Crete. It is as if a “line” of teaching can be seen, from Paul to Titus to the Cretan elders to the Cretan Church members. Paul’s aim, then, is to establish a strong Church leadership, and then to have that leadership, through example and through instruction, shape the Church on Crete so as to be pleasing to God.

The practical theological concerns addressed in the epistle, then, are:

- 📖 What is the character of a Church leader to be? What kind of people should be in the leadership of the Church?
- 📖 What is the function of the Church leadership? What are Church leaders supposed to be doing?
- 📖 How are Church leaders to be appointed?
- 📖 What is the Church to do with those who do not lead it, but lead it astray? These people could be called a number of things, such as heretics, anti-leaders, non-elders, or false teachers.
- 📖 What is the Church leadership to train the Church in, both through their instruction and their example? The answer to this question is dealt with separately for different groups of Church members. Paul defines four groups: Older men, older women, younger women, younger men. It is also apparent that the older generation is to train the younger generation, and then also specifically that generation of their same gender: Older men training younger men, older women training younger women.
- 📖 What is the overarching ethos of Christian ministry to be?

It should be noted, right from the outset, that the short epistle to Titus does not contain the end all and be all of these various issues. Rather, the aim of this study is to show that the exegesis of a New Testament book such as this does directly address at least some facets of these various issues.

When the various issues are examined, it may help to represent them thematically, as in Figure 1. The figure attempts to graphically depict each issue mentioned above, and also how these issues are addressed in the text of the epistle. On the left of the diagram, the sections containing specific instructions concerning Christian character and Christian conduct are listed (as taken from the division supplied in Table 1). The various sections are also colour-coded, so as to assist in connecting them with the segment of the Church body to whom they apply. On the right, one overarching section is listed. This section applies to all

the Church members (in Titus 3:14, Paul uses the all-inclusive phrase “our people”). The exposition of these verses will also reveal some general overarching principles for Christian ministry.

From this figure, it can be seen that the central concern in the epistle is the leadership of the Church. It is they who are to be appointed, it is they who are to provide instruction, and it is they who are to set the example. The central position in the diagram is thus occupied by the elders to be appointed in the Church. One task of the elders is to expose and oppose those who proclaim false doctrines, as Paul discusses in Titus 1:10–16. These false teachers are directly contrasted with the Church elders by Paul in the epistle.

Next, Titus (and thus, after him, the Cretan elders) is to give instruction to the older men, the older women, the younger women, and the younger men in the Church. These linkages are also shown in the diagram, and will be discussed, each in turn, in the exegesis of the relevant passages. However, it was also mentioned that the older men should train the younger men (cf. Titus 2:7), and that the older women should train the younger women (Titus 2:3b–4). All of these issues will be discussed in the exegesis of the relevant verses.

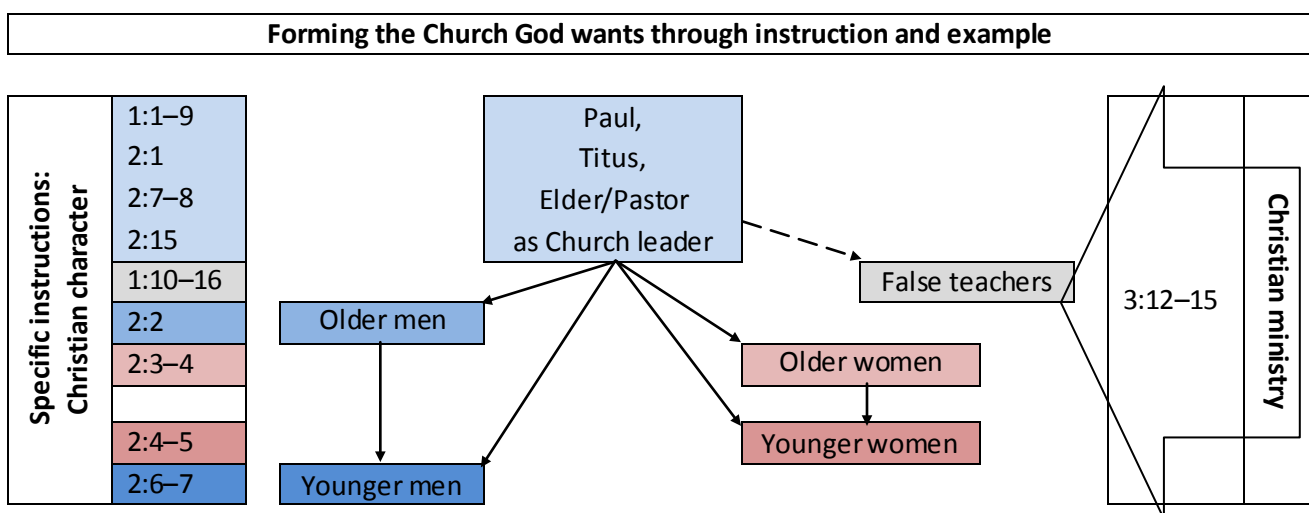


Figure 1 Thematic allocation of text units of Titus

It is also apparent from the way in which the units of Table 1 have been allocated throughout Figure 1, that not all the units have found a “resting place” in this scheme. The important thing to note is that the emphasis is on the practical theological concerns addressed within the epistle, and that an attempt will be made to allow the text to speak to these issues

through proper exegesis. However, those sections of the epistle which are more theological in nature are not included in the scheme, and will thus also not be addressed in the exegesis. Furthermore, the textual units have been re-ordered in the exegesis, so that a thematic order, and not a strict verse order, is followed.

Each thematic unit will also refer a small section (placed in an appendix and titled “Textual Notes”) in which the Greek text is given, the translation is provided, and the text-critical notes are discussed (i.e., the issues addressed in section 2.4.1). The main body of this study will provide, thematic unit by thematic unit, an exposition of the text. This exposition focuses on the meaning of the Greek text, often using lexicographic and grammatical principles, and then combines this with practical application. The discussion of each unit thus mingles “pure” exposition with practical principles.



Chapter 4

Exegesis of selected passages from Titus

4.1 Introduction to Titus: The Church God wants

See Textual Notes I Title of the Epistle to Titus, in the appendix.

In order to understand the book of Titus and to make its meaning practical for the world we live in today, we have to first gain insight into the setting and context in which the book was written.

4.1.1 Setting of Titus

The context in which the letter to Titus arose can be examined both in terms of the time in which it was written (its dating), and the author and recipients of the letter. Since the time of writing is relevant not only in terms of the cultural era in which the epistle was written, but also in terms of the point in Paul's life during which it was written, these will be dealt with together. Furthermore, Genade (2007:59–62) shows that the epistle was written to what he calls "layered or dual reciprocity." Thus, while Titus is the ostensible recipient of the letter, it is equally so addressed to the soon-to-be-appointed Church leaders in Crete, and, by extension, to the Church in Crete as a whole. Thus, both of these recipients (Titus and the Cretans) will be discussed.

4.1.1.1 Paul and the time at which the letter to Titus was written

Scholars hotly debate the precise history of Paul and the events in his life and the writing of his various letters, intertwined with the debates about the authorship of the various letters in the Pauline corpus. Although not the only possible reconstruction, and since such a debate is beyond the intended scope of this study, preference will be given to a more traditional reconstruction, such as that found in (Conybeare & Howson 1992:832–834):

The book of Acts records, amongst others, the first three missionary journeys of Paul. It does, not, however, provide a complete record of Paul's life or ministry. Acts finishes with Paul under house arrest in Rome. Although difficult to determine conclusively, it seems as if Paul



was released, returned to Ephesus where he left Timothy, and moved on to Macedonia, which is in Northern Greece (1 Tim 1:3). Paul is believed to have written 1 Timothy from Macedonia. Paul then went to Crete, where he left Titus (Titus 1:5), moving on eventually to Nicopolis (Titus 3:12), which is in Achaia (Southern Greece). On the way to (or while in) Nicopolis, he wrote Titus. Next Paul went to Troas (2 Tim 4:13), where he was arrested, taken to Rome for imprisonment, and later beheaded. He is believed to have written 2 Timothy from prison in Rome. According to this reconstruction, the letter to Titus should have been written somewhere between AD65 and AD68.

4.1.1.2 The recipients of the letter to Titus

As was mentioned, the letter to Titus was intended for dual recipients.

4.1.1.2.1 Titus

Titus was one of Paul's most trusted deputies, and he was probably converted by Paul (Titus 1:4). He was a Gentile (Gal 2:3), and accompanied Paul to the council in Jerusalem (Acts 15:2; Gal 2:1–3), where the issue of circumcision for Gentiles was laid to rest, with Titus remaining uncircumcised (Gal 2:3). Titus also assisted Paul greatly in the city of Corinth, and was also sent by Paul to Corinth on several occasions, including taking the letter of 2 Corinthians to Corinth (2 Cor 7:6–7, 8:6, 16). After Artemas and/or Tychicus relieved Titus at Crete (Titus 3:12), he went to Dalmatia (modern-day Yugoslavia) (2 Tim 4:10). The Church tradition says that he returned to, and died in Crete (Knight 1992:9; Stott 1996:172).

4.1.1.2.2 Church of Crete

Crete is a small island south-east of Greece, about 260 km long, and about 11 to 56 km across. The Cretans were heavily influenced by Greek culture, and were renowned for their draconian government and vengeful lifestyles (Titus 1:12 is a quote from Epimenides, whom Paul also quoted in Acts 17:28). It is not certain who planted the first churches in Crete, but there were Cretans who heard the Gospel message as early as the day of Pentecost (Acts 2:11). The Cretan Church was thus a Gentile Church, but they had been infiltrated by



the Judaizers (Titus 1:10), who basically taught a Gospel of works, saying, amongst others, that Gentiles had to be circumcised before they could become Christians. This is refuted in Acts 15, and the book of Galatians is also a counter to their doctrine of works. The Cretan Church seems to have consisted of several small fellowships scattered throughout the island, without strong or clearly defined leadership, and as such relatively immature in their faith (although this immaturity does seem strange if the first Cretan Church had been established directly after Pentecost [\pm AD30]). They were small groups of Christians in an island dominated by evil.

In Crete, the Christians were a minority, just as true believers are in many societies in the world today.

4.1.2 Content of Titus

When one reads the letter to Titus, the flow of the book appears to cover several themes and touch on several topics. Since these will form the focus of the analysis of, and commentary on, this study, they will only be mentioned briefly here, and expounded on in detail later. Genade's (2007) entire study also focused on a rhetorical analysis of Titus, and while that study will not be summarised here either, the rhetorical structure outlined there will also be evident in the later commentary employed in this study.

4.1.2.1 Themes in Titus

Titus deals with the following themes:

- 📖 *The Structure of the Church.* Paul discusses the need to appoint elders, and the way in which various groups within the Church are to behave and function, both within the Church, and in relation to the society at large.
- 📖 *The Function of Church.* The Church is to model a haven of sound doctrine, and display an example of that doctrine lived out in lives which are above reproach.
- 📖 *The role and character of the elder (pastor).* A disproportionately large amount of the letter is spent discussing the character and function of the Church elders. The qualifications for eldership and the requirements for their personal character are



expounded in detail, and their task in leading and defending the Church is discussed at length.

📖 The *character of the Church members*. While the focus is definitely on the Church elders, when role players in the Church are discussed, that does not mean that the other Church members are in any way insignificant or of any lesser importance to the life of the Church. Paul defines specific traits which are to define Church members, regardless of which demographic they belong to.

📖 The *Church's role in society*. The Church has a responsibility to act in such a way as to “make the teaching about God our Saviour attractive” (Titus 2:10). This is very clearly a way of living in front of, and visible to, the unsaved society in which the Church is located. While not a treatise on social Gospel, Titus does point out the essence of the relationship the Church should have with society.

📖 The *importance of sound doctrine*. In Titus, Paul detracts against two false conceptions of the Gospel: Those who seek to gain salvation through legalism (Titus 1:10, 15), and those who think that salvation is a license for immorality (Titus 2:12). He does this by emphasising sound doctrine, especially the doctrine of grace (Titus 2:11–14, 3:3–8). He also realises that if the Gospel is to be properly understood, it must be properly proclaimed through sound doctrine. The content of the message proclaimed is by no means trivial or unimportant. Sound doctrine is not something focussed on by unspiritual people who want to be divisive, far rather, it is vital to the life of the Church (Titus 1:9, 11, 2:1, 15, 3:9).

📖 The *indissoluble nature of salvation and regeneration*. A topic which has received heated debate in what came to be known as the “Lordship salvation” controversy, is whether salvation and regeneration are two separate entities. John MacArthur became a key figure in this debate with his books *The Gospel according to Jesus*⁵ (1994) and *The Gospel according to the apostles* (1993), in which he argued that they are not two

⁵ The first edition was published in 1988.



separate entities. Reading Titus, this also becomes clearly evident. Apart from the consistent emphasis (which will be discussed shortly) that the Gospel must be lived out, i.e., that salvation must be shown in a changed life, the fact that salvation is wrought for the explicit purpose of regeneration (i.e., salvation which does not lead to regeneration is not salvation) is reiterated in Titus 1:1, 2:11–14, 3:3–7.

📖 The *deity of Christ*. Titus very clearly emphasises the deity of Christ (cf. Genade 2007:30–32). In three couplets, Christ is directly equated with God in the act of salvation. In Titus 1:3, Paul uses the words *swth/roj h`mw/n qeou* (“God our Saviour”), and follows them in the very next sentence (Titus 1:4) with *Cristou/ Vlhsou/ tou/ swth/roj h`mw/n* (“Christ Jesus our Saviour”). An even more exact duplication occurs in the two succeeding sentences found in Titus 2:10 and 2:11–14: *swth/roj h`mw/n qeou* (“God our Saviour”) in v. 10, and *swth/roj h`mw/n Vlhsou/ Cristou/* (“our Saviour Jesus Christ”) in v. 13. Finally, in another two successive sentences, we find again *swth/roj h`mw/n qeou* (“God our Saviour”) in Titus 3:4, and *Vlhsou/ Cristou/ tou/ swth/roj h`mw/n* (“Jesus Christ our Saviour”) in Titus 3:6.

📖 The *work of the Trinity in regeneration*. The duplication of the indication of our Saviour being both God and Christ has just been pointed out. However, Paul also explicitly indicates the role of the Holy Spirit in the work of salvation and regeneration (Titus 3:5–6). Salvation and regeneration are intimately and inextricably bound up in the Trinity.

📖 The *manner of the proclamation of the Gospel of Jesus Christ*. Paul constructs the epistle to Titus in such a way that no doubt exists as to the fact that, powerful as the proclamation of the Gospel is (Rom 10:13–17), it can be robbed of its power when it is heralded but not lived. Numerous references (Titus 1:6a, 6b, 7, 2:2, 2:3, 2:8, 2:9, 3:1–2) encourage the believers to live exemplary lives, and some explicitly point out that the behaviour of the believers reflects on the integrity of the Gospel (Titus 2:5, 8, 10). The Gospel must be proclaimed, but it must also be lived if it is to be believed.

One might summarise Paul’s argument as follows: The world is watching us. The world



knows the Bible. When we fail, the world imputes that to Christ. When we fail, the world refuses to believe our message.

4.1.2.2 Summary

The basic thesis of Titus is this: The pastor must ground himself and his people in the truth of the Word of God, so that the Church can display the Word of God in action to the unbelieving world around it, bringing the light of God's Word to a fallen and dark world (Titus 2:5b, 8, 10b–14). As someone once said: "The only Bible some people may read is your life." Titus has a progression: the qualified minister trains a qualified people, who then witness to the outside world.

A similar progression can be seen in 2 Corinthians. In our lives people see the influence of God's Word and the Gospel (2 Cor 3:2–3). This ministry (the Gospel of God's Salvation) brings righteousness (2 Cor 3:9). The goal of the Word and the Gospel is to bring about Christlikeness in our lives (2 Cor 3:18). The pastor must proclaim the Word faithfully and truthfully (2 Cor 4:2). The Gospel lived out in our lives does not bring us recognition, but God, i.e., when people see the Gospel lived out in our lives, they know it is because of God (2 Cor 4:7). When this happens, it will overflow into more and more people's lives, i.e., God will be glorified more and more (2 Cor 4:15). God has entrusted this message (His Gospel and His Word) to us, so that we can proclaim it to the lost people of the world. And we must both speak it out and live it out (2 Cor 5:19–20).

4.2 Titus 1:1–4

The perfect pastor

See Textual Notes II Titus 1:1–4, in the appendix.

In the introduction of the epistle, Paul uses himself as an example to the elders (via Titus) on the island of Crete. When we examine what Paul says about himself in this introduction, we can learn about what elders should be like. To make this practical, I will speak of the pastor, as the pastor is an elder, but the reader should always apply this to the elder as well.

God's call is for us to be perfect (Matt 5:48). As such, the pastor should be the example to his flock in this regard. However, it is important to realise that this is a striving for perfection. We



will only be perfected when we stand before Christ in heaven. So the pastor does not have to be perfect (although this is not an excuse for him not to try), but he should continually be *striving towards* perfection. Paul provides an example of this for us. In fact, in the opening verses of his letter to Titus, Paul holds himself up as an example for Titus and the Cretan Church leaders. Titus knew what being a pastor entailed. But Paul is reminding him over and over, laying down the lesson in such a way that Titus (and the Cretan Church) will never forget it. In this letter, Paul is saying: “Titus, follow my example as I follow the example of Christ. Get men like me, get men like those I trained you to be, get men like Christ” (cf. 2 Tim 2:2). In Titus 1:1–4 Paul describes the priorities that every pastor should have, as they can be seen in his own life and calling. And we know that he modelled his own life on the life and example of Jesus. Jesus is the perfect pastor, and Paul is our example of one striving to be like Christ, striving to be like the perfect pastor (1 Cor 11:1).

4.2.1 The perfect pastor is imperfect

We need to remember, however, that Paul was also not perfect. In 1 Timothy 1:15–16 he refers to himself (in the present tense) as “the worst of sinners.” In Philippians 3:12–14 (NIV) he says

^{3:12} Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me. ¹³ Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: Forgetting what is behind and straining towards what is ahead, ¹⁴ I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus.

Nobody is perfect. So don't ever expect your pastor to be perfect. But expect him to strive for perfection, and expect it only if you are willing to join him in that striving.

4.2.2 The perfect pastor is a servant

What is the defining identity of the pastor? Who is the pastor? He is a slave. The word *dou/loj* Paul uses to describe himself in Titus 1:1 is better translated “slave” than “servant.” The pastor is not the great and mighty leader of the flock. Matthew 20:20–28 clearly shows us



that we should follow the example of Jesus, who came to earth, humbled Himself and became a servant (Phil 2:4–8). Pastors may not lord it over the members of their congregations. If anything, the pastor should see himself as far less worthy than them. And the Church members should also not place the pastor on a pedestal, but allow him to serve (without grinding him into the ground). Humility and servanthood are to be the defining characteristic of the Church, from the pastor and the elders right through to the very last member (1 Pet 5:1–6). We should follow the example of Jesus, who, while his disciples were busy arguing about who should be the greatest in the Kingdom of Heaven, bent down and washed their feet (John 13). But remember that the Church members should also treat the pastor in the same way as he should treat them, i.e., they should be his servants too (1 Thess 5:12–13; Heb 13:17; 1 Tim 5:17).

The next thing to bear in mind is that the servanthood of the pastor is a very precisely qualified servanthood, as will be pointed out in succeeding sections.

4.2.3 The perfect pastor belongs to God

Paul describes himself not merely as *dou/loj*, but very specifically as *dou/loj qeou*—“slave of God”. The pastor is primarily a servant of God (Gal 1:10), not of men (although serving God does imply serving those to whom we have been sent—2 Cor 4:5, Gal 5:13). So we see that the identity of the pastor is that he is a slave. But he is not just anyone’s slave. The world “slave,” especially the Greek word *dou/loj*, denotes ownership (Louw & Nida 1989:741). In ancient Greco-Roman culture, the slave was literally the property of his/her owner (Bartchy 1973:38–45). Although the title “slave of the king” could sometimes carry with it a certain status (Bradley 1987:15; Martin 1990:1–49)⁶, Paul knew that Christ was not only his Lord, but his Master, and that he did not belong to himself, but to Christ (1 Cor 6:19–20). The pastor does not belong to the people. He serves the people, but only because God, his owner, has

⁶ Wiedemann (1987:41) points out that the ministers of the Persian kings—and who were thus decidedly not slaves—were referred to officially by the king as his “slaves.” However, this should be distinguished from the status accorded a real slave of a high-ranking member (e.g., a king, or the emperor) of Greco-Roman society, whose status was derived from the position the slave fulfilled in the service of that person, as Wiedemann then reveals that this Persian custom (of calling free men in service of the king “slaves”) was viewed in Greek culture as despotic and disgraceful.



commanded him to (cf. Titus 1:3b). The pastor sometimes must confront people, sometimes he must rebuke people (Titus 1:13; 2 Tim 3:16) as Paul did in 1 Corinthians 5:1 ff. He must know that his aim should always be to please God, and not men (Acts 4:1; Gal 1:10; 1 Thess 2:4).

Paul could no longer live for himself. He had to live for God (Gal 2:20; 2 Cor 5:15). So should we. The pastor does not teach for his own reputation, his own fame, or his own glory, but solely for the glory of God (John 7:18).

But remember that the pastor is not alone in this, rather, he is also supposed to be an example of this attitude for us. We should also have the same attitude. We also belong to God, and our lives should also be focussed on pleasing God, and not men. Jesus also had this same focus in His ministry. He spoke the truth of God, regardless of what men thought (Mark 12:14).

It should, as an aside, be noted that this discussion does not imply that I in any way believe that Paul is not using the title *dou/loj qeou/* as an assertion and authentication of his God-given authority. This was definitely the case, and will be discussed in the next section. For a thorough treatment of Paul's use of the title *dou/loj Cristou/ Vlhsou//dou/loj qeou/*, as a designation of authority, see Martin (1990:50–60). Rather, the point here is that Paul could not make that assertion without realising the corollary that he was no longer “free” to himself, but enslaved to God—he could not have the authority without, ironically, the submission. Even Martin continually balances his view of “slavery as salvation” with the reality of the subjugation involved in slavery. For instance, he writes (p. 51, cf. also p. 1) that “when Paul pictures himself or other Christians as enslaved, especially when they are enslaved to one another, he sometimes means that self-interest has been sacrificed to the interests of the others.” Louw and Nida also show that while Paul here does use the term to mark his authority, his primary intention is to show his bondage to Christ (1989:741):

When Paul speaks of himself as a slave of Jesus Christ or of God in Ro 1.1, Ga 1.10, and Tt 1.1, the term *dou/loj* focuses attention primarily upon his belonging

to Christ or to God. There are probably also important positive overtones, since in some languages of the ancient Middle East a phrase meaning ‘slave of the king’ or ‘servant of the king’ had become the title of an important person in the government.

4.2.4 The perfect pastor is commissioned by Christ

In Titus 1:1 Paul calls himself an apostle. While this is definitely an assertion of his apostolic authority, Paul is also using this as an example to the Cretan Church leaders. The word “apostle” literally means “sent one,” or “special messenger” (Louw & Nida 1989:542). Paul is doing two things here. He is confirming his apostolic identity, and with it his apostolic authority (cf. 1 Cor 15:1–11). This was very important, because he knew that the Judaizers would challenge Titus, and with a letter from Paul to back him up, Titus had the authority of Paul. Paul uses this same confirmation in Galatians 1:1, also a letter written to a church infiltrated by the Judaizers. As an apostle of Christ, Paul is not just writing to Titus about what he thinks Titus should be doing. Paul is literally delivering the Word of God to Titus for his work in Crete.

It is important to note, here and further on in the letter, that the early Church used words such as “apostle” as both indicative of an office, and as a title. Thus the term “apostle” could simply denote someone sent out by a Church (i.e., in today’s terms, a missionary) (cf. Acts 13:3), or one of the Apostles of the church, one of the Christ-appointed leaders of the Church, given to found the church and lay down the doctrine and teaching of the church (cf. 1 John 1:1–5; 2 Pet 3:15–16). These office-holders were not to be replaced when they died, and so after John the Apostle died, there were no more “Apostles,” although there were still many being sent out as apostles (or messengers/representatives) of the Church.

Paul is actually using both meanings here. Firstly, he is the Apostle of Christ, writing with the authority imputed to him by Christ, but secondly, as the pastorly example, he is the example of one being sent by Christ, just as all pastors are sent by Christ. Paul is sent by Christ: He is Christ’s ambassador, Christ’s envoy. Just as Paul’s letter gave Titus authority, so Christ gave Paul authority. The authority of the message does not rest in the messenger, but in the



sender. So the pastor does not have any authority of his own. But as the representative of Christ in the Church, he carries the authority vested in him by none other than Christ. So also Christ came, not with His own authority, but with the authority vested in Him by God the Father (John 7:17, 28, 8:28, 42).

We need to know that being a pastor means having a calling. That calling does not make the pastor any more special than anyone else in the Church, but it is a calling which is confirmed by his gifting to preach and shepherd the people, and it is determined not by men, but by the Holy Spirit of God (Eph 4:11).

As was just mentioned, the pastor does not stand for himself in the congregation. A pastor should also never speak for himself in the Church. He does not speak for himself but for Christ. The pastor is sent by Christ (John 17:18), and he speaks as Christ's representative to the Church. Christ was sent to us, not to speak for himself, but to declare God's word to us (John 12:49–50). And the Holy Spirit does not speak on his own, but from Christ and God the Father (John 16:13).

Paul followed this example as well (2 Cor 4:5; Gal 1:11–12). He did not work to make himself great. He did not try to build up a reputation for himself. His only desire was to see Christ glorified in the lives of those he ministered to. So many ministers today speak *for* themselves, and *from* themselves. They do not rely on the Spirit of God, and they do not teach the Word of God. The aim of preaching in the Church is that the pastor explains the Word of God to the people of God, nothing more.

4.2.5 The perfect pastor is sent to God's elect

Paul describes his commission in Titus 1:1 as being very specifically for the faith and the knowledge of the truth for the purpose of the godliness of the elect of God. The pastor is sent to God's elect. It is Christ who sends the pastor as His representative into the world. There are two kinds of people in the world: Those who are saved, and those who aren't. To the lost, the pastor teaches the Gospel of salvation (the pastor is sent "for the faith of God's elect"), and to the saved, the pastor strives to instruct them in "the knowledge of the truth that leads



to godliness” (NIV). Everything the pastor does should be aimed at glorifying God by proclaiming the Gospel that brings the lost to faith in Christ, and by teaching sound doctrine that builds up the people of God (2 Cor 12:19).

4.2.6 The perfect pastor is sent with a twofold purpose

This was already alluded to in the preceding point, but bears further elaboration here. The pastor is sent for a twofold purpose. Paul describes his apostolate in Titus 1:1 as being “for the faith of the elect of God and the knowledge of the truth for the purpose of godliness.” Christ sends the pastor as His representative into the world, with a twofold purpose, in keeping with the fact that the pastor is sent to and for the elect of God.

Firstly, the pastor is sent “for the faith of God’s elect” (Titus 1:1; cf. 1 Cor 1:17). Jesus came into the world to bring salvation to the lost world (Luke 5:31–32, 19:10). But we should also remember that there are different gifts (Eph 4:11), and that pastoring is not the same as evangelising. The pastor must declare the Word of God to a fallen world, but it is not his sole responsibility, nor is it solely his responsibility. God has given some people to the Church to be evangelists, but while that should be the focus of *their* ministry, it remains the duty of the *entire* Church, all members included. The Church’s only means of evangelism should *not* be to bring unsaved people to church so that the pastor can evangelise them, although that is not wrong, since the pastor is sent to evangelise. Pastors, thus, should never lose their passion for the lost and their zeal for the Gospel, no matter how involved they become in teaching the people of God.

Secondly, though, the pastor is also sent to instruct God’s elect in “the knowledge of the truth for the purpose of godliness.” The pastor’s whole aim should be to create in his flock a godly, obedient, God-honouring people. The knowledge of the truth lies in the Word of God (John 17:17). It is God’s will that we come to a knowledge of the truth (1 Tim 2:3–4; 2 Tim 2:25). But those who are not saved will never have a knowledge of the truth (2 Tim 3:7).



To be able to instruct God's elect in the knowledge of the truth, it is not prerequisite that the pastor must be theologically trained, although it is advisable (cf. 2 Tim 2:15). But the pastor must know the Word of God, and be committed to sound doctrine (much more will be said on this in later sections). The pastor must also live out the Word of God practically in an example of a godly life (cf. Matt 23:1 ff.).

Paul had this two-pronged focus in his ministry (2 Cor 11:28). He lived to evangelise (Rom 15:20), but He also lived for the purity of the Church (2 Cor 11:2).

The coming of faith must lead to a desire for the knowledge of the truth, or it is not true faith, and the knowledge of the truth must always lead to godliness, or it is a false knowledge.

4.2.7 The perfect pastor is grounded in eternal hope

Paul notes that he was commissioned for the faith and knowledge of the truth of the elect of God, and he then goes on to emphasize in Titus 1:2 that that faith and knowledge is grounded in "the hope of eternal life." The pastor's foundation is the hope of eternal life. He is sent By Christ to declare the salvation brought to the world by Christ. He is sent to the lost of the world to tell them about the good news of Salvation: The Gospel of Christ. He is sent to the saved to teach them what the effect of their salvation should be, and how to help bring that salvation to the lost. The pastor himself should be consumed by this hope—it should be his all-consuming motivation. Everything he does and says should be inspired by this hope. And he should train his people in this same hope, so that it will also be the consuming passion of their lives. The Church of Christ should not allow anything in this world to distract it or cause it to lose its edge. It should be exclusively focused on the return of Christ and the promised completion of his work of salvation by making all things new (Rev 21:5). It is a hope which finds as its foundation the eternal promise of God, rooted in God's trustworthy and unchanging character.

One of the tragedies of the prosperity Gospel is that it causes the people of God to focus on this earthly present, so that they lose perspective of their eternal hope. And a Church without

this eternal hope is an ineffectual church, that has no influence in the world around it (1 Cor 15:19).

4.2.8 The perfect pastor's message is the Word of God

In Titus 1:3 Paul declares that God “revealed His Word in the preaching entrusted to me.” This is crucial to Paul, and he will return to it several times in the letter (e.g., Titus 1:9, 11, 2:1, 3:8–9). Quite simply, every pastor in every age is tempted to draw on all sorts of sources from his culture to form a message for his preaching which will resound with his culture. However, in every age, in every culture, the pastor's preaching is meant to be based, quite simply, on the Word entrusted to the Church (cf. also Jude 3). The pastor's message is the Word of God, the Bible (2 Tim 4:2). God has given us His Word, and He expects us to use it to tell the world of Him.

4.2.9 The perfect pastor delivers his message through the means of preaching

Notably, Paul indicates in Titus 1:3 that God's Word is revealed through preaching. In Romans 10:14 Paul said: “How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?” The primary means that the pastor uses is that of preaching. Jesus devoted Himself to teaching and preaching (Matt 4:23, 9:35). Paul devoted himself to the ministry of the Word (Acts 18:5; Rom 1:9), and he would have taught Titus to do the same, just as he taught Timothy (1 Tim 4:13; 2 Tim 4:2). Paul used every opportunity to preach the Gospel (1 Cor 1:17; Rom 15:20; 2 Cor 10:16; Gal 1:16, 2:2; Eph 3:8; Acts 20:20). Certainly, pastors can use other means to proclaim the Gospel and to instruct the people of God in the knowledge of the truth, but they must focus on preaching as the primary vehicle for this.

4.2.10 The perfect pastor is compelled to preach

Paul notes in Titus 1:3 that the preaching which reveals the promises of God is entrusted to him “by the command of God.” It is not merely that preaching just so happens to be the best



means with which to proclaim the Gospel and instruct the people of God. Rather, it is that preaching is commanded by God. The pastor is *commanded* to preach by God. Paul knew this so well. He was compelled to preach the Gospel (1 Cor 9:16–17), much as Jeremiah was (Jer 1:7, 17, 20:8–9), and Ezekiel was (Eze 2:7). In Acts 20:18–24 Paul stated his willingness to die rather than to stop preaching. The pastor must literally feel compelled to preach the Word of God, because he is, in fact, under a compelling order to preach. A pastor who does not feel this compulsion is not living according to his God-given calling.

4.2.11 The perfect pastor knows his true family

In Titus 1:4, Paul calls Titus his *gnhsw| te, knw| kata. koinh.n pi,stin* (“true child in our common faith”). Most commentators take this to mean that it was Paul who led Titus to faith in Christ. The pastor knows that his family is the family of God. Jesus lived this out (Luke 8:19–21). Christians are bound together with bonds which transcend all human conventions (Gal 3:28; Col 3:11–16; 1 John 4:21). Christians recognise that they form a spiritual body, of which Christ is the head (Rom 12:5, 15:7; Eph 1:10; Phil 1:27). Pastors must devote themselves to building unity within the Church.

But also, Paul concerned himself with the welfare of the universal Church. Most of his epistles mention his prayers for the Churches, even those which he did not establish, even for those whom he had never visited. It is so easy for pastors to narrow their focus to their little Church, and in so doing forget about the Church at large. Paul was consumed with his concern for all the Churches (2 Cor 11:28–29), and so should every pastor be.

4.2.12 The perfect pastor is a man of Christian character

Paul greets Titus in Titus 1:4 with his typical epistolary greeting of “grace and peace.” But with Paul, this was not just a hollow greeting. Instead, it was a purposeful deviation from the customary greeting of the day, a deviation which showed, in every letter he wrote, his priorities and character. The pastor, likewise, should be a man of faith, a man of peace, gripped by grace.



The pastor must be defined by a deep awareness of God's great grace to him, and he should develop that awareness in his people as well. J.I Packer, in his book: *Knowing God*, writes about the kind of person whose life has been captured by the grace of God. First there are those who do not know grace (1973:143):

Many church people... pay lip-service to the idea of grace, but there they stop. Their conception of grace is not so much debased as non-existent. The thought means nothing to them; it does not touch their experience at all. Talk to them about the church's heating, or last year's accounts, and they are with you at once; but speak to them about the realities to which the word 'grace' points, and their attitude is one of deferential blankness. They do not accuse you of talking nonsense; they do not doubt that your words have meaning; but they feel that, whatever it is you are talking about, it is beyond them, and the longer they have lived without it the surer they are that at their stage of life they do not really need it.

But then he also speaks of those who have discovered the true meaning of grace (1973:147):

Once a man is convinced that his state and need are as described the New Testament Gospel of grace cannot but sweep him off his feet with wonder and joy. There have always been some who have found the thought of grace so overwhelmingly wonderful that they could never get over it. Grace has become the constant theme of their talk and prayers. They have written hymns about it... They have fought for it, accepting ridicule and loss of privilege if need be as the price of their stand.

Paul was keenly aware of the grace of God in his life (Eph 3:7–8; 1 Tim 1:12-14). His standard opening and closing of a letter was a wish of grace. From the day Paul saw Jesus on the road to Damascus, to the day his head was severed from his body and he went to see Jesus in Heaven, and from then until eternity, the main theme of Paul's life was this: God's grace to us. May that be the rallying cry of ever single pastor who wishes to follow in his footsteps.

4.3 Titus 1:5

The pastor's appointment

See Textual Notes III Titus 1:5, in the appendix.



After his greeting, Paul cuts directly to the chase. The purpose of his letter is revealed in the purpose with which Titus was left in Crete—ensuring that the Church had the godly leadership it needed to function in its pagan environment, and so bring glory to God.

The first issue, then, is dealing with the appointment of the Church leaders. Again, although the text speaks of elders, I will speak of the pastor, as the pastor is an elder, but the reader should always apply this to the elder as well.

4.3.1 The office of the pastor (elder)

Here we come up against the same problem as mentioned before: The Early Church was still defining itself in terms of its structure. Initially, with their expectation of the *parousia* being very imminent, there was no need for complicated Church structures. But as the community matured, and the realisation began to dawn that Christ's return might not be immediate, the understanding came along with it that the Church needed leadership beyond the original apostles until that time when Christ would return. In that sense, one might argue that the Church structure laid out in the NT is always a developing structure, not a developed structure.

When the guidelines laid out by Paul here are examined, his vocabulary is instructive. The words used here are elder (*presbuteroi*—"presbyter") in Titus 1:5, and overseer (*episkopos*—"bishop") in Titus 1:7. The NT seems to use the words "elder," "overseer (bishop)," and "pastor" interchangeably (compare the use of *episkopos* in 1 Tim 3:1–7 and the use of *episkopos* and *presbuteroi* in Titus 1:5–7, and Paul's use of both words for the same group of people in Acts 20:17, 28). Firstly, thus, the two terms should not be seen as indicating any different positions (van Eck 1991:679; Stott 1996:174). They seem to indicate here those appointed to a formal office, since Titus had to appoint them, with the authority he had as Paul's deputy. And the words used in those times have slightly different meanings than they do for us today. In our Churches we typically have a pastor, and a board of deacons and elders, and the deacons and elders do not have the same role or responsibilities as the pastor. But in the context here, we should most certainly see these as



being very specifically applicable to the appointment of our modern-day pastor, without making an artificial distinction between the pastor and the elder. Applying this in both contexts (i.e., not restricted only to pastors, but including elders as well) would go a long way to giving the Church of today a strong, godly leadership. Having said that, it is clear that one of the functions of those appointed here—in the letter to Titus—is to teach, which is not the function of all those appointed as elders in our Churches today. This means, on the one hand, that there is definitely room for improvement in what we are doing today—anyone appointed as an elder should be able to teach, even if at least informally. But at the same time, it does not mean that each Church today needs a multiplicity of teachers or pastors. In that sense, the trend of some Churches to appoint someone as a teaching elder or pastor, and others as general elders (also following Eph 4:11), does seem commendable. It should be remembered, then, that for those not teaching, the instructions of Titus 2:2 are equally applicable.

4.3.2 The role of the pastor

Titus 1:6–7 reveals several details about the exact role of the elder, bishop or pastor. Firstly, in today's world of feminism and the rapid changes we are seeing in culture, it needs to be reiterated that the eldership is an exclusively male role. This is indicated by the use of the masculine singular in v. 6, the use of the specific phrase “the husband of one wife” (*mia/j gunaiko.j avnh,r*), and not “the wife of one husband,” and is borne out by Paul's further injunction in 1 Timothy 2:9–15, which precedes the precise section in 1 Timothy (3:1–4) which parallels these two verses in Titus.

Secondly, the pastor is the *oivkono,moj* of God—the steward of God's household. An *oivkono,moj* was not just a servant, but a manager who was in charge of the household of his master (Louw & Nida 1989:521). This was a position of great responsibility, but also one in which the steward exercised the authority conferred on him by the master of the household. It is clear that here Paul means that the pastor is the administrator or manager of the Church,



as the household of God, and that he is not so in and of himself, but in view of his appointment to this role by the Master of the household—God.

4.3.3 The appointment of the pastor

We can learn several very insightful things about the appointment of pastors from this verse. Firstly, every town in Crete in which there was a Church was to have a pastor. They did not have Baptists and Reformed, Charismatics and Methodists, Presbyterians and Anglicans. There was only one Church. But the important thing here is not that each town had only one Church (imagine what would happen if all the Christians of each city today had to come together into one church building—where would we find place for them all?). What is important is the fact that each Church needed a pastor. God has given the pastor to the Church (Eph 4:11–13). The Church, every Church, needs a pastor. The flock needs an under-shepherd, as it were. The reason why each church needs a pastor will become evident when the tasks of the pastor in Titus 1:9 are examined in section 4.5.

The second thing we can learn about the appointment of the pastor is something that I was quite shocked to learn. I think in our world of equality and democracy, we sometimes forget that God does not always work the way we do. Paul did not tell Titus to arrange “elections” in each town for someone to stand as a pastor. The pastors were not to be appointed on the basis of who was the most popular, or who got the most votes. Instead, the persons (in this case Titus) who were spiritually responsible for the nurture and care of the Church had the responsibility of appointing the pastor.

Does this mean that the Church members have no say in who should be appointed? Probably not, but neither does it mean that they have the final say. I believe that, based on this instruction, the pastor should be appointed by the spiritual leadership of the church, or, in a more general sense, each new elder of the Church should be appointed by the existing elders of the Church.

The New Testament is full of examples of this. In Acts 13:1–2 Paul and Barnabas were set apart as missionaries of the Antioch Church by the “prophets and teachers” (v. 1). And in



Acts 14:23 they (Paul and Barnabas) in turn appointed elders in the Churches in the various cities. However, the word used in Acts 14:23 (ceirotone,w) is very interesting. Louw and Nida (1989:484) define it as:

to formally appoint or assign someone to a particular task—‘to appoint, to assign.’
 ceirotonh,santej de. auvtou/j katV evkklhsi,an presbute,rouj ‘in each church they appointed elders for them’ Ac 14.23. In Ac 14.23 ceirotone,w may, however, be understood in the meaning of ‘to choose or elect to office by the raising of hands’ (see 30.101).

That other meaning referred to (30.101) is: “to choose or select, presumably by a group and possibly by the actual raising of the hand—‘to choose, to elect, to select’” (Louw & Nida 1989:363).

Furthermore, Acts 1:23–26 and Acts 6:1–6 both seem to show that the Church does have a say in the matter, but that the final sanction belongs to the spiritual leadership of the Church. The Church members, therefore, should also submit to the Church leadership in this regard. What should the pattern be then? I believe, given the definition of the word ceirotone,w, that the elders of the Church should arrange for the election of their fellow elders, but that they carry the responsibility for appointing these men, and that they also therefore retain a certain degree of sanction over the process.

Why this should be is not that hard to understand—unspiritual people in the Church may look at the external things, which are not the things important to God (cf. 1 Sam 16:7). However, this procedure is definitely not so that the leaders may choose their friends to office, or a sanction of nepotism—behind every appointment mentioned here (Acts 1:23–26, 6:1–6, 13:1–2, 14:23, 20:28) lies the idea that the leaders of the Church are appointed by Christ through the Holy Spirit. In Mark 3:13–14, Jesus called to Himself the twelve apostles, but Mark uses the instructive words “He called to Him those He wanted.” Luke 6:12 says that Christ spent the night in prayer before choosing them. Even though the physical appointment is carried out by men, the true appointment of pastors and elders is through the work of the Holy Spirit.

4.4 Titus 1:6–8***The pastor's character***

See Textual Notes IV Titus 1:6–8, in the appendix.

In section 4.2 we dealt with the *qualities* of a perfect pastor. Now we will deal with the *qualifications* of a perfect pastor. The pastor should have the *qualities* of the preceding section as his desire, as his striving. He will never fully attain them, even though that in itself is no excuse for him not to strive towards those things. But these *qualifications* here are must-haves, or, more to the point, must-already-haves. If the pastor does not already possess these qualities, then he is not fit for the pastorate.

Here we need to realise three things. Firstly, the pastor (any pastor) shares one thing in common with all of us in the Church—he is a sinner. No pastor is ever going to live up to all of these qualifications all of the time. He will fail some time, and he will disappoint us sooner or later. We need to extend to him the same forgiveness that God has granted us. And when he does fail, that does not immediately disqualify him from service, but if he continues sinning and remains unrepentant, then he should be removed from office. In other words, these things should reflect a discernible way of life for the pastor. Who has never, on occasion, in trying circumstances, lost self-control? But we can easily distinguish the self-controlled person. It is, then, an examination of character, not a tick-list of events.

Secondly, the pastor needs to display these qualifications, firstly to bear witness in his life to the power of the Gospel and the authenticity of the Gospel message, and secondly, with the very specific purpose of serving, in his own life, as an example to the people of Christ (1 Cor 11:1; cf. 1 Tim 4:12; Titus 2:7–8; Phil 3:17; 1 Thess 2:7–12, 5:12; 2 Thess 3:9; Heb 13:7; 1 Pet 5:1–3).

Thirdly, because the pastor has that function as an example to be followed, it is not *only* the pastor who should exhibit these qualities. The pastor should merely be one who has proved himself in these areas, so that he can be a model, an example, to the Church of how we should live. Just because some Christians are not pastors does not mean that they have any less responsibility before God to live like this. Even as they expect the pastor to live out these



qualities (and they all do, as any Sunday afternoon gossip session will attest to!), and to strive continually to become better, more perfect, at it, so also they should make it their goal in life to live lives *equally* exemplary, so that the whole Church shows the world the power of God in their lives. Some of the characteristics Paul demands of all Christians in Titus 3:2, are also those he lists when discussing the qualifications for the elders in 1 Timothy 3:3—a passage parallel to Titus 1:6–9.

4.4.1 The character of the pastor

In this section, Paul discusses the Elders, the leaders of the Church. He points out what they should not be like, and what they should be like. Today, great confusion exists about what the defining capability of the pastor should be. Some believe pastors should be excellent managers or good businessmen, and they believe the Church should, accordingly, be run like a business. Some believe the pastor should be a counsellor or therapist—many pastors today are leaving the pulpit to become life coaches, the new buzzword for the early 21st century. Some see pastors primarily as worship leaders. Others believe the pastor should be a public spokesman. Many think pastors should be political leaders, and accordingly, politics today is permeated with more and less successful pastors at all levels. Others look less at the role, and more at the personality. Some want a pastor to be a young man, some an older man. Some want their pastors to be hip and to know all the latest music and watch all the latest movies and TV shows. Some want pastors with long hair and earrings, some want pastors with a crew cut. Some feel that all pastors should have a string of university degrees, or be highly talented and erudite, an orator of note. Some are impressed when he is a man who can use big words, some only when he is a person who utters only vastly more diminutive ones.

While all these things may have meaning in the secular world, and while some of these may reflect things the pastor is called to do (and some decidedly not), in God's economy they are meaningless. The only qualifications God requires from every pastor is that he be able to teach the Word of God, and be capable of living out that Word which he teaches. MacArthur

(1996:25) says: “[The pastor] is qualified on the basis of his moral and spiritual character and his ability to impart the Word and on those alone.” In Mal 2:5–9, God spells out His own requirements very plainly, speaking of Levi (as representative of the levitical priests). In Titus 1:6–8, Paul also spells out what the character of the Church elders should be. The grammar of the original Greek here is instructive. In Titus 1:5 he tells Titus to appoint elders, and then verse 6 continues the sentence, saying, literally, “..., if any man is...” (ei; ti,j evstin). Thus, Titus is to appoint men as elders, *if* they display the character traits which Paul then enumerates. And he offers no alternative plan. Thus, if, and only if, they display these character traits can they be appointed as elders.

4.4.1.1 The pastor must be blameless

The very first trait Paul mentions is the adjective *avne,gklhto*j. It means to be beyond reproach or without accusation (Louw & Nida 1989:438). The pastor must be exemplary. So many pastors today court controversy as a means of showing their supposed “relevance.” Paul, by contrast, calls them to be beyond reproach. Of course, this does not mean that they do not bear the reproach of being godly and Christlike in a fallen world (Matt 10:25, 24:9; Acts 5:41; Rom 15:3). Rather, the pastor’s life must not tear down his preaching—he must be absolutely blameless and without charge in terms of his moral conduct.

Again, we should note that this is not to be a character trait of the pastor only, but that all Christians have been called to be blameless. In Colossians 1:22–23 Paul notes that “... he has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation [*avne,gklhto*j]— if you continue in your faith, established and firm, not moved from the hope held out in the Gospel.” However, as the leader of the local Church, the pastor must be a role model in this. While the new converts learn to live blameless lives, this luxury is not open to the leaders—they must *already* have learned this before entering into leadership.

It should also be noted that this characteristic serves almost as an overarching category. Paul uses it at the start of both v. 6 and v. 7, as if to say that when a man is blameless, then

he will display the characteristics listed in those two verses. Or, put another way, the specifics of v. 6–7 are merely an elaboration of what it means to be blameless. We shall now examine those specifics in turn.

4.4.1.2 The pastor must be sexually pure

Much has been made of this phrase. Paul wrote *mia/j gunaiko.j avnh,r* (“the husband of one wife”). While it certainly excludes a polygamist from eldership, we cannot stop there. All manner of problems may arise when we attempt to make this phrase applicable to the convoluted disarray that is human existence. Does it exclude a widower who is remarried? Given Paul’s treatment of widows and widowers (1 Cor 7:39; 1 Tim 5:14; cf. also Rom 7:3), this can firmly be said not to be the case. Interestingly, what is most certainly an extraneous addition to Titus 1:9 (see the textual notes for v. 9 on p. 132) actually lists a prohibition of those who have been married twice, indicating that not even that editor who made that addition interpreted this phrase in the original text as being a blanket prohibition against remarriage (if he had, he would not have had to make his addition).

Certainly, a remarried widower has been the husband of more than one wife, but it may be argued that he is, of course, not simultaneously the husband of more than one wife. But the problems continue. Does this verse require an elder to be married? After all, an unmarried man is not the husband of one wife, but of no wife? Clearly, though, not. Paul was not married, and presumably neither were his protégés Timothy and Titus (cf. also 1 Cor 7:32–34).

However, even another problem exists, which is more common (it must sadly be admitted) in today’s world than any previous: Can a divorced man be an elder or pastor? Certainly, if the partner was the offending party—either through adultery (Matt 19:9) or in the case of a non-believer divorcing a believer (1 Cor 7:15), this would not disqualify a man from becoming an elder or a pastor. The thorny issue, however, is the case of a man who, through his own moral failing, either divorces or becomes embroiled in an affair. Certainly, while such a person remains unrepentant, they can never be restored to leadership in the Church. But



what if a man has failed, has truly repented, and has shown a changed life? Because of the brokenness of our world, such a man may still, despite his contrition and repentance and, hopefully, restitution, still remain a divorcee (for example, his wife may have remarried). Can such a person be restored to leadership? MacArthur (1996:28–29), in discussing these same various problems, makes out a case to say that such a person has permanently disqualified himself from the eldership (it would seem as if his argument rests largely on Prov 6:33). He does go on to say that “it does not mean that a repentant man will never be used effectively by the Lord in Christian service. It simply means that only a sexually pure and faithful man is qualified to be the pastor and example in Christ’s Church.” Despite this argument, however, I believe that room may be found for the complete restitution, also to eldership, of a truly repentant person. Firstly, MacArthur gives no indication why he singles out this one factor mentioned in Titus 1:6–8 in this way, apart from the examples he gives (Prov 6:33, Reuben, David, Solomon). But there is nothing in the text to indicate this special distinction. Secondly, John 21:15ff. provides a pattern for the restoration of a sinner, and surely if one who categorically denied Christ can be restored to the highest position of leadership in the Church, then also one who has denied Christ through his conduct, if also truly repentant, can also be restored. But having said that, no Church should ever take it lightly to return such a man to eldership. It remains a serious offence, and it should be noted that sexual offences are unlike any other sin (1 Cor 6:18). True repentance and a changed life in this area cannot be seen overnight, but must be proved (in both senses of the word) over an extended period of time.

Finally, it may be best to summarise this point again by noting that it refers to a character trait, not a tick box. A man might be married to only one wife, but in his heart be devoted to many women. This is especially so in today’s world where pornography is so pervasive, on television, in print, on the Internet, and now even on our cell phones.

It is easy to create an alarmist impression by throwing around statistics, and in today's information culture, statistics (both good and bad) abound. However, just a selection of the available information will be given to sketch the world in which today's pastor must function.

Firstly, sexual promiscuity has become the order of the day: "By 1994, only one per cent of British men and four percent of British women were virgins on their wedding day" (Roberts 2000:51)—this statistic does not take into account the rise of cohabitation either.

Secondly, pornography has become so pervasive in our Western societies that it has become the order of the day. From the early pornographic magazines, to videos, to DVDs, to the Internet, and now to mobile media, pornography has become ubiquitous—A Time magazine reporter noted in 2005 that pornography was no longer abnormal—now pornography *was* the norm (Corliss 2005). The pornography industry (presumably in the US alone) was estimated to be worth over \$13 billion in 2006, with 7000 new adult movies released on DVD that year (Covenant Eyes:2). Estimates of the number of pornographic websites stand at over 400 million (Covenant Eyes:2). And pornography exposure is at unprecedented rates: 90% of children aged 11 to 16 have seen pornography, the vast majority stumbling across it benignly (Covenant Eyes:7). Almost all men (98%) raised in non-Christian homes in the US were exposed to pornography as children, and almost just as large a proportion (91%) raised in Christian homes in the US were also exposed to pornography as children (Covenant Eyes:8). In 2008, a conference (the "Mobile Adult Content Congress") was held in the USA to determine how to "responsibly" deliver pornography to mobile devices like cell phones (Shaw 2008).

Thirdly, the impact of pornography is unprecedented. "In August 2006, a survey reported 50% of all Christian men and 20% of all Christian women are addicted to pornography. 60% of the women who answered the survey admitted to having significant struggles with lust; 40% admitted to being involved in sexual sin in the past year" (Covenant Eyes:8). And finally, getting relevant to the topic at hand, it appears from various surveys that between 30% and



50% of pastors polled have indicated that they have visited pornographic websites on the Internet.

This is the challenge facing pastors today. Pastors need to learn to lead sexually pure lives, and to lead the men and women in their congregations to do the same. In a world being flooded with pornography and immorality, the Christian response has come, and God-honouring websites which offer help have arisen (e.g., www.setingcaptivesfree.com, www.bebroken.com, www.faithfulandtrueministries.com, www.pureintimacy.org), and many good books abound, such as those by several Christian pastors (Harris 2003; Lutzer 1994; Wilkinson 1998), the Every Man's Battle series (Arterburn & Stoeker 2000; 2002; 2003), and many others. Pastoral counselling has also taken up the challenge, and a good body of work exists in this regard already (cf. Coetzer 2005 for an overview of the South African situation). Paul is, here, then referring to a discernible way of life marked less by the presence of a solitary wife, than by an absence of immorality. It indicates a marked and visible history of sexual purity.

4.4.1.3 The pastor must be a good parent

It seems ironical that an elder's suitability for office can be compromised by the actions of others. And yet, the role that parents play in the formation of their children cannot be denied. Concerning the elder's children, Paul writes *te,kna e;cwn pista,(mh. evn kathgori,a| avswti,aj h' avnupo,takta* ("having believing children, not charged with recklessness or rebelliousness"). The importance of training children is stressed throughout Scripture (Deut 4:9, 6:1–9, 11:19–21; Prov 1:8, 4:1–6, 10–13, 20–23, 22:6; Eph 6:4; cf. also Isa 59:21; 1 Sam 3:13). It is clear that God has designed the family as the vehicle through which faith is passed from one generation to the next.

This facet of the elder or pastor's life is absolutely essential. As the children reflect the parent, so also the parent's ability to raise godly children and lead his family will reveal his ability to lead the people of God and nurture his spiritual children. His wife must also, by implication, be a believer (1 Cor 9:5; 2 Cor 6:14).



Once more, making this practical is not always as simple. It was established under the previous point that unmarried (and thus childless) men are not disqualified from becoming elders. Rather, a distinct way of life is to be discerned. Even here, the influence of the man on others can be discerned in other areas of life, although it is always best to observe his influence on those closest to him. Equally so, many young men entering the pastorate today are not yet married, or only recently married, or have children so young as not to be able to discern this in that arena. That does not disqualify them, for it may, with due diligence, be discovered whether they display the pattern of life in which this would become a reality. Furthermore, this should also be an area in which grace is applied. Many godly men have felt deep sorrow over their wayward children. Any parent will know (and I am discovering) that raising children is, despite all the effort, a matter of fearfully admitting one's own inability to do something which only the Holy Spirit can do, and entrusting one's children into the hands of God to do what you have fallen short of.

The character of the children of the pastor is very succinctly stated, with one positive and a negative couplet. The positive is very simple: They must believe. If the father could not transfer his faith to the children, to whom he is closest, how can he transfer it to others who are not his children, from whom he is further separated? On a separate point, requirements like this do also seem to give the lie to pedobaptism, for if it were automatically assumed that the children of all believers (and who have thusly been baptised) will be believers themselves, this would hardly be a requirement for the eldership. Even so, just as the pastor is not a special case, but merely an example, so it is expected of all believers to raise godly children.

The negative side does not refer to two separate things, but rather two complementary aspects: being reckless—"behaviour which shows lack of concern or thought for the consequences of an action" (Louw & Nida 1989:753) and rebellious—"pertaining to being unable to be controlled by something or someone—'not controlled by, not subject to,



uncontrolled” (Louw & Nida 1989:476). In short, the pastor’s children must show no hint even of being delinquent.

4.4.1.4 The pastor must not be arrogant

This section of Titus 1:7 contains a number of negatives, which Paul indicates the Pastor should *not* be. The first of these is αυqa,dhj, which Louw and Nida (1989:764) define as “being arrogant as the result of self-will and stubbornness.” The idea here is very difficult to convey, as it occurs only twice in the NT, here and in 2 Peter 2:10, where Peter writes that the false prophets are αυqa,dhj. Having said that, the word entails an attitude in which one considers oneself better than others. To not have this attitude is vital for a leader, even more so for a leader of the Church. Church elders, then, are not to be overbearing. This does not, of course, mean that the pastor is to be “push-over” especially not in the light of the confrontational task he is to fulfil (Titus 1:9). Rather, the pastor is to be modest and humble, down-to-earth and unpretentious.

The pastor must not be arrogant but unassuming. So many pastors today seem to want to enter the ministry for its prestige, and for the financial gain they hope to derive from it, complete with luxurious houses and multiple expensive cars. This quickly creates a separation between the pastor and his congregation. And it should be noted that, while the trappings of wealth can, in and of themselves, easily result in such a separation, even pastors who do not live in the lap of luxury can easily become arrogant and self-willed, believing that they are, in view of their calling and their position, better than their congregation. Far rather, the pastor’s attitude should always be that of Paul as reflected in 1 Timothy 1:15 (NIV): “Christ Jesus came into the world to save sinners—of whom I am the worst.” This is also the attitude of the tax collector who humbled himself before the Lord, and the opposite of the Pharisee who exalted himself (Luke 18:9–14).

4.4.1.5 The pastor must not be quick-tempered

The pastor must not be quick-tempered but temperate. The next negative which Paul lists is mh. ovrgi,lon (“not quick-tempered”). This word is a NT hapax legomenon. However, the



noun underlying this adjective (ovrgh,) does occur numerous times in the NT. Most often it is used to refer to the wrath of God, although in numerous instances believers are warned against it or exhorted to put it away (e.g., Eph 4:31; Col 3:8; 1 Tim 2:8; Jas 1:19–20). Interestingly, the word ovrgh,lon also appears a number of times in the Septuagint (Ps 17:49; Prov 21:19, 22:24, 29:22). In Proverbs 21:19 it refers to a warring, garrulous⁷ and argumentative wife, of whom it said that it is better to live in the desert than be with. Proverbs 22:24–25 (NIV) is instructive: “Do not make friends with a hot-tempered man, do not associate with one easily angered, or you may learn his ways and get yourself ensnared.” It is clear that if the pastor is a quick-tempered man, he will teach his flock to be the same. Also, Proverbs 29:22 (NIV) notes that “An angry man stirs up dissension, and a hot-tempered one commits many sins.” From this, too, it becomes apparent that a pastor who is given to anger should expect dissension and strife in his congregation. Anger begets anger.

The idea here, then, is that the pastor may not be given to fits of anger. However, this must be qualified—it does not preclude the human emotion of anger, but circumscribes it. It should be noted that the phrase here is used in general, as a character trait (i.e., the pastor should not be one given to anger), but it does not exclude righteous anger and indignation when not aroused impulsively, when controlled, and when the occasion demands it, such as the anger (ovrgh,) Jesus displayed at the hypocrisy of the Pharisees, who would not even permit healing on the Sabbath (Mark 3:5).

4.4.1.6 The pastor must not be a drunkard

The pastor must not be a drunkard but must be sober. Although the word pa,roinoj is used only here and in 1 Timothy 3:3 in the NT, its meaning is very straight forward: The pastor must not be a drunkard, one who drinks too much. This does not mean that the pastor must be a tee-totaller (although neither is this discouraged or prohibited), but that, if the pastor does use alcohol (as Paul encouraged his other protégé Timothy to do in 1 Tim 5:23), he use

⁷ The Septuagint uses three Greek words to the two used in the Hebrew, where I have translated ma,cimoj as “warring,” and glwssw,dhj as “garrulous.”



it moderately at all times. Of course, many warnings against getting drunk on wine exist in the Bible (e.g., Eph 5:17; Prov 20:1, 23:31–35). It is vital, however, that if the pastor is to help his congregation avoid the devastation of alcohol abuse, that he himself be free of this scourge.

4.4.1.7 The pastor must be not be violent

The pastor must not be violent but peaceable. As with *pa,roinoj*, *plh,kthj* is used only here and in 1 Timothy 3:3 in the NT. While there might be some overlap in meaning also between *plh,kthj* and *ovrgi,loj*,⁸ *ovrgi,loj* focuses on the emotion of anger and its outbursts, while *plh,kthj* focuses on the actual behaviour of violence, on violence as an act. The pastor, in other words, should not be a violent or abusive person. In contrast to someone who fights, the pastor should be someone who seeks peace (Rom 12:18), and who teaches his flock to do the same.

4.4.1.8 The pastor must not be greedy

The pastor must not be greedy but contented. The last negative Paul lists is that the pastor is not to be someone who is *aivscrokerdh,j*—defined by (Louw & Nida 1989:292) as “greedy for material gain.” Again, this word appears only here and in 1 Tim 3:8, and also as an adverb in 1 Peter 5:2. The meaning is readily apparent, although, in a materialistic society such the one we live in, also easily overshadowed by cultural values and norms, skewed as they may be. While Paul is not calling here for asceticism, and in no way abrogates what he wrote in 1 Timothy 5:17–18 (cf. also 1 Cor 9:4–14; Luke 10:7), he is stating in no uncertain terms that the pastor is to be an example to his flock of financial and material sobriety, not of extravagance but of circumspection, not of greed, but of contentment. Pastors need to make it their goal to be financially accountable, and to lead lives of scrupulous integrity when it comes to finances and possessions.

The pastor is not to “peddle the Word of God for profit” (2 Cor 2:17, NIV), but rather as an act of service (1 Pet 5:2). Paul himself was an example of this, working to earn his keep rather

⁸ Liddell and Scott (1889) define *plh,kthj* as “a striker, brawler” (p. 646) and *ovrgi,loj* as “prone to anger, irascible” (p. 566), while Louw and Nida (1989) define *plh,kthj* as “a person who is pugnacious and demanding—‘bully, violent person’” (p. 757) and *ovrgi,loj* as “pertaining to a tendency to become angry—‘angry, quick-tempered, given to anger’” (p. 761).



than requiring what was rightfully due to him as a minister of God's Word (1 Cor 9:4–14), showing true contentment in all circumstances (Phil 4:11–13). Paul understood that godliness was not a means to gain, but rather, that godliness was gain in and of itself (1 Tim 6:5–11), protecting us from the grief, ruin and destruction we bring upon ourselves when we pursue worldly wealth.

4.4.1.9 The pastor must be hospitable

Paul starts Titus 1:8 with the coordinating conjunction *avlla*. ("but")—what follows are the positive traits which contrast to the negatives he has prohibited. The first of these is that the pastor must be *filoxenoj* ("hospitable"). In biblical times, hospitality was a normal part of life. Gilberston (1959) notes that "For them it was a sacred duty. They believed that a guest in their home was sent to them by God." Abraham was a perfect example of hospitality: in Genesis 18:1–8 he washed the feet of his visitors and gave them food. Simon the Pharisee did not practise hospitality when Jesus visited his home, and so showed that Jesus was not really welcome in his home (Luke 7:44–46). We as Christians in the fragmented western society of the 21st century need to rediscover this sense of hospitality.

This first positive trait of a pastor's character may seem quite strange to the modern reader. Why is it necessary that we as Christians be hospitable, and why is it so important that it is one of the requirements for the pastorate? Firstly, hospitality fulfils our duty towards those who need it. Hospitality is commanded in the Bible. Romans 12:13 (NIV) says: "Share with God's people who are in need. Practise hospitality." Secondly, our hospitality brings glory to God. 1 Peter 4:8–11 enjoins us:

^{4:8} Above all, love each other deeply, because love covers over a multitude of sins.

⁹ Offer hospitality to one another without grumbling. ¹⁰ Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. ¹¹ ... so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen.

Thirdly, through hospitality we share in the work of God. 3 John 1:5–8 declares:



^{1:5} Dear friend, you are faithful in what you are doing for the brothers, even though they are strangers to you. ⁶ They have told the church about your love. You will do well to send them on their way in a manner worthy of God. ⁷ It was for the sake of the Name that they went out, receiving no help from the pagans. ⁸ We ought therefore to show hospitality to such men so that we may work together for the truth.

Fourthly, hospitality fosters Christian fellowship. Matthew 10:11–13 teaches:

^{10:11} Whatever town or village you enter, search for some worthy person there and stay at his house until you leave. ¹² As you enter the home, give it your greeting. ¹³ If the home is deserving, let your peace rest on it; if it is not, let your peace return to you.

Fifthly, God will reward us for our hospitality, because when we practise hospitality, we show the love of God to those who are in need. In Luke 14:12–14 Jesus teaches us:

^{14:12} When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbours; if you do, they may invite you back and so you will be repaid. ¹³ But when you give a banquet, invite the poor, the crippled, the lame, the blind, ¹⁴ and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.

The last thing we need to remember about hospitality is that Christ will call us to reckoning, amongst others, as to our hospitality (cf. Matt 25:31–46). In this regard, Hebrews 13:2 reminds us: “Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.”

In short, hospitality is so vital because it is the basis of Christian fellowship (in which the pastor must set an example), and because it is one of the clearest means in which our Christian love is demonstrated. Without hospitality, there is no evidence of love, and there is no fellowship built on love.

4.4.1.10 The pastor must be a lover of good

Next, Paul requires the pastor to be *filagaoqoj* (“a lover of what is good”)—another NT hapax legomenon. The pastor will lead the Church to love what he loves. If he loves evil, even secretly, he will not be able to keep his flock from loving it too. If he loves what is good, he



will inspire his flock to love what is good, even without a word. A pastor must love only that which is good, and must teach his congregation to love it too. And they must all love it wholeheartedly. 1 Corinthians 13:6 (NIV) reminds us that “love does not delight in evil but rejoices in the truth.” The word truth here refers to “truth personified” (Robertson 1931:178). Love does not just rejoice with the truth in the same way as one might feel mildly pleasant when reading something which is true and acknowledging it as such. Love jubilantly *rejoices* when the truth is *done*. Love, therefore, actively seeks that which is good, and it seeks it in a practical, not an abstract, way. Philippians 4:8–9 should be the example the pastor sets to his Church to follow: One whose mind is set on what is good, and one who also puts that into practice.

4.4.1.11 *The pastor must be sensible*

The word *sw,frwn* is translated “self-controlled” in the NIV and ESV, “sensible” in the NAS and “master of himself” in the RSV, amongst others—clearly, it is not easy to translate, and, by implication, not easy to understand. It occurs in the NT only in 1 Timothy 3:2, and Titus 1:8, 2:2, 2:5. It means to be sensible or moderate, having your body controlled by your mind (Louw & Nida 1989:753). The idea is of having given thought to the action which should be taken.

The pastor may be passionate about his task, and he should certainly not be emotionless, since he has to comfort his flock, but neither should he be one who is controlled and swayed by his emotions, an unstable person characterised by mood swings and inconsistency. Rather, as the leader of the flock, the pastor should be the one who is not blown about by every new turn of events, but who plots a course based on careful thought and prayer, and who knows the right course of action and has the conviction to follow it.

It should be noted, again, that what is required of the pastor is also required of every member of the congregation, both young and old, as can be seen by this requirement being placed on the older men in the Church (Titus 2:2) and the younger women (Titus 2:5), who are to be



taught this by the older women—the word used for “instruction” in Titus 2:3 (swfroni,zw) is based on the term sw,frwn, implying their possessing this virtue as well.

4.4.1.12 The pastor must be righteous

The word di,kaioj refers to living according to God’s standard (Louw & Nida 1989:744). The pastor should show the Church through his example how to lead a righteous life. We, as the Church of God, are called to righteous living. We can live righteous lives only because of God’s grace working in our lives, brought about by Christ’s death on the cross (cf. Titus 2:11–12, 3:7, Rom 6:18, Phil 1:10–11, 1 Pet 2:24). Romans 6 and 1 Peter 2 also make it clear to us that being righteous means being dead to sins. This definitely does mean that the pastor should not be legalistic, for then he has failed to understand the righteousness that is from God (Gal 2:11–21).

The pastor is commanded in the Bible to pursue righteousness, so that he can teach his people to do the same (1 Tim 6:11; 2 Tim 2:22). Furthermore, although our righteousness is brought about through God’s grace displayed in Christ’s sacrifice for us (1 John 2:1–2; 1 Pet 3:18), our righteousness is something in which we need to be constantly trained. We need, for the rest of our lives, to work at becoming more righteous, at living to please God even more (1 Thess 4:1). Therefore, we must continually be training to become more righteous. And the trainer, our coach, is the pastor, and the training tool he must use is the Word of God, and nothing else (2 Tim 3:16). He must know and apply the Word of God, so that he can both tell his flock and show his flock how to become more righteous.

Paul himself, setting the example for the pastor, also lived a righteous and holy life (1 Thess 2:10).

4.4.1.13 The pastor must be devout

Paul also requires that the pastor be o[sioj (“devout”). The word means (Louw & Nida 1989:539, 745) being holy, being morally upright, and considering oneself consecrated to God (as all Christians should). There is no room for pastors to be irreverent or worldly. Their lives must reflect, in the daily details, devotion to God. God is holy, and He demands nothing

less than our absolute devotion, and this should be the defining characteristic of the church, and so this should also be the defining characteristic of the pastor.

4.4.1.14 The pastor must be self-controlled

With yet another NT hapax legomenon,⁹ Paul requires the pastor to be *evgkrath,j* (“self-controlled”). Louw and Nida (1989:751) define it as “to exercise complete control over one’s desires and actions.” The word refers to self-discipline. This self-control is not an optional feature of the Christian life, nor is to be confused with a human endeavour—it can only be wrought in the life of a believer by the Holy Spirit, as it is part of the fruit of the Spirit listed in Galatians 5:22–23. Moreover, self-control is vital to the Christian’s fight against sin—without self-control, sin will trip up the believer time and again. Proverbs 25:28 (NIV) says: “Like a city whose walls are broken down is a man who lacks self-control.”

4.5 Titus 1:9

The pastor's task

See Textual Notes V Titus 1:9, in the appendix.

After spelling out the qualifications for the pastorate, Paul now explains what it is, when appointed, that the elders are to do. The structure of this verse indicates a primary action with two secondary results flowing from that, using a purpose clause (*i[na. plus subjunctive*). In short, the heart of this verse is that the pastor must cling firmly to the sound teaching of the Word of God, with the dual result of being able to exercise sound doctrine both in encouraging others in it, and in refuting those who do not proclaim it.

4.5.1 The pastor must embrace sound doctrine

Examining the verb and its object used here is very instructive. Concerning the former, Paul notes that the pastor must *avnte,comai*. This word is translated by Louw and Nida (1989:449) as “to join with and to maintain loyalty to—‘to adhere to.’” However, they go on to note that it indicates a very close association, so that it may be “expressed idiomatically as ‘to stick oneself to,’ ‘to glue oneself to,’ or ‘to become one with.’” In this sense, it is used as the word

⁹ Related words do appear in 1 Corinthians 7:9, 9:25, Acts 24:25, Galatians 5:23, and 2 Peter 1:6.



“devoted” in Matthew 6:24 and Luke 16:13 where Jesus notes that “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other” (Matt 6:24, NIV). That meaning of close association is extended to belief in Titus 1:9, in which context Louw and Nida (1989:372) point out that it means “to hold fast to a particular belief, with the implication of acting accordingly—‘to hold fast to, to cling to, to hold firmly to.’” The pastor, in other words, is not merely asked to give assent to something, to acknowledge it in passing. Far rather, what Paul wants is that this would become his passion, that this belief would become so pressing in his life that his whole life will be inseparably devoted to it, that it will influence and determine his every thought and action. Metaphorically, he is not just to give lip service to it, but to become one with it.

What, then, is this thing that Paul is calling for such devotion to? For that, we need to examine the object of the clause, *tou/ kata. th.n didach.n pistou/ lo,gou*. Paul structures this sentence so that the *tou/ pistou/ lo,gou* (“the faithful word” or “the trustworthy statement”) is emphasised. It is a faithful, reliable, trustworthy, sure word or message. And it is a faithful word which is *kata. th.n didach.n* (“in accordance with what is taught”). In other words, it is not merely a certain message, but a message measured against a standard—that which is already being taught. The question arises, then, what it is that is being taught, and by whom. Looking at the phrases Paul uses later in the verse (*th/| didaskali,a| th/| u`giainou,sh|*—“sound doctrine”), this becomes clear. Paul is nearing the end of his ministry. The pastoral letters are amongst the last letters he wrote. He is writing them to his protégés, Timothy and Titus, and he is, as it were, passing the mantle to them, and laying down a foundation for the preservation of his work—the Churches he has established. While the NT is replete with admonitions against false teaching and appeals to hold to the truth, this specific phrase (“sound doctrine”) is found only in the pastorals. What Paul says in the other instances of its use, then, is instructive for understanding its usage here. In 1 Timothy 1:10–11 (NIV), he speaks of “the sound doctrine that conforms to the glorious Gospel of the blessed God, which he entrusted to me.” In 1 Timothy 6:3–4 (NIV) he asserts that “if anyone teaches false

doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing.” In 2 Timothy 4:1–3 (NIV), he instructs Timothy:

4:1 In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: ² Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. ³ For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

And finally, in Titus 2:1, he also commands Titus: “You must proclaim what is fitting for sound doctrine.” Paul, then, is laying down his own teaching as the pattern, and he is commanding pastors on Crete to cling firmly and steadfastly to the Gospel as it is in accord with Paul’s teaching. This underscores what he said in Titus 1:3, where he noted that at God’s “own set time He revealed His Word in the preaching entrusted to me by the command of God our Saviour.”

Making this relevant, of course, for today’s pastors, the pastor is required to cling steadfastly to the teaching of Paul, as an apostle, and the other apostles, as recorded in the Bible. That is the teaching which serves as the standard for all the doctrine of the pastor, and that is what the pastor is to devote his life to. Any doctrine which deviates from the plain instruction of Scripture is not sound, and is to be rejected, and any doctrine which adheres to the plain instruction of Scripture is to be held dear.

One further point needs to be made in today’s day and age: It may be surprising to some that Paul is not calling for this kind of devotion to God here. That is not to say that he does not consider such devotion unimportant (his writings are full of this grand theme, but as examples, the whole book of Galatians, and also 2 Corinthians 11:2–3 might be mentioned). But this point is made here, as many people hold up that what the pastor believes is not important, merely that he love Christ passionately. Paul never denies that *all* Christians need

to love Christ passionately (pastors, then, especially so), but he does insist that the pastor be devoted to sound doctrine. What the pastor believes is of central importance.

Pastors today could hold for themselves as examples, great saints of the past, like Paul, and like Ezra, of whom it was said “⁹ ... the gracious hand of his God was on him. ¹⁰ For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel” (Ezra 7:9–10, NIV).

When the pastor clings for life to the faithful teaching as taught, two things will result: He will be capable of encouraging others in sound doctrine, and he will be capable of reproving those who oppose sound doctrine.

4.5.2 The pastor must encourage others with sound doctrine

When the pastor is one who lives for faithful teaching, clinging to the Word of God, this will enable him to encourage others. The word for encourage, *parakalew*, also forms the root of the title Jesus used for the Holy Spirit in His teaching at the last supper (John 14:16, 26, 15:26, 16:7). The important thing, however, is to note that the word does simply mean “encourage.” The world we live in is a fallen, broken world, one in which sin, though defeated at the cross, still runs rampant until the return of Christ. This is a world which has been “subjected to frustration” and is in “bondage to decay,” a world “groaning” for the return of Christ (Rom 8:20–22). A world full of heartache and pain, of suffering and disaster. This is a world in which even the people of God desperately cry out for encouragement. This is a world in which simple platitudes and easy clichés do not bring true encouragement, the encouragement that only the Word of God can bring (Blackaby 2008:37–38).

Note that encouragement, however, is not simply brought. Rather, it is found “in sound doctrine.” So often, doctrine is misunderstood to be rigid and numbing, but here Paul shows that it is living and encouraging. It is saddening, however, to note the extent to which pastors are abandoning the Word of God for human psychology. I know numerous pastors who left the ministry and studied psychology because they felt that they needed psychology to be able to truly minister to the needs of their people. The current vogue is for pastors to become



“life-coaches,” abandoning the faithful teaching of the Word of God in sound doctrine for skills that will placate the superficial needs of people, but will not be able to plumb the depths of the despairing soul in need of God. I sadly know of very few psychologists who have abandoned psychology to enter the ministry, and touch the people around them with the Word of God. We as pastors today need to rediscover the power the Word of God, taught in sound doctrine, has to transform the lives of people. We need to proclaim this to the whole world. But first we need to believe it ourselves. First we need to join ourselves to it in such a way that our very lives depend on it. If we don't we will fail. If we refuse to meet the primary condition Paul stipulates, we will never achieve the secondary result he describes. The trend today towards life coaching often (but probably not always) betrays an underlying attitude that does not believe in the absolute sufficiency of the Gospel. I know of many pastors who have chosen to become psychologists or life coaches because they felt that they just could not help people with the Gospel. I know of very few people who have left psychology to enter into the ministry because they felt that this was what people needed most. The underlying attitude of such a desertion of the ministry for the sake of psychology may reveal a fundamental failure to see and believe the Gospel for what it really is. It should be noted that balance is needed here. It is not that psychology or life coaching is in and of itself bad. Or that anyone who is a life coach or a psychologist necessarily believes that the Gospel is not fully trustworthy. It is only to say that some, because they were not willing to insist on the Gospel based on an absolute faith in its trustworthiness, have turned away to lesser pursuits.

4.5.3 The pastor must defend sound doctrine

Paul uses the kai... kai. construction to show that this is a both-and requirement. The pastor must both encourage in sound doctrine, and (to translate the participle) reprove “those opposing” (i.e., those who oppose sound doctrine). Too many pastors today want to avoid confrontation, and shy away from defending the veracity of Scripture, or the inalienable character of the sound doctrines of the Church. Too many find it too easy to tow the line of ecumenical “reconciliation,” which stresses unity at the expense of doctrine. Too many



pastors consider the apologetic side of their ministry as optional, something which some (often labelled as contentious or unnecessarily divisive) pursue, but which is not needed. The 21st century is one of religious tolerance and post-modern (or even post-post-modern) relativism in which anything is acceptable *except* a claim to exclusive truth. It is in this world that pastors need to stand firm and refute those who oppose sound doctrine.

It should not be lost from view, though, that opposition to sound doctrine and attacks on the Gospel can come from without the Church (e.g., Matt 10:16–28), but can also come from within (e.g., Acts 20:29–30; 2 Pet 2:1; 1 John 2:19; Jude 4). Pastors are sometimes willing and eager to defend the Gospel from the attacks of the world, but reluctant to defend the Gospel against those who, from within the Church, proclaim false doctrine. They see it as not being their part to confront someone within the Church, or they feel that, as long as one is in the Church, doctrinal differences can be overlooked. While it may be conceded that even amongst the most faithful denominations, doctrinal differences might exist, it is readily apparent when true fellowship and unity exists around the key confessional tenets of the Christian faith, and when the doctrines espoused by some have departed from this. And if difficulty exists in making this distinction, Paul will elaborate on it in verses to come.

Pastors cannot shrink back from this task, and cannot excuse themselves from defending sound doctrine. Paul, in having Titus appoint the pastors and elders at Crete, and in laying down a pattern for all pastors to follow, does not give us that option.

4.6 Titus 2:1

The pastor's obligation

See Textual Notes VIII Titus 2:1, in the appendix.

Paul has been instructing Titus how to organise the Church on Crete so that it will be an effective witness to the glory of God on the godless island. Paul knew that the Cretan Church would only be as good as the pastors Titus appointed, and thus he started out by laying down the qualifications for the pastorate. But as we approach chapter 2 of Titus, Paul starts to shift his emphasis to the Church. We need to realise that the Church is only as good as the pastor who leads it, but even if the Church has a good pastor, the members of that Church also



need to live up to the calling of God in their lives for that Church to be effective. So many people place the responsibility for godly living and Christian ministry solely on the shoulders of their pastors. And then they complain that the work is not being done, or that their Church is not growing as desired. The Church is only as good as the pastor that leads it, but it is also only as good as the members that populate it. The Church's ministry in the world around it is dependent, not on the pastor, but on the people. The pastor is only to *lead* the Church into acts of service and ministry, but the Church itself is to *do* those acts of service and ministry. The pastor is, as it were, a coach. He instructs the members of his team in the game plan, he tries to correct the mistakes they make, and show them how to play the game. But when the game time comes, it is the team that plays, and the coach who sits in the bleachers, cheering on his team. And the pastor does this "coaching" through the teaching of sound doctrine.

The first characteristic of a Church after God's own heart is a Church which is squarely based on sound doctrine, on the solid teaching of the Bible. And here again, the responsibility lies with the pastor. It is he who must teach his congregation of saints, and it is he who is responsible to see to it that they be fed on the solid and sound doctrines of the Word of God, and not on the wind of the world. Paul re-emphasises the point to Titus. He instructs Titus with an imperative: "You *must* proclaim what is fitting for sound doctrine." The pastor is under the command of God to teach sound doctrine. Any pastor who does not do so is sinning against God and against those whom he has been sent to teach (Mal 2:7–9). So many people waver on the issue of doctrine, and think that those who take pains with doctrine are breaking down the unity of the Body of Christ. But, in fact, it is those who ignore doctrine who are breaking down the integrity of the Bride of Christ. Bad doctrine defiles the Church of Christ (2 Cor 11:1–4).

4.6.1 The Pastor's obligation

Repeating the injunction that the pastor must be "capable of encouraging others in sound doctrine," from Titus 1:9, Paul now gives Titus a command to proclaim sound doctrine. The Church *must* be grounded on sound doctrinal teaching. The pastor is under obligation to

teach sound doctrine, or not to teach at all. Teaching right doctrine is not an option, and neither is it something which can be ignored in favour of other things. It is a command, given by God in His Holy Word, and when we disregard that command, we disregard the Word of God, and we disregard God who gave us that Word. When we ignore the teaching of sound doctrine, we sin against God.

McConnell (1995:188), himself a charismatic, and speaking of the Charismatic movement, noted that

We charismatics are not adequately committed to the principle that the Bible is the only infallible rule of faith and practice. Correct doctrine comes from one source: apostolic teaching as it is expressed and preserved in the Holy Scriptures. The revelatory gifts of the Spirit—prophecy, words of wisdom and knowledge—can and should have their place in the church (sic), but these gifts were never intended to become an alternative source of doctrine, thereby subverting the teaching of the Lord Jesus and his apostles. Until we become seriously committed to the principle that all doctrine and practice must be derived from the hermeneutically sound exegesis of God's Word, our movement will remain vulnerable to an endless series of prophetic revelators and their bizarre teachings.

Speaking of 1 John 2:26, Wiersbe (1972:23) says:

As never before, Christians today need the ability to distinguish between right and wrong, between truth and error. The notion is widespread, in our generation, that there are no "absolutes"—that *nothing* is *always* wrong and that *nothing* is *always* right. False doctrines, therefore, are more prevalent than at any time in history—and most men and women seem to be willing to accept almost any teaching except the truths of the Bible.... The devil leads people astray—not necessarily with gross sensual sins, but with half truths and outright lies.... Satan today often spreads his lies even through religious groups! Not every man standing in a pulpit is preaching the truth of the Word of God. False preachers and false religious teachers have always been among the devil's favourite and most effective tools.

Throughout Paul's letters to Timothy, he keeps emphasising the absolute importance of sound doctrine (1 Tim 4:1–5, 6:3–5; 2 Tim 1:13, 2:2, 15–18, 24–26, 3:1–4:5). Perhaps his best injunction to Timothy is in 2 Timothy 2:15, where he says: "Do your best to present

yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.” Every pastor should make this verse his goal in his ministry.

4.6.2 Defining sound doctrine

Given that the pastor is commanded (by extension of Paul's command to Titus in Titus 2:1) to “proclaim what is fitting for sound doctrine,” it would be sensible to devote some space to the question as to what this sound doctrine is that Paul is speaking about. In one sense, this has been addressed in section 4.5, but a further useful distinction can be pointed out here.

4.6.2.1 Differentiating doctrine from dogma

The Baker's Dictionary of Theology (Harrison 1960:171) defines doctrine as follows:

Doctrine is the teaching of Scripture on theological themes. It differs from dogma... in that it does not connote an authoritative ecclesiastical affirmation but is rather the raw material of the Word of God which councils use in formulating theological truth in definitive and sometimes polemical forms. In current discussions, doctrine is sometimes used in contrast to spiritual life. However, an antithetical use here is unfortunate, for these two elements are complimentary. When Paul speaks of “sound [healthy] doctrine” (1 Tim. 1:10, Titus 2:1) he seems to affirm that true doctrine is life-giving.

Doctrine, then is a summary of an aspect of our faith (or belief), and since that faith (or belief) determines how we live, we *need* doctrine in order to live the Christian life. We need doctrinal clarity if we want to live lives of practical purity. In short, we must know what we believe so that we can apply what we believe, and that knowledge comes through doctrine. For this very reason it is also impossible to be doctrinally unbiased. To claim to be doctrinally unbiased is to acknowledge that you have no knowledge about your own faith.

In contrast with doctrine, we also have dogma, which is, basically, the teaching of men. So doctrine is the teaching of the Bible on a topic, and dogma is the teaching of men on a topic. The Baker's Dictionary of Theology (Ward 1960:171–172) defines dogma as follows: “the word designates a tenet of doctrine authoritatively pronounced.... It designates those



propositions of religious truth believed to have originated from divine revelation and set forth as a part of a comprehensive doctrinal system by a duly constituted religious authority.” Because dogma is the expression of the Word of God in and by the community of faith, it does not stand apart from, or even on a par with, but is always subservient to, Scripture (Koekemoer 1991). The Webster’s Third New International Dictionary (Gove 1961:666), while listing ‘doctrine,’ ‘dogma,’ and ‘tenet’ as synonyms, distinguishes between doctrine and dogma as follows: “Doctrine [is] something that is taught; something that is held, put forth as true.... Doctrine... may refer to authoritative teaching accepted by a body of believers.... Dogma applies to authoritative teaching or ruling laid down or promulgated as true and unquestionable.”

This distinction between doctrine (what the Bible teaches) and dogma (a systematisation and exposition of doctrines) needs to be kept in mind continuously. Doctrines are authoritative because they reflect biblical truth. Dogma functions at a secondary level, and while it may reflect authoritative teaching, is not authoritative in and of itself.

What does the Bible say about doctrine? When the word “doctrine” appears in the New Testament, it almost always translates words from the *didaskali, a/dida, skw* family. This word basically refers to what is taught (as a noun) or the act of teaching (as a verb). It means to teach, or to cause someone to know or learn something. When we speak of doctrine, we speak of nothing other than the teaching of the Bible. The words translated as “doctrine,” however, refer not only to the process of teaching, but also to the content of what is taught. In short, then, a doctrine is simply a statement of “what is taught.” Thus, the doctrine of God is what the Bible teaches about God, and so also for every other doctrine.

Following from this, of course, is the corollary that anything the Bible does not teach, or, put another way, anything which is in contradiction to what the Bible teaches, is false doctrine. Jesus warned us repeatedly against false teachers (e.g., Matt 7:15–23, 24:10–13, 24). In fact, a large part of His ministry was spent in refuting the false teaching of the Pharisees, Sadducees and teachers of the law (e.g., Matt 22:15–46, 23:13–28).



4.6.2.2 *The nature of doctrine*

Two further aspects of true doctrine can be elaborated on in this regard.

4.6.2.2.1 True doctrine does not disagree with Scripture

It is important to note that true doctrine is defined by its content. If what is taught by a person (their doctrine) is in agreement with what is taught in the Bible, then it is true. Too many people emphasise all kinds of external things in evaluating a teacher. However, the passage from Matthew 7:21–23 quoted on p. 96 notes that people can prophesy, drive out demons, and perform miracles, and still not be in a relationship with the Lord Jesus Christ. 2 Thessalonians 2:9–10 (NIV) also notes that ⁹ “The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, ¹⁰ and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.” Thus, the way to be saved is not to look at displays of “miracles, signs, and wonders,” but to “love the truth.” This concept is so vital, that the whole contrast between the lie and the truth, and the necessity of believing and holding on to the truth is further drawn in the succeeding verses (NIV):

^{2:11} For this reason God sends them a powerful delusion so that they will believe the lie ¹² and so that all will be condemned who have not believed the truth but have delighted in wickedness. ¹³ But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. ¹⁴ He called you to this through our Gospel, that you might share in the glory of our Lord Jesus Christ. ¹⁵ So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter.

Thus the basis of sound doctrine is a love of, and belief in, the truth of God, represented supremely in the person of Jesus Christ (John 14:6), and brought alive in our hearts and minds by the Holy Spirit (John 16:13). Many false teachers of today claim direct inspiration from the Holy Spirit, but they cannot be inspired by the Holy Spirit and at the same time teach what is contrary to the truth of Scripture. The Holy Spirit enforces sound doctrine—He does

not negate or contradict it. The Holy Spirit is the Spirit of Truth (John 14:15, 15:26, 16:13), and since He is the Spirit of Truth, He will not contradict what He has already revealed to us in His Word, the Bible. False teachers try to imitate the inspiration of the Holy Spirit with fine-sounding words (Col 2:4; 2 Pet 2:3, 18). But the Holy Spirit inspires men to “speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words” (1 Cor 2:13).

4.6.2.2.2 True doctrine does not go beyond Scripture

Jeremiah 23:28 states clearly: “let the one who has my word speak it faithfully.” Paul instructed Timothy to “correctly interpret the word of truth” (2 Tim 2:15). Many pastors today believe that all manner of pop psychology, business training, and other sources of extra information needs to be added to their message to make it relevant and effective in the 21st century. Rather, they should follow the example of Ezra, who “devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel,” (Ezra 7:10, NIV) and who “read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read” (Neh 8:8, NIV). Every preacher should be doing only one thing whenever he stands up to teach the Word of God: *He should explain the Bible faithfully.*

Even Jesus would not teach on His own. In John 7:16–18 (NIV) He gives this important commentary on His own teaching, and on the character of a teacher (cf. also John 12:44–50, 14:10):

^{7:16} Jesus answered, “My teaching is not my own. It comes from him who sent me.

¹⁷ If anyone chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak on my own. ¹⁸ He who speaks on his own does so to gain honour for himself, but he who works for the honour of the one who sent him is a man of truth; there is nothing false about him.”

The word Jesus uses here which is translated as “teaching” is *didach*,. It comes from the same stem as the word *didaskali*,a used in Titus 2:1. Jesus Himself would not teach on His own, He would not teach things He had made up. He taught only what God the Father had

revealed to Him, and He would not go beyond that. We cannot claim to have the same revelation from God as Jesus did, so how much more should our responsibility be not to teach things we have made up, but to teach only that which Jesus has revealed to us through the Word inspired by His Holy Spirit.

4.6.2.2.3 True doctrine glorifies Christ

Sound doctrine never glorifies the speaker, but always Christ (2 Thess 2:14), precisely because it is a faithful proclamation of the revelation of Christ. Those who make every effort to teach what is right and pure, who strive to ensure that the doctrine they teach is correct, do so knowing that Christ is glorified through their teaching. Many false teachers use the things they dream up to build up a following for themselves, and their teaching serves only to glorify themselves, and not Christ.

4.6.2.2.4 True doctrine glorifies Christ by transforming the lives of those who believe it

In this regard, 2 Thessalonians 2:13 also shows us that one of the results of teaching right doctrine is that it brings thanks to God. Sound doctrine, as will be made clear in the remainder of Titus 2, always calls believers to right living. Doctrine never stands alone. The Bible is God's revelation to us, guiding us in life and godliness (2 Pet 1:3). As such, doctrine, being a summary of the Bible's teaching on a matter, should always lead to godly living (Jas 1:22–25). And when believers live godly lives, then the pagans will see God in our actions, and will be saved, and will bring Christ glory, and will give thanks to God for what He has done (Matt 5:16; 1 Pet 2:12). The faithful teaching of sound doctrine is the power of God's Word unleashed in the lives of men.

4.7 Titus 2:7–8

The pastor's manifesto

See Textual Notes XIII Titus 2:7–8, in the appendix.

The pastor has a special calling. Just as parents are to instruct their children, not only through their speech, but through their actions (e.g., Deut 6:7–9), so also the pastor is to teach his flock, not only through his words, but also through his actions (1 Pet 5:1–3). God

has set a divine standard for pastors, one which is hard to live up to (Jas 3:1). Titus, in instructing the various groups in the Church, is to present himself almost as an archetypal pastor—he is to model to the pastors (and to the Church members), what the pastors are to model to the Church.

4.7.1 The pastor must lead and instruct constantly

The use of *peri. pa,nta* as syllepsis, referring back to Titus 2:6, and forward to the rest of Titus 2:7, is discussed on p. 112. Here, though, Paul points out that Titus is to carry out the commands following, in everything. He is never to be free from the requirement of godly living, as many Christians believe they are—being good on Sundays, and living according to the world's standards for the rest of the week. There is nothing in his life which is not a part of his testimony (the pastor's family was already discussed in Titus 1:6). His likes and dislikes, his work and leisure, his official endeavours as well as his hobbies and pastimes are all under scrutiny. Whether in public view, in the secluded company of his friends, in the privacy of his own home, or even when alone, the pastor has only one calling, and only one way to live. Anything less than this, any duplicity or lowering of the standards, even partially, even part of the time, is not what he has been called to by God. This is truly a daunting prospect, and should not be taken lightly by any considering God's calling on their lives.

4.7.2 The pastor must lead and instruct by example

Titus was to “present [himself] as a model of good works.” Of the sixteen times the verb *pare,cw* (translated here as “present”) appears in the NT, only four are in the middle voice (Luke 7:4; Acts 19:24; Col 4:1; Titus 2:7). When this verb is used in the middle voice, it emphasises that the origin is from the subject of the verb (the reflexive component) (Liddell & Scott 1889:608). Here it is used in the middle voice, but together with the reflexive pronoun (which is normally used together with the active voice), for emphasis. The word means to hold up, or to show something, to place it on exhibit (Liddell & Scott 1889:608). Paul is calling Titus to reveal his inner nature, to hold up, not a mask, but himself—to literally put himself on display.

Furthermore, he is to hold himself up as a *tu,poj*, literally, a “type.” Louw and Nida (1989:592) define *tu,poj* as “a model of behavior as an example to be imitated or to be avoided,” or as “a visual form designed to be imitated or copied—‘model, pattern.’” Whether he likes it or not, the pastor is a role model to his congregation. He can model to them a Christ-exalting or a Christ-dishonouring life, and they will learn from him and follow suit. Paul, of course, demands the former, and forbids the latter, when he specifies that the pastor is to “model good works.” It should be noted that what Paul has in mind, again, is not the ritualistic performing of alms or other public largesse, which even the Pharisees did (e.g., Matt 6:2, 23:23). Rather, it is the performing of good works as the physical manifestation and expression of their faith in Christ and sound doctrine. This, of course, is the calling of all Christians (John 13:15; 1 Cor 11:1; Phil 3:17; 1 Thess 1:7), but even more so the pastors and elders in the Church (2 Thess 3:9; 1 Tim 1:16, 4:12; 1 Pet 5:3).

4.7.3 The pastor must lead and instruct through sound teaching

Pastors, however, are not simply to lead good lives which are publically visible to the other Church members. While this is vital, to stop there would be to fall short of their divine calling. Pastors are to publically and actively *teach*. However, Paul is not so concerned with this action. It is assumed that they will teach. What he is concerned about is the quality of their teaching. They cannot just teach anything. The content of their teaching has already been addressed (Titus 1:9, 2:1—both already mentioning the need for *u`giainou,sh| didaskali,a*—“sound doctrine”). Now Paul turns to the manner in which they perform this duty.

4.7.3.1 The pastor's sound teaching is marked by integrity

Firstly, their teaching is to be characterised by *avfqori,a* (“integrity”)—another NT hapax legomenon. Louw and Nida (1989:747) define this as “the quality of integrity as an expression of moral soundness—‘integrity, sincerity.’” Liddell and Scott (1889:138) define it as being incorruptible. The root idea is of being whole, unchanging, and complete. This integrity is to be evidenced in the pastor’s teaching in several ways. The pastor is to proclaim the full Gospel, not withholding anything that is difficult or could cause opposition. Paul



himself modelled this as perhaps the defining characteristic of his ministry (Acts 20:20, 27; 1 Cor 2:1). Furthermore, the pastor's message should be devoid of vacillation and inconsistency. He should not change his message based on the prevailing cultural winds or trends. Moreover, his message must be at one with the sound doctrine Paul has already petitioned as the only form of teaching which is acceptable. Lastly, the pastor's teaching will be marked by integrity when he himself lives a life which is entirely in keeping with what he teaches. When the pastor consistently teaches the full spectrum of the sound doctrine of Scripture, unwavering even in the face of opposition, and even subjects himself to it, then his teaching will be marked by integrity.

4.7.3.2 The pastor's sound teaching is marked by propriety

Secondly, the pastor's teaching should be noted for its *semno,thj* ("propriety"). This word is unique to the Pastoral Epistles, occurring only here, and in 1 Timothy 2:2, 3:4, although *semno,j* also occurs in Philemon 4:8, 1 Timothy 3:8, 11, and Titus 2:2, where it is to characterise the lives of the older men in the Church. Louw and Nida (1989:747) define this as "behavior which is befitting, implying a measure of dignity leading to respect—'propriety, befitting behavior.'" The word carries with it the idea of gravity and solemnity (Liddell & Scott 1889:726). The pastor's teaching should be dignified and worthy of respect. So many pastors today, in an attempt to be culturally relevant, want to try and "lighten up," and their preaching becomes light-hearted and trivial. They even resort to using foul language in an attempt to make themselves "relevant." Tragically, though, instead of inspiring awe in a holy God, they, through their actions, trivialise the Gospel and trivialise God. The Gospel is a serious matter, a matter of eternal life vs. eternal damnation, of the righteous demands of an utterly holy God. Pastors do not preach about the Christian life; they proclaim God. As such, their preaching, while not dour (*semno,j* can be used in a negative sense as well), should be marked by the earnestness with which they treat such a weighty and serious subject. This is not to say that the pulpit is not the place for humour or for joy, but that these may be

employed when fitting, and are always subject to the seriousness with which the proclamation of the Gospel should be marked.

4.7.3.3 The pastor's sound teaching is marked by sound speech which cannot be criticized

Again returning to the theme of sound doctrine (Titus 1:9, 2:1), Paul demands that the pastor be noted by *lo,gon u`gih/ avkata,gnwston* (“sound speech which cannot be criticized”). Several things should be noted. Firstly, the obvious intention is that the pastor should proclaim sound doctrine—then his speech will be sound. However, it should be added that although the idea of *u`giai,nw/u`gih,j* generally indicates a state of health (Louw & Nida 1989:268) when it is used of something inanimate like speech, it indicates the idea of correctness or accuracy. Louw and Nida (1989:674), using Titus 2:8 as an example, point out that it pertains “to being accurate, as well as useful and beneficial—‘right, accurate, sound.’” The pastor should strive to be what Paul also enjoined Timothy to be (2 Tim 2:15), as he enjoins Titus here. Theology students are reluctant to study the original biblical languages, because they fail to see that a proper understanding of these languages will help them accurately proclaim the Word of God, and they fail to see that this is not an optional requirement for the pastor.

Not only should the pastor's speech be entirely sound, it should be *avkata,gnwstoj*, “above criticism, beyond reproach” (Louw & Nida 1989:436). The pastor is like a prophet, in that he speaks to the world on God's behalf—he is God's representative, God's ambassador, God's messenger, even God's co-worker (2 Cor 5:20). As such, his speech must be above criticism. He is allowed no indiscretions of the tongue. If the people of God are to put aside all “obscenity, foolish talk or coarse joking” (Eph 5:4), how much more so the pastor, who is to set the example to the Church.

But when Paul notes that the pastor's sound speech should be above criticism, he does not mean that preaching sound doctrine will not lead to opposition—he himself faced much opposition, both from without and even within the Church, for his faithful proclamation of the Gospel. Rather, he means that no accusation should ever be made that the pastor's speech



is not in accordance with the sound doctrine the Church is based on. Just as the lifestyle of the younger women should not bring the Word of God into disrepute (Titus 2:5), so also the teaching of the pastor should not.

4.7.4 The pastor must lead and instruct by being above reproach

Interestingly, Paul does not mention the effect of the pastor's sound teaching on the members of the Church¹⁰, but rather focuses on the negative aspect of what the style of the pastor's teaching could have. In fact, all of his instructions to the Church members given in Titus 2 are concerned with the topic of the right way of life as a testimony to the power of the Gospel of Jesus Christ. Thus, just as the failure of the younger women could lead others to revile the Word of God, so also can the contrary behaviour of the older men, older women, and younger men (although this is not explicitly stated). But here too, the pastor is not a behind-the-scenes player who facilitates the application of the Gospel in the lives of his flock, rather, he is the role model, the first person to be seen by the outside world, and the one most easily criticised. Whether the pastor likes it or not, of the whole Church, he is most in the public eye, and he represents the Church of Christ more than any other individual.

The last phrase of Titus 2:8 is introduced with a purpose clause (i[na. plus subjunctive). The purpose is that opponents be put to shame. This, of course, means that opposition to the Gospel, and to the Church as the witness to the Gospel, and to the pastor as the leader of the Church in its witness to the Gospel, is inevitable. Paul is not asking pastors to act in such a way that no-one would ever oppose them (this was already mentioned in the previous section). Rather, he intends that the life and the quality of the pastor's teaching should be of such a nature that it would silence the opposition brought against it. It should also be noted that the verb *evntre,pw* ("be ashamed") is here in the subjunctive passive—in other words, it is not the opponents who will shame themselves by their shameful behaviour, but rather they will be put to shame by the good behaviour and good teaching of the pastor. It is not of them, but it is all of the pastor.

¹⁰ although, when the content of the pastor's teaching was discussed in Titus 1:9, this was mentioned.



Furthermore, Paul is very vague here (in contrast, for example, with Titus 1:10), about who the opponents are. The adjective *evnanti,oj* means “being... opposite to” (Louw & Nida 1989:712), as in Mark 15:39. But it came metaphorically to mean “to oppose,” with the implication of hostility (Louw & Nida 1989:493). He is saying, literally, “so that the one opposing may be put to shame.” In saying this, he is generalising, literally, to any opponent of the Gospel. It has been noted by commentators on Ephesians that the only offensive weapon mentioned in Ephesians 6:13–18 is “the sword of the Spirit, which is the Word of God.” Here too, the pastor used his sound proclamation (sound in content and in manner) of the Word of God to put to shame all the opponents of the Gospel.

Given the fact that opponents of the Gospel will, of course, say things against the Church which are *fau/loj* (“morally evil”) (Louw & Nida 1989:755), Paul’s point here must be that there should be no such accusation of immoral conduct or immoral teaching on the part of the pastor which is true. There will be accusations, always, but they should always be baseless and unsubstantiated.

Finally, to return to a point already made, Paul does not say that the opponents should not be able to say anything bad about Titus himself, but about “us,”¹¹ implying all Christians. Paul knows that the pastor is representative of the whole Church. When people bring accusations against the pastor, they are bringing an accusation against the whole Church, and, in fact, against the Head of the Church, Jesus Christ. The pastor, in everything he does, and particularly in his teaching, represents those he serves—the Church, and, supremely, Jesus Christ.

4.8 Titus 2:15

The pastor's authority

See Textual Notes XIV Titus 2:15, in the appendix.

The whole of chapter 2 of Titus resides in an *inclusio*, with Paul telling Titus in 2:1 *Su. de. la,lei* (“but you must proclaim”), and in Titus 2:15 *Tau/ta la,lei* (“these things you must proclaim”). These things which he defines in the intervening verses, then, are part and parcel

¹¹ Even the text-critical variant, which was rejected (p. 78), refers to the plural “you.”

of the things which are “fitting for sound doctrine” which Titus is to proclaim. These are, in other words, part of, or at least resulting from, sound doctrine. Thus Titus 2:1 and 2:15, both of which contain the 2nd person singular imperative form of the verb *lale,w*, bracket what Paul’s definition is of “what is fitting for sound doctrine.” This is important, because his instruction to Titus (containing four verbs, all in the imperative) begins with the pronoun *outoj/Tau/ta* (“these things”). In other words, what has preceded (Titus 2:2–14) is what Titus is to proclaim, and is that which “is fitting for sound doctrine.” Paul’s aim here is twofold. Firstly, he wants to show Titus (and, by extension, the elders on Crete that Titus is to appoint) where his authority lies. But at the same time, he is undergirding and strengthening Titus’ authority in the face of those who would oppose him (Titus 1:9, 2:8).

In order to see how he does this, it will help to first examine the task given to Titus and the Cretan elders. Notably, Paul here is summarising what he has already said earlier in the letter (and therefore the discussion of these tasks will refer to the earlier discussions, rather than repeating what was said there). The first task is that they are to proclaim (*lale,w*) “what is fitting for sound doctrine.” This repeats the instruction of Titus 2:1, and was discussed in section 4.6 (p. 62–69). The second task is that they are to encourage (*parakale,w*). This repeats the task assigned to the pastors in Titus 1:9, which was discussed in section 4.5.2 (p. 60). The third task is that they must reprove. This task was also assigned in Titus 1:9, and was discussed in section 4.5.3 (p. 61). Perhaps concerning reproof, it can be added that the definition of *evle,gcw* is to show up wrongdoing based on proof (Louw & Nida 1989:436). And the instrument which is to be used for reproof is itself the Word of God (2 Tim 3:16). All Christians are commanded to reprove “the fruitless deeds of darkness” (Eph 5:11, NIV). Our response to reproof should not be that of Herod (Luke 3:19), nor to despise it (Prov 3:11–12), but to accept it and listen to it wisely and learn and change our ways because of it (Prov 17:10, cf. Prov 28:23).



All three of these tasks¹² are to be carried out *meta. pa,shj evpitagh/j* (“with complete authority”). The focus, therefore, is not on the tasks themselves (which are just a summary of what has preceded), but on the manner in which they are to be executed—“with complete authority.” Firstly, concerning the adjective *pa/j*, it should be noted that it covers a range of meanings (Louw & Nida 1989:589, 597, 613, 691). The most common of these, of course, is simply “all,” which is then the term used by most English translations. Louw and Nida’s different definitions do help gain a clearer picture of the general idea underlying the word: “the totality of any object, mass, collective, or extension” (1989:597), “a degree of totality or completeness” (1989:691). When applied to an abstract term like “authority,” perhaps words like “full” or “complete” would work better than “all.”

Concerning the noun *evpitagh*, (“authority”), Louw and Nida (1989:477) define it as “the right or authority to command—‘right to command, authority to command, authority.’” They also then demonstrate its use in Titus 2:15: “rebuke with complete authority’.... It is also possible to translate this expression... as ‘show that you have every right to command when you rebuke them.’”

In short, the pastor does not have authority in and of himself. It is not derived from his personality, nor from his social status, although some societies do inappropriately assign great social status to the ministry of the Word, and some Churches do inappropriately tend to select pastors with charismatic and authoritative personalities. Where, then, does the pastor’s authority come from?

Firstly, the pastor’s authority is attributed authority. It was already pointed out in the discussion of Titus 1:3 (p. 31) that the pastor has authority because he is appointed as a messenger of Christ. The authority of Christ, as it were, rests on the representative of Christ in the Church (Heb 13:17; 1 Pet 5:1–5). Secondly, the pastor’s authority is derived authority. The Word of God has complete authority (2 Tim 2:15, 3:16). The nature of sound doctrine

¹² It should be noted that most English translations construct this verse in such a way that the “with all authority” clause applies to the last two (encourage and reprove) only. I believe that the *kai...kai...kai.* construction links all three verbs (which are all in the same case, tense, mood diathesis, person and number), and that the prepositional clause should thus apply to all three.

was discussed extensively in section 4.6.2.2 (p. 67–69). But suffice it to say that the infallible Word of God is infused with the perfect authority of God. Pastors have no inherent authority in themselves, but when they declare the Word of God faithfully, their words are imbued with the authority of the Word of God. When pastors declare the Word of God faithfully, no one should take their words lightly.

This, of course, is what Paul refers to in the final clause of Titus 2:15, when he commands *mhdei,j sou perifronei,tw* (“let no one disregard you”). The word *perifrone,w*, which is another NT hapax legomenon, means “to refuse to recognize the force or power of something—to invalidate the authority of, to reject, to disregard” (Louw & Nida 1989:683). Of course, we should note that while the command is still in the imperative present active singular, it has changed from the 2nd person to the 3rd person. The translation of the NIV “Do not let anyone despise you” misses this. It is not another command to Titus (or the Cretan elders) not to dictatorially allow anyone to make light of their authority. Rather, it is a command to the Cretan Church, that they should not disregard the authority of the pastor. Here, Paul achieves his second aim mentioned above—to undergird the authority of Titus, and the subsequent Cretan eldership. Church members love to undermine the authority of their pastors, and they revel in rebelling against the elders. But they forget that they are commanded by God not to disregard the authority He has vested in the Church elders. When they rebel against God’s leaders, it is not those people they are rebelling against, but God (1 Sam 8:7).

It helps, of course, to remember where the pastor’s authority comes from. It might be said that so many people act with such utter disregard of the pastor’s authority precisely because they misunderstand the nature of this authority. It is, as was pointed out, not actually derived from the person of the pastor at all, but is rather authority vested in the pastor by Christ, and authority derived from the Word of God through the proclamation of the Word of God.

What this verse, then, teaches us, is that we should see an interplay at work in the Church of God—the pastor is to exercise, not his own authority, but the authority of Christ, who is the



head of the Church (Eph 1:22, 4:15, 5:23; Col 1:18), and the Church members are to submit, not to the pastor's personal authority, but to the authority of Christ and the Word of God vested in the pastor and his proclamation.

4.9 Titus 1:10–12 *Identifying a false teacher*

See Textual Notes VI Titus 1:10–12, in the appendix.

In this section, Paul switches to the reasons for why the pastor must both be able to encourage in sound doctrine, as well as reprove those who oppose sound doctrine (cf. the discussion in section 4.5, p. 57)—there are already on Crete those who are espousing false doctrines. Positively, the pastor must set an example, a standard, of sound teaching, and negatively, he must oppose those who oppose such a standard.

4.9.1 The characteristics of a false teacher

Thankfully, Paul's description of these people allows us to identify the characteristics of such false teachers, and this will help believers in all ages to identify those who do not hold to the "faithful teaching as taught." Paul teaches the Cretans, and so all believers, how to recognise a false teacher.

4.9.1.1 The false teachers are many

Paul notes that, even on the tiny island of Crete, even in so young a Church as that just established by him, there were many of the false teachers. Just like weeds in a garden, false teaching proliferates at a frightening pace, and will take many in (Matt 24:10–11; 2 Pet 2:1–2; 1 John 2:18, 4:1; 2 John 7). Paul warned Timothy (2 Tim 4:3, NIV), in one of the passages already mentioned where he uses the phrase "sound doctrine" (cf. p. 59), that the people would "greatly increase" (Louw & Nida 1989:601–602), the number of false teachers around them "to say what their itching ears want to hear."

This does not mean, necessarily, that any large gathering or large movement is false and of the devil. That would be to use sophistic reasoning. But it does mean that where false teaching springs up, it will never find barren ground and will never die down quickly, fading



into obscurity without so much as a mention. Thus, numbers alone do not define false teaching, even as one symptom alone does not define a disease. But other characteristics of false teaching are also pointed out by Paul.

4.9.1.2 The false teachers are rebellious

Paul describes the false teachers as *avnupo,taktoi* (“rebellious men,” since he uses the masculine form of the adjective *avnupo,taktoj*). This is the same word he used in v. 6 to describe what the children of the pastor/elder should not be like. Louw and Nida (1989:469, 476) list two related meanings for this word: “pertaining to being unable to be controlled... not subject to” and “rebelliously disobedient.” False teachers are not open to correction (Prov 17:10).

While this most certainly does allude to the fact that these false teachers do not submit themselves to correction, but stubbornly continue in the lies they teach, Paul’s intention here is also without a doubt to contrast them to what the pastor should be. The pastor is to *avnte,comai*, to join himself inseparably to the “faithful teaching as taught,” submitting to it not only intellectually, but to such an extent that it governs and directs his life and physical actions (cf. p. 57), while the false teacher’s rebellion is not just against human institutions, but against that very “faithful teaching as taught.”

False teachers, then, are marked by a departure from sound doctrine, and a refusal to accept correction.

4.9.1.3 The false teachers use idle and deceptive talk

Using two more NT hapax legomena¹³, Paul refers to the false teachers firstly as *mataiolo,goi*—“empty talkers” (Louw & Nida 1989:432). Their talk is futile, empty, foolish and idle, it trivialises the weighty matters of the Gospel. Secondly, Paul notes that they are *frenapa,tai* (“deceivers”). Louw and Nida (1989:367) helpfully explain that this word refers to

¹³ A related word to *mataiolo,goj*, *mataiologi,a*, is used in 1 Timothy 1:6, and also a related word to *frenapa,thj*, *frenapata,w*, can be found in Galatians 6:3.

one who leads astray, “one who misleads people concerning the truth.” Paul goes on to say that these people are “teaching what they should not” (Titus 1:11).

This is probably the most important characteristic of a false teacher—false teaching which has departed from the truth of Scripture and which leads people astray. This is definitely included in the “fruit” Jesus referred to in Matthew 7:15–20, and is described by Jesus as being the result¹⁴ of false teaching in Matt 24:24. Again returning to 2 Timothy 4, v. 4 points out that when the people have surrounded themselves with false teachers, these false teachers will lead them to “turn their ears away from the truth and turn aside to myths” (cf. also 2 Pet 2:18). The prophet Jeremiah had, in his day already, to deal with the same kind of false prophets, and although many portions of his book address the problem, perhaps none is more instructive, both for identifying false teachers, and also for how to avoid false teaching, than Jeremiah 23:10–36. Isaiah also faced the same challenge, and also spoke of God’s wrath on the people who proclaimed and followed deceit (Isa 30:9–14).

Of course, these kinds of people have existed from the dawn of time, and the warnings in Scripture against them are many (e.g., Prov 26:24–26). Also, in fact, all who are without Christ are like this (Rom 3:9–18), for the human heart itself is deceitful (Jer 17:9). Deceit is also described as being the “work of Satan” (2 Thess 2:9–12, NIV).

Knowing that false teachers are most readily identified by the content of their teaching, requires that we examine the veracity of whatever is taught by whomever, like the Bereans (Acts 17:11), who were called noble and open-minded for doing so even with what Paul taught. How sad, then, that people no longer want to examine doctrine, because this is how you recognise these false teachers, and this is what they use to destroy the Church.

4.9.1.4 The false teachers are legalistic

Paul finds it necessary to make a specific reference to “those of the circumcision.” The issue of circumcision within the Church was one that existed from the first Jerusalem council (Acts 15:5), and which, even then, was already pointed out as being spurious and breaking

¹⁴ w[is]te plus the infinitive is used to indicate result.



down the Gospel of grace through faith by none other than Peter (Acts 15:7–11). Paul spent much effort fighting for exactly this, knowing that emphasising circumcision (or any other legalistic requirement) as a condition for salvation would lead, not just to a watered-down Gospel, but to a false Gospel. Much of Romans and Galatians addresses exactly this, typified by his famous statement: “For in Christ Jesus neither circumcision nor uncircumcision has any value. The only thing that counts is faith expressing itself through love” (Gal 5:6, NIV; cf. also Gal 6:15; 1 Cor 7:19).

As a historical note, it should be remembered that there were Jews on Crete (Acts 2:11), and also that it was Paul’s custom to preach the Gospel in the synagogues wherever he went (Acts 17:2), and he would certainly then have been able to do so on Crete. Thus, although the precise origins of this specific group of “judaizers” remain unknown, their presence on Crete is not remarkable.

Here, Paul uses the reference to “those of the circumcision” to highlight the legalistic nature of the false teaching (i.e., “those of the circumcision” are held up as the prime example). This kind of legalism in connection with false teaching has been mentioned by Paul elsewhere as well (e.g., 1 Tim 4:1–5; Col 2:8, 16–23; Gal 3:1–3, 4:9–10), and Jesus Himself was always at odds with the dead legalism of the Pharisees (e.g., Matt 23).

Again, though, as was mentioned before, legalism alone is not sufficient proof of false doctrine. Many Church groups, throughout the ages, have taken some or other Christian practice to the extreme, and may, to greater or lesser degrees, be seen to be legalistic in that sense. But whenever a requirement is added to the prerequisites for salvation, and the reformational creed is no longer “Salvation by grace *alone*, through faith *alone*, in Christ *alone*, by the Word *alone*, to the glory of God *alone*” then, whether the thing added is a seemingly good and important thing (like baptism) or a small and trivial matter (like stopping smoking or playing cards or watching movies), then the Gospel itself has been perverted, and the teaching is no less false than the very worst deception. Christians ought not to be *laissez faire* with legalism, but ought to fear legalism for the true spiritual plague it is.



4.9.1.5 False teachers are destructive

Paul reminds Titus that these false teachers were upsetting the faith of whole households. Louw and Nida explain that the word *avnatre,pw* refers to completely overturning something (1989:214), although they go on to explain that “a figurative extension of meaning of *avnatre,pw* ‘to overturn,’... [is] to cause serious difficulty or trouble with regard to someone’s belief—‘to upset belief’” (1989:375).

The wanton destruction wrought by false teaching is graphically emphasised in 2 Peter 2:1–3. But here, Paul is making reference to the destructive influence that false teaching has on the faith of others. False teachings may keep some from ever reaching true faith, and will lead those seeking salvation astray. Again, in our inclusive 21st century society, many people feel that issues of doctrine are unimportant and unnecessarily divisive. However, it is not sound doctrine, nor the emphasis on it, which is divisive, for sound doctrine brings unity (e.g., John 17:11, 20–23; Phil 1:27; 1 John 2:19, 5:1-3). Far rather, it is precisely false teaching which causes divisions (cf. Titus 3:10–11), and those who truly are concerned about unity should be in the forefront of the fight against false teaching.

4.9.1.6 False teachers are infiltrators

Paul tells Titus that the false teachers were upsetting the faith of “whole households” (Titus 1:11). The word *oi=koj* means “house” (Louw & Nida 1989:81), but it could also, by extension, mean all those living in a house—a family, or even the family together with their slaves and servants (Louw & Nida 1989:113). Translating it as family may, in other words, be making the meaning unnecessarily narrow. However, the point made here remains regardless: The false teachers had infiltrated the Cretan Church at its very core—the households which together made up the Church. The false teaching was not a superficial thing, it was not something which was found in the Cretan society, and might, but equally might not, influence the Church. Far rather, it had penetrated to the core, and was wreaking havoc at a profound level—not upsetting the faith of individuals, but, through the family as the strongest social unit, was devastating whole groups of people together.

False teaching, like a virus, penetrates into the very fabric of the Church, and, like a virus, it must be rooted out completely if the Church is to be preserved. Texts such as 2 Timothy 3:6 and 2 Peter 2:14, 18 also provide an insight into why false teaching gains such an easy foothold at that level—the household is a place of informal interaction, not formal interaction like the Church. It is a place where people are at ease, and a place of privacy where those with spiritual discernment might not be present to defend the flock against the false teaching. Again, only when the elders and pastors of the Church defend the sound doctrine of “the faithful teaching as taught,” will the Church be spared from false teaching and its resultant devastation.

4.9.1.7 False teachers are greedy

Paul says that the false teachers teach “what they should not” for aivscrou/ ke,rdoj (“for shameful gain”). These same two words were compounded in v. 7 when it was said that a pastor should not be “greedy for material gain,” and the same compound is used in 1 Peter 5:2, where elders are exhorted to serve eagerly, and not for shameful gain. It should be noted, however, that the term here (“shameful gain”) should not be understood only in a financial sense. Louw and Nida (1989:580) comment that “ke,rdoj in the sense of ‘gain’ is not restricted, however, to monetary gain or profit. It may refer to any kind of benefit or advantage.” They go on to point out that this is the exact same word Paul uses when he says in Philippians 1:21 (NIV) “for to me, to live is Christ and to die is gain.” One should not think, then, that all false teachers are, so to speak, “in it for the money.” Nor, of course, does this mean that pastors should not expect to earn their living from the preaching of the Gospel, as was pointed out in section 4.4.1.8 (p. 52). Certainly, many false teachers are greedy for financial and material gain. That is definitely the sense in which Paul is speaking of in 1 Timothy 6:3–6, although there he uses the word porismo,j for “financial gain.” But other false teachers may be seeking other forms of gain. They may be seeking prestige and honour, they may be after status and position, they might even want power and a self-

aggrandisement. In the end, though, what stands out and marks them as false teachers is that what they are doing is for themselves, not for Christ.

Every pastor, however, should take to heart the very words of Jesus (John 7:16, 18, NIV):

^{7:16} My teaching is not my own. It comes from him who sent me.... ¹⁸ He who speaks on his own does so to gain honour for himself, but he who works for the honour of the one who sent him is a man of truth; there is nothing false about him.

4.9.1.8 False teachers are unholy

Paul next uses a quote of Epimenides to typify both Cretan society in general, and the false teachers on Crete specifically. Epimenides was born in Knossos on Crete in the 6th century BC (Stott 1996:181). As a poet and teacher, Epimenides used a play on words to describe the Cretans (in which writing exactly this statement was made remains uncertain, however). Robertson (1931) noted that the first part of this quote (presumably that Cretans were liars) was quoted by Callimachus in a hymn to Zeus (cf. also Lee 1980). The Cretans were known in a generalised sense as liars, so much so that the Greek language had taken up the verb *krhti,zw* as to mean “lying” or “cheating” (literally, “to play the Cretan”) and the noun *kretismo,j* to mean “lying” (literally, “Cretan behaviour”) (Liddell & Scott 1889:450; Stott 1996:181). It would appear that one of the main motivations behind this was the Cretan claim that the tomb of the (immortal!) god Zeus was located on their island (MacArthur 1996:61; Robertson 1931). The second reference, to Cretans being *kaka. qhri,a* (“evil beasts”) may well have been a reference to the mythological minotaur¹⁵ kept on the island by king Minos (Robertson 1931). Stott (Stott 1996:181) records that “Epimenides himself went further and joked that the absence of wild beasts on the island was supplied by its human inhabitants.” Lastly, Epimenides described his own kinsfolk as *gaste,rej avrgai*, (“lazy gluttons”). In other words, they were idle and given to sensuality, at the very least of the gastronomic sort, and probably other sorts as well.

¹⁵ For more on this particular myth, see, for example (Guerber 1907:221-224).



This seems to be a general characteristic of false teachers, as similar descriptions are given by Paul in Philippians 3:18–19, 2 Timothy 3:4, and Peter in 2 Peter 2:12–19. Note, furthermore, that not even the legalism espoused by false teachers can actually prevent this. Paul states so vividly in Colossians 2:23 (NIV) “Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence.”

While this may be a description of the false teachers, it does beg the question as to why Paul notes this here, for the quotation actually describes Cretans in general. Certainly, Cretan unbelievers should not be seen as false teachers, but as unbelievers? I believe that Paul uses the quotation to substantiate two points.

4.9.1.8.1 False teachers are the opposite of the pastoral ideal

Paul’s quotation of Epimenides is no accident. His whole description of the false teachers stands in direct contrast to the requirements he has just laid down for the pastor. The false teachers are *avnupo,taktoi* (“rebellious”), the pastor is not to be *auvqa,dh* (“self-willed” or “arrogant”), nor are his children to be *avnupo,takta* (“rebellious”). The false teachers are *mataiolb,goi kai. frenapa,tai* (“empty talkers and deceivers”) who are *dida,skontej a] mh. dei/* (“teaching what they should not”), the pastor is to be one who holds “firmly to the faithful teaching as taught, so that he will be capable both of encouraging (others) in sound doctrine, and of reproofing those opposing it.” The false teachers are *o[louj oi;kouj avnatre,pousin* (“upsetting the faith of whole households”), the pastor is to “encourage others in sound doctrine”. The false teachers are *aivscrou/ ke,rdouj* (“shamefully greedy”), the pastor is not to be *aivscrokerdh/* (“greedy for material gain”). The false teachers are *yeu/stai* (“liars”), the pastor is to be *avne,gklhtoj* (“blameless”) and *di,kaion* (“righteous”). The false teachers are *kaka. qhri,a* (“evil beasts”), the pastor is not to be *ovrgi,lon* (“quick-tempered”) nor is he to be *plh,kthn* (“violent”). The false teachers are *gaste,rej avrgai,* (“lazy gluttons”), the pastor is to be *sw,frona* (“sensible”) and *evgkrath/* (“self-controlled”).



4.9.1.8.2 False teachers are no different from surrounding culture

The second point that Paul makes here, is that false teachers are no different from the world. They do not have the holiness that should mark the people of God (e.g., Matt 5:48; Heb 12:14; 1 Pet 1:14–16). Because their Gospel is a false Gospel, it does not overcome the world, and the fruit of their false teaching is just so much more worldliness.

Speaking of the false doctrines of the prosperity Gospel, McConnell (1995:179) states that “The doctrine of prosperity is, in fact, a carnal accommodation to the crass materialism of American culture.” Schultze (1991:132–133) says: “To put it more strongly, the faith of some televangelists is more American than Christian, more popular than historic, more personal than collective, and more experiential than biblical.” He goes on to say that their preaching reflects the American Dream.

The Church of the Lord Jesus Christ, by contrast, is called to be distinctive. The Church is called to be distinct from the world (1 Pet 4:1–4), to live in the world but not be of it (John 17:16), to be aliens and strangers in this world (Heb 11:13; 1 Pet 2:11). The Church cannot afford to lose its distinctiveness. The Church cannot afford false teaching.

4.10 Titus 1:13–16 *Dealing with false teachers*

See Textual Notes VII Titus 1:13–16, in the appendix.

The first thing Paul does is to emphasise with a confirmation that his quotation of Epimenides is a true reflection of the Cretans in general, and, by implication, the false teachers on Crete in particular. Next, he gives Titus instructions in the imperative—instructions that must be obeyed. These instructions lay down the groundwork for how to deal with false teachers.

However, before these instructions are examined, we need to know to whom they apply. In order to fully understand this section, a note has to be made on Paul’s grammar. In Greek, the subject of a verb is normally indicated in the conjugation of the verb used, and not by the use of pronouns. When pronouns are used, it is normally for emphasis. In Titus 1:13, we find, in English, the third person pronoun twice “reprove *them* so that *they*” (the first pronoun is as the object of the verb in the first clause, the second pronoun is as the subject of the verb in



the second clause) and it may be uncertain who the referents of these pronouns are. Here, I believe, Paul's choice of grammar helps us understand in no uncertain terms what he means. The first phrase is *e;legce auvtou.j avpoto,mwj* ("you must reprove them severely"), and here he uses the personal pronoun *auvtou.j* as the object of the verb. In other words, he is commanding Titus to reprove the false teachers. The second phrase is *i[na u`giai,nwsin evn th/| pi,stei* ("so that they will be sound in the faith"), and here he does not use the pronoun, rather the verb *u`giai,nw* is in the third person plural subjunctive. This second verb, then, does not refer to the false teachers (if he had meant it thus, he would have used the pronoun again), but rather to the Cretan Church.

4.10.1 Dealing with false teaching

In Titus 1:13, Paul first points out to Titus that the description of the Cretans in general, and the false teachers in specific, is the reason (*diV h]n aivti,an*) for the action he is to take. In other words, because they are "upsetting the faith of whole households," because they are "teaching what they should not," because they are teaching "for shameful gain," because they are "always liars," because they are "evil beasts," because they are "lazy gluttons," the false teachers must be rebuked. They cannot be left alone because they threaten both the faith (through their false teachings) and the holiness (through their wayward lives) of the Church. The essence of Paul's instructions to Titus concerning false teaching can be summarised in two words: Rebuke and correct. This, of course, harks back to Titus 1:9, where the pastor's task is defined as encouraging others in sound doctrine, and rebuking those who oppose it. The pastor is to rebuke those who propagate any false doctrine that does not hold to "the faithful teaching as taught," and must also lead his flock into "the faithful teaching as taught," so that they will not go astray from the truth. The function is both curative and preventative. Furthermore, Titus 1:9 also emphasised the fact that the basis of this task for the pastor, the necessary foundation, is that the pastor must cling to the Word of God, he "must hold firmly to the faithful teaching as taught." This idea is repeated in one of Paul's letters to his other protégé, Timothy (2 Timothy 3:16–4:2):



3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the man of God may be thoroughly equipped for every good work. ^{4:1} In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: ² Preach the Word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.

However, the dual tasks of rebuke and correct can be elaborated on with more specific details, as provided in these verses from Paul, and the focus will now move to specific details involved in both rebuking and correcting. In order to facilitate the exposition, these specific tasks will be defined in terms of these two general functions, and not in the exact order in which they appear in these verses.

4.10.2 Rebuking false doctrine

Paul instructs Titus, in no uncertain terms, to rebuke the false teachers. This entails several things:

4.10.2.1 False teachers must be silenced

Going back to Titus 1:11, Paul commanded Titus to silence the false teachers. The word *evpistomi,zw* is another NT hapax legomenon, and means to silence someone, as a figurative extension of muzzling or gagging them (Robertson 1931). Furthermore, he uses the present infinitive form of the verb (*evpistomi,zein*), indicating a continuous action—the false teachers must not be silenced once, they must be silenced permanently. Many Church leaders today do not want to confront others, and think that if left alone, these people and their teachings will fade into obscurity. Far rather, Scripture teaches that if left unchecked, they will grow like gangrene (2 Tim 2:17). Not only that, but they do harm to the faith of many others through their teaching (Titus 1:12), and to leave them be is to become complicit in the ruining of the faith of others (cf. Eze 3:17–21, 33:1–9). Rather, they must be silenced, and they must be silenced permanently. How that silencing is to take place, is the focus of the remaining points.

4.10.2.2 False teachers must be rebuked severely

Paul commands Titus: *evle,gcw*—he must reprove the false teachers severely. Louw and Nida (1989:436) define *evle,gcw* as “to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing—‘to rebuke, to reproach, rebuke, reproach.’” This is the same word used in Titus 1:9, confirming that this is not an incidental task. This is what the pastor has been placed in the Church for, it is his function. A pastor who does not rebuke false doctrines is as useful as a clock that has stopped turning—the very reason for his existence has been neglected.

Not only must false teachers be rebuked, they must be rebuked severely. The word *avpoto,mwj* indicates harsh action (Louw & Nida 1989:750). This means that the error of the false teaching of the false teachers and their wayward life must be shown publicly. They must be rebuked in no uncertain terms. Many people think that showing the errors of others and of their teaching is unloving. However, that betrays a misunderstanding of love, and ignorance of the commands of Scripture. Concerning the former, two things can be said. Firstly, 2 Timothy 3:2–4 (NIV) tells us that these false teachers are: “lovers of themselves, lovers of money,... ungrateful,... without love,... not lovers of the good,... lovers of pleasure rather than lovers of God.” It is not correcting false teaching that is unloving, but false teaching itself. Secondly, to allow false teachers to wreak their havoc on the Church without doing anything to stop it is unloving. No father would allow his own children to be mauled by a pack of dogs, and not lift a finger to stop them. His love for them would make him even put his own life in danger to save them. No pastor can allow the wolves (Matt 7:15; Acts 20:29) to savage his flock. As for the latter, to fail to rebuke false teaching is to stand in disobedience to the commands of Scripture. If Scripture commands that we are to rebuke false teaching, we have no right to decide not to do so, even on the basis of our own perception of what love may or may not be. We would do well to remember the injunction of Proverbs 27:5 (NIV)—“Better is open rebuke than hidden love.” In fact, even God shows His love through, amongst others, rebukes (Heb 12:5–6; Rev 3:19).



Some interesting parallels to the whole issue can be found in Paul's instructions to his other protégé Timothy, notably his very first instructions in his letter (1 Tim 1:3–11). Here also, it is seen that the rebuke is an act of love (v. 5), that it is not reproving false teaching which creates division and discord, but that it is false teaching itself that creates controversy (v. 4), and that sound doctrine "conforms to the glorious Gospel of the blessed God" (v. 11, NIV).

To emphasise the necessity of rebuke, it should be pointed out that a rebuke to a sincere and wise person leads to repentance and correction. Proverbs 19:25 (NIV) proclaims: "Flog a mocker, and the simple will learn prudence; rebuke a discerning man, and he will gain knowledge." In Matthew 18:15 (using the word *evle,gcw*, which is translated there in the NIV as "show him his fault") Jesus stated: "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over." A rebuke may even lead someone to saving faith (1 Cor 14:24–25). Speaking of one form of modern false teaching, MacArthur (1992:328) emphasises that "the only trustworthy evidence that these preachers have really embraced historic biblical Christianity will be when they publicly renounce the heresies they have been teaching for so long and actually begin preaching sound biblical doctrine."

Furthermore, the rebuke serves not only as a means of addressing the false teaching and the false teachers, but also functions as a warning to the members of the Church not to enter into the same path (1 Tim 5:20).

4.10.2.3 The arguments of false teachers must be discredited

In Titus 1:14, Paul reminded Titus that the believers were to pay no "attention to Jewish myths and [the] commands of men who are turning (themselves) away from the truth." This was a particular concern of Paul in writing the Pastoral Epistles (cf. 1 Tim 1:3–4, 4:7; 2 Tim 4:3–4). He introduced the letter to Titus with the idea that it was "the knowledge of the truth" that led to godliness, and that he was appointed as an apostle to proclaim this truth (cf. also 1 Tim 2:7). For Paul, the proclamation of the Gospel was the proclamation of the truth (Gal 2:5, 14; Eph 1:13, 4:21; Col 1:5–6). In 2 Corinthians 4:2 he contended: "Rather, we have



renounced secret and shameful ways; we do not use deception, nor do we distort the Word of God. On the contrary, by setting forth the truth plainly we commend ourselves to every man's conscience in the sight of God" (cf. also 2 Cor 13:8). Receiving salvation was coming to the knowledge of the truth (1 Tim 2:4; 2 Tim 2:25). Conversely, to Paul, rejecting the Gospel was rejecting or abandoning the truth (2 Thess 2:10–14; 1 Tim 6:5; 2 Tim 2:18, 3:7–8, 4:4). Moreover, it was the truth of the Gospel that determined how we live (Gal 5:7; 1 Tim 4:3).

Paul thus here denounces the things taught by these false teachers as myths, and exposes their commands as things which lead away from the truth. As was mentioned in the previous point, the idea of reproof includes showing the proof of why the false teachers are wrong. The ideas they propose must be countered with the truth, so that not only are the false teachers countered, but their false teachings as well. Their ideas may very well outlive them, and the battle we fight as Christians is not one against people, but against ideas (2 Cor 10:4–5).

4.10.2.4 False teachers must be unmasked

Paul's instructions to Titus also unmask the true nature of the false teachers: Theirs is a false faith, theirs is a defiled lifestyle, theirs is a false profession, and theirs is a bankrupt religion.

4.10.2.4.1 Unmasking the false faith

Continuing from the previous idea that the arguments of the false teachers must be discredited, it should be remembered that Paul uses the word *mythos* to describe what they are teaching. This word has been taken up directly into the English language: myths. These are stories which are inherently untrue and false. And while they have commandments to pronounce, these are commandments which do not lead to faith, but commandments which turn people away from the truth. In short, the essence of their faith is false, it is an apple with a rotten core, incapable of sustaining life. False teaching is only addressed, and false teachers are only rebuked, when the error of the faith they are proclaiming is made clear. This is the task of the pastor who holds "firmly to the faithful teaching as taught."

Paul also describes the false teachers as being *apistoj* (“unbelieving”). He does not mince his words, but declares emphatically that, by implication of what they are teaching, they are literally unbelievers. Today, this would seem to be such an affront, and such an arrogant claim, that most people would shrink back from this. To assert that others are unbelievers is seen as arrogant, prideful, and even baseless—we believe that we cannot judge the faith of others. Here, Paul shows that the erroneous doctrines espoused by the false teachers is evidence of their lack of faith, evidence that they are truly not Christians. We should not allow our cultural reservations and hang-ups to prevent us from unmasking the false faith of false teachers.

4.10.2.4.2 Unmasking the defiled lifestyle

Paul notes that “all things are pure to the pure; but to the defiled and unbelieving, nothing is pure, rather, both their mind and their conscience are defiled” (Titus 1:15). Firstly, the false teachers are branded as being *miai,nw*, which Louw and Nida (1989:770) define as being “morally tainted or defiled.” The word is often used in the sense of being ceremonially unclean (i.e., unfit—because of impurity—to come before God), as is seen, for example, in John 18:28. In the Pentateuch, especially the sections covering the Mosaic law (the word abounds in Leviticus and Numbers), the LXX uses the word to translate *amej'* (typically translated in English as “unclean” or “defiled”).

Although Paul has already shown that the lifestyle of the false teachers is unholy (Titus 1:11b–13a, cf. sections 4.9.1.7 and 4.9.1.8), here he strikes at the root of this lifestyle: Because “both their mind and their conscience are defiled,” everything becomes impure to them. The defilement they are subject to has tainted their minds. Paul uses the word *nou,j*, which means “the psychological faculty of understanding, reasoning, thinking, and deciding—‘mind’” (Louw & Nida 1989:324–325), or “a particular manner or way of thinking” (Louw & Nida 1989:350). Thus, the logical faculty of the false teachers has been defiled. They cannot



see the truth of the Gospel and come to the correct conclusions about it. Their every attempt will be marked by defilement.

Not only are their minds defiled, but the defilement they are subject to has also tainted their consciences. The word *sunei,dhsij* (“conscience”) refers to “the psychological faculty which can distinguish between right and wrong—‘moral sensitivity, conscience’” (Louw & Nida 1989:324). Paul himself placed great emphasis on having a clear conscience (Acts 23:1, 24:16; 2 Cor 1:12; Rom 9:1; 1 Tim 1:5, 19, 3:9; 2 Tim 1:3), knowing that the conscience was a God-given faculty which awakens His law in the heart (Rom 2:15). The writer to the Hebrews (who also placed emphasis on having a clear conscience—Heb 13:18) noted that it was the blood of Christ which cleansed the conscience from dead works so that we may serve God (Heb 9:14, cf. also Heb 10:22; 1 Pet 3:21). Paul also knew that the conscience could easily become defiled, and that as believers, we should do everything in our means to prevent our actions leading to the harming of the consciences of other believers (1 Cor 8:7–12). In other words, a good conscience is vital to the Christian walk. These false teachers, however, had consciences which were non-functional and defiled, “seared” in the words of 1 Timothy 4:2.

Taken together, Paul is saying that these false teachers can, neither logically (through their minds), nor intuitively (through their consciences) determine what is right and true. Because their minds and consciences are defiled, everything becomes, to them, defiled. Like Midas turning everything he touches into gold, the false teachers will defile everything they come into contact with.

Concerning Paul’s statement that: “All things are pure to the pure; but to the defiled and unbelieving, nothing is pure,” it should be noted firstly that purity is a result of salvation (Matt 5:8; John 13:10, 15:3). Thus, when Paul speaks of “the pure,” he is referring to those who are saved. Secondly, his comparison can be understood in the light of what he has written elsewhere concerning the conscience, and in particular food sacrificed to idols. Paul knew that what mattered was not what we did or did not eat or drink (or, by extension, any



human custom), but rather “righteousness, peace and joy in the Holy Spirit” (Rom 14:17, NIV). Because of this, Paul could say that: “As one who is in the Lord Jesus, I am fully convinced that no food is unclean in itself. But if anyone regards something as unclean, then for him it is unclean” (Rom 14:14, NIV). For a Jew, with all their regulations concerning Kosher food, to come to this point was truly remarkable—evidence of the radical transformation Christ had wrought in Paul’s thinking. Paul would then go on to acknowledge, as was also stated in the latter part of Romans 14:14, that although this was the case, the clear conscience was paramount, and that if someone’s conscience was weak, they might not be able to make this distinction, and that a believer who offended the conscience of a weaker brother was sinning against that brother, and thus against Christ (1 Cor 8:7–13). However, in principle, eating or not eating would not alter one’s relationship to Christ (1 Cor 8:8), “for, ‘the earth is the Lord’s, and everything in it’” (1 Cor 10:26, NIV). Thus, to summarise, when the conscience was renewed by the work of the Holy Spirit, it was freed from human regulations which actually clouded it, and prevented it from awakening in the heart God’s law, and it then led the believer to focus on the real issues of righteousness, peace and joy. The false teachers, however, had non-functioning consciences, which were not at all focussed on the issues of righteousness, peace and joy, but were rather focused on all manner of human regulations which they had substituted for God’s law, just like the Pharisees (Matt 23:23; Luke 11:37–41). In 1 Timothy 4:1–5 (NIV), Paul makes mention of hypocritical liars who have seared consciences, and who proclaim the doctrines of demons. These men place restrictions on things

^{4:3} ... which God created to be received with thanksgiving by those who believe and who know the truth. ⁴ For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, ⁵ because it is consecrated by the Word of God and prayer.

Their defiled lifestyle was one in which those things which were pure were treated as being impure, while at the same time the very rules and regulations they made to deal with these

“impure” things actually prevented them from becoming pure (Col 2:16–23). Because they were impure in their hearts and minds, they could not distinguish what was true purity and what was not.

4.10.2.4.3 Unmasking the false profession

Paul thoroughly unmasks the false profession of the false prophets: “They profess to know God, but their deeds deny Him.” Just because they claimed to know God, did not mean that they actually did. Rather, despite their confession, it was very clear from what they did that they did not know God. It should be remembered in this regard that the idea of knowing in the Near Eastern mind, carried with it the concept of relationship. These false teachers were claiming, not to know about God, but to know God relationally—they were claiming to be believers. But their actions gave the lie to their words. And deeds, not confession, are the decisive proof of someone’s faith (Jas 2:17–18). In one of the most sobering passages in the New Testament (Matt 7:21–23), Jesus notes that, at the final day of judgement, many would claim Him as Lord, and would even testify to have prophesied, cast out demons, and even performed miracles in His name. But they were “workers of lawlessness” (ESV), and so He would tell them, “I never knew you.”

4.10.2.4.4 Unmasking the bankrupt religion

Paul describes the false teachers as being “detestable, disobedient, and unfit for any good deed.” Far from being praiseworthy, far from deserving respect, the false teachers were detestable, and, thus, so too was what they were proclaiming. It did not lead to obedience, but to disobedience. The fruit that it bore was anything but good (cf. Matt 7:15–20). The religion practised by the false teachers was one in which they were not suited, or unfit, for doing anything good. In other words, their false faith made them, by its very nature, incapable of doing the good which was required by God’s law. It was bankrupt.



4.10.2.5 False teachers must be avoided

Louw and Nida (1989:309) define the word *bdelukto,j* (another NT hapax legomenon) as “pertaining to one who... should be detested or regarded as abhorrent.” In saying this, Paul was indicating, finally, how the false teachers were to be treated. In several other instances he gave similar advice: Keep away from them (Rom 16:17–18; 1 Cor 5:11; 2 Tim 3:5). False teachers are to be rebuked and then avoided (cf. also Titus 3:10). We must regard them as detestable and abhorrent, and we are to avoid them in keeping with that view. That will prevent their dangerous doctrines from spreading in the Church.

4.10.3 Encouraging in sound doctrine

Just as Paul gave each and every pastor the dual task of encouraging others in sound doctrine and defending sound doctrine in Titus 1:9 (cf. section 4.5), so too, the process of dealing with false teachers and false teaching does not only entail the negative side of rebuke, but also the positive side of setting forth the truth. Two statements in Paul's instructions on the matter highlight this.

4.10.3.1 Lead the Church to sound faith

As was pointed out (p. 87), the goal of the rebuking of the false teachers is so that the Cretan believers would “be sound in the faith.” In Titus 1:9, Paul noted that the pastor was to encourage others “in sound doctrine.” The repetition of the word *u`giai,nw* (“sound, healthy”) seems deliberate. The pastor is to have one goal: The sound faith of his flock. Even the rebuking of sound doctrine is not a means of venting anger, or of executing a personal vendetta against others, but is always directed at that overarching goal of sound faith through sound doctrine.

4.10.3.2 Show the Church the truth

Paul's statement “all things are pure to the pure” contains a truth that should also be stressed to the Church of all ages. When the Church is set free in the knowledge of the truth, that knowledge of the truth will lead to godliness (Titus 1:1). When the Spirit of Christ purifies the



heart, the lifestyle is purified as well. The negative side of this statement of Paul's in Titus 1:15 was already dealt with (section 4.10.2.4.2), and will thus not be repeated here. It should be noted, though, that this same idea was a pivotal point in Jesus' condemnation of the religion of the Pharisees and His proclamation of a new Gospel (Luke 11:41; Mark 7:15–19). The Church of Christ must be instructed in the new lifestyle of faith, a lifestyle in which we no longer live according to the rules and regulations of the world (Col 2:20), but in newness of life, with a purity that does not come from without, but from within. It is a lifestyle of true purity.

4.11 Titus 2:2

God's calling for older men

See Textual Notes IX Titus 2:2, in the appendix.

Paul has instructed Titus to “proclaim what is fitting for sound doctrine.” Then he continues immediately by defining specific traits which should characterise various groups within the Cretan Church. Furthermore, Paul does not define what the Cretan believers should be *doing*, but rather what *kind* of people they should *be*.

The first group to be mentioned is older men. These are men who, together with the pastor and elders, are to set a godly example to the rest of the Church. These are men, in fact, from whom the pastor and elders are to come. Too often, in our world that emphasises youthfulness and beauty, in which plastic surgery and all manner of cosmetic trickery are employed to hide the advancing years, people discount the elderly, and sideline them, even in the Church. The Bible teaches a different way. From the earliest times, respect for the elderly was commanded (Lev 19:32). The elderly were revered for their wisdom (Job 12:12, Prov 16:31). Interestingly, though, Elihu, in Job, while still showing the utmost respect for his elders (Job 32:4, 6–7), points out that wisdom is not the necessary result of becoming old (Job 32:8–9). Rather, when righteousness and godliness are pursued for a lifetime, they will become strong and mature in their faith (Ps 92:12–14), and wisdom will result. Of course, if they don't pursue righteousness, then a lifetime's pursuit of sin will result in people who are hard and bitter.



It follows, then, that the character traits described here do not come automatically with age. And even when one has lived a righteous life into a ripe old age, perfection will not have been attained—even the most righteous older man can still strive to become more like the Titus 2:2 standard. Also, these traits should not be regarded by the younger men as something they can “get around to later.” They should strive immediately towards moulding their lives in this fashion, regardless of their age, so that, when they are older, they will be like this. Just like saving for retirement, only infinitely more important, one can never start too young. Accordingly, the six traits Paul lists will be described.

4.11.1 Older men must be sober-minded

Paul notes that older men must be *nhfa,lioj* (“sober-minded”). The word is derived from *nh,fw* (“to be restrained”), which is itself a figurative extension of its original meaning of not being drunk (Louw & Nida 1989:353, 752), and thus *nhfa,lioj* could, when not used of persons, also mean “wineless” (Liddell & Scott 1889:532). The idea, of course, is not that older men be emotionally dead, but that they be restrained and sober in their attitude and demeanour, that they not be given to passions and lusts (but not that they may not be passionate about anything), and that they not be given to any kind of overindulgence. Peter, using the same word, encourages all believers to do the same, striving to be holy as God is holy (1 Pet 1:13–16). This attitude is not developed without effort, without resisting the efforts of the devil to derail the believer (1 Pet 5:8–9).

4.11.2 Older men must be honourable

Next, Paul requires that older men be *semno,j* (“honourable”). The word indicates that they live with dignity, that their character be worthy of respect (Louw & Nida 1989:748). Older men should be the kind of people that everyone looks up to. This, of course, is the exact opposite of what Paul has warned all believers against in Ephesians 5:3–4. In a telling essay, Lance Morrow (1999:76) laments the inappropriate behaviour of a number of (notably non-Christian) older public figures, ending with the words: “We live in an unseemly age. Let not the old men



add to the unseemliness.” If this is true of even of non-Christian older men, how much more should this apply to older men who have the Spirit of Christ!

4.11.3 Older men must be sensible

Older men in general, as must the elders specifically (Titus 1:8—cf. 4.4.1.11, p. 55), are to be *sw,frwn* (“sensible”). The idea, as was stated previously, is to lead a thoughtful, considered life. This is the life of self-control, of living for a greater goal (2 Tim 2:3–6). It is a life formed from years of spiritual discipline and training in righteousness.

4.11.4 Older men must be sound in faith

Paul’s word choice and repetitions should not be overlooked here. In Titus 1:9, the pastor was instructed to “encourage others in sound doctrine,” with the later result that they would “be sound in the faith” (Titus 1:13). Then in Titus 2:1, Titus is commanded to “proclaim what is fitting for sound doctrine,” again here with the “result” that the older men be “sound in faith.” Again, the point is emphasised that sound doctrine leads to sound living.

When a believer has lived many years with Christ, they would have seen many answers to prayer (John 9:31, 14:13, 15:16, 16:23), they would have learned to trust God’s work in their lives (Phil 1:4–6; Rom 8:28), they will have learned to follow God through all circumstances (Phil 4:12), and their faith and their certainty of their salvation will be unshakeable (2 Tim 1:12). This temperament cannot be developed without the passage of time, for only by steadfastly holding on to Christ through all the vicissitudes of life can a faith be tempered that will live up to this standard.

4.11.5 Older men must be sound in love

The participle *u`giai,nontaj* governs all three dative nouns (*th/| pi,stei(th/| avga,ph|(th/| u`pomoh/)*). Thus, even though the repetition is not translated, the phrase “being sound in” applies to the faith, love, and endurance of the older men. Be that as it may, it should be noted that the word is not normally associated with love or endurance.



The love spoken of here, of course, is *avga,ph*, Christian love, which received its best and greatest definition in 1 Corinthians 13:4–7. This is a love which can endure in the face of wrongdoing, hardship, and rejection (1 Pet 4:8). It is the love we offer as imitators of God—we reflect the love He has for us to others (Eph 5:1–2; 1 John 4:19), because God is *avga,ph* (1 John 4:16). And, of course, that love is supremely reflected in our obedience to the commands of God (John 14:15; 1 John 5:3). This is the love in which the older men are to set an example to the Church of Christ.

4.11.6 Older men must be sound in endurance

The word Paul uses here is *u`pomnh* (“endurance”). It speaks of persevering in the midst of difficult circumstances (Louw & Nida 1989:308). It reflects a tenacious clinging to the faith, one which has been tested and found true. This endurance is not a personality trait—it is borne of our hope in Christ (1 Thess 1:3). Life is filled with hardship, with a fallen world groaning for the return of Christ (Rom 8:19–22), and in the midst of this hardship, we must endure. If we endure, we will receive our reward (2 Tim 2:12; Rev 3:10). In this, the older men, who, almost simply by virtue of having kept their faith for such a long time, will have endured, must set the example. They are to be like seasoned long distance athletes: The sprinters may initially outrun them, but when it comes to the long haul, it will be they who carry the Church through.

4.12 Titus 2:3–4

God's calling for older women

See Textual Notes X Titus 2:3, in the appendix.

It should be noted that Titus 2:3–5 is perhaps, in respect of its meaning relative to the rest of the New Testament, relatively challenging to interpret. It contains a large number of NT hapax legomena (*Presbu,tidaj, katasth,mati, i`eroprepei/j, kalodidaska,louj, swfroni,zwsin, fila,ndrouj, filote,knouj, oivkourgou.j*). When the principle of interpreting Scripture in the light of Scripture (*sacra scriptura sui ipsius interpret*) is applied, this becomes more complicated, because there are no other passages in Scripture which address all of these issues concurrently.

Even though Paul has started his directions to Titus concerning the various groups of Church members with the older men, this in no way makes them unique in the Church. He notes that *w`sa u,twj* (“likewise”), there are instructions for the older women. Just as the older men must live in accordance with the teachings of sound doctrine, so too must the older women.

4.12.1 Older women must be reverent in their behaviour and demeanour

Paul notes that older women must be “reverent in their behaviour.” The word “behaviour” translates *kata,sthma*, which refers to “behavior or conduct, with focus upon the demeanor of an individual” (Louw & Nida 1989:505). Paul is not simply calling them to exhibit the right behaviours, with no regard to their attitudes. They cannot put on a show, or wear a mask, doing something without their heart being in it, begrudgingly. Rather, he is calling for the kind of behaviour which springs from the right attitude. And what is this attitude? He notes that they must be *i`eroph,j* (“reverent”), which is defined as “pertaining to being devoted to a proper expression of religious beliefs” (Louw & Nida 1989:532). What he is demanding is that their way of life reflect, in the nitty-gritty of daily application, their faith in Christ. They are literally to live holy lives, to live as God would want them to live—older women (but not only older, and not only women) must strive to live up to God’s standard, not to their own standard or the standard of the world.

4.12.2 Older women must not be slanderers

Paul seems to believe that, as the NAS puts it, older women might be particularly prone to “malicious gossip.” The word he uses is *dia,boloj*, which is one of the names given to the devil, in the sense that he is a slanderer or accuser (Liddell & Scott 1889:185; Louw & Nida 1989:145, 434). Slander and gossip are, by extension, not innocent activities employed by older women to while away idle afternoons. Far rather, when they engage in this, they are doing the devil’s own work of accusation. Godly women are to have nothing to do with this.

4.12.3 Older women must not be enslaved to much wine

Previously, Paul noted that the pastor or elder must be *mh. pa,roinon* (“not a drunkard”), and now he notes that older women must be *mh. oi;nw| pollw/| dedoulwme,naj* (“not enslaved to much wine”). The instruction is simple. He does not prohibit drinking entirely, but does note that excessive use of alcohol is to be avoided at all costs. Under no circumstances can any person in the Church, especially here, the older women, be an alcoholic.

4.12.4 Older women must be teachers of what is good

Paul's prohibitions, however, do not mean that there is nothing for the older women to do, that they should merely “keep out of the way.” Far rather, they have a vital role in Church. He insists that they must be *kalodida,skaloj* (“teachers of what is good”). It should be noted here, that even though Paul has elsewhere proscribed teaching by women (1 Tim 2:11–12), that prohibition was clearly in the context of the public gathering of the saints (1 Tim 2:8). Paul, then, does not think women incapable of, or unfit for, teaching, but rather knows that the God-ordained role for women does not include the public ministry of the Word of God to the Church of Christ. But that women can, and should, teach, is without doubt. The word Paul uses here compounds the same word for teaching Paul has just used of the pastor (Titus 1:9), and of Titus himself (Titus 2:1). If teaching is the issue, then women, especially older women, are not excluded. But, as will be seen when the next verses are examined (this starting already in 4.12.5), it is the context in which the teaching is to be done that the proscription is added.

Furthermore, it should be noted that the older women are not called to teach the younger women whatever they want, but that they are to teach “what is good.” While the word *kalo,j* in Greek has a number of meanings, just as the word “good” in English does, the sense of what is morally good is included in that (Louw & Nida 1989:743). Too many people (again in what cannot be seen as anything but thinking which belittles the important role of women in the Church), think that the older women should teach the younger women what might be called “home economics” skills only—needlework, food preparation, and any number of such skills.

While these things may have practical value, that is not what the older women are called to do, and is a devaluation of their contribution to the body of Christ. They are to teach the younger women to live the same lives they do, lives which are morally good, lives which reflect practically their faith in Christ.

4.12.5 Older women must be a model for younger women

Running into Titus 2:4, Paul notes that there is a definite purpose to the teaching of the older women (he uses *i[na* with the subjunctive of *swfroni,zw* in a purpose clause). Furthermore, the word *swfroni,zw* means to “chasten” or to bring someone to their senses (Liddell & Scott 1889:789), or “to instruct someone to behave in a wise and becoming manner” (Louw & Nida 1989:414). At the root of the word is, of course, the word already encountered in connection with the pastor (Titus 1:9), and the older men (Titus 2:2): *sw,frwn* (“sensible”). Paul simply states the audience of their teaching as *ta.j ne,aj* (“the younger ones”) where “younger ones” would obviously refer to those of the same class as them, i.e. the younger women. The lives and teaching of the older women are to serve as teaching, spoken and illustrated, to the younger women in the Church (cf. 1 Tim 5:5, 9–10). They cannot, after all, instruct them to do what they did not, or to be what they are not.

4.13 Titus 2:4–5

God's calling for younger women

See Textual Notes XI Titus 2:4–5, in the appendix.

Paul gives specific instructions for what the younger women in the Church of the Lord Jesus Christ should be taught to be.

4.13.1 Younger women must be followers of the older women's example

Although not stated explicitly, the implicit assumption of Paul's desire that the older women should instruct the younger women is that the younger women should be followers of the older women's example (and all that entails). Younger women are not to be left to their own devices, nor are they required to find their own way. Paul envisions a Church in which



teaching and instruction in godliness is passed from generation to generation, and of, course, in which one generation follows in the footsteps of the previous generation.

4.13.2 Younger women must be lovers of their husbands

Paul notes that the first thing the younger women should be trained to be is *file,w* (“lovers of their husbands”). It should be noted that even though the word *file,w* is used in the compound, and not *avgapa,w*, not too much should be inferred from this. Louw and Nida (1989:293) define *file,w/fili,a* as “to have love or affection for someone or something based on association.” But then they go on (p. 294) to note that

Though some persons have tried to assign certain significant differences of meaning between *avgapa,w*, *avga,ph* and *file,w*, *fili,a*..., it does not seem possible to insist upon a contrast of meaning in any and all contexts.... Though the meanings of these terms overlap considerably in many contexts, there are probably some significant differences in certain contexts; that is to say, *file,w* and *fili,a* are likely to focus upon love or affection based upon interpersonal association, while *avgapa,w* and *avga,ph* focus upon love and affection based on deep appreciation and high regard.... It would... be quite wrong to assume that *file,w* and *fili,a* refer only to human love, while *avgapa,w* and *avga,ph* refer to divine love. Both sets of terms are used for the total range of loving relations between people, between people and God, and between God and Jesus Christ.

In short, Christ’s love for us should be reflected in our love for others, and nowhere is this more crucial than in the love of the family. The younger women are to demonstrate Christ’s love in their love for their husbands.

4.13.3 Younger women must be lovers of their children

Not only are younger women to love their husbands, but their children as well. The same root word *file,w* is used here, this time referring to the children. In many ways, Hannah, even though mentioned so little in the Bible, represents a supreme example of this love. She bore and cared for Samuel, then she devoted him to God, and still, year after year, she devoted herself to the care of her son (1 Sam 2:19).

In today's world, where women, under the leading of feminism, are encouraged to love and care for themselves and their own needs only, the women of the Christian church should demonstrate their love for Christ through a firm commitment to love their husbands and their children.

4.13.4 Younger women must be sensible

As was pointed out before (p. 55), this term refers to being sensible or moderate, to having your body controlled by your mind. Younger women should not be any less self-controlled and sensible in the way they live than the example set by the older men in the Church. They too, should strive to model a life in which the faith they hold so grips their minds that it directs and controls their behaviour. They cannot be given to the whimsical guidance of their feelings, but must be directed in all they do by their faith.

4.13.5 Younger women must be pure

The sensibility Paul is demanding from the younger women must find its expression in their being *agnai* ("pure"). This means to be morally unblemished and without defect (Louw & Nida 1989:746). Younger women in the Church should live lives against which no accusation can be brought, in which no trace of immoral or unchaste behaviour is to be found. In an age when the world holds up young women like Paris Hilton and Britney Spears as role models, the women in the Church are to stand for a different way of life, a way of life marked not by slander, but by purity.

4.13.6 Younger women must be homemakers

The last of the NT hapax legomena mentioned in this section, and the one which probably is the most difficult to interpret, is Paul's requirement that the younger women must be *oivkourgoi*. Some of the difficulties surrounding this word are discussed in the textual notes (p. 139). The word *oivkourou* chosen by a number of the uncials and most minuscules, and which does not occur in the NT (if preference is given here to *oivkourgoi*), refers to being a "housekeeper," literally to watching over the house, and it could also refer to "staying at

home” (Liddell & Scott 1889:546), while the word *oivkourgou.j* (which occurs only here in the NT) is defined as being “a house-steward” (Liddell & Scott 1889:546). Louw and Nida (1989:521) define *oivkourgou.j* as “one who works in the home—‘one who takes care of the home, homemaker.’”

While this might be construed as a prohibition against women leaving the home in the pursuit of employment, this is by no means the case. Far rather, emphasis should be placed on the positive aspect of this injunction, for it is not a prohibition of anything, but a call to something. If one were, for example, to hold up the Proverbs 31 woman as an example of what Paul is calling women to attain to in these verses, that would still not be a prohibition against economic activity, but rather again an exhortation to making the home the woman’s priority—it is evident from Proverbs 31 that, in an age when most work was conducted from the home, this woman was also economically active just as much as any man (e.g., Prov 31:16, 24).

The focus, the call of this injunction, is for the wife to take the home, and her labour and vocation in it as her first priority. Most commentators do point this out (Barclay 1960:285–287; Stott 1996:189). Even MacArthur (1996:86), who argues quite heavily against women working outside the home in general, does note that: “the point is not so much that a woman’s place is in the home as that her responsibility is for the home.” In short, Paul knows that the role of a mother in rearing her children is indispensable (1 Tim 2:15), and that her role as the helper of her husband (Gen 2:18), is where the wife is needed most. When she has fulfilled this high calling, everything else she can include in her life which is wholesome and pure is allowed, but when she has failed at this calling, she has failed at everything.

4.13.7 Younger women must be good

Paul also requires that younger women be *avgaqo.j* (“good”). While this is a very general injunction, it denotes a moral component—to be morally good (Louw & Nida 1989:743; Liddell & Scott 1889:3). The word can also mean “kind,” although then in the sense of “generous” (Newman 1993:1). Louw and Nida (1989:570) point out that in this sense, it pertains “to being generous, with the implication of its relationship to goodness.” However,

the former meaning is to be preferred in this context, and the interpretation of commentators such as MacArthur (1996:87), who thoroughly confused it with *chrstoj* (“kind”), is not acceptable. In short, Paul is calling for behaviour on the part of the younger women which expresses the goodness of God. This is what John expressed in 3 John 11 (NIV) when he wrote “Dear friend, do not imitate what is evil but what is good. Anyone who does what is good is from God.” And it is a good life based on the hope of the believer in Christ (1 Pet 3:15–16). This is distinguished from what came before in this: The call to sensibility and to purity reflects the nature of the life of the younger women. But the call to be good reflects the action springing from that life.

4.13.8 Younger women must be subject to their own husbands

Apart from already having been called to love their husbands, younger women are also called to be *u`potassome,naj toi/j ivdi,oij avndra,sin* (“submitting to their own husbands”). The word *u`pota,ssw* means to “arrange under” (Liddell & Scott 1889:848) or to “subject, subordinate” (Newman 1993:190), but in its passive form it refers to being obedient, or being submissive (Liddell & Scott 1889:848; Newman 1993:190). Younger women are called to give deference to their husbands as the God-ordained leader of the home (1 Cor 11:3; Eph 5:23), and to submit themselves willingly to his leadership and direction.

This, of course, goes against the grain of modern sentiment. In a relatively derogatory piece (listed under “winners and losers”—with a clear indication that the men were the winners and women were losers), Time magazine (Karon 10 June 1998) noted that

“Submitting graciously” to their husbands’ leadership may not be conventional wisdom on marriage among American women, but it’s a trend on the rise.... The Southern Baptist Convention yesterday codified male leadership of the household in its declaration on the family.... The Catholic Church four years ago adopted a statement on marriage that read, in part, “mutual submission—not dominance by either partner—is the key to genuine joy.” But the Baptists were unambiguous in their disdain for shared household authority, overwhelmingly rejecting a “mutual submission” amendment. So while culture wars rage outside, the Southern Baptist

male can take comfort in the knowledge that his home, by church decree, is once again his castle.

It should be noted, however, that this directive in no way implies, as is so often construed, that women are in any way inferior to men, or that men are in any way superior to women. Rather, it implies that both men and women, who are equal before God (Gal 3:28), both have roles to fulfil: For men, the role of leadership, for women, the role of submission.

Furthermore, it is important to bear the qualification in mind. Women are not to be perennially submissive, but are to be submissive “to their own husbands.” Paul does not give any man authority over any woman, but here zooms in specifically on the relationship of a husband and wife, and calls for the wives, in contrast to the women of their time, and of our time, to live in submission to their own husbands, to show their love and devotion to Christ in their loving devotion and submission to the leadership of their husbands.

4.13.9 Younger women must be an example of the Word of God

Paul has given many instructions to the younger women in the Church on Crete, and now he reveals the purpose of this all: So that the Word of God will not be reviled. The word blasphemy is, of course, the root from which we get the word “blaspheme.” It means “to speak against someone in such a way as to harm or injure his or her reputation (occurring in relation to persons as well as to divine beings)—‘to revile, to defame, to blaspheme’” (Louw & Nida 1989:434). This purpose should not be understood to apply only to the last statement (that wives submit to their own husbands), but to all the instructions given to the younger women, which of course includes the last statement. Younger women are to be lovers of their husbands and lovers of their children, because to this they were called by the Word of God. Younger women are to be sensible and pure, because the Word of God mandates it of them. Younger women are to be homemakers, whose priority is their home, because the Word of God teaches them that it is their priority. Younger women are to be good, because the Word of God calls them to be good. Younger women are to be subject to their own husbands because the Word of God requires it of them. The unbelievers in the world also have access



to the Bible, and the people in the world, to our shame, often know the Bible and its demands better than many Christians. Even though they themselves do not heed those demands, when we as Christians do not obey them, we show by our example that the Word of God can be disdained, and so they do disdain it. Ironically, many Christians would excuse behaviour contrary to what is called for in these verses, by claiming to be relevant to the culture they find themselves in. But this is always counter-productive. While it may help us “fit in,” we were not called to “fit in,” but to be “aliens and strangers on earth” (Heb 11:13). Many women today pride themselves in a “Sex and the City” mentality, in which love for others, is replaced with love for the self only; in which husbands, as the detestable by-products of despicable marriage, are despised; in which children are aborted and abused, but not loved; in which the only way to be true to oneself is seen as doing whatever you feel is good, instead being sensible and self-controlled; in which purity is scorned as prudishness, rather than something to strive to; in which being a homemaker is equated with leading a boring and second-class life, instead of fulfilling one’s calling; in which being good is seen as being weak, and being vengeful is preferred; in which being subject to one’s own husband is seen as accepting a false system of oppression, rather than finding freedom in fulfilling one’s calling. The simple fact of the matter is, to use the last requirement as an example, that even though the people in the world, emboldened by decades of feminism, feel that no woman should ever have to submit to anyone, and even though they would call all women, regardless of their faith or beliefs, to refuse to submit to anyone, and even though they would mock Christian women who believe that God has called them to submit to their own husbands, they still know that this is what the Bible demands, and they know and see that when we follow their call, we have rejected the call of the Word of God. And for this, they will also think us weak and will also mock us, and will revile the Word of God, the word we were called to honour, the word which, if honoured and proclaimed, might have called them to salvation. Younger women actually have no choice. In what they do, they will either bring glory to the Bible and the God of the Bible, or they will cause the Bible, and the God of the Bible, to be reviled.

**4.14 Titus 2:6–7****God's calling for younger men**

See *Textual Notes XII Titus 2:6, in the appendix.*

Again, the w`sau,twj (“likewise”) links this phrase directed at the younger men to Paul’s current theme of living in accordance with the teachings of sound doctrine, started in Titus 2:1. Furthermore, a common thread runs through this whole section: Paul wants the members of the Church of Christ to be sw,frwn (“sensible”). The pastor must be sw,frona¹⁶ (Titus 1:8). The older men in the Church must be sw,fronaj¹⁶ (Titus 2:2). The older women must swfroni,zwsin¹⁷ the younger women (Titus 2:4) to be sw,fronaj¹⁶. And now, the younger men must continually swfronei/n¹⁸. Louw and Nida (1989:753) note that “derivatives of the stem swfro [mean] ‘to behave in a sensible manner.’” They continue to point out that “in a number of languages terms such as swfronismo,j (88.93), swfrosu,nh (88.93), sw,frwn, and swfro,nwj may be rendered as ‘to have right thoughts about what one should do’ or ‘to let one’s mind guide one’s body.’” Lock (1978:148) defines it as “a free and willing control which no longer requires effort; the main stress is on the judgement which recognizes the true relation between body and spirit, a rational self-control, a sound mind which ‘always keeps its head.’” No Christian living in a Muslim country where their life could be the price they have to pay for their faith, would ever doubt that the Christian life is a battle. But it is so easy to forget this in our Western world of comfort—described by John Piper (in Dever 2004:29:40) as “living in Disneyland.” To complicate matters further in our Western society, if we have escaped the danger of treating our faith trivially, we risk falling into legalism and losing the joy of Christ. Legalism results in a dispassionate and emotionally bankrupt attempt at pleasing God and earning His favour, instead of a passionate and worshipful response to His unmerited favour. But unfortunately, the Western Evangelical Church of the late 20th and 21st centuries has, in what can only partially be seen as a reaction against this dry legalism, determined that the rational aspect of the Christian faith is bad, and should be spurned in

¹⁶ sw,frwn

¹⁷ swfroni,zw

¹⁸ swfrone,w

favour of an emotionally-founded experience of God (often misquoting 2 Corinthians 3:6 in substantiating such a claim). Furthermore, this shift has led to the wholesale rejection of any emphasis on doctrine, which is (quite rightly) seen as being connected to the rational side of the Christian faith. The Church needs to maintain a balance, not to fall into emotionless legalism, but also not to reject the rational sensibility founded on sound doctrine which is so vital to the practise of the Christian faith. Paul knew both sides (cf. 1 Cor 14:15), and here he expresses, not the necessity of emotional experiences, but the necessity of swfrone,w, of rational sensibility.

Living for Christ is neither a trivial matter, nor is it a life marked by legalistic rigour. But being a Christian does demand being sober-minded, it does demand fighting the sinful nature, of subjugating its desires to our new nature, of mastering the fallen sinful body by the renewed and redeemed mind (Rom 12:1–2; 1 Cor 9:24–27). With this general note in mind, a short discussion about the particular application of this to the younger men is in order.

4.14.1 Younger men must be sensible

Titus is to parakale,w (“encourage”) the younger men to be sensible. This is the same word used of the pastor’s calling in Titus 1:9, where the pastor is to “encourage others in sound doctrine.” Here, Titus is to encourage the younger men to be sensible (Titus 2:6) as part of what it means to proclaim what is fitting for sound doctrine (Titus 2:1). It is interesting that Paul here gives Titus an imperative in the way he is to deal with the younger men, while his instructions concerning the three other groups simply stated what they should be like. Presumably, this is because Titus himself is a younger man. He is to earnestly entreat the younger men to live like this, he is to sound the battle cry to his peers, that they follow the life of Christian sensibility to which they were called. And this entreaty is based on the demands of sound doctrine—it is not something which seems like a good idea, but is the evidence of sound doctrine coming to fruition in the lives of the younger men.

The younger men, like all others in the Church, were to be sensible. However, a question remains as to whether the peri. pa,nta of Titus 2:7 actually applies to that verse, or to v. 6



(Holtz 1980:220–221). I believe that the opening words of Titus 2:7 represent an instance of syllepsis (see the textual notes on p. 141). Thus, while practically all the English translations take them to apply to the content of Titus 2:7 (and rightly so), they could equally apply (and, I believe, should apply) to the contents of Titus 2:6. This means that Paul places a particular emphasis here. Not only are the younger men to be sensible, they are to be sensible in everything. This emphasis may seem to indicate that this was especially necessary for the young men, who might have been particularly given to a lack of self-control (2 Tim 2:22).

Notwithstanding the general definitions of the root *swfro* mentioned above, Louw and Nida (1989:352) define *swfrone,w* as “to be able to reason and think properly and in a sane manner—‘to be in one’s right mind, to be sane, to think straight, to reason correctly.’” It is vital that younger men, who are to become the older men who will lead the Church both in function and in example, should allow their minds and their thinking to be shaped by the Word of God, so that they can discern His will (Rom 12:2), and so lead the Church to live lives pleasing to God.

4.15 Titus 3:12–15

Christian relationships and Christian ministry

See Textual Notes XV Titus 3:12–15, in the appendix.

In these last verses, Paul, having completed his instructions to Titus, and, by extension, the Cretan elders and the Cretan Church, now discusses some final arrangements. Yet even from these seemingly mundane arrangements, we can still learn about Christian conduct, and about understanding our place in ministry.

A brief contextual background to these verses will be given first. One reconstruction of Paul’s last years of ministry was recounted on p. 22. It was mentioned that after having visited Crete, Paul moved on to Nicopolis in Achaia (Southern Greece), and that this letter was written either on the way to, or in, Nicopolis, which, if this reconstruction is accepted, would date the letter to Titus somewhere between AD65 and AD68.



4.15.1 We minister with others

Paul mentions a number of co-workers here (and just as we are God’s co-workers—2 Cor 6:1—so also we are all, regardless of rank or station, co-workers of one another—1 Cor 16:16). Artemas and Zenas are mentioned nowhere else in the NT. Zenas is described as a *nomikos* (“lawyer”), and Louw and Nida (1989:427, 557) point out that this could mean that he was either an expert in civil law, or an expert in interpreting the Jewish religious law, although given the lack of information concerning him in the NT, it remains uncertain which it should be (but see below). In Acts 20:4 Tychicus is reported as being from the Roman province of Asia, and went ahead of Paul to Troas, en route to Macedonia. In Ephesians 6:21 (ESV) and Colossians 4:7 he is called a “beloved brother and faithful minister in the Lord,” and it appears that he carried the epistles to Ephesus (cf. also 2 Tim 4:12) and Colosse. Other than that, nothing is mentioned about him in the NT. But that he was a faithful lieutenant of Paul is abundantly clear. Apollos was a native of Alexandria, and a Jew. Apollos is introduced in Acts 18:24–19:1, and clearly also played a pivotal role in the Corinthian Church (1 Cor 1:12, 3:4–6, 22, 4:6, 16:12), where he must have been a strong ally of Paul’s. His Jewish identity (as opposed to Titus, who was a Greek), and his skill with the Scriptures (cf. Acts 18:28) may have fitted him especially well for countering the Jewish controversies which were raging on Crete (this may also support the notion that Zenas was an expert in interpreting the Jewish religious law).

The important lesson from this is that we are not alone in the ministry, nor are we meant to be alone (1 Cor 12:7–31). Titus would certainly have benefitted from the help given by Zenas and Apollos, however brief their stay might have been, and Paul also was used to calling on their help, as also he called on Titus’ help. It is evident that Paul did not prefer to work alone, and even in those times when Paul found himself alone, he still relied on the prayers of the saints to uphold him. His was very much a shared ministry, one in which the Churches he planted became immediately co-workers in the furtherance of the Gospel and the planting of newer Churches (e.g., 1 Thess 1:7–8). Even Paul’s request that Titus would join him at



Nicopolis shows his realisation of his dependence on his co-workers as ministers of God's grace to him.

4.15.2 We are not irreplaceable

From Paul's instructions concerning Zenas and Apollos and his desire to send either Artemas or Tychicus to Titus, it might be inferred (but cannot be confirmed for sure), that this letter was carried to Crete by Zenas and Apollos, and that Artemas or Tychicus would be following at an unspecified later date. Paul has given Titus a vital role to play, but at the same time, he is already preparing him to be removed from that position. The fact that this epistle, with so many instructions to Titus, is also the epistle telling him to hasten away from Crete to join Paul at Nicopolis, underscores the oft-repeated refrain, first mentioned on p. 22, that the letter was not intended only for Titus, but for the whole Cretan Church, via Titus.

Even though the pastor is given to the Church by God (cf. sections 4.2.5, p. 32 and 4.3.3, p. 40), that does not mean that the pastor is indispensable or irreplaceable. The Church cannot live without Christ (Eph 1:22, 5:23; Col 1:18), but no pastor and no elder and no church member is so important in God's plans that His purposes would fail without us. We should always remember this, and let it drive us to humility, for truly, we are to be at God's disposal, to use and to do with as He sees fit (cf. Job 1:21).

Paul instructed Titus to appoint men to lead the Church in Crete from within the Church. And he sent other men to help them. And so we all owe a debt to the Church, to help it, to be a part of its life. Sometimes we are to be those who work within our own Church. Sometimes we become "missionaries" to help other Churches. But we must realise that when we become Christians, our lives are no longer our own. We are at God's disposal, and He can use us as He sees fit. As will be pointed out below, this does not mean that we have to get tied up trying to discern what God's will is for us concerning where we should work for Him, but rather, that we work, using our own faculties, in His service, wherever we find the opportunity, and as we believe He would have us do.



4.15.3 We are co-workers with God

In Titus 3:12, Paul writes “when I send Artemas or Tychicus to you, you must hasten to come to me at Nicopolis, for I have decided to spend the winter there.” This simple statement also teaches us much about God’s will for our lives, and our relationship to God as His slaves (Titus 1:1) and His co-workers (2 Cor 6:1). Firstly, he uses *o[*tan (“when”) with the subjunctive in an indefinite temporal clause. This construction carries with it a sense of vagueness, in that the time period is unspecified (cf. Conradie, Cronjé, Janse van Rensburg, Olivier, Swart & Wolmarans 1995:351–352; Wenham 1965:160–161). Secondly, it is not insignificant that he says “I have decided,” using the perfect indicative active of *kri,nw*. Paul is deeply aware that he is God’s slave, always ready to do his Master’s bidding (Titus 1:1). But at the same time, he recognises his responsibility for his own actions and decisions, even in decisions about ministry (cf. also 1 Cor 16:12 for the same attitude in Apollos). Paul does not shirk his responsibility or shift it onto God. If Paul was a 21st century Christian, he might have said “When **God** sends Artemas or Tychicus to you, **God will bring you** to me at Nicopolis, because **God has told me** to winter there.” Far rather, we see Paul actively making decisions about the ministry God has called him to. Yes, God did sometimes lead him in “miraculous” ways. He saw a vision of man from Macedonia (Acts 16:9). He was given Agabus’ prophecy in Acts 21:10. He said in Acts 20:22–23 (NIV, emphasis added): “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city **the Holy Spirit warns me** that prison and hardships are facing me.” Today, we would have taken that as a warning not to go, and we would not have gone. Paul, on the other hand, continued and said (Acts 20:24, NIV) “However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the Gospel of God’s grace.” Interestingly, just after Agabus delivered his prophecy, we find Luke writing (Acts 21:13–14, NIV, emphasis added) “Then Paul answered, ‘Why are you weeping and breaking my heart? **I am ready** not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.’ When **he would not be**



dissuaded, we gave up and said, ‘**The Lord’s will be done.**’” Yes, Paul definitely made his decisions prayerfully (Rom 1:10, 15:30–31; 2 Cor 1:11; Col 4:3–4; 1 Thess 3:10; Phlm 22). But he made them trusting that God would lead him (Rom 1:13, 15:32; 1 Cor 4:19, 16:7), and yet not shifting blame for all his decisions onto God.

One of the reasons that we struggle so with the issue of God’s will is that our Western culture places far too much emphasis on what we should do, rather than what we should be. If we look at the whole of the letter to Titus, we would expect it to be full of “do-ing” instructions if Paul was a 21st century Christian. Instead, it is full of “be-ing” instructions.

We have, in many ways, made the will of God cheap. God’s will is a great and lofty thing. God willed the world into existence (Gen 1:3; Col 1:16; 2 Pet 3:5; Rev 4:11). God willed His son to the earth as God incarnate, our saviour (Gal 1:4; Heb 10:10). God’s will is for His glory. God’s will is for our salvation (John 6:40; Eph 1:5, 9–11; 1 Tim 2:4). God’s will is for the proclamation of the Gospel of grace (Rom 1:10; 1 Cor 1:1; 2 Cor 1:1; Eph 1:1; Col 1:1, 27; 2 Tim 1:1). God’s will is our obedience, holiness and sanctification (Rom 12:2; Phil 2:13; 1 Thess 4:3, 5:18; Heb 13:21; 1 Pet 2:15, 4:2).

God’s will is not about which shirt we should wear to the important business meeting where we, posing as Christians, hope to make some money. God’s will is not about the trivia of our lives. God’s will is not so much about what we do, but about *how* we do it (although the two are linked). Christians so often get bogged down in questions like “Is it God’s will that we as a Church do this, sell this, buy that, or go on that missionary trip?” And yet, when they do buy this, or do that, or go there, they fight and bicker with each other about it. Can that be God’s will? Is it not rather that we do this, or not do this, as we judge would be best in our service to God, but maintain the peace, love and unity which He said should characterise His people?

Even in the matter of Church leadership, the Western Church has been too heavily influenced by a management-dominated culture. Too often the focus of a Church’s leadership is on what they are to do, rather than on who they are to be, so much so that the holiness and character of the people is considered unimportant. If Paul were a typical 21st century



Church leader, he would have written Titus as a strategic letter, following all the good management principles he had learned, and he would have spelled out exactly what strategic moves the Church in Crete should make in order to evangelise their little island and prosper their Church. But Paul was the slave of God and the apostle of Jesus Christ (Titus 1:1), and he spent almost no time on that. And when he did, it was in the form of principles for action (e.g., “teach sound doctrine”), not specific strategic actions (e.g., “let them pray like this and using these words, so that they can all be healthy and prosperous”). He devoted almost the whole letter to what the Church on Crete (and all the people in it) should *be* like, if it was to be the Church of Christ. The simple fact about God’s will is that if, like a good photographer, we focus on what is really important, on what we know is God’s will (i.e., what kind of people we should be), all the other things will fall into place. When we focus on the wrong things, the whole picture becomes blurred.

4.15.4 We must devote ourselves to the work of ministry

In his closing comments, Paul gives private instructions to Titus, and also general instructions to the Cretan Christians. Again, it is apparent that, even though the first instructions are given to Titus, they are meant for the Cretan Christians’ ears as well, and mesh with the later instructions given to them.

Paul’s instructions to Titus in Titus 3:12–13 centre on two imperatives, one in each verse. Firstly, Titus must *spouda, zw*¹⁹ to join Paul in Nicopolis. Secondly, he uses the same root in its adverb form (*spoudai, wj*²⁰) together with the verb *prope, mpw* in the imperative again. The word *prope, mpw* is quite easy to understand. It is formed through the prefixing of the preposition *pro*, (“before”) to the verb *pe, mpw* (“to send”), which is the same verb occurring in the subjunctive in Titus 3:12. Thus it means “to send someone on in the direction in which he has already been moving, with the probable implication of providing help—‘to send on one’s way, to help on one’s way,’” or, relatedly, “to accompany a person for a short distance at the

¹⁹ The other NT occurrences of this word are Gal 2:10, Eph 4:3, 1 Thess 2:17, 2 Tim 2:15, 4:9, 21, Heb 4:11, 2 Pet 1:10, 15, 3:14.

²⁰ This word occurs, in the NT, only here and in Luke 7:4, Phil 2:28, and 2 Tim 1:17.



beginning of a journey—“to escort, to accompany” (Louw & Nida 1989:191, 202). Titus *must* send Zenas and Apollos on their way, although the manner in which he is to do so is more important, and this is to what we turn to next.

The word *spouda*,zw again has a wide range of meaning (Liddell & Scott 1889:741). Louw and Nida (1989:664, 662, 298) elaborate on its main levels of meaning, indicating that it can be either “to do something hurriedly, with the implication of associated energy—‘to hasten to, to hurry to, to do quickly’” (which is also the meaning they recommend for Titus 3:12), or “to do something with intense effort and motivation—‘to work hard, to do one’s best, to endeavour,’” or “to be eager to do something, with the implication of readiness to expend energy and effort—‘to be eager, eagerness, devotion.’” The adverb *spoudai*,wj they (Louw & Nida 1989:663, 298) translate as “pertaining to intense effort in accomplishing some goal—‘making an effort to, doing one’s best’” (which is also the meaning they recommend for Titus 3:13), or “pertaining to being earnest and diligent in undertaking an activity—‘eager, eagerly, earnest, earnestly.’” The main idea, though, is of the commitment and effort involved in this action. Titus is, in Titus 3:12, to put all his effort into joining Paul as quickly as he can. And he is, in Titus 3:13, to put all his effort into sending Zenas and Apollos on their way. This, then, reveals the attitude with which we are to approach the Lord’s work as well—not, mind you, with careless haste, but with all the energy we have, sparing no effort.

Apart from the earnest effort Paul is calling for here, he also sketches the reason why Titus is to put all his effort into this task of sending Zenas and Apollos on their way. Again using *i[na*. plus the subjunctive in a purpose clause, he points out that it is “so that they lack nothing.” The word *lei*,pw means “to not possess something which is necessary—‘to not have, to be in need of, to lack’” (Louw & Nida 1989:563). The meaning is clear. Titus and the Cretan Christians are to earnestly commit themselves and their resources—those resources which God has entrusted to them—to make sure that Zenas and Apollos lack nothing they need for their journey and further ministry.



God's task of proclaiming the Gospel to the whole world does not require all Christians to be sent all over the world as missionaries. For many of us, it means simply taking care of those who are going to other Churches, and seeing to it that they *lack nothing*. No-one is excused from not taking part, in some way—whether directly up front as a missionary or evangelist or pastor, or indirectly in support—from taking part in the enterprise of proclaiming God's great Gospel of grace. And the flow is not unidirectional. Titus, who was himself sent by Paul, also had to take responsibility for meeting the needs of Zenas and Apollos, sent by Paul.

After discussing the treatment Zenas and Apollos were to be given, Paul then continues and transforms what he has said to Titus into a general principle for the Cretan Christians. He notes in Titus 3:14 that “our people must also learn to constantly engage in good works towards [meeting] real needs, so that they will not be unfruitful.” The Greek construction of this verse is very difficult to translate. The verb *manqanw* means “to acquire information as the result of instruction, whether in an informal or formal context—‘to learn, to be instructed, to be taught,’” or “to learn from experience, often with the implication of reflection—‘to learn, to come to realize,’” or “to come to understand as the result of a process of learning—‘to understand’” (Louw & Nida 1989:327, 381). This is also the word from which *maqthj* (“disciple”) is derived (Louw & Nida 1989:328). The Christian life is not one which comes naturally, but one which requires training. What it is that the Cretan Christians (“our people”) must learn is *kalwn e;rgwn proi<stasqai*—the exact same phrase from Titus 3:8. The most important thing to note is that the present infinitive indicates a continuous and ongoing state. The Cretan Christians are to learn to make it a way of life to do good works. And because he mentions it in the immediate context of sending Zenas and Apollos on their way and making sure that they lack nothing, Paul is giving them the opportunity, as it were, to make their faith practical, to do that very thing which, a few sentences earlier, he was petitioning for.

Paul does, however, elaborate here, noting that the good works are *eivj ta.j avnagkai,aj crei,aj* (“in order to meet real needs”). It is this phrase which is so hard to translate. The preposition *eivj* quite naturally has quite a wide range of meaning. But Louw and Nida



(1989:803) note that one of these is as “a marker of persons benefited by an event, with the implication of something directed to them—‘for, on behalf of.’” Thus the focus on good works is in order to meet *avnagkai,aj crei,aj*. Here too, a problem is experienced. The noun *crei,aj* means “that which is lacking and particularly needed—‘need, lack, what is needed’” (Louw & Nida 1989:563). This again reinforces the point that Paul’s desire for the treatment of Zenas and Apollos is not only directed at Titus, but at all the Cretan Christians. However, the adjective *avnagkai/oj*, which elaborates on the noun *crei,aj*, means “pertaining to being necessary and indispensable to the occurrence of some event—‘necessary, indispensable’” (Louw & Nida 1989:672). It is almost as if Paul is saying that they should meet the “necessary necessities.” The difficulty in translating this phrase is apparent when the various English translations are compared. Of course, the aim here is that the adjective intensifies the noun. Paul is stating in no uncertain terms that it is the really “pressing” (NAS), the “urgent” (RSV, ESV), needs which should be addressed, or, as the NIV puts it, the “daily necessities”—those things without which we cannot survive. Christians, then, are to learn to do good works, so that they can help meet the most pressing and urgent needs of others, those basic needs without which the others might very well not survive.

The aim of all of this—that “our people must also learn to constantly engage in good works in order to meet real needs”—is stated in one more purpose clause (*i[na]*. plus subjunctive): “So that they will not be unfruitful.” The image of bearing fruit as a result of salvation is one which runs throughout the NT. John the Baptist used it in his speech to the Pharisees (Matt 3:7–10). Jesus used it in the sermon on the Mount (Matt 7:15–20, cf. also 12:33) and in the parable of the sower (Matt 13:3–23), and in His last discourse to His disciples (John 15:1–16, cf. also John 12:24). Paul also used this image, noting that we should, as a result of our salvation, bear fruit for God (Rom 7:4–5; Eph 5:8–11; Phil 1:9–11; Col 1:6–10; cf. also 2 Pet 1:8), and he spoke of the fruit of the Spirit in Gal 5:22–23. Paul, then, wants the good works, which we as believers are to devote ourselves to constantly engaging in, to result in



praise and glory to God through the witness of our deeds and the salvation of those who see that witness.

In closing, being a Christian does not just mean going to Church. It does not just mean studying doctrine. It means living a life which is focused on providing for the needs of those under your care, and in this way to prove fruitful. It is not just about bearing fruit through telling everyone about Jesus, while our own families have unmet needs. It is about bearing fruit from the way in which we *live out* the Gospel. And it is not only about providing for the needs of our own families (although that is paramount—1 Tim 5:8), it should extend further, to the needs of our Church family, and even the needs of those who are lost and without Christ.

4.15.5 We minister in grace

Paul closes his letter to Titus with the greeting: “All those with me send you greetings. You must greet those who love us in the faith. Grace [be] with you all.” And yet, even here, we can see the heart of Paul. Where the traditional Greek letter would close with a wish for peace (cf. 1 Pet 5:14; 3 John 14), every single one of Paul’s letters ends with a wish for the grace of God. Paul literally was in the grip of grace. And he knew that grace was and is the lifeblood of the Church—we are in a brotherhood of grace. Those who were with Paul could greet Titus, their dear friend and fellow worker. And they could send their greeting through him to their brothers and sisters in Christ on Crete, for they knew that their spiritual family on Crete loved them in the faith, just as much as their greeting reflected their love for the Christians on Crete. And for those they loved so dearly, there could be no greater wish than that the grace of God, that grace which brought them salvation (Titus 2:11) and justified them before God (Titus 3:7), would go with them and guard their hearts and minds in Christ Jesus (Phil 4:7).

In the end, Paul emphasises something so important. The Church on Crete was, geographically, an isolated Church. But spiritually, it was not isolated, and neither are we. We are all part of the body of Christ. We share a bond, because, in Christ, we love each other in



the faith. We love even those brothers and sisters we have not met. We are one in Christ. Paul does not mention where he is (somewhere en route to Nicopolis when he wrote the letter...), although certainly the letter's bearers (Zenas and Apollos) would tell Titus. But that is not important. Wherever he was, those Christians with him shared an inseparable, intangible bond with the Christians in Crete. And the bond was founded on Grace. On God's grace to us in Christ. On the grace of God that has brought us salvation, that has called us from the world, to be a holy people, devoted to Christ, His very own people, and the Grace that was and is able to keep us in Him until He comes. The great grace of God.

Chapter 5

Conclusion

The Christian life in general, holding fast to the Christian faith more particularly, and defending the sound doctrine of the true Christian faith very specifically, has never been easy. Many believers have paid for this with their very lives. In every age, Satan will attack the Church of Christ, and thus, in some way, the struggle faced by Christians who want to hold fast to their faith and the sound doctrine of the true Gospel has been unchanging throughout the years. And yet, in some way, each new age faces a new challenge.

A number of factors have conspired against sound proclamation of the Christian Gospel at the start of the 21st century. The ethos of the time is marked by post-modern relativism. This undermines claims to absolute truth (the so-called “grand narratives”), and promotes tolerance, also tolerance of aberration and error. The practice of exegesis, which assumes, at its very core, the idea of author intention, has been undermined by a focus which pronounces (perhaps a bit prematurely) the death of the author, and focuses instead on the interpretation assigned to the text by the reader.

As such, many in the Church have begun, either explicitly, or, more often, implicitly, to doubt in the absolute veracity and sufficiency of Scripture. This has also infiltrated the pulpit, where, on the one hand, scriptural guidelines for the appointment to the pulpit (i.e., eldership) have been abandoned in favour of management guidelines from the world of business, and psychological criteria and evaluation. On the other hand, even pastors today appear reluctant to proclaim the message of the Bible as the absolute and true Word of God. Their lack of faith in what they are proclaiming perpetuates the same lack of faith in the minds of their audiences (congregations), and too often the proper proclamation of the Word of God is replaced by emotional but insubstantial worship, or by all manner of extra-biblical sources, in an attempt to “prop up” that which should need no such support—the apposite proclamation of sound doctrine.

Addressing these issues is of the utmost concern to the vitality of the Church. And yet, in so doing, we need to ensure that our method does not give the lie to our goal. If we use extra-biblical arguments (no matter how good or sound they may be) to emphasise the importance of the Bible in the life of the Church, then we have failed before our journey has even begun. Whoever would emphasise the crucial importance of the Bible for the Church, cannot but use the Bible to make that argument. This is, as was also pointed out in Chapter 2, part of the existential problem that the field of theology is experiencing. Biblical disciplines are seen as being irrelevant, and practical theology, in its striving to be practical, runs the risk of setting adrift from its biblical roots. Again, the answer is to return to the Bible. All theological reflection, which hopefully would be reflection about the Bible, should be practical in its result. And all practical theology should be founded first and foremost on the exposition of the Bible. The aim of this study, then, was to use that paradigm and examine a portion of a biblical text, so as to reflect theologically on the text, but also to ensure that that theological reflection led to proper practical application.

Titus is a short letter, only three chapters, and 46 verses in total. And yet, it seems to be the forgotten book of the New Testament, receiving far less scholarly attention than even some of its shorter neighbours (Genade 2007:22–23). The Pastoral Epistles as a whole have been significantly neglected in the 20th century, and Titus in particular has suffered from this. It too, deserves more attention. Because Paul's intention with the epistle was to lay down guidelines for the selection, appointment, and labour of the Church leadership, it remains relevant to the issues mentioned above. In its short verses, it discusses the character of the Church leader (Titus 1:1–4, 6–8). It discusses the task of the Church leaders (Titus 1:9) and the divine compulsion under which they stand (Titus 2:1). It discusses the appointment of Church leaders (Titus 1:5). It discusses the goal of the Church leaders (Titus 2:7–8) and the authority with which they function (Titus 2:15).

It discusses the problem of identifying (Titus 1:10–12) and dealing (Titus 1:13–16, 3:9–11) with those who purport to be leaders, but only succeed in leading astray the Church.

But it does even more than that. Apart from expounding in the most wonderful way on the very foundational doctrinal aspects of the Gospel (Titus 2:11–14, 3:3–7), it also elaborates on how the character and compulsion and task of the Church leadership is to flow through into instruction and training and building up of a people in the Church committed to living out God’s dominion over their lives (Titus 2:2–7), and also defines a foundational ethos for all Christian labour and ministry (Titus 3:12–14).

The exegesis of these passages has shown that, while they might not contain the only and final word on all of these topics, they do contain an extremely important word on them, and it is essential that God’s instruction to His people through His word be brought to bear on our understanding of the Bible and its role in the life of the Church leadership, even at the dawn of the 21st century.

The issues that Paul addresses in this epistle are timeless, and will have relevance to Christians in any and every age. Nonetheless, these issues seem especially pertinent at the start of the 21st century. Church leadership is in a position of crisis and doubt. The Church as the body of Christ is often too constricted in doubts concerning the veracity of Scripture as the infallible Word of God, to fight for the truth of God’s revelation. But in Paul’s words in the opening of this epistle, this truth is “for the [blessed] hope of eternal life.” It is truth which cannot be ignored, truth which must be applied. It is the hope of this researcher that this exegesis of these issues might, in some way, help the sincere follower of our Lord Jesus Christ to think through these things, and then to act upon the directives of Scripture.

Finally, it is the deepest desire of this researcher’s heart that all that is presented in this exegesis would be found to be completely and entirely faithful to the truth of the wonderful Gospel of God’s great grace to us in our Lord Jesus Christ, and even more so, that this researcher’s own life, which still falls so short of the ideals set out herein, would be submitted to the Word of God in obedience and good works, and in the proclamation of the sound doctrines of Scripture.

Appendix: Textual notes

Textual Notes I *Title of the Epistle to Titus*

Textual Criticism

Subscriptio

The subscript “To Titus” is attested to in a number of the oldest ancient manuscripts which contain the text. Some have it “To Titus written from Nicopolis.” One adds “in Crete” (i.e., “To Titus in Crete written from Nicopolis”) while a few others add “in Macedonia” (i.e., “...from Nicopolis in Macedonia”). This is relevant, since there were many cities named “Nicopolis” in that day (MacArthur 1996:167). Some uncials and the Byzantine majority texts have “Paul the apostle to Titus (and) the Church of Crete (and) the first bishop chosen by me from Nicopolis in Macedonia,” and, lastly, the title is omitted in a small number of minuscules.

While the title was obviously not part of the original, it being a hand-delivered letter from Paul to Titus, it may be safely stated that the majority of the textual witnesses indicate that the letter was written by Paul to Titus while the latter was in Crete.



Textual Notes II Titus 1:1–4

Text

1:1 Pau/loj dou/loj qeou/(avpo,stoloj de. Vlhsoy/ Cristou/ kata. pi,stin evklektw/n qeou/ kai. evpi,gnwsin avlhqei,aj th/j katV euvse,beian ² evpV evpi,di zwh/j aivwni,ou(h]n evphggei,lato o` avyeudh.j qeo.j pro. cro,nwn aivwni,wn³ evfane,rwsen de. kairoi/j ivdi,oi] to.n lo,gon autou/ evn khru,gmati(o] evpisteu,qhn evgw. katV evpitagh.n tou/ swth/roj h`mw/n qeou/(
⁴ Ti,tw| gnhsi,w| te,knw| kata. koinh.n pi,stin(ca,rij kai. eivrh,nh avpo. qeou/ patro.j kai. Cristou/ Vlhsoy/ tou/ swth/roj h`mw/n

Translation^{21,22}

1:1 Paul, a slave of God and an apostle of Jesus Christ for the faith of the elect of God, and the knowledge of the truth for the purpose of godliness, ² for the hope of eternal life which God, who never lies, promised before time eternal ³ and at His own set time He revealed His Word in the preaching/proclamation entrusted to me by the command of God our Saviour.
⁴ To Titus, my true child in (our) common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

Textual Criticism

1:1

Some texts do not read Vlhsoy/ Cristou/ but Cristou/ Vlhsoy/, and one text reads only Cristou/. The majority of texts, however, read Vlhsoy/ Cristou/.

The changed order does not affect the meaning (and is thus of no great consequence), but is also not well supported, and can thus be discarded.

1:2

Some texts read evn (in) instead of evpi. (with) at the start of 1:2, while a few have neither. The majority of texts read evpi..

²¹ In v.1 the NIV's "the knowledge" is preferred over the RSV's "their knowledge," as both "faith" and "knowledge" are in the accusative, and "elect" is in the genitive.

²² In v.2 evpi. is translated "for." I have chosen evpi. + dative to indicate benefaction, not cause as in the NIV.



The change to evn may certainly be seen as an attempted correction, so as to agree with the dative case (evlpi,di) of evlpi,j (hope), and as such, the more difficult evpi. is definitely to be preferred. Furthermore, evpi. may be used with the dative case to indicate either instrument (“by means of”) or benefaction (“for”) or cause (“on the basis of”) (Louw & Nida 1989:781, 798, 803).

1:4a

The majority of texts replace the kai. (and) with e;leoj (mercy), to read “grace, mercy, peace,” while a few texts read “you (pl) and.” The text is supported by a number of manuscripts and Church fathers. However, the implication to the meaning is slight, and the textual reading can easily be accepted.

1:4b

Two texts do not read Cristou/ Vlhsou/ but Vlhsou/ Cristou/, while the majority of texts read kuri,ou Vlhsou/ Cristou/ (“our Lord Jesus Christ”). The changed order seen here is also often in the same manuscripts showing a changed order in 1:1. The text is supported by a number of manuscripts and Church fathers. Again, the changed order does not affect the meaning (and is thus of no great consequence).



Textual Notes III Titus 1:5

Text

^{1:5} Tou,tou ca,ri(n) avpe,li(po),n se evn Krh,th|(i[na ta. lei,pon(ta) evpidiorq(w),sh] kai. kata(sth),sh(j) kata. po,li(n) presbute,rou(j) (w`j evgw, soi dietaxa,mh(n)

Translation

^{1:5} The reason that I left you in Crete was so that you may put in order those things still lacking and appoint elders in each town, as I instructed you.

Textual Criticism

1:5a

A number of texts have the imperfect avpe,leipo(n) instead of the aorist avpe,li(po),n of the root avpolei,pw, and the majority of texts have the synonymous form kate,lipon (aorist, although some imperfect forms of katalei,pw in this verse also exist). Again, the text is supported by a number of manuscripts as well. Although there are slightly different nuances in the use of these two tenses (the imperfect would indicate the progression of the event, while the aorist would constitute simply the mentioning of an event), the aorist seems to fit the context better, and the intention of what Paul is writing is not really affected by either reading.

1:5b

A small number of texts have the subjunctive middle (evpidiorq(w),sh|s) instead of the subjunctive active (evpidiorq(w),sh) of evpidiorqo,w (to set in order), which is also the majority reading. There is no reason to prefer the middle voice for this form.



Textual Notes IV Titus 1:6–8

Text

^{1:6} ei; ti,j evstin avne,gklhtoj(mia/j gunaiko.j avnh,r(te,kna e;cwn pista,(mh. evn kathgori,a| avswti,aj h' avnupo,taktaÅ ⁷ dei/ ga.r to.n evpi,skopon avne,gklhton ei=nai w`j qeou/ oivkono,mon(mh. auvqa,dh(mh. ovrgi,lon(mh. pa,roinon(mh. plh,kthn(mh. aivscrokerdh/(⁸ avlla. filo,xenon fila,gaqon sw,frona di,kaion o[sion evgkrath/(

Translation

^{1:6} Whoever is beyond reproach, the husband of one wife, (whose) children are believers, (and) cannot be charged with being reckless or disobedient/rebellious. ⁷ For it is necessary for an overseer to be beyond reproach, as a steward of God: Not arrogant, not quick-tempered, not a drunkard, not violent, not greedy for material gain. ⁸ Rather, (he must be) hospitable, one who loves what is good, sensible, righteous/upright, holy, self-controlled.



Textual Notes V Titus 1:9

Text

1:9 avnteco,menon tou/ kata. th.n didach.n pistou/ lo,gou(i[na dunato.j h=| kai. parakalei/n evn th/| didaskali,a| th/| u`giainou,sh| kai. tou.j avntile,gontaj evle,gcein

Translation

1:9 He must hold firmly to the trustworthy teaching as taught, so that he will be capable both of encouraging (others) in sound doctrine, and of reproving those opposing it.

Textual Criticism

1:9a

The phrase evn th/| didaskali,a| th/| u`giainou,sh| (“in sound doctrine”) is replaced by tou.j evn pa,sh| qli,yei (“in all suffering”) in one uncial. This would change the reading from “so that he will be able to encourage in the sound doctrine” to “so that he will be able to encourage in all suffering.” This phrase is also found in 2 Cor 1:4. This single variant should best be seen as a change made to better fit with parakale,w, and should not be accepted.

1:9b

One minuscule has included an entire section at the end of the verse. This addition reads mh ceirotonein digamous mhde diakonouj autouj poiein mhde gunaikaj ecein ek digamiaj, mhde prosercesqwsan en tw qusiasthriw leitourgein to qeion) touj arcontaj touj adikokritaj kai arpagaj kai yeustaj kai anelehmonaj elegke wj qeou diakonouj) “[and] a man who has been married twice is not to be elected [i.e., as an elder] and he may also not be a deacon, and also not a woman who has been married twice, nor also may they approach the altar to minister before God. The rulers who are unrighteous and greedy and liars and unmerciful must be rebuked as a servant of God [i.e., removed from office].” The fact that this addition is found in only one manuscript, and a minuscule at that, definitely indicates that this is an extraneous addition which should certainly be excluded.



Text

1:10 Eivsi.n ga.r polloi. Îkai.Ð avnupo,taktoi(mataiolo,goi kai. frenapa,tai(ma,lista oi` evk th/j peritomh/j(¹¹ oujj dei/ evpistomi,zein(oi[tinej o[louj oi;kouj avnatre,pousin dida,skontej a] mh. dei/ aivscrou/ ke,rduj ca,rinÅ ¹² ei=pe,n tij evx auvtw/n i;dioj auvtw/n profh,thj\ Krh/tej avei. yeu/stai(kaka. qhri,a(gaste,rej avrgai,Å

Translation

1:10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision. ¹¹ They must be silenced, for they are upsetting the faith of whole households by teaching what they should not, for shameful gain. ¹² One of them, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.”

Textual Criticism

1:10a

A number of uncials and minuscules, translations and Church fathers do not contain the kai. between polloi. and avnupo,taktoi. However, the majority reading containing the kai., includes an equal span of texts. The kai. is disruptive in the text, and makes no sense interjected between the polloi. and avnupo,taktoi, which are also in agreement. It would be best not to include the kai..

1:10b

The article th/j is not included in some uncials, as well as in the majority of texts. However, it is found in a number of uncials and minuscules. The inclusion of the article indicating the group of circumcised people makes better sense.

1:11

The same minuscule which added a section in 1:9 also adds here: “the children who disgrace/mistreat their own parents should be beaten in silence (in private?), and he must reprove and instruct the children as a father.” For the same reason as stated in 1:9, this addition should not be accepted.



1:12

A few uncials and one minuscule insert the word *de*. (“but”), while one minuscule inserts *ga.r* (“for”). Both of these are almost certainly attempts to improve the flow of the texts, and should thus not be seen as part of the original text. Furthermore, these may be “improvements,” but they are improvements which the text does not really require.



Textual Notes VII Titus 1:13–16

Text

^{1:13} h` marturi,a au[th evsti.n avlhqh,jÅ diV h]n aivti,an e;legce avtou.j avpoto,mwj(i[na u`giai,nwsin evn th/| pi,stei(¹⁴ mh. prose,contej Vloudai?koi/j mu,qoij kai. evntolai/j avnqrw,pwn avpostrefome,nwn th.n avh,qeianÅ ¹⁵ pa,nta kaqara. toi/j kaqaroi/j\ toi/j de. memiamme,noij kai. avpi,stoij ouvde.n kaqaro,n(avlla. memi,antai avtw/n kai. o` nou/j kai. h` sunei,dhsijÅ ¹⁶ qeo.n o`mologou/sin eivde,nai(toi/j de. e;rgoij avrnou/ntai(bdeluktoi. o;ntej kai. avpeiqei/j kai. pro.j pa/n e;rgon avgaqo.n avdo,kimoiÅ

Translation

¹³ This testimony is true. Therefore, you must reprove them severely, so that they will be sound in the faith, ¹⁴ not paying attention to Jewish myths and [the] commands of men who are turning (themselves) away from the truth. ¹⁵ All things are pure to the pure; but to the defiled and unbelieving, nothing is pure, rather, both their mind and their conscience are defiled. ¹⁶ They profess to know God, but their deeds deny Him. They are detestable, disobedient, and unfit for any good deed.

Textual Criticism

1:13

A small number of manuscripts exclude the evn from the text. This would seem to be a small omission from these texts which might have crept in in the copying process, and the word does fit in the context.

1:14

Two uncials replace evntolai/j with evnta,lmasin. Explain this older form. The meaning of the word is the same, and thus results in no change. One uncial and one minuscule and a small number of other texts replace the word with genealogi,aiz (“genealogies”), which, other than its correspondence to 3:9, makes less sense in this context.

1:15

A small number of uncials, as well as the majority of later texts, including the (Syriac) Harklensis, contain *me,n* after *pa,nta*. The (Syriac) Peshitta, and five or more Bohairic manuscripts, contain the equivalent of *ga.r* (“for”). The text (without either of those words), is attested to by a number of uncials, some minuscules, the Latin tradition, Sahidic and five or more Bohairic manuscripts. While the addition of *me,n* does allow for a *me,n... de.* construction, the more difficult (and thus, text-critically speaking, more probable), reading is without the *me,n*. Notably, though, the statement does still make sense without the *me,n*, and most translations opt (correctly) not to use it.

1:16

One uncial and the Church father Ambrose do not contain the *kai.* in this verse, while the same uncial and one minuscule do not contain the word *avgao.n* (“good”), although here it must also be noted that both of these words were added to the uncial as corrections. These seem to be simple copying omissions, and both words should be included.



Textual Notes VIII Titus 2:1

Text

2:1 Su. de. la, lei a] pre, pei th/| u`giainou, sh| didaskali, a|

Translation

2:1 But you must proclaim what is fitting for sound doctrine.

Textual Notes IX Titus 2:2

Text

2:2 Presbu, taj nhfali, ouj ei=nai(semnou, j(sw, fronaj(u`giai, nontaj th/| pi, stei(th/| avga, ph|(th/|
u`pomoh/|

Translation

2:1 Older men are to be sober-minded, honourable, sensible, being sound in faith, in love, and in endurance.



Textual Notes X Titus 2:3

Text

2:3 Presbu,tidaj w`sau,twj evn katasth,mati i`eroprepei/j(mh. diabo,louj mh. oi;nw| pollw/|
dedoulwme,naj(kalodidaska,louj(

Translation

2:3 Likewise, older women are to behave reverently, not slanderers, not enslaved to much
wine, teachers of what is good,

Textual Criticism

2:3a

A small number of minuscules, as well as the Latin tradition, and the Syrian Peshitta and
Sahidic versions, as well as quotations from the Church father Clementine, contain (or
indicate) the dative neuter singular of i`eropreph,j (in agreement with katasth,mati), not the
accusative feminine plural of the text. This would almost certainly be a grammatical
correction to the original text, but does not result in any differences in translation into English.

2:3b

Some uncials and some minuscules, as well as the Syriac Peshitta, have mhde. instead of
the second mh. (i.e., not... and not), also, the Nestle-Aland text here has change from the
25th edition, which did read mhde.. Nonetheless, this does not make a significant change,
and is not in keeping with any of the other negatives in Titus, with mh. occurring fourteen
times (notably five times in 1:7), and mhde. none. The text is furthermore supported by a
number of uncials, as well as the majority of minuscules, and quotations from the Church
father Clementine.



Textual Notes XI Titus 2:4–5

Text

2:4 i[na swfroni,zwsin ta.j ne,aj fila,ndrouj ei=nai(filote,knouj ⁵ sw,fronaj a`gna.j oivkourgou.j avgaqa,j(u`potassome,naj toi/j ivdi,oij avndra,sin(i[na mh. o` lo,goj tou/ qeou/ blasfhmh/taiÅ

Translation

2:4 so that they can wisely instruct the younger (women) to be lovers of their husbands, lovers of their children, ⁵ sensible, pure, homemakers, good, submitting to their own husbands, so that the Word of God will not be reviled.

Textual Criticism

2:4

Some uncials and minuscules have the future indicative form of swfroni,zw, while the textual form of the present subjunctive is found in a number of uncials and the majority of minuscules, as well as in the Church father Clement of Alexandria. The subjunctive after the coordinating conjunction i[na is to be preferred.

2:5a

A few uncials (and then mostly as corrections to the text), the majority of minuscules, and the Church father Clement of Alexandria contain the word oivkourou.j, while the Nestle-Aland's oivkourgou.j is found in a small number of uncials and minuscules. The change amounts to the way in which the adjective is formed: From oivkoj ("house") and e;rgw ("work") in the case of oivkourgou.j, or from oivkoj and ouvro,j ("keeper") in the case of oivkourou.j. It should be noted that oivkourou.j is the more common form, found in a number of other classical texts—for a list, consult a lexicon such as Liddell and Scott (1889:546)—while the first occurrence of oivkourgou.j noted by Liddell and Scott is the NT, and since this is a hapax in the NT, specifically this verse. In accordance with the rules of textual criticism, the more difficult reading (and which is normally corrected in later texts) is probably to be preferred, and thus oivkourgou.j is the word most likely to have been in the original text (Stott 1996:189). Having said that, though, would assume that Paul here made up his own word, since this word is



found nowhere else before, or that, if the word was in use, that no other written example from before this time has survived. In short, of all the textual difficulties in the letter, this is probably the greatest, and it is easily understood why such a large number of later texts use the (presumably) “corrected” oivkourou.j.

2:5b

One uncial, a few minuscules and one select Latin text, and the Syriac Harklensis contain an addition of kai. h` didaskali,a (which was almost certainly not in the original) to bring this text in line with 1 Tim 6:1.

Textual Notes XII Titus 2:6

Text

^{2:6} Tou.j newte,rouj w`sau,twj paraka,lei swfronei/n

Translation

^{2:6} Likewise, you must encourage the younger men to be sensible



Textual Notes XIII Titus 2:7–8

Text

2:7 peri. pa,nta(seauto.n pareco,menoj tu,pon kalw/n e;rgwn(evn th/| didaskali,a| avfqori,an(semno,thta(⁸ lo,gon u`gih/ avkata,gnwston(i[na o` evx evnanti,aj evntraph/| mhde.n e;cwn le,gein peri. h`mw/n fau/lon

Translation

2:7 In everything, present yourself as a model of good works, in your teaching show integrity, propriety,⁸ and sound speech which cannot be criticized, so that any opponent may be put to shame, having nothing evil to say about us.

Textual Criticism

2:7a

The structure of this section, bearing in mind how it would have been written in the original uncial text, creates a problem, which has resulted in no less than five textual variations: 1) One uncial, and a few minuscules read pa,ntaj e`auto.n (pa,ntaj: adjective indefinite accusative masculine plural no degree; e`auto.n: pronoun reflexive third person accusative masculine singular)—modifying pa/j to be in agreement with the reflexive pronoun e`auto.n, and reading (with the peri.) “in all things, himself....” 2) The original reading of one uncial is pa,nta e`auto.n (pa,nta: adjective indefinite accusative neuter plural no degree; e`auto.n: pronoun reflexive third person accusative masculine singular)—having much the same translation as above, but without the congruence between pa/j and the reflexive pronoun. 3) Some manuscripts read pa,ntaj seauto.n (pa,ntaj: adjective indefinite accusative masculine plural no degree; seauto.n: pronoun reflexive second person accusative masculine singular)—showing congruence, but reading (with the peri.) “in all things, yourself....” 4) One uncial reads pa,ntwn seauto.n (pa,ntwn: adjective indefinite genitive masculine plural no degree; seauto.n: pronoun reflexive second person accusative masculine singular) changing the adjective to the genitive case, after peri.. 5) The version rendered in the Nestle-Aland text (as attested to in probably one papyrus, a number of uncials and minuscules, the majority of

texts, and the Vulgate and part of the Latin tradition) is *pa,nta* (*seauto.n* (*pa,nta*: adjective indefinite accusative neuter plural no degree; *seauto.n*: pronoun reflexive second person accusative masculine singular) no congruence between the *pa/j* and *seauto.n*, but note the comma separating the two parts of the sentence.

Commentators, too, are divided about how to interpret this section. I believe that this section contains an example of syllepsis, perhaps twice. Syllepsis (a form of zeugma) often involves the use of a minor grammatical inaccuracy to achieve the desired result. When the textual reading is accepted, and the use of the syllepsis too, indicating that *peri pa,nta* refers to both what precedes and succeeds it, this would mean that Paul writes “encourage the younger men, likewise, to be self-controlled in everything. In everything, present yourself as an example of....”

2:7b

Two corrections to uncials, one other uncial, and the majority of texts replace *avfqori,an* (integrity/honesty) with *avdia,fqori,an* (incorruptibility). Alternatively, one papyrus, two uncials, one minuscule, and some other texts use *avfqoni,an* (free from envy). The textual reading of *avfqori,an* is found in the original form of the two corrected uncials, as well as four other uncials and four minuscules, and a significant (but not majority) number of other texts. While the third option (free of envy) is less likely in the context, both of the first two would fit in terms of meaning, although the originality of the textual reading seems reasonably likely.

2:7c

The Nestle-Aland text-critical apparatus indicates that 2 Tim 1:10 is a parallel passage to Titus 2:7, although the only similarity is that it also contains the word *avfqarsi,an* (imperishable), which is inserted as a correction in one uncial, appears in another uncial, the majority of texts, and the Syriac Harklensis. The textual reading, which does not have this, is found in one papyrus (probably), five other uncials, the original version of the corrected uncial, five minuscules, a few other manuscripts, the entire Latin tradition, and the Coptic versions, all together indicating that this addition is not likely.



2:8

One uncial and some individual vulgate manuscripts read $\text{u}^{\text{m}}\text{w}/\text{n}$ (you pl.) instead of $\text{h}^{\text{m}}\text{w}/\text{n}$ (us). While both would fit the context, the sheer scarcity of these readings indicates that the latter is probably the correct reading.



Textual Notes XIV Titus 2:15

Text

2:15 Tau/ta la,lei kai. paraka,lei kai. e;legce meta. pa,shj evpitagh/j\ mhdei,j sou perifronei,tw

Translation

2:15 You must proclaim these things and you must encourage and you must reprove with complete authority. Let no one disregard you.

Textual Criticism

2:15a

In one uncial, the word la,lei, is substituted by di,daske (“you must teach” instead of “you must say”). There is so little support for this change that it may readily be discounted.

2:15b

One uncial and a few other manuscripts have replaced perifronei,tw with katafronei,tw (changing “disregard” to the stronger “despise”), as in 1 Tim 4:12. Again, the support for this change is scant, and while the meaning of katafronei,tw could be made to fit in this context (in 1 Tim 4:12, a definite motive for the despising—Timothy’s age—is given), the meaning of perifronei,tw (Louw and Nida (1989:683) define it as “to refuse to recognize the force or power of something—‘to invalidate the authority of, to reject, to disregard’”) fits the context of Titus having to “speak and encourage and rebuke with all authority” even better.



Textual Notes XV Titus 3:12–15

Text

3:12 {Otan pe,myw VArtema/n pro,j se. h' Tu,cikon(spou,dason evlqei/n pro,j me eivj Niko,polin(evkei/ ga.r ke,krika paraceima,saiÅ 13 Zhna/n to.n nomiko.n kai. VApollw/n spoudai,wj pro,pemyon(i[na mhde.n auvtou/j lei,ph|Å 14 manqane,twsan de. kai. oi` h`me,teroi kalw/n e;rgwn proi<stasqai eivj ta.j avnagkai,aj crei,aj(i[na mh. w=sin a;karpoiÅ 15 VAspa,zontai, se oi` metV evmou/ pa,ntejÅ a;spasai tou.j filou/ntaj h`ma/j evn pi,steiÅ ~H ca,rij meta. pa,ntwn u`mw/nÅ

Translation

3:12 When I send Artemas or Tychicus to you, you must hasten to come to me at Nicopolis, for I have decided to spend the winter there. 13 Do your best to help Zenas the lawyer and Apollos on their way, so that they lack nothing. 14 Our people must also learn to constantly engage in good works in order to meet real needs, so that they will not be unfruitful. 15 All those with me send you greetings. You must greet those who love us in the faith. Grace [be] with you all.

Textual Criticism

3:13

The verb lei,ph| (subjunctive present active third person singular of lei,pw) is substituted with li,ph| (subjunctive aorist active third person singular) in two uncials, the original of one corrected uncial, one minuscule, and some other texts. Given the context (Paul's instructions concerning Zenas and Apollos), the form lei,ph| is to be preferred.

3:15a

One uncial and one individual Latin text replace the 2nd person singular of avspa,zomai (a;spasai) with the 2nd person plural (avspa,sasqe). The fact that only two texts contain this, and the fact that, up to here, the whole letter has been addressed to Titus in the singular (all the verbs addressed to the letter's recipient are in the 2nd person singular), indicate that this is undoubtedly a copying error.



3:15b

Several variations exist on the phrase *meta. pa,ntwn u`mw/n*. Three uncials, one minuscule and part of the Latin tradition add *tou/ qeou* at the start of the phrase (i.e., actually to the end of *~H ca,rij*). Furthermore, one more uncial, one Latin text, and some individual Vulgate manuscripts add *tou/ qeou kuri,ou*. One minuscule replaces *meta. pa,ntwn u`mw/n* with the phrase *meta. tou/ pneu,mato,j sou*. One more minuscule combines both to read *meta. pa,ntwn u`mw/n kai. meta. tou/ pneu,mato,j sou* (cf. 2 Tim 4:22). The text rendered in the Nestle-Aland (just *meta. pa,ntwn u`mw/n*) enjoys the most support, from one papyrus (probably), six uncials, two minuscules, the majority of the Byzantine texts, part of the Latin tradition, as well as the Syriac and Coptic traditions. This rendering is also the most likely, with the variations in most likelihood being later additions to the text.

3:15c

Editors to two uncials, five more uncials, the majority of the Byzantine texts, as well as the Latin, Syriac and Coptic traditions add *avmh,n*. The text without the *avmh,n* is supported by the original versions of the two edited uncials, three other uncials, four minuscules, some Byzantine texts, one individual Latin text, some manuscripts from the Vulgate tradition, the Sahidic tradition, as well as the Church father Ambrosiaster. While it is difficult to decide which is the more likely, the change does not constitute any significant difference in meaning.

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