

New Testament Studies

Titus

(RVS Notes)

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Titus—Teaching and Living the Truth

Introduction to the Pastoral Epistles—Paul's letters to Timothy and Titus are commonly known as the Pastoral Epistles, as they focus on Paul's guidance to his younger colleagues about their pastoral responsibilities in the churches where they served. There is nothing to indicate that the three letters were written at the same time, or from the same place, or that the author intended them to be read together. Even the amount of pastoral advice varies between the three letters.

The Pastoral epistles—1-2 Timothy and Titus—are the most frequently debated regarding Paul's authorship, despite strong early church support for their Pauline origin. For two centuries, many have noted how these letters differ in sound and style from Paul's other writings.

Critical attacks—According to critical scholars, the Pastorals were likely composed not by Paul himself, but by some of his followers, possibly one or two generations after his death. Their arguments for asserting this are fourfold:

- **Historical**—This stems from the failure of chronological references in the Pastorals to fit comfortably within the historical framework of the Book of Acts. For example, nowhere in Acts do we read of Paul preaching in Crete and leaving Titus there to organize the churches (Titus 1:5). Nor does his leaving Timothy in Ephesus fit into Acts 19 narrative (1 Tim. 1:3). Critical scholars assume that the letters date much later and fictitious references inserted. A better explanation is to accept Eusebius's suggestion that Paul was freed after his initial imprisonment in Rome, journeyed to Spain and other places, and was then arrested again before being executed. See below.
- **Ecclesiastical**—This argument asserts that the church structure and order evidenced in the Pastorals did not emerge until the second century, well after the apostolic age. The discussion of bishops, elders or presbyters, and deacons shows a more advanced church organization than existed in Paul's day. Others contend that the critics' arguments are questionable. In the Pastoral Epistles, the terms "elders" and "bishops" refer to the same role (see Titus 1:5-9). This contrasts with the development in the second century, when bishops became distinct from elders or presbyters and held a higher position in the church hierarchy. The emergence of the offices of deacon and elder had already occurred in Paul's lifetime (see Phil. 1:1), indeed, at his instigation (see Acts 14:23). Nothing about the discussion of these offices in the Pastorals requires a second century dating.
- **Doctrinal**—The doctrinal focus of the Pastoral Epistles differs from Paul's earlier letters (with the exception of Colossians and Ephesians, although critics also dispute the authenticity of those). The concern for "sound doctrine" is considered sub-Pauline. Instead of developing truth, the author is content with merely conserving or guarding it, opting for orthodoxy rather than creative thought. I do not think Paul would have seen the task of conserving truth as being beneath him, but rather as a special stewardship from God.

Another variant of this argument sees the heresy combated in the Pastorals as well-developed Gnosticism, a second century phenomena. However, the full-fledged Gnosticism of the second century was already "incipient" during the first century, including the years of Paul's ministry. On closer inspection, the error addressed in the pastorals may not have been Gnosticism at all. The false teachers described reveal eclectic tendencies, drawing on Jewish influences (1 Tim 1:7; Titus 1:10, 14; 3:9) as well as others.

- ***Linguistic and stylistic arguments***— Some critics note that the Pastoral letters contain an unusually large number of words not found in Paul's other writings. They conclude that Paul did not write these letters on the basis of this variance. The reply simply asserts that such word counting does not support the weight of the critics' contentions. More traditional scholars contend that the entire literary procedure here is unsound because the available samples of literature are far too small for such findings to be statistically valid. In addition, the critics' arguments completely overlook the different subject matter of the Pastorals, differing experiences, advanced age, changes in environment and companions, and different recipients and purposes which could affect a writer's vocabulary.

Traditional alternatives—Bible students supporting a traditional approach attributing these letters to Paul note that a person can write in distinctive styles at different times. In addition, Paul used amanuenses for his letters, and they may have given them greater or lesser liberty at various times. Others have compared the style of the Pastorals to that of Luke-Acts and have concluded that Luke was the author or the amanuensis of the letters. Although it was common for writers to attribute letters to well-known teachers, such documents were seldom created near the time those authors lived and were unlikely to withstand the early church's emphasis on apostolic authority. The many personal allusions in the Pastorals provide a strong argument against the letters being pseudepigraphic epistles.

More traditional scholarships offer two options. According to one perspective, the letters were composed after Paul's time ministering in Ephesus during his third missionary journey, but before he spent three months in Greece as described in Acts 20. That would place the date of writing in the mid to late 50s and from Asia Minor. During this time, Paul also wrote 2 Corinthians and penned the formative concepts in church structure and administration, addressing the needs of the young and developing church.

Another view posits a fourth missionary journey. Acts 13:1-21:16 indicates that Paul made three missionary journeys. Some scholars believe he made a fourth journey after his release from Roman imprisonment in Acts 28. Evidence cited for such a journey includes Paul's mention of his intention to visit Spain (Rom. 15:24, 28), the fourth century historian Eusebius' indication that Paul was indeed released after a first Roman imprisonment, and statements among early Christian writers, including Clement of Rome and the author of the Muratorian Canon, that Paul took the gospel as far as Spain.

Scholars positing this fourth missionary journey have suggested that the subsequent mention of various locales in the Pastorals provide a basis for constructing an itinerary for this journey. They suggest that Paul was released from his first Roman imprisonment recorded in Acts 28 around 62 or 63, after his release and went on a fourth journey concluding in his rearrest after Nero's persecution began in late 64 when he was again imprisoned at Rome and executed near the end of that infamous emperor's reign. Paul's execution is generally dated between 65 and 67. While the exact sequence of Paul's travels is uncertain, it is possible that after his initial release from prison around 62 or 63, and before a second imprisonment in Rome, he visited the following locations:

- Spain (Rom. 15:24, 28)
- Crete (Titus 1:5)
- Miletus (2 Tim. 4:20)
- Colosse (Phm. 22)
- Ephesus (1 Tim. 1:3)
- Philippi (2 Tim. 23-24)

- Nicopolis (Titus 3:12)

During this journey Paul wrote 1 Timothy and Titus. During a second Roman imprisonment, he wrote 2 Timothy. This second imprisonment contrasted with his first one, when he was under house arrest (Acts 28:30) and confident of his eventual release (Phil. 1:25-26). He was in a cold dungeon (2 Tim. 4:13), chained like a common criminal (2 Tim. 1:16; 2:9), in such a remote locale that Onesiphorus had to search diligently to even find (2 Tim. 1:17). He no longer spoke of release, recognizing that he had completed his work and that his time on earth was ending (2 Tim. 4:6-8).

Titus Introduction—Paul left Titus on the island of Crete (1:5) to begin the task of organizing new converts into churches. In this letter, the apostle shares practical wisdom in going about the task of organizing and administering local churches. It is essential for leaders to demonstrate integrity, address false teachers directly, and inspire church members to lead virtuous and fruitful lives. The community of faith must demonstrate the reality of faith by their careful attention to doing what is good.

Recipient—Paul refers to Titus thirteen times in his letters, clearly indicating that Titus was among Paul's most trusted and close associates. He was the apostle's convert, hailed from Syrian Antioch, and, as an uncircumcised Greek, accompanied Paul to Jerusalem (Gal. 2:3) as a test case on the issue of the Gentiles and liberty from the Law. Later, Titus accompanied Paul on his third missionary journey (Acts 18:22). Paul left him in Corinth on three separate occasions to deal with thorny issues relating to that problem church (2 Cor. 2:12-13; 7:5-7, 13-15; 8:6, 16-24). Paul lauds Titus' character and conduct (2 Cor. 7:13-15; 8:16-17), describing his gifted and trustworthy associate as his "brother" (2 Cor. 2:13) and "partner and fellow worker" (2 Cor. 8:23). Titus was with Paul in his second Roman imprisonment but left on an assignment to Dalmatia (2 Tim. 4:10).

Establishing churches in Crete in the first century would have been a challenging assignment. Cretans were notorious for their deceitfulness and immorality (1:12-13). The church may have received its start in Peter's Pentecost sermon for there were Cretans who were present on that day (Acts 2:11). Paul may have done evangelistic work during his brief stay while in route to Rome (Acts 27:7-13). Assuming a second Roman imprisonment, Paul would have left Titus in Crete (1:5) after his release from the first Roman imprisonment and his subsequent evangelistic tour of Crete. If this is correct, the letter was written in the early 60s. See the introduction to the Pastoral Epistles in the introduction to Paul's Letters for a discussion of the author of this epistle.

Occasion and purpose—Zenas the lawyer and Apollos carried the letter to Titus when traveling through Crete. Paul wanted to strengthen Titus's position as he performed his pastoral duties on the island. The origins of the Cretan churches is unknown, but they had been functioning for some time when Paul visited Crete. They were poorly organized and led. Titus' task was to appoint qualified elders to the various churches, to teach sound doctrine, and to elevate the moral and social conduct of the Cretan believers. The believers were influenced by the prevailing low moral standards then common in Crete. The gospel of grace may have been misinterpreted to mean that salvation was unrelated to daily conduct. Paul insists that Christian conduct be based on and regulated by Christian truth. The description of the opposition (1:10-11, 14) sounds much like what Paul addressed in 1 Timothy. Paul's old opponents, those of the circumcision group he encountered in Galatia, continued to follow him and attempt to "correct" his converts (1:10, 14).

Date—The letter possibly was written around 62 or 63, shortly after Paul's release from his first Roman imprisonment and before the Neronian persecution began in October 64.

Guiding Concepts:

Good deeds—Titus 3:8 is a key text focusing on the apostle’s concern that the community of faith live in a way that is a credit to the Lord. Chapter 2 is a sustained narrative concerning godly relationships in community “so that in every way they will make the teaching about God our Savior attractive”.

Leadership manual—Key passages on leadership qualifications (1:5-9), rebuking false teachers (1:10-16), and teaching sound doctrine (2:1-15) form the core this instruction manual on church formation and administration.

Summary Outline: **Titus—Teaching and Living the Truth**

- I. Task on Crete (1:1-16)
 - A. Salutation (1:1-4)
 - B. Appointing elders; Qualifications (1:5-9)
 - C. Countering false teaching (1:10-16)
- II. Ministering to Various Groups (2:1-15)
 - A. Ministering to various groups (2:1-10)
 - B. Bringing salvation: Godly living and authoritative teaching (2:11-15)
- III. Doing What is Good (3:1-11)
 - A. Submission to rulers (3:1)
 - B. Doing good (3:2-8)
 - C. Avoiding controversies and arguments (3:9-11)
- IV. Final remarks and greeting (3:12-15)

Titus—Teaching and Living the Truth

I. Task on Crete (1:1-16)—This section is composed of a typical salutation (1:1-4), instructions concerning church officials (1:5-9), and dealing with the refutation of false teachers on the island of Crete (1:10-16).

A. Salutation (1:1-4)—This initial section is a typical salutation, designating the writer, the recipients, and including a greeting or thanksgiving. This salutation expands the first part of the letter’s introduction where Paul emphasizes his apostolic authority, to buttress Titus, his legate, who is undertaking a difficult assignment. The situation with the Cretan churches was less than ideal.

Paul describes himself as a servant or slave (*doulos*) of the Lord Jesus, acknowledging his complete dependence on the Lord. He describes his apostolic function, “for the faith of God’s elect and the knowledge of the truth.” This truth has a moral aspect, it “leads to godliness.” There were lifestyle issues among the Cretan Christians. This faith, along with the way of life it inspires, is rooted in everlasting hope—a hope that has been promised from the beginning and shared by Paul and others who were called to spread the good news.

Titus was Paul’s spiritual son, the apostle’s convert, partner, and fellow worker. Titus was a Greek Gentile who accompanied Paul to Jerusalem, a test case of whether circumcision was necessary for Gentile converts. He had served well on special assignments to the Corinthian church (2 Cor. 7:13-14; 8:6, 16, 23; 12:18). After his assignment on Crete was completed, he was sent to Dalmatia to minister (2 Tim. 4:10). The greeting is a typical one of grace, the unmerited favor of God at work in the life of a believer, and peace, the resultant experience of harmony and well-being in the life one reconciled unto God.

B. Appointing elders; Qualifications (1:5-9)—This section contains a description of Titus’ duties on Crete, to appoint qualified elders in various churches and to straighten out other organizational and pastoral issues (1:5), before specifying the qualifications of elders to be appointed in the churches (1:6-9). Appointing elders in every city meant going from house church to house church and making sure proper leadership existed.

The requirements for elders or overseers appear here in Titus 1 and in 1 Timothy 3. The point Paul is making in listing qualifications for elders is that the character of leaders should match the message of the faith. Church leaders, being in the public eye, should be above the reproach or criticism of the outside world. The chart below lists those qualifications:

<i>Characteristic</i>	<i>Text</i>	<i>Characteristic</i>	<i>Text</i>
Blameless; above reproach	Tit. 1:6; 1 Tim. 3:2	Husband of one wife; a family man and a leader in his household.	Tit. 1:6; 1 Tim. 3:2
Whose children believe and behave; manages family well	1 Tim. 3:4-5; Tit. 1:6	Not overbearing or quick tempered	Tit. 1:7
Temperate; not given to drunkenness	Tit. 1:7; 1 Tim. 3:2, 3	Not violent, but gentle	Tit. 1:7; 1 Tim. 3:3

Not pursuing dishonest gain	Tit. 1:7	Hospitable	Tit. 1:8; 1 Tim. 3:2
Loves what is good	Tit. 1:8	Self-controlled	Tit. 1:8; 1 Tim. 3:2
Upright, holy, disciplined	Tit. 1:8;	Holding to the truth	Tit. 1:9; 1 Tim. 3:2
Able to teach	Tit. 1:9; 1 Tim. 3:2	Respectable	1 Tim. 3:2
Not quarrelsome	1 Tim. 3:3	Not a lover of money	1 Tim. 3:3
Not a recent convert	1 Tim. 3:6	Good reputation with outsiders	1 Tim. 3:7

We will be focusing on those qualifications specifically mentioned in Titus.

1:6—Elders were to be blameless, having a good reputation in community. They were to be the husband of one wife. This qualification has been debated through the years. Monogamy and fidelity to one's spouse is Paul's concern. I do not think he meant divorce to forever ban someone from this office. The elder's children were to believe and to behave themselves. 1 Timothy will elaborate on this. The elder was to manage his household well (1 Tim. 3:4). An elder's inability to manage his family would place in question his ability to govern the church. Children not given to dissipation (wild and disobedient) have led some commentators to up the ante on obedience in children to assign responsibility of elders for their adult children's behavior. I think that further elaborating falls outside the parameters of this instruction.

1:7-8—In this text, Paul refers to overseers. In this entire passage, Paul uses the terms elder (*presbuteros*) and overseer (*episkopos*) interchangeably. Elder implies maturity and dignity, while overseer indicates the nature of the position's function. Overseers are under stewardship requirements, accountable to God for the exercise of their office. Paul then lists various characteristics, both negative and positive. The overseer must not be—

- Overbearing, disregarding the interests of others in the pursuit of his interests.
- Quick-tempered, easily yielding to anger.
- Drunkenness, not given to the abuse of alcohol or other substances.
- Violent, either in actual fistcuffs or in bellicose threatening.
- Pursuing dishonest gain, using his position for profit. While a worker is worthy of his wage, he must not turn his office into a money-making business.

Instead, the overseer must exhibit these positive traits:

- Hospitable, literally, a lover of strangers. Ready to befriend and help others. Hospitality meant housing, feeding, and graciously hosting travelers needing a place to stay.
- Love of the good, meaning a supporter of both good people and good causes.
- Self-controlled, of sound mind and emotion.
- Upright, that is living to proper standards.
- Holy, displaying personal piety, an inner attitude conforming to what pleases God.
- Disciplined, having an inner disposition that enables control of bodily habits and passions.

1:9—Elders must be doctrinally sound, enabling them to exhort people in the faith and to refute those who oppose the gospel. Query—Were elders trained to refute current false teaching before they were appointed?

C. Countering false teaching (1:10-16)—The false teachers are described (1:10-12), the necessary refutation commanded (1:13-14), and the evidence condemning the false teachers cited (1:15-16). Crete was a racially mixed community with a large local Jewish population. The Jewish legalists derived their appeal from local people's knowledge of Judaism and a strong Jewish element within the church. Many Cretans were taken with Jewish legalism, and Paul warns against the general tone of Jewish commands being foisted on new converts. The legalists were subverting households and doing so for financial gain.

1:10-12—Paul describes the false teachers in these verses. They are rebellious and unruly, refusing to subordinate themselves to any authority, mere talkers, fluent and impressive in speech, but accomplishing nothing constructive. They were deceptive, duping people with silly errors, and leading them astray. They were profiting from their wrongdoing and all the while despising the people of whom they were taking advantage. Paul instructs Titus to silence them.

1:12—Paul quotes a line from Epimenides, a 5th century B.C. Cretan poet and religious reformer. The quote may exaggerate the moral situation, but other writers confirmed this assessment. The Cretan believers were living out their faith in a moral cesspool and that reality was having its dastardly effect. Crete had a bad reputation for arrogance, treachery, and greed. “To cretize” became slang for “to lie” Paul must have been on good terms with the churches in Crete to say these things. He certainly is not providing us with a model for cross-cultural sensitivity.

1:13-14—Paul calls on Titus to address the situation forthrightly. He was to deal forthrightly with error with an eye to sound doctrine. The error seems to have been a product of Jewish myths, fanciful speculation and extrapolation from the Old Testament that may have resembled early Gnosticism. The false commands may have involved ritual observances that the false teachers sought to make binding on the Cretan believers. The Jewish myths of which Paul speaks (1:14) were *haggadot*, traditional stories amplifying or extrapolating on biblical narratives.

1:15-16—These verses condemn the false teachers. They seemed engrossed in ceremonial distinctions between pure and impure, emphasizing outward appearance instead of inner substance. Moral perversion characterized their lives. Paul describes them as detestable or loathsome, insubordinate to God's truth, and unfit for doing anything good.

II. Ministering to Various Groups (2:1-15)—This part of the text is concerned with the pastoral care of the Cretan believers. 2:1-10 provides ethical instruction for various groups; 2:11-14 speaks of God's grace motivating Christian living, and 2:15 summarizes Titus' task on Crete.

A. Ministering to various groups (2:1-10)—Sound teaching (2:1) must lead to moral living among all the various groups in the congregations. 2:2 is directed towards older men. Older and younger women in 2:3-5. 2:6 addresses younger men. Titus's attitude and behavior in both teaching and daily life are discussed in 2:7-8 as part of the guidance given to younger men. Instructions for slaves are provided in 2:9-10.

The Romans suspected minority religions. Minority religions often followed the philosophers of the day who exhorted their adherents to follow “household codes.” These codes instructed people how to treat members of the household, particularly wives, children, and slaves. Such codes sometimes extended to parents, duties to the state, and duties to the gods. Because the false teachers were subverting household relationships, Paul's teaching particularly applies to the various household relationships—older men, older and younger women, younger men connected with Titus' example, and slaves.

Paul is deeply interested in the ordered integrity of family life in the churches. This kind of instruction does not play well with modern audiences. People in Western societies are encouraged to discover their authentic selves and move beyond the limiting social and cultural boundaries that are often viewed as oppressive. However, Paul's advice is sound in that day and in ours. Live with integrity in the framework in which you find yourself. Make your witness to the gospel tell by refusing to give outsiders any chance to mock or criticize your home and family life.

2:2—Older men were to be worthy of respect, having an air of dignity and living purposefully. Self-control in thought and judgment should characterize their lives. In addition, they were to be sound in faith and love, displaying a healthy believing mind and heart.

2:3-5—Older women were to be reverent, not be slanderers or addicted to wine or other substances. Positively, they were to instruct the younger women in their household duties and demeanor. Paul then lists characteristics vital to Christian domestic living in the day (and indeed in every day). They were to love their husbands and children, be self-controlled, to be busy making a welcoming home, be kind, and to be submissive. In many ancient household codes, younger women were expected to be quiet, docile, and socially retiring. Such behavior would prevent people from maligning the Word of God.

2:6-8—Paul combines his instructions to younger men with his exhortation to his young assistant. Young men must exert self-control. Paul then reminds Titus that his own conduct must confirm his teaching. He was to be busy doing good. His life and his teaching were to be of the highest integrity and seriousness of purpose.

2:9-10—Slaves formed a significant percentage of the early church. The welfare of the faith required that they accept spiritual responsibility in exceedingly difficult situations. They were to accept subjection to their masters as a matter of principle, a principle we find repulsive today. They were not to talk back to or steal from their masters, but demonstrate good faith in all their behavior and attempt to please their masters. This would have been a trying instruction for slaves who found themselves in abusive situations. The reason for such an instruction was a profound spiritual motive—"so that in every way they will make the teaching about God our Savior attractive."

B. Bringing salvation: Godly living and authoritative teaching (2:11-15)—Biblical teaching was meant to lead to God-honoring lifestyles, people who are eager to do good. Gospel truth should serve as the foundation and inspiration for Christian behavior. Paul speaks of the manifestation of God's grace in the gospel (2:11), that teaches us to live upright lives in this present age (2:12), as we wait for blessed hope in the return of our Lord Jesus (2:13), whose self-sacrifice rescued us from ourselves and all wickedness and purified us to be a people for himself, eager to do good (2:14). The section concludes with Paul reminding Titus of his charge. He must continue to present practical instruction to the various groups in the church in its proper doctrinal context (2:15).

In our day, in the West, there has been a heavy bias against piety. It is often perceived as arrogant, self-satisfied, and insincere. Genuine piety is not any of those things and we ought not be intimidated by secular slander. Someone who is maturely devout is at ease with themselves and able to help others to be at ease. True piety regards it as natural to be in God's presence, to pray, and to live in such a way as to anticipate what reality will be like when Jesus returns.

2:12—Grace trains us to renounce our past and say no to worldly passions. It goes further in positive instruction to live self-controlled lives, outwardly upright and fully devoted to God in reverence and obedience.

III. Doing What is Good (3:1-11)—This section is an exhortation to lifestyle witness. The way to counteract society's negative conception of Christianity was to live irreproachably. It deals with Christian responsibilities beyond the household of faith, responsibilities to government and to those in society at large. They were to submit to the governing authorities (3:1-2), do good to those outside the faith, remembering God's saving power in their lives (3:3-8), and avoid all foolish arguments about genealogies and legal observances that the false teachers were so fond of imposing on others (3:9-11).

A. Submission to rulers (3:1)—Allegiance to the state and submission to the civil authorities were often part of the household codes minority faiths promoted. Paul is in this mode as he underlines the believers' responsibilities to the governing authorities. They were to be subject to these authorities, their obedience demonstrating that attitude of submission. Believers must not have bad attitudes toward government, castigating it with slanderous accusations and pugnacious actions.

B. Doing good (3:2-8)—In addition, they were to be ready to do good, to actively promote the welfare of the community. They were to slander no one. They were to be peaceful, considerate (acting courteously and with forbearance), and humble (an attitude of mind that is the opposite of harsh, self-assertiveness). Paul reminds the believers from what they were redeemed (3:3) and of God's saving work in their lives (3:4-7). The difference maker was the Lord Jesus, their washing and renewing by the Spirit, born of his atonement and rich grace that flowed from that. They were expected to share the mercy they had received by doing good for others. God's gracious salvation must motivate our living among those outside the faith.

3:5-8—A wonderful salvation text that connects us to the empowerment of the Spirit considering our glorious hope. Justification is the gracious act of God whereby he declares a believing sinner righteous because of the atoning sacrifice of the Lord Jesus on the cross of Calvary. These texts underline what God has done and obligates us to do good as we have opportunity.

C. Avoiding controversies and arguments (3:9-11)—The believers were to avoid foolish controversies, genealogical speculation, and arguments about legal observance and various points of legal minutiae. This nonsense was the bread and butter of the false teachers. Their insistence on their opinions devoid of Scriptural basis stirred up divisions and multiplied doubts among the believers. Titus was to warn these false teachers sternly and if they did not respond, to have nothing to do with them.

IV. Final remarks and greeting (3:12-15)—These verses supply practical directions and final greeting. Titus was to be relieved by either Artemus or Tychicus. Tychicus was with Paul on his third missionary journey (Acts 20:4), with him in his first Roman imprisonment and carried the letters to the Ephesians (Eph. 6:21), Colossians (Col. 4:7-8), and Philemon (Phile. 10). As it turned out, he was sent to relieve Timothy (see 2 Tim. 4:12), so Artemus was probably the person relieving Titus. We know little about Artemas except that he replaced Titus on Crete. Titus went to Dalmatia (2 Tim. 4:10) to continue work that was initiated at an earlier time (see Rom. 15:19). He was to do all he could to help Zenas and Apollos, the bearers of Paul's letter to Titus. He again emphasizes that Christian living should be about doing good, not to earn salvation but to demonstrate the fruit of it.

3:13—This is something of a mini "letter of recommendation" to provide hospitality to Zenas and Apollos.

3:14—This text urges believers to be active in good works. This is not about living a good moral life to earn salvation, these are good works that flow from Spirit-filled living, of giving practical help to people in need, of being socially "there" for our needy world.

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