

LUDWIG

FUERBRINGER

THE PASTORAL LETTERS OF ST. PAUL

Discussed on the Basis of

The Epistle to Titus.

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NOTE: -

These notes were taken in the lectures of Dr. L. Fuerbringer by one of his students and are mimeographed with his permission, but they have not been corrected or revised by him.

Introductory.

Paul in this letter gives instruction to Titus how he is to perform his office in Crete, especially what men he is to appoint to office, how to further godly habits of life, how to proclaim pure doctrine, how to convince false teachers, and how to present himself an example in all things. This letter, probably the first of this group, contains a short summary of Paul's pastoral theology which Paul then more fully develops in the two epistles to Timothy. Since however Paul also wrote this letter as he was moved by the Holy Ghost, we have a divinely authorized pastoral theology given to the Church and its ministers for all time.

The outline of the book: -

- 1) Chapter 1, 1-4. An extended greeting.
- 2) " 1, 5-2. Instruction to appoint able men as elders.
- 3) " 1, 10-16. Describing false teachers who ought to be condemned.
- 4) " 2, 1-10 Instruction to admonish old and young, men, women, and servants to lead a life of godliness.
- 5) " 2, 11-15. Because the grace of God has appeared to all men instructing them to live thus godly.
- 6) " 3, 1-10. How Titus shall exhort the congregation to lead a Christian life.
- 7) " 3, 9-11. The proper attitude toward non-Christians and unbelievers.
- 8) " 3, 12-15. Conclusion, with special charges, greetings.

Chapter 1.

Verses 1 - 4, Greeting.

Verse one:

Paul, a servant of God and an apostle of Jesus Christ according to the faith of God's elect and according to the knowledge of the truth, which is according to godliness.

This is the longest greeting with exception of that in the letter to the Romans. In both cases Paul's designation of himself is intentionally detailed because he is entering upon a more intimate relation with the recipients of the letter.

The first two terms refer to Paul's office. Slave, "doulos", one who is utterly subservient to another, who belongs to another.

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But servant of God is not here used in the wider ^{ST. LOUIS MISSOURI} sense in which every Christian is a servant, 1 Pet. 2, 16; but in an official sense, one who serves God in a special capacity, in the ministry of the Church, Rom. 1, 1. The specific term is added, but an apostle of Jesus Christ. "de" is not adversative, but explanatory. God has appointed him to the ministry of the apostolate, the messenger-office of Jesus Christ to the whole world. The office of Paul is further explained in the following two phrases.

According to the faith of God's elect. From the context it is clear that the relation between the apostolic office of Paul and the faith of the elect, indicated by "kata", is that of cause and effect; the faith is the result of the apostolate. Therefore "kata", for (of the end aimed at). The "eklektoi" are those elected to faith and eternal life by God already before the foundation of the world; selected from the massa perditia. In order that these might attain to faith, Christ called His apostles, the Twelve, chiefly for the Jews and Paul for the Gentiles. Thus the chief object of the apostolic mission was the faith of the elect, Rom. 10, 17; 1, 5. What Paul does as an apostle and also what he suffers, 2 Tim. 2, 10, is to further faith in them.

According to the knowledge of the truth. Paul through his office effects and furthers, "kata", knowledge. The composite with "epi" intensifies, a thorough knowledge. Many at this time sought after "gnosis", but they erred dangerously. However, Paul testifies to the true knowledge, the knowledge of divine truth, "aleitheia", which those who heard him could learn from him. Essentially it is faith, for where there is knowledge of the truth, there is faith of the elect, 1 Tim. 2, 4. This is according to godliness, "kata" again in the sense that the knowledge effects and preserves godliness. Luther: Wahrheit zur Gottseligkeit. Godliness, "eusebeia", a favorite term of the pastoral letters: the proper attitude toward God, piety. The knowledge of the truth which Paul preached was not merely theoretical, but practical and salutary.

Verse Two:

In hope of life eternal, which the not-lying God promised before ancient times.

Paul is an apostle for the hope of eternal life, "epi" again expressing aim and effect. The final aim of the apostolate: to bring the elect to the hope of eternal life and thereby to eternal life itself, for the Christian hope will not be defeated, Rom. 5, 1-5. Life, "zoe", is intimate communion with God who is Life itself, Ps. 36, 10. Eternal "aioniou", every believer has eternal life through conversion, but in an incomplete form because of sin and its consequences. But there is the certain hope that in the future these imperfections will be removed, 1 John 3, 2. "elpidi" makes it clear that this future blessing is meant.

The eternal life was promised, "he" refers to "zoes aioniou", by the truthful, "apseudes" God. Whatever He promises is certain to be fulfilled, Num. 23, 19. Promised from time immemorial. Not only from the ancient times of the Old Covenant, at the beginning of human existence was it promised, Gen. 3, 15, and then repeated and elucidated by the prophets through the centuries--thus modern interpreters--but before "pro" the primal times, in eternity the promise was made. Therefore Luther: vor der Zeit der Welt. Paul's concise, pregnant phrase means that God has already from eternity ordained life eternal, which he later promised through his prophets, 2 Tim. 1, 9; 1 Cor. 2, 7.

God sees to it that the elect receive the eternal life which has been adjudged to them before the foundation of the world. For that purpose He called Paul as an apostle.

Verse 3: But He manifested His word in His own seasons through the preaching with which I was entrusted according to command of God, our Savior.

The relative construction is discontinued and now "logon" is the object. Thought connection with previous verse is intimate. God has promised eternal life and ordained it before the world began. But now it is the time of the New Testament and the promise lies hidden in the future as regards its enjoyment and fulfillment. However it has been acquired and gained in this that the Word of God has been revealed and through the Word also eternal life to faith and hope. The revelation came in "idiōis kairos", in times most suitable for it, for "kairos" connotes propitious time. God himself appointed the times in His wisdom and omniscience as He alone was able to do. The times are the days of Christ.

The word was revealed through preaching, "en kerugmati", the public, oral proclamation on the part of the apostles, the heralds of truth in the world. Paul especially was appointed to bring the Gospel to the farthest lands. Therefore he adds: with which I was entrusted; the "ego" is expressed for emphasis. "Episteuthen" designates the Gospel as a treasure which he regards very precious.

According to command of God our Savior. Paul has not usurped his office, but God has commissioned him, cf. Acts 9, 16, 15; 26, 16f; 13, 2. No false teacher can truthfully make that statement. God our Savior: Paul does not refer to Christ alone, but to the Triune God, for all three persons participate in our redemption. Cf. 1 Tim. 1, 1; however, also Tit. 1, 4; 2, 13. That God commands and entrusts gives courage to the apostle and willingness to perform his work; even more so since it is God who through this preaching intends to save men. Paul's statements refer in the first instance to the apostles, but with full authority can be applied to the ministry. All true preachers are heralds of the eternal "aleitheia"; and God who has called them to their office desires through the ministry to kindle faith; further godliness, raise up hope, save the elect eternally. Ministers shall seriously consider this dignity of their office.

Verse 4: To Titus my true child, according to common faith. Grace and peace from God the Father and Christ Jesus our Savior.

There was a purpose in Paul's detailed description of himself and his office. In view of this high office, Titus should faithfully follow the charges contained in the letter. Paul calls Titus his child very likely because Titus had been converted by him, 1 Cor. 4, 15. He is also a genuine child "gnesio" because of his faith which like Paul's faith, is in Christ: according to faith. Relation of father and son is based upon similarity of faith. Accordingly, God will not have a hypocrite in office.

Paul wishes him grace and peace. Text. Rec. adds "elios", mercy after grace; so also 1 Tim. 1, 1; 2 Tim. 1, 2 in greetings. But best Mss. omit and very likely it is a later addition. It is the usual greeting of Paul. Grace, the gracious disposition of God which man needs; peace, the consequence and effect of grace: divine peace of heart. Luther: grace forgives sins, peace pacifies the conscience.

Both proceed from "apo" God the Father and our Savior Jesus Christ. Generally we read: God our Father, as in Rom. 1, 7. This is intended

here for it is through Christ that we are God's children. The best Mss. also omit the "kurios" from before Jesus Christ and instead have "our Savior"; "apo" is used but once, for grace and peace originate in like measure from God the Father and His equal, Christ. That Christ is true God is indicated also by the title Savior, which in v. 3 is given to God.

Verses 5-9: Direction to Titus to Appoint Able Men as Elders.

Verse 5: For this purpose I left you in Crete that you should fully set in order the things that are wanting and appoint elders in each city as I have charged thee.

Paul had worked in Crete with Titus in 63 and 64 A.D. This was very likely the first time except when he went to Rome, Acts 27, 7-13. Very likely however the Gospel had come there before, Acts 2, 11. Paul had not been able to remain there long since he wanted to travel eastward. Therefore he left behind "apeleipon" Titus with the definite purpose of setting in order the things that were unfinished, "ta leiponta" because Paul lacked time to arrange them properly. Thus Paul had told Titus orally: as I gave you charge, but now he again reminds him again not to forget since also the departure of Titus is at hand, chap. 3, 2. Translating the "epi" in "epidiorthose", Luther says: everything should now be completely put in order, for in a Christian church not only the most necessary order shall prevail, but the best possible order. God is not a God of confusion, but of peace and order, 1 Cor. 14, 32, and His children shall be like Him. Elders were still to be appointed; bishops, v. 7. "kai" is explanatory. This is the chief want. From city to city, "kata polin", in each city. They shall be the leaders of churches existing or yet to be founded, for it is God's will that every congregation shall have at least one minister. In apostolic times often several bishops served in a single church, Acts 14, 23.

Paul had told Titus how it was to be done; implied by "hos", referring not only to the order itself, but also to the manner of executing it. Paul acted by virtue of his apostolic authority, "ego" emphatic. The appointments however were to be made with the full consent of the churches, for Paul does not contradict other words of Scripture which state that the congregation has the keys and therefore the right to select and appoint elders, Matt. 18, 15-20; 1 Pet. 2, 5-10. Titus was simply to guide the choosing of these first elders by suggesting suitable persons and recommending them. The churches would have acted foolishly and uncharitably if they had refused such guidance. Already in apostolic congregations elders were elected, Acts 1, 15f; 6, 2f; 14, 23 "cheirotoneoentes" 1) to raise the hand, 2) to vote, 2 Cor. 8, 19. 3) to elect; ordain.

Verses 6-9: Qualifications of an elder (cf. 1 Tim. 3)

Verse 6: If a man is blameless, the husband of one wife, having children that believe, who are not accused of wantonness or unruliness.

The words: if any is blameless, are not expressing a doubt, although the Cretans indeed had no good reputation, v. 10. It is a conditional statement: only elders that are thus worthy of the office are to be appointed.

Personally a bishop is blameless, "anengkletos", irreproachable with regard to his conduct and life, both to Christians and non-Christians. The reason for this requirement: v. 9, he shall convict

gainsayers. A bishop cannot censure an offensive act if he himself be not entirely blameless of similar acts.

He shall also be blameless with regard to his family life: the husband of one wife. He shall live in the divine monogamy and not be liable to accusation of having relations with another woman besides his wife. Paul simply presupposes that the elder is married, and the words do not forbid a second marriage after the first has been ended by the death of the woman. Greek morals of that day made this requirement necessary.

Who has believing children: "pista" has not the less usual meaning: faithful. Emphatically placed at the end, emphasizing the fact that the children of a bishop should share his Christian faith. In the first letter to Timothy, Paul does not mention this, for in Ephesus, an older congregation, there was little danger of anyone's aspiring to a bishopric, who did not have believing children, while in Crete, a newly-founded church the danger was greater. Also the Cretans as a people were coarse and barbarous, v. 12. A bishop's children moreover shall not be accused of wantonness, "asotias", lack of holiness. Nor shall they give offense by disobedience. Cf. 1 Tim. 3, 5: the disobedience of an elder's children is a poor testimonial to his aptness to teach. He whose word is not respected in his own home will not be able to command respect in his church.

Verse 7: For the bishop must be blameless as the householder of God, not self-willed, not soon angry, not given to wine, no brawler, not greedy of base gain.

For, "gar", indicating the reason for the previous requirements of an elder, namely, he must "dei" (emphatic by position) be blameless; it cannot be otherwise if an elder desires to fulfill his calling. Paul demands of the bishop the same qualities that he previously demanded of presbyters, proving that at his time the two terms designated the same office. Only an abstract distinction can be made that presbyter connotes a higher honor and eminence, while "episcopus" refers to the supervision that such an one should exercise, cf. Trigl. p. 520. The name is here changed since the chief work of the bishop is referred to. However, one who is to supervise others must himself be blameless and able to stand as an example for the congregation. Vita clericorum postilla laicorum. The generalizing article "ton" makes this rule wholly without exception.

He shall be blameless because he is God's steward. The church is the house of God, 1 Tim. 3, 15. The bishop shall properly provide for and govern the members of the household, the children of God. "theou" is emphatically placed -- a steward of God, who in the name and by the command of God directs the church and administers the gifts entrusted by God to His Church, must be blameless and able to direct the congregation to godly life. The congregation shall respect the pastor as the steward and servant of the Lord. The pastor shall remember that he is a servant responsible to God his Master in whatsoever he doeth.

Bearing this in mind, he will not, as Paul continues, be self-willed, "authade"; Luther: eigensinnig. The word occurs only in 2 Pet. 2, 10, denoting a dominating, self-pleasing, arrogant behavior.

A preacher shall not be self-willed and insist that everything be done according to his word. In matters commanded in Scripture he shall of course stand firm, but in adaphora not covered by divine command he shall gladly consider the opinions of others and accede to them if they tend to the welfare of the church. In behavior he shall not be inconsiderate nor in attitude unapproachable, but in a gentle, winning manner exercising Christian tact.

Neither shall a bishop be prone to anger, "orgilon", apt to fly into a rage if anything runs counter to his ideas or wishes whether rightly or wrongly; James 1,20; Eph. 4,26: a hot-headed pastor may do much harm in the church and will be hindered in fulfilling his calling for he is the servant of the meek and forbearing Jesus, Matt 11,29. But, as Calov remarks, a pastor is not forbidden to become angry, but he shall not be prone to anger. If overcome with anger he shall at once curb himself.

Nor given to wine, "pareinos", one who constantly sits before his cup; addicted to wine; Luther: Weinsaeufer. Anger and drink are in juxtaposition since they are related vices. Eph. 5, 18 concerns all Christians but especially the pastor.

Nor a brawler, "plekten", a pugnacious person; one who likes to argue with words or upon occasion with fists. A pastor shall never become guilty of this extremity of anger and passion. Even when he must strike with God's word it shall never degenerate into railing and quarreling.

Nor greedy of filthy lucre; the pastor not only shall not obtain money in a dishonest or scandalous way -- that would be a disgrace for every Christian, -- but he shall not carry on a business outside of his ministerial office. Cf. 1 Cor. 9, 14; 2 Tim. 2, 4. It is also "aischrokerdes" if a pastor tries to get as much money as possible out of his office; asks a high salary; performs official acts with an eye to the money forthcoming. Cf. 1 Pet. 5,2. Love of money is a vice against which every pastor must be on his guard, for nothing causes more disrespect for the office than when it is known that he desires to become rich through the ministry.

Note that Paul states first those requirements referring to life and conduct and later those that refer to doctrine, v.9. It is self evident that the most important work of a pastor is teaching, but no one shall think that conduct is of little note. This order of qualities implies also that a pious life is most advantageous for his teaching and preaching, while an offensive behavior is detrimental especially as regards the winning of those outside the church.

Verse Eight:

Be a lover of hospitality, a lover of good, sober-minded, just, holy, temperate.

Paul now mentions the positive attributes of a bishop. He should be hospitable especially to persecuted and needy fellow-Christians, and also to all men. Hospitality then was far more important than it is to-day. Hotels were not used extensively and when Christians were exiled or made journeys they were received into the homes of fellow Christians. Therefore the New Testament so often mentions hospitality, 1 Pet. 4,9; Heb. 13,2; Rom. 12, 13. As a rule the persecuted and travelers turned to the bishops first and asked them for accommodations. Often they were directed by their own bishop to the bishops of other churches, 3 John.

Especially shall the bishop be a lover of good things; not good men, as in Auth. Vers. He shall be attached to good things and rejoice in them whenever and wherever he finds them among others. The

bishop shall not be a pessimist, but have eyes opened to every good thing. Furthermore he shall be discreet, healthy-minded, "sophrona"; circumspect in judgment, investigating and deliberating carefully before advising others. Every action shall be discreet and well considered, never forgetting that he is a servant of God and an example to his church.

Finally he shall be just, holy, temperate; the three are related - "dikaios", his duties over against his fellowmen; "nosios", his duty toward God; "egkrato", his duty toward himself. A pastor shall not harm his neighbor; treat them all impartially and not discriminate between rich and poor, humble and prominent. This justice is requisite of a leader of the church. A bishop who is holy will remain aloof from anything that might contaminate him in God's eyes, ever remembering his divine Master lest he sin against Him. He will have a holy abhorrence of anything that might grieve or anger God. The last word, temperate, is not only "keusch", as Luther translates. It denotes moderation in general, also with regard to those pleasures and enjoyments otherwise not forbidden, but especially regarding anything that becomes a hindrance or detriment to the ministry.

Verse Nine:

Who exerts himself regarding the trustworthy word according to the doctrine, so that he is able to exhort in sound doctrine as well as to refute the gainsayers.

The chief business of a bishop: his teaching activity. The first words are variously interpreted; generally: holding fast the faithful word. But then nothing would be said concerning a minister's teaching activity, while in other instances he is required to be apt to teach, 1 T. 3, 2. Also "logos" would objectively denote: Word of God. But this Word cannot then be according to doctrine (next phrase) for the doctrine is certainly not the norm for God's word, but the opposite is true. However, "antechomai" also means to engage in something. The "logos" then actively denotes the speaking or teaching of the bishop and that should be according to the doctrine. Similar use of "logos" 1 Tim. 2, 4.

Life is mentioned before teaching since the bishop first has his calling in the word and then he is to work with words. With this chief office he shall take pains and busy himself diligently, never neglecting or relinquishing it. The word must be trustworthy; everything that a pastor says or teaches must awaken faith and confidence. People must gain the impression that what he says is very truth. His word can only then be sure and worthy of acceptance, if it is according to doctrine; the doctrine which the apostles imparted to the Christian churches, which they entrusted to pupils like Timothy for faithful preservation, 1 T. 4, 16. It is sound doctrine 2 T. 4, 3; Tit. 2, 1; "my doctrine" Paul calls it, 2 T. 3, 10. This apostolic doctrine is the wholesome words of Christ, 1 T. 6, 13; the doctrine of God our Savior, Tit. 2, 10. The apostles not only preached it, but also committed it to writing in Scripture, 2 Th. 2, 15; 1 J. 1, 3. Therefore the word of a minister must be scriptural in order to be trustworthy and the bishop should diligently, constantly study his Bible.

The purpose is to perform properly his office, namely, the two duties "parakalein" and "elegchein"; the repeated kai is coordinating. Admonishing refers to the believers; they shall be exhorted to persevere in the faith in spite of all hindrances and to grace their faith with a pious life. This the preacher shall do only within the limits of sound doctrine, the apostolic teaching which is free from

falsity and error. He shall use doctrine as a means of bringing health for the soul. As the order of the two words implies, the presentation of the correct doctrine must precede the refutation of false doctrine.

However he shall also convict the gainsayers; "elenchein" implies censure and conviction by which the error of the gainsayers is refuted. This shall be done in order that the believers be not led astray by false doctrine and also that the gainsayers themselves be set aright if they do not harden their hearts, v.13; 2 Tim.2,25.

This verse contains the real theme of Paul's pastoral instruction, namely, the three-fold activity of a pastor or bishop: 1) speaking or teaching, 2) exhorting, 3) convicting. The following verses then go into further detail:

10-16 - the conviction of gainsayers.

2, 1-10 - the exhortation of Christians.

11-14 - the basis of the exhortation, the doctrine of God our Savior.

That these three activities are now to explained is clear from chap. 2,15, where also they are presented in their proper order. Here, however Paul takes up first the matter of convicting because in the Cretan congregation false teachers were particularly dangerous.

Verse Ten: For there are many unruly men, vain talkers and deceivers, especially those of the circumcision.

This verse is closely connected with "antilegontes"; such gainsayers were numerous in the Cretan congregation, having some external connection with the church. Therefore the local bishops had to warn against them. Paul characterizes them first as unruly, "anupoktatoi" not willing to bow to the word of God; infringing upon the divine order of the ministry, as appears from verse 11: overthrow whole houses. They follow entirely their own inclinations and desires.

Since they will not obey God's word they are vain talkers in religious matters. Their talk lacks intrinsic value but through many words "mataiologoi" claims great authority. However anything conceived outside of God's word is vain talk and those imposing it upon others as truth are also deceivers, "phrenapatai"; etymologically, one who deceives by passing off vain things as important and thus defrauding a Christian's sound judgment and faith. They lead Christians the same way of error that they follow, the way of perdition. Such deceivers were especially those of the circumcision, former Jews who had either retained judaistic notions after becoming Christians or had later again adopted them. Chiefly, "malista", indicates that also Gentile-Christians were guilty but not as many of them as of the Jews. The Jews are elsewhere also thus characterized, Rom. 10,21. The contents of their talk we determine from other Scriptural references. It consisted of unprofitable rabbinical discussion similar to that prevalent in Colossae, Tit. 1,14; 3,9; 1 Tim. 6,20; Col. 2,8.18. To-day all modern theology, such as theosophy, Christian science is vain talk insofar as it has forsaken God's word.

Verse Eleven:

Whose mouth must be stopped, those who overthrow whole houses teaching things which they ought not for filthy lucre's sake.

The simile of a muzzle is used in "epistomadzein". The mouths of these men must be rendered harmless just a beast is muzzled. Their talk must be briefly and forcibly be convicted and condemned by God's word as vain and deceitful ("elenchein" v.9). It is necessary, "dei" otherwise they will do the church unspeakable harm. They are danger-

ous and a faithful pastor must oppose them. They are a menace for they overthrow whole houses. "hoitines" a motivating relative pronoun. They subvert "anatrepousin" whole houses by turning them away from the faith and plunging them into pernicious heresy. In seeking adherents to their false teachings they win over every member of the family. The means: by teaching what ought not to be taught, "didaskontes ha ma dei"; what is not according to the will of God nor conducive to the neighbor's welfare, 1 Tim. 5,13. Nor is their motive the honor of God or the welfare of the neighbor; it is for filthy lucre's sake, they seek something for themselves. Therefore they teach what is pleasing to men and what will gain the favor of men. Their lucre or gain is not only filthy because of their disgraceful means and methods, but because their teaching of religion is mercenary, making godliness a paying proposition, v.7; 1 Tim. 6,5. All this is applicable to-day.

Verse Twelve:

One of them, one of their own prophets said, The Cretans are liars, evil beasts, lazy bellies.

It is not surprising that there are so many false teachers in Crete, for even a Cretan poet writes thus unsparingly of them, and he would not be apt to judge his own countrymen unfavorably. Paul therefore did not do them an injustice in verses 10 and 11. In the most emphatic manner he states that this was a Cretan himself who wrote these words "idios auton", and he certainly would know them intimately. He is not only called a prophet because that was a usual designation for poets, but also because he was actually considered a prophet by his own people, as is expressly stated by Plato, Plutarch, and Cicero. The poet is Epimenides of Crete, 6th century B.C., contemporary of the Seven Wise Men and sometimes included among them. The hexameter is supposedly from a poem no longer completely extant, the fragment being called "peri chresmon" (concerning oracles).

Cretans used without the article for generalization. They are always liars and as such they were universally known in ancient times "kretidzein" was a word meaning to lie or deceive. They are also evil beasts, morally coarse and brutish. Their nature was wild and unruly, callous and insensible to everything noble and lofty. Finally idle bellies, shunning work and addicted to laziness; desiring a good living without accompanying effort or exertion on their part.

These national traits were also in evidence among the false teachers,-- liars because they were vain talkers and deceivers; evil beasts because they subverted entire houses, ruined entire families, and were unruly; idle gluttons because their sole aim and desire was base gain. Because of these characteristics the other Cretans would be the more inclined to give ear to the false teachers and therefore a severe reproof was the more necessary.

Verse Thirteen:

This testimony is true, therefore reprove them sharply that they may be sound in the faith.

The apostle stamps the statement of Epimenides as true for he himself had learned that the Cretans were indeed such people. Therefore he must have been there long enough to be able thus to speak of his own experience. These characteristic deficiencies of the Cretans however require a particular pastoral treatment in order to overcome them and to avoid their evil consequences. Therefore he exhorts Titus to reprove them sharply, "apotomos", in a cutting manner. "di hen

aitian" a latinization of *quam ob rem*, cf. also 2 Tim. 1, 6.12. However this constitutes no argument against the Pauline authorship, for it occurs also in the elegant Greek of Hebrews 2,11 and four times in the N.T. otherwise, Luke 8,47; Acts 10,21; 22,24; 28,20. The Grotan false teachers are to severely censured for it is a grievous offense to teach lies and this character defect cannot be combatted in any other manner. Thus pastoral prudence counsels methods that differ even as the people differ to whom the methods are applied 2 Tim. 2,24ff; 4,2. Titus is to personally administer the reproof, "elenche" the imperative. This is however also the duty of the elders which he is to appoint. Those whom he is to censure are those spoken of in the entire context, "autous", the gainsayers and deceivers, v. 9 and 10, whose mouths ought to be stopped, v.11. The purpose of the censure is to make them sound in the faith. For they are spiritually diseased, 1 Tim. 6,4; in their spiritual life they harbor unsound, unwholesome notions which are the contrary of sound doctrine. If the disease is not remedied it will result in spiritual death. But by means of censure they may still be received and made sound in faith and through faith saved. "pistis", subjective faith, *fides qua creditur*, which however depends upon objective faith, *fides quae creditur*. In our unionistic age it is styled uncharitable to rebuke false doctrine and to censure those that favor it. But such censureship is evidence of true Christian love which concerns itself with the eternal welfare of the neighbor's soul.

Verse Fourteen:

Not giving heed to Jewish fables and commandments of men who turn away from the truth.

There is a close connection with the previous verse: if they are to be spiritually sound they are not to give ear to fables; "prosechein" to hold to, give attention to. False doctrines are called "muthoi" fables, cf. also 1 Tim. 1,4. Since they are fables, their content is vain talk, 1 Tim. 1,6; opposed to authentic historical facts. Jewish fables, "Ioudaikois", because they were broadcast by former Jews, v.10; and because they are contrasted to O.T. history. The fables concerned O.T. characters and related fabulous tales as they are found to-day in the Talmud and rabbinic literature. In addition there were legends concerning Christ and the apostles which totally distorted sacred history. Very likely from these gnostic phantasies were deduced which tended to set aside Scripture. Thus they neglected the things important for faith and concerned themselves with worthless things.

In ethical matters they heeded commandments of men. These were chiefly of Jewish origin, "Ioudaikois" refers also to "entolais". In this case also, the false teachers started with the law, but ended by proposing commandments of men just like the scribes and Pharisees had done. Because of their human origin the observance of the commandments was not pleasing to God. They were a vain endeavor, an abomination, Matth. 15,9. The ordinances referred chiefly to Levitical cleanness and uncleanness, v.15. They demanded that no one defile himself by touching this or that object or partaking of this or that food, 1 Tim. 4,3. They taught asceticism in life and fables and speculation in doctrine. This two-fold error is refuted Col. 2, 8.16.18 21-23.

Those who set up such commandments turn away from the truth, refusing to have anything to do with the true knowledge of God and His will as it is revealed in Scriptures. Rather do they follow their own inclinations and desires.

Verse Fifteen:

All things are pure to the pure but to the impure and unbelieving nothing is pure for of them both the mind and the conscience are defiled.

From this verse we see that the false Jewish teachers had commanded that the distinction between clean and unclean be observed also in the N.T. Such distinction God himself had established in the O.T. which was the time of preparation and infancy. But it was abolished in the N.T. the time of fulfillment and coming into majority, Col. 2,16; Gal. 4,1. This is the N.T. principle: to the pure all things are pure. "panta" refers to all things that the Law had included under its ordinances of clean and unclean, i.e. everything external and outside of man himself but which God nevertheless created for man's service and use. Since these are pure to the pure, they do not simply by their use defile a man in a religious or moral way. Cf. 1 Tim. 4,3.4; Matth. 5,11; 15, 17-20.

To the pure, "tois katharois", to those who have a clean heart and conscience purified by faith, Acts 15,9. They can use all that God has created for them for they sanctify everything through the Word of God and prayer and receive everything with thanksgiving. But to the defiled nothing is pure. "memmiamenous", polluted, is not to be understood in the Levitical but in the religious and moral sense as defiled or contaminated by sin, Heb. 12,15. This is the opposite of pure. Significantly they are also called unbelieving. The single article proves that one and the same class of people is meant. Since the fall of man no one is ethically clean; all are defiled by sin. This contamination can only be removed by Christ's blood which cleanses us from all sins and which only is received by faith, 1 John 1,7 Heb. 10,22. Hence anyone who is impure is so because he is an unbeliever and as such has not appropriated Christ's righteousness and holiness, Acts 15,9.

Since to the defiled everything is defiled, it avails them nothing to avoid impure things. Everything with which they come into contact is impure to them though in itself it may be pure. They sin even in using God's gifts of creation because they are inwardly unclean. Thus it is not some inherent quality of things that makes them impure to the wicked; they remain pure and harmless as creature of God. But the fault lies with the defiled themselves; note "auton" emphasized by position. Their own unclean heart acts upon things. It depends upon with what disposition or frame of mind "nous" and with what kind of a conscience "suneidesis" a person does or uses a thing. If a man is mentally dominated by sin; if his conscience is not clear then all his actions become impure. Here Paul sets forth the fact that the moral value of all adiaphoristic action depends upon the conscience in which they are done. This is however exclusive of deed that are in themselves evil and contrary to God's will. This is an important principle for Christian ethics, Rom. 14, 14.20.

"nous" is the organ of moral thinking, knowing, and judging. It is secondly also this thinking, knowing, judging itself; disposition sentiment. "suneidesis" is self-knowledge, the religious and moral, self-consciousness; "Mitwissen"; conscience. Conscience steps up and bears witness to the ethical quality of human action, either accusing or excusing, Rom. 2,15. What Paul here states in general is to be applied to those particular false teachers, that their minds are defiled and that their souls are contaminated by sinful desires and thoughts which manifest themselves outwardly in carnal aspirations. In everything they do or say strive after filthy lucre. Thus they also defile their conscience; they have their conscience branded, 1 Tim. 2,4.

Verse Sixteen:

They profess to know God, but with their works they deny Him, being despicable and unfitted to every good work.

The general reference to false teachers is the same as Paul continues to describe them without special mention of them. They profess, "homologousin", not a solemn, formal public profession but in the general sense of affirming or declaring; that is clear from "arnountai" also in the general sense of denying. For the most part these were former Jews, v.10, and the Jews boasted themselves of a knowledge of God which the Gentiles did not possess, 1 Th. 4, 5. So also the false teachers gloried in their true knowledge and openly and orally professed God, but actually they denied such knowledge. As object of "arnountai" supply "theon eidenai"; by their deeds they revoke their confession. Drawing a conclusion from their actions regarding their knowledge of God, one must conclude real ignorance of God. According to Scripture, the knowledge of God influences the life, fashioning it entirely according to such knowledge. True knowledge of God is a "nosse cum affectu et effectu."

The life and conduct of the false teachers is moreover abominable "deluktoi" to God because they live in the sins and vices of the flesh. They are disobedient to His will and to the call of the Gospel, unbelieving. Therefore they are incapable of any good work. When it comes to doing something for the glory of God and the welfare of the neighbor (and only that is a good work) they are unfitted "adokimoi"; they must be rejected as not standing the test. Even today one must not be deceived by their pious words and gestures, even when they speak of God and divine things, for actually they do not know God as their works will prove. They deny Him with their works.

Chapter Two: How Titus shall perform the office of exhortation

Verses 1-11: How to exhort the individual members of families.

Verse One:

But you speak what is befitting the sound doctrine.

Paul addresses Titus, emphasizing "su"--thou Titus; contrasting him to the vain babblers of v.10ff. The "de" is adversative. The false teachers know only to speak of clean and unclean, giving heed to Jewish fables and commandments of men. Titus however shall see to it that each age and sex, in short each Christian shall do honor to Christian truth with his whole life and behavior. Therefore he shall perform the peculiar office of the ministry, i.e., to administer the word of God by speaking. He shall employ it orally to all manner of men and conditions that true faith and godly life may be established and promoted. "lalein", loqui; not "legein", dicere; for the word connotes not so much public formal speaking but rather the popular informal instruction and exhortation which concerns especially individuals. This sense is explained in v.6 where the word is further defined by "parakalein". Without such pastoral care, i.e. the exhorting and admonishing of individuals, the pastor cannot do justice to his office.

He shall speak what is befitting sound doctrine, the apostolic doctrine as contained in Scriptures; the word of God. It is wholesome because it can make wise unto salvation, 2 T. 3, 15; because it contains nothing erroneous or harmful. Only that which is conform

able to it shall be spoken by the pastor both publicly and privately. Christianity is not simply a theory but a practical doctrine, governing and controlling everything in man's life. Therefore Titus and every minister shall tell the members of his flock how they can best serve God according to their respective ages, sexes, and callings. How they can adorn their faith with good works. The imperative present form "lalein" commands the pastor to do so upon every opportunity.

Verse Two:

The older men to be sober, dignified, discreet, sound in faith, love, and patience.

What Titus is to exhort is stated in connected infinitive clauses, dependent upon "lalein". "einei" has the force of "ought to be". Paul then discusses the respective members of a family in order. The activity of Titus then, in contrast to that of the false teachers who destroy whole families by their false doctrine (chap.1,11), shall be the upbuilding of whole families.

First the older men "presbutas" shall be told their Christian duty. The article omitted for generalization. Paul might have used "presbuteros" as in 1 Tim. 5,1, but that might have been understood as referring to the elders of the congregation, the ministers, 1,5. What is required of the older Christians is in part the same as that required of the bishops, 1,7ff; 1 Tim. 3,2. There is no double standard of ethics, one for the laity and one for the clergy. But nevertheless the pastors shall be examples to all Christians in all these things about to be mentioned.

The older men should be sober, "nephalious"; literally sober in drinking, figuratively sober as opposed to lighthearted and indiscreet. The literal sense is best for Paul also emphasizes "paroinos" v.7; not given to wine, 2,3. This physical sobriety is a prerequisite of gravity, "semnous", decorum; dignified manner and conduct, as opposed to childish, silly actions. Such attitude is befitting old age especially Christian old age. The sound doctrine requires of the old men especially to introduce seriousness into congregational life. So much the more then is clowning reprehensible on the part of the pastor, for it will be said of him: "Wir haben unseren Pastor gern auf Hochzeiten aber nicht am Krankenbett."

"sophronous", of good judgment; the deliberation and consideration which never permits a man to come out of hand; avoiding excesses in anything and thus setting the necessary good example for youth. Finally they shall be sound in faith, love, and patience; the dative are of relation or respect. To faith and love, the chief things of Christian life, Paul adds patience, endurance in adversity. Usually hope is the third member, 1 Cor. 13,13; but here the change is introduced to show the practical proof and evidence of hope. "hugainonta sound; their Christianity shall bear the stamp of maturity. Everything unwholesome and diseased, which is still found in the Christian life of younger folks, shall have been eradicated, overcome.

Verse Three:

That older women likewise be in demeanor as becometh saints, not slanderers, not enslaved to wine, teachers of that which is good

Titus likewise "hosautos" is to tell the older women what concerns them especially as the older among the women. In 1 Tim. 5,2 "presbuteras" is used instead of "presbutidas". Article omitted for generalization; supply "einai", v.2. The entire sentence depends on

"lalei". The older women shall in their demeanor be as becometh holy women, "hieroprepeis", priestesses; a hapaxlegomenon. This requirement corresponds to the "pennous" demanded of the men v.8. "katestemati" literally, self-presentation; entire conduct and behavior. They shall present themselves befitting women of the temple. Every Christian is a priest of God, member of an holy priesthood, 1 Pet. 2,9; Christian women are not excluded from this priesthood, Gal. 3,28. Therefore they shall not be slanderers, "diabolous", false accusers. For such inclination to calumny and gossip, a vice especially of old women, is not compatible with the priesthood. The same can be said of the use of intoxicants, therefore they shall not be enslaved to wine, "dedoulomenous", not given to excessive drinking. Paul does not forbid them the moderate use of wine, but merely what is disgraceful to women in particular and above all Christian old women. Both the above mentioned vices had a special allure in Crete, chap. 1,12.

Rather shall the women be teachers of what is good, "kalodidaskalous", a hapaxlegomenon. Their wide experience as older women should have made them mature Christians. They shall themselves know what is good, "kalos", ethically pure, noble and fine. Furthermore they shall be apt to teach others, referring to the younger women, cf.v.4. Paul delegates the advising and exhorting of the younger women especially to the older, who shall thus be of great assistance to the comparatively young preachers, Titus and Timothy. This was also undoubtedly the reason for the institution of an association of widows in the church, 1 Tim. 5,9, whose members had to be more than 60 years old. Later it is done away with for it came to be regarded as especially holy for widows not to marry.

Pastoral prudence will induce especially younger pastors to do likewise and ask older women's advice in dealing with younger women. But, as Beza says, only in domestic affairs. Older women are not only able to speak on the basis of their wide experience in family affairs, but they can also speak with greater frankness to members of their own sex.

Verse Four:

That they may train the younger women to be affectionate, lovers of children,

The older women shall exhort the younger women; "yunaiikas" to be supplied to "neas". They are to train them in sober mindedness, "sophronidzosi", a hapaxlegomenon, to make discreet; in general to exhort, instruct. Implies that there is to self-control among younger women. By nature they are more or less passionate, but this wise moderation alone can properly fit them to fulfill their duties. Their first and foremost duty is to love their husbands and children "philandrous" and "philoteknous" are both hapaxlegomena. Such love is already inherent in the hearts of young women even after the fall into sin, but experience shows that it may be wholly or in part lost through sin or may even develop into its opposite, hate. Perhaps such exhortation was especially needed among the Cretans who are evil beasts. It is here presupposed that the young women become married and have children, which indicates that Paul considers the married state as a matter of course for them, being so divinely ordained. 1 Tim. 2,15; 5,14.

Verse Five:

Soberminded, chaste, workers at home, gracious, being in subjection to their own husbands, that the word of God be not blasphemed.

They are to be soberminded, self-controlled, which is the chief aim of the "sophromidzein" of v. 4: to bridle their desires and passions. That is required of every age, station, or sex, but is more necessary since it is the more difficult for them to do. They shall be chaste and decent, "hagnas", undefiled in body and soul, especially with regard to sex life. This is a necessary consequence of sober-mindedness. Then "oikourous" according to M.Rec., meaning to keep the home; A.V. keepers at home; not running around and gossiping. More correct is the hapax. "oikourgous", to take care of domestic affairs, workers at home, R.V. They shall be faithful helpmeets of the husband at home while he is working. Their part is to be good housekeepers. Some interpreters connect the following "agethas" to this word, but "agathas" may well stand alone, kind, gracious, to anyone in the house whether regularly or on a visit. They shall be benevolent to all in need or distress.

Finally, they shall be obedient to their own husbands, "tois idiois", even because they are their husbands. Christians shall never be unruly, chap. 1, 10, but least of all is it tolerated that emancipated women desire equality with men. Christianity recognizes the natural order of God, which was established at creation, which demands obedience to her husband on the part of the wife, Gen. 3, 16. There is an equality of sexes, but only in Christ, in the faith, Gal. 3, 28. The differences ordained by God are not thereby abolished, for they belong to the natural life, Eph. 5, 22; Col. 3, 18; 1 Tim. 2, 11. Not only the bachelor Paul writes thus, but also Peter, 1 Pet. 3, 1. The following then makes clear how important this Christian conduct is for the women: that the word of God be not blasphemed. If Christian women neglect these prime domestic duties and refuse to be in subjection, then unbelievers have reason to slander and malign Christianity. The unbelievers will say that the word of God cannot effect what nature itself demands. Christianity hardly can be the true way of salvation, the Word of The True God. The article in both instances is determinative. A minister shall therefore guard against such offense.

Verse 6: The younger men likewise admonish to be sober-minded.

With these Titus shall deal directly, exhorting them himself, since he is of the same sex as they. The new verb "parakalei" indicates that the "lalei" of v. 1 refers to exhorting. However, exhortation by the older men is not excluded, even as Titus is not forbidden to personally exhort the young women. He shall be the shepherd of all the flock. Likewise, "hosautos", analogous to the other exhortations for also the young men were in need of them. But all to which they are to be admonished is included in the word "sophronein", to be sober-minded; which had already been required of the old men, v. 2, and of the young women, v. 4 and 5. It is all-inclusive and if found with the young men, then it is well. Youth finds it difficult to remain in proper bounds, to be actuated not by personal inclination or disinclination, but by the word of God. Therefore, this admonition is the more necessary. In all things, "peri panta", all situations and circumstances of life; connect the phrase with v. 6, for it fits better with "sophronein" than with the statement in v. 7, where it would deprive "seautou" of its emphatic position. With this single statement Paul may comprise all the admonition for the younger men, since Titus was himself one of them and by means of his good example could accomplish a great deal toward furthering "sophrosune".

Verse 7: Show yourself a pattern of good works; in doctrine, uncorruptness, discreetness.

discreetness.

Titus should be a pattern, "tuπος", example in good works, which he can only become by proper demeanor in office. He shall so conduct himself as he expected the young men to live, namely conscientiously following God's word and will. His office in the first place required doctrine, instruction; therefore Paul continues: In doctrine uncorruptness; supply "parechomenos". The T. Rec. has "adiaphthoria" but the more unusual reading here is better. The original meaning is inviolate chastity; then purity in general. The explanation is that Titus shall in his teaching never deviate from the truth as the false teachers had done, 1,11. This may refer to the contents of his teaching, but that is spoken of in v.8: the sound word. Here the very next word is "semnotes", gravity, indicating that we are here speaking of a quality which Titus shall manifest when he teaches, not in what he teaches. Therefore "aphthoria" means sincerity, which will forbid anything that smacks of courting favor or approval of men. This reminder was necessary at that time for all manner of myth and fable was proclaimed in lofty speech, 1,14; 3,9; Col. 2,18; 2, 23; 1 Cor. 2,1.

He shall show a decorous gravity, "semnotes", dignity in his presentation compatible to its holy contents and conforming to the seriousness of Christian truth. It shall be free from ignoble speech and vulgar phrases. Popular style shall never sink to this low level. A preacher shall not be a "Kanzelhanswurst". Originality of expression is however not discouraged.

Verse Eight:

Sound word that is irreproachable, in order that he of the opposition may be put to shame, not having evil to speak concerning us.

This verse now speaks of the contents of the teaching. Titus shall present sound word; supply "parechomenos". This "logos" is the word used in public instruction, not only in private conversation, cf.1,9. It shall be sound, "hugie", not containing anything unwhole some or destructive but the entire divine plan of salvation, 2,1; 1, 9. Only then can his teaching be irreproachable, "akatagnostos", not liable to censure. A preacher must consider it his highest duty, not only to avoid heresy and error, but also positively to present the entire wholesome scriptural doctrine, including everything therein revealed for our salvation. Nothing shall be omitted, no human doctrine shall be added; clearly and comprehensibly it shall be set forth, Acts 20,27. Mere generalization or moralizing shall be anathema. All this can be accomplished only through faithful and persistent study of Scriptures.

Paul has here set forth a Christian pastor's theory of homiletics. A preacher's sermon must have body to it; it must show evidence of study and application. There shall be a noticeable progress in scriptural doctrine. "We want no perpetual freshmen in the pulpit", a disgusted layman is heard to remark.

The purpose behind it all is that he of the contrary part may be ashamed. The opponent, "ho ex enantias" refers in general to anyone antagonistic to Christ and His Church. The singular however indicates that in particular those vain talkers are meant whose mouth must be stopped, 1,11. Disputation will not silence them, but sincere, Christian life and teaching will. If Titus proves himself irreproachable, the opponent will be shamed, "entrape". In disappointment he must relinquish his plan to defame and malign for he can find noth-

ing evil about the preacher; "phaulos" originally, insignificant, then also evil. Note that Paul says "peri hemon" concerning us. He includes himself and all true preachers of the gospel, for experience has shown that, if a preacher is not blameless in his doctrine or life, then not only he is maligned, but also the entire ministry comes into disrepute. How important therefore that a minister give no offense, lest he bring an evil name upon himself and upon the ministry; lest Christianity be despised particularly by those outside the pale.

Verse Nine:

Slaves to be obedient to their own masters in all things, to be well-pleasing, not quarrelsome.

Paul now proceeds to instruct Titus regarding the exhortation of certain classes of Christians. He speaks particularly of the slaves, who were in the position of bondsmen, possessed by masters like a piece of chattel. As such their lot was often a difficult one. However becoming Christians, they might well surmise that now this subordination of slaves to masters would be eliminated. If they thus renounced obedience to their masters it would at once be disparaged of Christianity that it had seduced and spoiled them and again the word of God would be blasphemed. It is true that in Gal. 3, 28 we read: neither bond nor free; but this refers only to spiritual equality in Christ. Thereby the civil order is not abrogated. As little as the Christian woman is absolved from obedience to her husband, so little are the slaves freed from obedience to their master. This natural order of things is not abrogated by Christianity, Eph. 6,5; Col. 3,22; Philm.; 1 Pet. 2,18; especially 1 Tim. 6,1 ff. Therefore Titus shall exhort slaves; supply "parakalein" v.6. The lack of an article with "doulos" indicates the class. As slaves, they may be under strict, yes even despotic masters, "despotais"; each one under his own master "idiois", as his personal property. They shall subject themselves, whether their masters be believers or not, 1 Tim. 6,1. In this way they will show that they are Christians. Their obedience shall not only be compulsory, but rather willingly and in singleness of heart, Eph. 6,5; Col. 3,22; and in all things, "en pasin", not only in that which is agreeable to them and pleasant. To this there is but one exception, Acts 5,29: Obey God rather than men. For the connection of "en pasin" cf. Col. 3,22; 1 Tim. 3,11.

Their demeanor shall also be such that they win the approval of their masters, "euaestous". That is accomplished by the manner of their service, doing what pleases their masters without being forced or ordered to do it. By way of example Paul mentions several instances of agreeable service, e.g. - not being quarrelsome, opposing their masters' orders, "antilegontes". Without murmuring they shall comply with the masters' demands and orders.

Verse Ten:

Not purloining, but proving themselves in all good faithfulness in order that they might adorn in all things the doctrine of God our Savior.

The second feature of agreeable service is the avoiding of all unfaithfulness. Christian slaves shall not purloin, taking the property of their masters in a dishonest way. Slaves often had opportunity to be thieverish since their masters' property was in their hands. But rather should the slaves prove themselves in all good faithfulness, "pasan pistin agathen". In whatever way the opportunity might present itself, they are to be faithfully obedient to th

masters; "agathen", good, seeking only the welfare of the master and not selfish or seeking reward. The purpose of it all is that they shall adorn the doctrine of God our Savior before all men. An unchristian demeanor would give rise to blasphemy by unbelievers, v.5, but true Christian behavior will grace the faith and show to unbelievers how Christianity transforms and renews the entire life. It places the doctrine in the best light, "kosmein" used figuratively. In the eyes of all men, "en pasin", rather masc. than neuter, for the sentence does not emphasize behavior but its purpose. Through the Christian behavior of these of the lowest station unbelievers will realize the glory of the Christian doctrine, "didaskalian", the apostolic teaching, chap.1,9. It was revealed by God our Savior because he was our Savior, therefore the peculiar emphatic arrangement of words. Hereby is meant Christ who became our Redeemer, as is explained more fully in the following verses.

Verse Eleven:

For the grace of God has appeared to all men bringing salvation

Verses 1-10 contained the exhortation directed to individual members of the family to lead a godly life. Now Paul adduces the motive for the exhortation, namely the salvation of God which has appeared. While he thus substantiates his exhortation, he also sets forth a brief compendium of the doctrine of God our Savior which Titus was to preach. In verse 15 Titus is directed to speak, referring to v.11-14; to exhort, referring to v. 1-10; to reprove, referring to chap. 1,10-16. This Christmas pericope contains an instruction as to what Christian ministers are above all to preach.

The "gar" explains the fact that all men should grace the Gospel through good, irregardless of who or what they may be. It refers not only to the admonition to slaves in v. 9,10, for according to express statement this thing concerns all men, all those who had been admonished before. Paul shows how the doctrine shall serve life by presenting profound doctrinal truths in the interests of their practical significance. According to the trend of thought here, all that is stated regarding the appearance and effect of grace shall be to promote godly life, Phil. 2,5. Thus shall a preacher never lose sight of the practical aim in presenting doctrine.

The grace of God appeared, or as chap.3,4, the kindness and love of God, referring to the gracious divine favor to which we sinners owe the good that we have received of God instead of our well-deserved punishment. "epephane" emphasized, used of the shining of the heavenly bodies out of darkness, Acts 27,20; Luke 1,7,8. The grace of God has risen as a sun of salvation over a dark world. It existed already from eternity by the divine counsel, and its appearance had been pre-ordained from eternity by God's gracious decree; its appearance had also been prepared in the time of the O.T. But now in the fulness of time the divine grace, which had been revealed only in obscure types and veiled prophecies, appeared in the person and work of Christ. Shadows have been dispersed and types fulfilled now that the grace is visibly present, Is. 9,2; Mal. 4,2; Rev. 22, 16; Num. 24,17.

Usually the appearance is referred to the incarnation of the Son of God at His birth. This beginning was indeed an important feature, but the appearance really includes His entire life, death and resurrection. It refers to His historical appearance and His entire work of salvation, John 3,16; Gal. 4,4,5. Called the grace of God for that was the fundamental principle of the work of redemption, its final cause and its innermost motive, John 3,16. In His Son was revealed the favor and love of God, His readiness to save

lost sinners which no one may doubt. All merit of man is excluded; he has no claims before God. For grace is free, unmerited love and favor, Rom. 11,6.

According to the best Mss. there is no article with "soterios", placing it therefore in apposition to grace: the saving grace. All mankind is condemned to death and damnation, possessing no salvation of itself and unable to obtain any. But the grace of God comes to save, to bring "soteria", 1 Tim. 2,4. This is the only means of salvation, containing and offering everything necessary for eternal life. Christ the Incarnate Son of God has won complete Salvation by His vicarious sacrifice. To all men, "pasin anthropois", can be grammatically connected with either term without materially altering the sense, but according to hermeneutical principle it is connected with the nearest, "soterios". Saving grace is ordered for all men without exception; God's good and gracious will is that all are to be saved, 1 Tim. 2,4. Only he is excluded who excludes himself. All men moreover have need of this saving grace since all are by nature children of wrath, none doing good, Eph. 2,3; Rom. 3,12.

This teaching of the grace of God Paul has presented during his entire ministry, even from the beginning, Acts 13, 38.43.47. Now at the end of his career he still speaks of it as though it has just appeared. Also he desires Titus to teach this grace, v.15 with all authority and according to God's command. This is to be the chief thing of Christian preaching and never is a preacher to think that he has exhausted this theme for no one can plumb the wonderful depth of divine grace.

Verse Twelve:

Instructing us to the intent that, denying ungodliness and worldly lusts we should live righteously and godly in the present world.

Grace has however a further power and purpose besides saving, delivering from the guilt and punishment of sin, namely, to progressively free us from the dominion of sin and the temptation to sin, so that we may live our lives as is pleasing to God and a credit to the Gospel. Without this deliverance from the dominion of sin there can be no salvation; sanctification is a necessary consequence of justification just as works always follow true faith. In this entire connection, v. 1-10 Paul speaks of this second power of grace, as is clear also from the contents of v. 12-14, notably from the connection established in v.12 by the participial construction: grace is saving therein that it teaches us. Luther translates "paideuouosa" with chastening. This is indeed an essential part of the process of teaching, but it does not fully convey the meaning of the term. It includes the entire process of education, teaching as a pedagogue the children his charges. This includes not only the conveying of knowledge, but also the training of the will. Therefore grace also gives the desire and the power to avoid sin and to do God's will. Grace takes us by the hand and leads us to attain the desired end, namely, the denying of ungodliness and worldly lusts. "hina" shall not be considered a mere circumscription of the infinitive, but a telic clause. This implies that we of ourselves, by our own strength and ability, cannot attain to this end, but only grace. The aim is two-fold. First, denying ungodliness, renouncing the evil which is within us by nature; the aorist participle is to be translated: after having denied. To deny "arnesameno", to have nothing more to do with it, to hate it inwardly and manifest this hatred by outward deeds. The evil we shall deny is ungodliness, "asebaian", the opposite of "eusebaian", chap. 1,1. It designates the condition of being

without reverence and fear of God, as is the case with natural man. Cf. Luther XII, 103. The second evil we are to deny pertains to the world about us, the worldly lusts, lusts which are found among sinful, ungodly mankind. They are found in every human being, John 3, 16; 1 John 5, 19, and are not directed to the glory and honor of God. The power of grace must first remove these evil things, for where their domination exists there is no room for the godly and good. After evil departs then good may enter.

The second aim of grace is therefore to educate us to do good things; that we live soberly, righteously, and godly. Herein are included the three chief features of Christian life, namely the attitude toward ourselves, toward God, and toward fellow-men. Soberly "sophronos" is our obligation toward ourselves to be self-controlled, temperate; Luther: zuechtig; avoiding all disorderliness and excesses, e.g. Rom. 13, 13: resisting drunkenness, rioting, chambering, and wantonness. Justly, "dikaios", toward our neighbor, consists of two parts: that we do what we would have him do to us, that we refrain from doing what we would not have him do to us. Godly, "eusebos", toward the Lord; we shall fear, love, and trust in God above all things. Briefly, then, grace teaches us in all things to prove ourselves Christians and children of God.

We shall live thus in the present world, "en to nun aioni". The world is evil and ungodly, Gal. 1, 4; an ungodly spirit governs it, which militates against our eternal salvation, the glory of God, and the welfare of the neighbor. This spirit is not only outside of us, but also reigns within us by nature. It clings to us as long as we, repeatedly admonished to lead a Christian life, nevertheless, live in the flesh. The power to live thus we have alone by saving grace; grace alone can instruct and guide us to live a God-pleasing life. A pastor shall ever remember that it is only the Gospel that can give the power to renounce the world and its evil lusts and to live and desire to live only according to the word of God. It is not by preaching of the Law that this is attained.

Verse 13: Awaiting the blessed hope and the appearing of the glory of the great God and our Savior Jesus Christ.

Christians live in the present world, but their lives shall not be of the world, John 17, 14, indicating that the world is but a temporary abode and not their true home. And the more difficult it is to lead a life of holiness amid the trials and temptations of this world, the more shall they direct their hearts and desires toward the home above. By looking for the return of the Lord they shall overcome worldly lusts and ungodliness; therefore, Paul continues in close connection with the participle. Here "prosdchomenoi" has not the frequent meaning of "receive", but to await, look for. This implies that the hope is certain, for its realization is so confidently looked forward to. Christian hope is never set at naught, Rom. 5, 5. It is also a blessed hope, "makarian", conferring eternal salvation and inward peace of heart. Hope, "elpis", is used in a subjective or active and in an objective or passive sense: the act of hoping, and the thing hoped for or the expected good. Here the second meaning is employed: awaiting the blessed hoped for thing, namely to be with God in eternal glory and blessedness. Connected without a special article is "epiphanein", appearance, for it is this appearance which brings the realization of the hope. While therefore we await the blessed good, we also await the appearance of Christ. He will come to judge the world for the glorification of his own and the establishment of His kingdom. This appearance is that of

the glory of the great God and Savior, Jesus Christ. Most modern theologians deny the full deity of Christ and therefore refer the first appellation to God the Father, while Christ is only called the Savior. This interpretation is both grammatically and essentially false. If two persons were referred to the article would have to be repeated. But since it is used but once for both terms, they belong together and both refer then to Christ. Moreover, never in Scripture do we read of an appearance of God the Father in judgment, but always of an epiphany of Christ. The passage may therefore with full assurance be adduced as a proof of the deity of Christ. He is called "ho theos" in casu recte and more absolutely His deity cannot be put.

Christ is our Savior and Redeemer in this respect that he gave himself for us, v.14. In Him the grace, the saving grace of God has appeared, v.11. This first appearance was in humility and lowliness as the Son of Man, but His second coming shall be in glory, "tes doxes", in divine majesty and grandeur as Judge of the quick and the dead, Matth. 25,31. This "doxa" which cannot be denied by modern theologians also proves the deity of Christ. It is the glory of the great God. With respect to His glory, Christ is placed on an equal basis with the Father, John 1,14. Also these facts Titus is to teach v.15, as also every preacher to-day. The testimony to Christ's essential deity is a chief thing in these days of Modernism. It is not sufficient to preach merely Christ the Savior, for that amounts to a direct falsehood if the deity of Christ is denied. A Savior who is not the great God is worthless to us, Luther XVI, 2231.

Every Christian minister shall also direct the attention of his hearers to the second coming of Christ in glory and thus offer comfort and consolation in the blessed state with Jesus in heaven above against the sorrows and tribulations of the present world and death.

Verse Fourteen:

Who gave Himself for us that He might redeem us from all un-lawfulness and sanctify unto Himself a people for his own possession, zealous to good works.

The relative clause refers to the object of v.13, namely the person of Jesus Christ. The sentence introduced by the individual pronoun "hos" is a short description of the great work of redemption of Christ. For through the giving of Himself for us, Christ has proved Himself to be our Savior. The saving grace of God shines forth abundantly from this sacrifice by which the great God and Creator lowered himself to the level of a creature, for he gave himself, "heauton". He offered his own life freely, "dounai" in the pregnant sense of voluntary delivery into death. It was done for us, "huper humon", in our stead, in order to free us from the guilt and penalty of sin, Gal. 1,4. For discussion of "huper" cf. notes on Gal. 1,4. The modern schools of Hofman and Ritschl deny the vicarious sacrifice and therefore translate "huper": for our advantage or benefit. The Calvinists understand the phrase to mean for us who are believers, the elect. Thus they deny the universality of God's grace and Christ's sacrifice. The parallel passage 1 Tim. 2,6 has "huper panton". The final clause emphasizes the vicarious sacrifice. "lutro'o" means to buy by paying a ransom price. It is truly unique that the life and blood of God should be a ransom for this reason. Cf. 1 Tim. 2,6; 1 Pet. 1,18; Matth. 20,28. The reason was to redeem us from all iniquity, "pasa anomia", that which is against God's will and command, lawlessness, 1 Jn. 3,4. It is viewed as a power holding us as slaves, and from which we must be bought free. It is the principle of wickedness which rules over us by nature so that we live in ungodliness and worldly lusts, v.12. Christ by his ransom has not only

bought us deliverance from sin but also from the dominion of sin, We are no longer obliged to serve sin but we can and do deny ungodliness and worldly lusts. This is part of the exhortation to lead a Christian life, stressing our deliverance from sin.

There is still another positive purpose in Christ's sacrifice, namely to purify a people for his own possession who would show themselves zealous to good works. The redeeming and sanctifying effects are not only thus connected in the text, but also in practical life they cannot be separated. Here "kathariseh" refers to moral purification, as frequently in the N.T. It is the elimination of all ungodliness, Eph. 5,26. The people is to be for his own "heautou" possession and service, Rom. 4,7; 2 Cor. 5,15. This continues the description of the ransom, a people bought with a price and therefore valuable. "periousion" is found in the LXX version of Ex. 19,5. Originally it meant "remainder" and then property. The congregation of the Lord in the N.T. is to be what Israel was in O.T. times, namely Christ's possession. In apposition to "laon" we have "zeloten" in agreement with the entire context. A people delivered from all iniquity and made the possession of Christ cannot but be zealous to good works. It must burn with the desire to do good and praiseworthy deeds, by which God will be glorified, Matth. 5,16. Cf. also Rom. 6, where Paul treats of the deliverance from the dominion of sin which is followed by good works.

Titus and all Christian ministers will faithfully proclaim the truths contained in this verse, "tauta lalein", v.15. He will stress the fact that God has given himself for us as we sing: O sorrowful our God is dead. In the two-fold effect of redeeming and sanctifying rests the real consolation for poor sinners. Then he must be told of his Christian duty as a member of God's peculiar people.

Verse Fifteen:

This speak and admonish and reprove with all authority; let no man despise thee.

The exhortations are ended and "tauta" refers to everything preceding, concerning which Titus has three duties to perform. He shall speak what is mentioned in v. 11-14; admonish to Christian life on the basis of v. 1-10; reprove according to chap. 1,10-16. These are his continual pastoral duties; the verbs are present imperatives. He shall also perform them with all authority, "meta pases epitages", as one commissioned to do them, firmly and determinedly. A minister must prove and examine everything in the light of the word of God, for only then can he exercise the proper authority in his duties and through them effect what was intended by them. A minister shall not only have opinions and views, but he shall rest-entirely upon the divine word.

Therefore Paul can admonish Titus not to permit anyone to despise his authority. Titus was still but a young man, nevertheless no one dared consider himself superior to him, for he officiated in the name and by the authority of a higher Being. Thus also shall Christians to-day not consider the person of the pastor but look upon him as the ordained servant of the word as long as he teaches and lives blamelessly.

CHAPTER THREE.

- 1) 1-7: What Titus shall teach regarding the proper attitude toward non-Christians.
- 2) 8-11: The proper attitude toward false teachers.
- 3) 12-14: Three-fold admonition, greetings, and blessings

Verse One:

Put them in mind to be subject to ruling authorities, to be obedient, to be ready to every good work.

The verb which Paul employs here, "hupomimnesthe" implies that the Cretans know of that which Titus is to impress upon them. They have already before been instructed with regard to their duties toward Christian rulers, which instruction was exceedingly timely and therefore was part of the fundamental truth, 1 Pet. 2, 13; Rom. 13, 1. The Cretans stood in danger of forgetting this truth and neglecting their duties. Therefore Titus should put them in mind, "nachdruecklich ans Herz legen", which is also included in the verb. They, all the Cretan Christians, "autous", in contrast to the personal admonitions which had preceded in chap. 2. All classes of Christians shall subject themselves to rulers, authorities, "archais exousiais"; according to the best Mss. there is not a "kai" between them. The reference is not to various kinds of authorities, which is already indicated in the plurals, but rather to the two chief attributes of the concept "authority": "archein" meaning to stand at the head of, leading and ruling: "exousia" referring to the power necessary for such governing, to make it the more beneficial and lasting. Translate therefore "ruling powers." This includes the governments which have powers de iure and de facto and also those who have only the power de facto. To such ruling powers all Christians shall without exception be subject. Paul emphasizes this truth for various reasons. The Cretans were reputed to be "evil beasts and lazy bellies" as a people. We are expressly told that they often disturbed the peace and fomented outbreaks against their Roman masters. Furthermore the time made the admonition necessary, for the government was not Christian but pagan, and often therefore inhumanly cruel and beastly immoral. At the time of the composition of this epistle, Nero was emperor at Rome. Christians therefore could very easily hold the opinion that they need not be subject to such an arbitrary and unchristian government. Thus Paul had already before addressed the admonition to the Christians at Rome, Rom. 13.

That Paul's teaching applies today is already supported by reason, for otherwise there would be revolution and constant disorder upon earth. Not a single government today can say that it has a clear title in very respect to all its subjects and powers, that it governs rightly, that it does not abuse its powers. There have been and still are unjust, imperialistic wars; much corruption in the obtaining and administering of offices; unjust laws, under which head comes also the prohibition amendment to the constitution of our own country. The only solution of the problem is that of Romans 13 and also of this verse before us, namely to subject oneself to the government, "hupotassesthai."

Then obedience, "peitharchein" is the result of this attitude as manifested in a Christian's demeanor. Obedience shall be rendered wherever conscience allows, according to the principle of Acts 5, 29, thus demonstrating that their obedience is sincere and not hypocritical. Etymologically, "peitharchein" means to be obedient to superiors. Therefore it is to be connected with the preceding phrase, subjection to ruling powers. So also the following that Christians shall be ready to every good work. Some would refer these latter two terms to the attitude toward fellow-men in general, but then a "kai" would be expected between "peitharchein" and the preceding. Since all three terms are ranged alongside each other all are to be referred to the ruling powers.

According to the last statement, Christians shall evidence willing cooperation whenever the state requests something which it

~~has~~ not the power or authority to command. A Christian's service to the governemtn shall not be compulsory, but he shall support the govern-ment in all its undertakings. This presupposes that good is intended, Rom. 13, 3, tending to the glory of God or the welfare of the neighbor. If this is not the case, he may withdraw his cooperation, and if the project directly opposes God's will, then he must refuse obedience and even suffer the punishment consequent upon such disobedience, Acts 5, 29.

Thus shall Christians prove themselves to be good citizens and good subjects, and assuredly, the better Christian makes the better citizen.

Verse 2: To speak evil of no one, to be not contentious, gentle, mani-festing all meekness to all men.

With the new subject "medena" of no one, Paul indicates that he no longer has reference to the attitude toward the government. He demon-strates how Christians shall conduct themselves toward non-Christians in general. They shall slander no one, "blasphomein", to malign, to injure someone's good name, which if done of God is blasphemy. The Cretans may have been especially tempted to commit this sin since they were as a people liars, chap. 1, 12. The admonition was timely for all Christians for they were often slandered by unbelievers because of their faith; their virtues and good deeds were misinterpreted as evil and immoral, 1 Pet. 4, 4. Now the Christians shall not requite evil for evil, 1 Pet. 3, 9.

Furthermore, Christians should be peaceable, avoiding strife and contention, "amachous", Rom. 12, 18. With this is connected that they should be gentle, "epieicheis", forbearing; not always insisting upon full rights and justice; putting the best construction on everything, as long as conscience is not violated. This word emphasizes the ex-ternal demeanor and conduct, while "prauteta" refers to the moral nature. Christians shall not be gentle because of any human considera-tions, nor out of aristocratic condescension, but because gentleness is part of their moral make-up. All meekness, "pasant" refers to all conditions and times; also toward all men "pantes anthropous", accord-ing to the whole context referring particularly to unbelievers, the foes of Christianity who openly manifest their hostility. They can only be won for Christ by the manifesting of these truly Christian virtues on the part of Christians, which are impossible to natural man, v. 3. In following this admonition Christians shall prove themselves true followers to the humble Jesus, Matt. 11, 29.

Verse 3: For also we aforetime were disobedient, erring, serving diverse pleasures, living in envy and evil, hated, and hating each other.

Paul in describing now the former state of the present Christians, adduces a reason why they should be meek and gentle especially toward those still in that deplorable condition; "gar" explicativum, in-dicating the reason. The more so shall this be the attitude of the Christians since God has rescued them from a similar condition, v. 4. Therefore, also Paul emphasizes the "homen" we were, including him-self with his readers, referring therefore to those who had been blind heathen and unconverted Jews. By the use of the imperfect and an additional "pote", then, Paul emphasizes that this time of sin's dominion had passed. They still had within them remnants of sin in their flesh, they were still tempted by the sins which had before

dominated them, they were still sometimes overcome and fell into sin, but the old sinful subservience has passed, everything is new, 2 Cor. 5, 17, for which Christians shall praise God.

In describing the former condition Paul states we were foolish, "anoetoi", in an ethical sense, not knowing what was right and pleasing to God. Our mind, the "nous" was darkened so that all understanding of God's being and will was lacking, Eph. 4, 18. Also our will was perverted, for we were disobedient, "apeitheis", perverse and resisting God's holy will. Paul here has reference not to any particular act of disobedience, but to the disobedience in principle which refuses to do God's will even when cognizant of it. Just as "anoetos" expresses the total corruption of the Nous as an organ of spiritual apperception, so also "apeitheis" is the total declination of the will from the divine Will.

As a result we were turned away from God and went astray, "plano-menoi", wandered on wrong paths which would not lead us to eternal life but to ruin. On this way of error we served diverse lusts and desires. The two terms are synonymous with this distinction: "epithumiai" are the inordinate, unlawful impulses and desires which dwell in the corrupt flesh; "hedonai" are the sensations of the natural man which take pleasure in everything sinful. They are described as diverse, "polikilais", vari-colored assembly of lusts and pleasures to which we had surrendered ourselves and which we served in slavish subordination, "douleuontes". We were obedient to them while we disobeyed God, Rom. 6, 6-12.

We also lived our lives in evil, "kakia", for we were intent upon doing harm to our neighbor, begrudging him any material or social advantage which he enjoyed over us. Thus we were motivated by envy, "phthono" in our daily lives; supply "ton bion" to "diagontos". As a result of such a selfish self-centered existence we were hated, "stug-etoi", detested, made the objects of a hatred arising out of fear and aversion. Also we ourselves hated one another, "misountes allelous", each one beholding in the other an obstacle and danger to himself and his personal interests.

These glaring colors with which Paul paints the sinful, corrupt state of natural man are not too florid, the picture is not at all exaggerated or overdrawn. Such we all were by nature, for there is no difference among men in their corruption, Rom. 1-3. Of this state of total corruption a minister must constantly speak in the execution of his duties, preaching and "affirming it confidently", v. 8, both in order to convict those who continue in sins so that they come to a knowledge of their wretched state and to reprove Christians in whom the Old Adam still is active. This preaching of the Law is then to be followed up by preaching of the Gospel, just as Paul now does.

Verse 4: But when the kindness and love toward men of God our Savior appeared,

The statement which Paul makes here is essentially identical with that in Chap. 2, 11: The grace of God that bringeth salvation hath appeared unto all men. The difference consists in the peculiar significance of the phrase as established by the context. It refers to such virtues as men should show in their dealings with each other, especially in the case of Christians toward non-Christians, which has been the subject of Paul's discussion in the context. The article repeated with both terms makes them independent of each other and co-ordinate. There is this distinction between them: "chrestotos", goodness, kindness, the visible proof of God's love to man.

Other passages use the same expression of God, Rom. 2,4. "philanthropia" is the kind disposition itself, the benevolent and loving attitude of God toward men. Paul qualifies with expression "our Savior" with "seteros" emphatically placed as in chap. 2,10. It is especially by the manifestation of these qualities that God proved himself to be our Savior. They have appeared "epephane", like the sun shedding life and light, when the Son of God became man in order to save the human race. When it had appeared, 1st aorist in a subordinate clause, then God saved us, v.5. This is the wonderful Christmas message of the appearing of the kindness and love of God which Titus and all Christian ministers shall preach and affirm confidently, v.8. Note the contrast between verses 3 and 4. Those who according to verse three were least worthy of love God loved; those who deserved nothing but damnation God saved. That is truly grace and love, to the exclusion of all merit, all worthiness and righteousness on the part of those who received this love.

Verse Five:

Not by works done in righteousness which we have done ourselves but in accordance with his mercy he saved us through a washing of regeneration and renewing of the Holy Ghost.

This verse brings the apodosis of the preceding temporal protasis. But before Paul makes the positive statement of God's salvation, he emphasizes the fact that that such salvation is in no wise merited by man, rather that it is purely by grace. First this truth is put negatively, not by works, then positively, but according to his mercy. No works on our part might have effected salvation; "ergon" without the article to generalize. For they would have had to be done in righteousness, "en dikaiosune", that is, by such who are actually in a state of righteousness before God, whose life and conduct are in perfect harmony with the will of God. These works were impossible for us to perform since we were far from being righteous, v.3. Thus is excluded any doing or working on our part in connection with our salvation. "hemeis" is emphatic for the plural subject is already expressed in "poiesamen".

On the contrary it was God's mercy that saved us, His pity for our deplorable condition, v.3; "eleos" is always placed in contrast to merit. Furthermore the emphatic position of "autou" is in direct contrast to "hemeis"; not our works have we to thank for our salvation, but only the grace of God. Therefore we shall entertain mercy and pity for our fellow-men, especially those who are still in their wretched, natural state of depravity. In such an attitude we will prove ourselves meek and gentle, v.2.

Paul, explaining how this grace and mercy of God was made our own, says "esosen hemas", he (God) saved us. According to Scripture we have this salvation in this present time, for we have been delivered from the bondage of Satan and sin, by faith we have come to a full assurance of our eternal salvation, 2 Tim. 1,9. Of this present salvation we read Eph. 2,8: by grace are ye saved; Rom. 8 24: saved by hope. It is Christ's vicarious life, death, and passion that saves us. But Paul does not present a detailed and elaborate description of this objective redemption, for that is mentioned already in chap. 2,11.14. Rather does he here emphasize subjective justification, how the objective redemption is appropriated by and applied to the individual. According to Scripture, this is accomplished by the means of grace, the Word and the Sacrament. This verse however mentions particularly baptism,

According to the entire context "loutron" must refer to baptism and this is also substantiated by the general New Testament usage.

Eph. 5,26; 1 Cor. 6,11. It is described as a washing of regeneration, "palingenesias", a washing which has regeneration as an effect and consequence. Only thus, as a simple possessive is the genitive to be understood. The regeneration belongs to baptism insofar as it is brought into reality by baptism. The Reformed interpretation of: washing that signifies regeneration, is impossible for the only other possible use of the genitive is epexegetical or explanatory. The regeneration is a spiritual one, the creation of a new spiritual life; the word is used only here in this sense, the other instance of its occurrence having to do with the restoration of previous material conditions. However this same essential truth is contained in other passages of Scriptures, John 3, 3.5; 1 Pet. 1,3: "anagenao"; 1 Pet. 1,23.

Paul now adds in further explanation which is in the nature of a parallelism: "anakainoseos", a renewing; the genitive being still dependent upon "loutrou" and not upon "dia" as is grammatically possible. The metaphorical expression, regeneration, is now stated in literal language, a renewing. As a proper pronoun, "pneumatou hagiou" does not require the article; the genitive is gen. auctoris, the renewal being effected by the Holy Ghost. Paul speaks here of a activity of the Spirit by which he bears us again and we are brought forth to new spiritual life. In other words He gives us faith in Christ, John 3,3.15.16:(the two expressions are identified in that both faith and regeneration are connected with eternal life). Therefore renewing is not to be understood in its later dogmatic sense of sanctification in the narrower sense, the result of justification but the renovatio is the same thing as regeneratio. The two can only be abstractly distinguished. Thus regeneration is effected by the Holy Ghost through baptism. This work of the Holy Spirit is our salvation, for the faith that is conferred thereby accepts Christ's merit won for us, and accepts thereby also righteousness and salvation. Thus by baptism God appropriates to everyone personally the justification won by Christ; God has indeed saved us by baptism, Gal. 3,27; Rom. 6,3f.

Verse Six:

Which he poured out upon us richly through Christ, our Savior.

The relative "hon", by attraction for "ho", refers to the Holy Spirit, not to "loutrou". Very often in Scripture the giving of the Spirit is described as a pouring out, a comparison being made with the pouring of water. The term implies plentiful giving, Joel 2,28 Zech. 12,10; Acts 2,17; 2,33. In Isaiah the parallelism shows that water signifies the Spirit. Baptists on the basis of this passage will argue that also in John 3,6 the water signifies the Spirit. However, though it may be so in the old Testament passage, nevertheless it is impossible to prove that meaning in the New Testament passage. It is best to understand "exercheen" as an aorist instead of an imperfect which is possible, for Paul speaks of something once done in the past. God then poured out His Spirit in our baptism analogous to the aorist "esosen" saved us. The outpouring was richly, "plousios", sufficient to effect all that was necessary, namely to renew our sinful, natural being and to create in us new life. The outpouring took place through, "dia", by the agency of Jesus Christ our Savior. As our Savior he obtained for us the gift of the Holy Spirit without which the redemption of Christ would not benefit us for we would be unable to personally accept it, John 16,7; Acts 2, 33. The final purpose of the outpouring and of the regeneration effected by the pouring is stated v.7. We have here the entire doctrine of the Trinity, God the Father, v.4&5; Christ, v.6: Spirit, v.5

Verse Seven:

That being justified by His grace we should be made heirs according to the hope of eternal life.

In the first instance "hina" depends upon "exercheen", but it also has reference to the entire preceding sentence. The first gift resulting from regeneration and renewing is justification. Both essentially and temporally it coincides with them and can only be abstractly differentiated. God justifies the sinner on account of the merit of Christ which the sinner accepts in faith. He pronounces him righteous, forgives him his sins, cf. "dikaio'o" in Romans and Galatians. Since this justification takes place through Christ and His merit, we owe it to his grace "te chariti", the grace which he manifested in his redemptive work; "eikeinou" therefore refers to "Iesou Christou".

By justifying us, God views us as clothed completely in the merit of His own Son and therefore considers us adopted sons. But if sons, then also heirs, "kleronomoi", heirs of God and joint-heirs with Christ, Rom. 8,17; Gal. 3,26-29. This is the second gift resulting from justification. The heritage however is eternal life, "dzoēs aionou", the uninterrupted and most intimate and blessed communion with God, the author of all true happiness. On earth we do not enjoy the full fruition of this life, but we possess it according to hope, "kata elpida", a heritage into which we shall enter in the future. This hope is reliable and certain, a hope which maketh not ashamed, Rom. 5,5. In this hope we are in this life blessed.

2) The proper attitude toward unbelievers and false teachers, 8-11

Verse Eight:

Faithful is the word, and concerning these things I will that you firmly assure in order that those who have believed in God shall be intent on maintaining good works. These things are good and profitable unto men.

This verse has reference particularly to the doctrine of Paul as stated in the previous section. Every evangelical minister must clearly proclaim these important truths concerning salvation, faith, regeneration, subjective justification. And in connection therewith shall above all be stressed the sola gratia. Baptism shall be presented clearly as a means of grace. On the basis of this text the Christian shall become assured of his state of grace and his eternal salvation, for God had already at the time of his baptism regenerated and renewed him, justifying, sanctifying, and saving him without merit or worthiness in him. That is true Gospel preaching.

This is the transition to the following admonition as to the proper attitude toward heretics. Paul exclaims: faithful is the word; a frequent phrase in the pastoral epistles, 1 Tim. 1,15; 3,1; 4,9; 2 Tim. 2,11; Tit. 3,8. Sometimes it is placed before the matter referred to, but here after; "logos" referring to the entire section, v.4-7. It is faithful, "pistis", trustworthy, it can with full assurance be made a foundation of faith and life. Therefore shall Titus with full assurance speak of it. That is what Paul requires of him, "boulomai", I will. The verb "diabebaiousthai" means to affirm confidently, to speak with certainty; concerning these things, "peri touton", i.e. the contents of the "logos" which Paul has spoken before, the divine truths of salvation for the sinner. Titus shall not speak as though they might not be the truth, as though perhaps a man could be saved in some other manner. The sub-

jective assurance of the preacher must correspond to the objective certainty of the Word. Modern unionistic theologians who only have views concerning divine truths are unfortunate as also the preachers who are not certain of what they preach. His conscience cannot be clear for in his office he continually obliged to assert the certainty of things concerning which he himself is in doubt. He that cannot assure confidently had better not occupy a Christian pulpit. Luther says the preacher must announce: Thus saith the Lord.

The first reason why Titus shall confidently affirm is presupposed, namely that his hearers believe the divine truths and find joy and comfort in them. The second purpose then is that Christians shall show in their life that they believe and have by faith become blessed children of God. Paul continues in this connection to stress sanctification: those who have believed should be constant in good works, just as in v.11 he had pointed out the educating effect of grace. Those referred to are "hoi pepisteukotes", who have believed, Christians who have and still do place their trust in God their Father in Christ who has rescued them from their natural state of sinfulness. As believers they shall be zealous, intent, "phrontidzosisin", be concerned with good works. Good works, "kala ergon" are praiseworthy deeds in the widest sense, in which the peculiar people of the Lord would be eager, chap. 2,14.

Furthermore they should be careful to maintain, "proistasai", preside over; literally of the management of a house and aptly used here in the sense of superintend. Care shall not only be exercised in the execution of good works, but also in their administration. Believers shall do the proper deed at the proper time in the proper manner, considering the performance of good works their peculiar calling and business. Therefore theirs shall not be merely an occasional service but an unremitting, unflagging one. The chief thing for a Christian is the acceptance by faith of Christ's merit, i.e. justification; but it is also certain that justification must bring about sanctification, for faith without works is dead, James 2,26.

Paul continues with "tauta", not referring to good works for that it would be pleonastic; nor does it refer to the two verbs; but to "peri touton", those things that are the contents of the faithful word which Titus shall confidently affirm. This reference of "tauta" is clear from the following: but foolish disputations. These things of which Paul now speaks are good, "kala", essentially good; and also profitable, "ophelima", useful since they show God to be the Savior and this fact everyone who desires to be saved must acknowledge. They are good and profitable to men for they kindle in men the confident trust in God's grace and call forth continual zeal for works

Verse Nine:

But foolish disputations and genealogies and contentions and arguments about the law do you shun, for they are unprofitable and vain.

Foolish disputations stand in contrast to the good and profitable divine truths; "de" is adversative. Therefore shall Titus avoid the Paul had similarly admonished Timothy, 1 Tim. 6,4; 1,4; 2 Tim. 2,23. By comparison with these passages, Paul's meaning here is plain. "dzeitiseis" are discussions concerning some point that cannot be decided definitely, in contrast to divine truths that rest on a certain sure word. Discussions that never produce certain results, referring particularly to rabbinical sophistry in connection with passages from Scriptures; cf. 1,10-14. These speculations are foolish, "moras", having no real truth and are therefore of no importance or

significance for the religious life although they claim to be pertinent truths. Those busying themselves with such matters are vain babblers, Chap. 1, 10. A child of God and above all a Christian pastor will avoid such things and devote time and energy to the Christian certitudes. Just what Paul refers to by "genealogias", genealogies, is a moot point. Many refer it to gnostic lists of spirits, orders of the eons, series of emanations, Col. 2, 8. But gnosticism was rather a product of the second century and this epistle is of the first. For this reason it is preferable to refer it to Jewish myths and rabbinical phantasies concerning the genealogies of the Old Testament, 1, 10; 1 Tim. 1, 4, to which were attached all manner of symbolical meanings. Through such fruitless discussion strife is caused, "erin", which Titus shall avoid, 1 Tim. 6, 4; 2 Tim. 2, 21: "machas". Titus also shall shun disputations concerning the law, referring to the argument about various precepts of the law, clean and unclean, foods, washing, festivals, and the like, Chap. 1, 10; 1, 14.15. In the interpretation the Jewish theologians voiced and vehemently defended many varied opinions. All this shall Titus avoid, "proistaso", literally, go out of the way of.

The reason is that these things are unprofitable, "anopheleis", in contrast to the profitable divine verities, v. 8, not leading a man to saving faith, nor strengthening and preserving him in such faith, and thereby making him truly blessed. And they are vain, "mataioi", empty, having no kernel of truth in them, and therefore futile. The Christian Scientists, Theosophists, and others of our day fit remarkably well the description of 1, 10, and therefore are to be avoided.

Verse 10: A man who is heretical reject after the first and second admonition.

The man who regards the above-mentioned things so important that he causes a split in the church, a dissension, thus destroying the peace and concord of the church should also be avoided. Paul calls such an one an "anthropos heretikos". Such schisms occurred in the Corinthian church, 1 Cor. 11, 19; 1, 12. Of the babblers in Crete we are informed that they subverted whole houses for selfish ends, 1, 10. Thereby they also caused in the congregation a split into factions, inasmuch as they more or less declined from the true apostolic doctrine and taught what ought not to be taught, 1, 11. Thus was developed the later ecclesiastical meaning of "heretikos", signifying one who taught falsely, whether he actually caused schisms or not, Rom. 16, 17. Since such an one still wishes to be in the church, he may be admonished and Titus shall perform this duty to the end that the heretic is brought to a recognition of his error and persuaded to desist. Brotherly love requires that thus the salvation of the heretic be sought through discipline, Matt. 18, 15. The admonition is described as a "nouthesian", literally an impressing upon heart and mind the wrong that is being done. After a two-fold admonition, "meta mian kai deuteran", Titus shall avoid him, "paraitou", have nothing to do with him as regards religious matters, 2 Thess. 3, 14. To repeat the admonition more often would be a vain endeavor and there is little chance of their abandoning their error since they have showed themselves to be fanatical in their views. "Pareitein" does not mean excommunication, but merely avoiding; however, if the heretics arise within the church and remain in the congregation, then after admonition they are also to be excommunicated as open, unrepentant sinners, Matt. 18, 15ff; 1 Cor. 5, 1ff. This two-fold admonition is not an absolute rule, but merely states the minimum requirement. A pastor shall on occasion repeat the admonition, so that, e.g., in the case of a

Christian Scientist who has by some bitter experience been brought to the realization of the falsity of his religion an opportune admonition may result in a conversion to the truth.

Verse Eleven:

Forasmuch as you know that such an one is perverted and sinneth, being self-condemned.

Titus can know this "eidos" because the two admonitions did not effect a correction. Such an one "ho toitous" is therefore perverted, "exestraptai", a hapaxlegomenon, literally turned away from the proper position so that now he is in such deplorable state that all his thinking and endeavoring is wrong; therefore he also has rejected all admonition. Such perversion however is a grievous sin and such a stubborn errorist continually sins, "kai hamartanei," present tense. His sin is not out of weakness, but willingly. Thereby he passes judgment upon himself, "autokatakritos," an expression occurring only here. By means of repeated reproof and correction he has been convicted of his wrongdoing, for he has heard the divine truth which bears testimony to his conscience. Having then still rejected the truth, his own conscience condemns him for he acts in the full consciousness of his sin. Thus Paul pronounces fearful judgment upon the heretic.

3) 12-15: Conclusion, personal notes as usually added by Paul.

Verse Twelve:

When I shall send Artemas to you or Tychicus, hasten to come to me to Nikopolis, for there I have decided to spend the winter.

Titus had been instructed to set in order the things that were wanting according to the directions given in this letter, chap. 1, 5. Therefore Titus was for the present to remain in Crete, but later he is to return to Paul when the latter has sent Artemas or Tychicus to him. For what purpose Paul was sending them cannot be known, perhaps in order to relieve Titus of his charge, or as is more probable, to deliver to Titus this epistle or to call for him.

Artemas is otherwise unknown, but Tychicus is often employed as Paul's messenger, Eph. 6, 21; Col. 4, 7; 2 Tim. 4, 12: where he is still with Paul about the year 64. As soon as one of the two has arrived, Titus shall make haste "spoudason" to come to Paul in Nikopolis where Paul was wintering; at that season shipping ceased because of severe storms. Which of the many cities of this name is referred to is not certain. Since Titus did not have to be told which place to come to for he must have known from personal interviews that Paul intended to return to the West, therefore the most natural place is Nikopolis of the western coast of Illyricum, called Epeirus. Paul mentions the place as distant, "ekei", indicating that at the time of writing he was not yet there. The subscription of the A.V. is false.

Verse Thirteen:

Zenas the lawyer and Apollos conscientiously assist on their journey so that nothing to them is lacking.

Zenas is unknown to us and the meaning of "nomikos" is also in doubt. It either denotes a jurist in the Roman sense, lawyer; or as is more probable, a scribe in the Jewish or Christian sense, as the term occurs Matt. 22, 35, as a synonym of "grammatos." Being well-versed in Scriptures he could assist the Christians to a better understanding of them. Apollos however is most likely the well-known

friend and assistant of Paul, an eloquent speaker and mighty in the Scriptures. His home was Alexandria and he was active especially at Corinth, Acts 18, 24; 1 Cor. 3, 4; 16, 12. These two Titus was to assist on their journey, "propempson", literally, to escort personally. Also used of equipping and dispatching someone. He shall be diligent "spoudaios", zealously assisting so that they can continue their journey, and nothing be lacking to them, "hina modes autois leipe", the final clause substantiating the above interpretation of "propempson". They had very likely not as yet arrived, for in that case we would expect mention of their further journey. Hofman's conjecture is probable that they were the bearers of this epistle to Titus, which then served as an identification and a recommendation, so that Titus would with brotherly solicitude arrange for their further journey which was perhaps to Alexandria, the home of Apollos.

Verse 14: But let also our people learn to preside in good works for the necessary uses in order that they be not unfruitful.

The preceding orders had been meant for Titus alone, but now is added an exhortation to the others, "hoi hemeteroi", our people, i.e., the Cretan Christians, disciples and brethren in the faith of Paul and Titus. The "kai", also, may imply that they were to assist Titus in caring for the two travellers who were bearers of the letter. But Paul states their duties more generally: to direct, "proistasai", good works, which is the duty of every Christian, v. 8. This it is necessary to learn, "manthanetosan", for by nature man has not the power nor ability nor inclination to do good, least of all is he inclined to direct good works, that is make them a life-long occupation. This can only be learned under the tutelage of the Holy Ghost, by the faithful use of the means of grace and be evangelical precept and example. Titus shall give both to the Cretans. Paul advisedly uses the imperative mood, good works must be learned otherwise salvation is again lost. Therefore the faithful pastor shall teach this truth and encourage his people to give proof of their faith in good works. They are, however, to be done for necessary uses, "anangkaias chreias", referring particularly to such good works which fill a certain want or need which must of necessity be met, e.g., the equipping of poor travellers and other assistance rendered to improvident Christians. It is not required by Christian love that such things be given to a Christian which he already possesses or which he does not need. But the good and necessary works shall be done. In order that they be not unfruitful, "akarpoi"; they shall not be known as people who glory in their faith but do not give proof of their faith. These are not really Christians for faith without works is dead, Jam. 2, 26.

Paul teaches here that truly good works are not such which one elects of himself to do or such which are conspicuous, but rather those which in our calling and station offer themselves and are required of us as ministering to our fellow-men or brethren in the faith, even if they be lowly and insignificant things such as the assistance of poor travellers.

Verse 15: All those with me salute you. Greet those loving us in faith. The peace be with all of you.

With hearty greetings Paul concludes the epistle. They are from all those with him, "hoi met' emou pantes" referring to all the believers there, particularly the co-workers in the preaching of the Gospel, 2 Tim. 4, 11.21. They remember Titus in love and in spirit embrace him as a friend and fellow-laborer for Christ; "aspadzontai"

is derived from "spao" to draw close with alpha intensivum, to embrace. Then Titus shall on his part extend greetings from Paul to the brethren in his company who have also learned to love Paul and are very much attached to "philontas", both Paul and Titus. "phil-ein" refers to the intimate personal affection between persons, Lat., amare; "agapein" refers to the respect born of the reflective mind, especially the reverential love toward God, Lat. deligere. Paul however refers to no natural affection, but to love based upon the community of Christian faith, "en pistei", the ground out of which true Christian love can and does spring.

Grace be with you all, supply "aiei". The wonderful word grace, "charin" connects both beginning and end of the epistle, see Ch. 1, 4. It is what Christians need for the fulfilling of their Christian calling, and pastors have need of it for the proper performance of their office. Therefore Paul wishes and solicits it for all, "meta panteon", both for Titus and the other Christians in Crete.