
Επιστολή του Παύλου προς Τίτον † PAUL'S LETTER TO TITUS

INTRODUCTION

Paul's *Letter to Titus*, often grouped with those to Timothy as the "Pastoral Epistles," primarily addresses the duties and expected behaviour of presbyters and bishops.

Although he is not mentioned in Acts, Titus appears as an important companion to Paul in Galatians and in 2nd Corinthians; he was the focus of a vigorous debate about circumcision (he was not Jewish) and Paul resisted all demand that he be circumcised.

AUTHORSHIP AND DATE

The *Letter to Titus* seems to have been written from Macedonia, when Titus was in Crete (1:5), possibly in 65 CE; Paul planned to spend the winter in Nicopolis, where Titus was to join him (3:12). However, some scholars doubt that the letter was written by Paul, due to a style and vocabulary quite different from those of his other letters; however, these differences can be explained if we remember that Paul was, by this stage, tired and ageing. Even if the letter is pseudonymous, the ecclesiastical hierarchy it references differs very little from that in place during Paul's lifetime, so a proposed (much) later date of 80–100 CE is improbable.

The earliest known manuscript containing part of this letter is *Papyrus 32*, dating from *circa* 200 CE.

Προς Τιτον Ι

¹ Παῦλος δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν ² ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνιων, ³ ἐφανερώσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ, ⁴ Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

⁵ Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην, ⁶ εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. ⁷ δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ⁸ ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον,

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¹ Paul, servant of God, and apostle of Jesus Christ to bring God's elect to faith and to the knowledge of the truth that leads to godliness, ² in the hope of the eternal life that was promised so long ago by God, who does not lie; ³ so, in due time, he made know his message by a proclamation entrusted to me by the command of God our Saviour. ⁴ To Titus, my loyal child in the faith that we share. Grace and peace from God the Father and from Christ Jesus our Saviour.

⁵ The reason I left you in Crete was for you to organise what remained to be done and appoint elders in every town, as I directed you; ⁶ each must be blameless, husband of one wife, his children must be believers and not liable to be charged with disorderly conduct or rebellion. ⁷ The overseer must be blameless since he is God's steward: never arrogant or hot-tempered, nor a heavy drinker, nor violent, nor greedy; ⁸ but hospitable and a lover of goodness; sensible, upright, devout, and self-

TITUS 1

¹ The literal translation of 'servant' is 'slave'.

² A more literal translation of 'so long ago' is 'before eternal ages'.

³ On the phrase, 'God our Saviour', cf. 1Tm 1:1.

⁴ The NJB has 'true child of mine' in place of 'my loyal child'.

⁵ Another reading for 'elders' is 'presbyters'.

⁶ For 'husband of one wife', the NRSV has 'married only once'.

⁷ Another reading for 'overseer' is 'bishop'.

⁸ For 'sensible', here following the NJB & NETB, the NRSV has 'prudent'.

ἐγκρατῇ, ⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾗ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

¹⁰ Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, ¹¹ οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἂ μὴ δεῖ αἰσχροῦ κέρδους χάριν. ¹² εἶπέν τις ἐξ αὐτῶν, ἰδιος αὐτῶν προφήτης, Κρηῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. ¹³ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἐλέγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, ¹⁴ μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. ¹⁵ πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. ¹⁶ Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

controlled; ⁹ and he must have a firm grasp of the faithful word of the teaching, so that he can give encouragement in sound doctrine and refute those who argue against it.

¹⁰ There are many people who are rebellious, who talk idly and deceive, especially those of the circumcision. ¹¹ They must be silenced: they upset whole families by teaching things that they ought not to and doing it for sordid gain. ¹² It was one of them, their very own prophet, who said, “Cretans are always liars, vicious brutes, lazy gluttons.” ¹³ Such testimony is true. So, rebuke them sharply to make them sound in the faith, ¹⁴ so that they stop taking notice of Jewish myths and the orders of those who turn away from the truth. ¹⁵ To the pure, everything is pure; but to the corrupt who lack faith, nothing is pure – the corruption is both in their minds and in their consciences. ¹⁶ They claim to know God but, by their works, they deny him; they are outrageously rebellious and quite untrustworthy for any good work.

⁹ The NJB has ‘unchanging message’ in place of ‘faithful word’.

¹⁰ Some Western & Byzantine MSS have ‘also’ (καὶ, literally, ‘and’) before ‘many’ but the earliest and best witnesses lack the word.

¹¹ Before ‘sordid gain’, the NJB adds ‘the sake of’.

¹² Paul’s quotation here has been attributed to the Cretan poet, Epimenides of Cnossos (6th Century BCE); the 1st part was quoted by Callimachus of Alexandria (early 3rd Century BCE).

¹³ For the 1st sentence, the NJB reads, “And that is a true statement.”

¹⁴ The ‘Jewish myths’ were legendary tales characteristic of the false teachers in Ephesus and Crete; cf. 1Tm 1:4, 4:7 & 2 Tm 4:4.

¹⁵ The NJB has ‘those who are pure themselves’ in place of ‘the pure’.

¹⁶ The NRSV has ‘actions’ in place of ‘works’.

Προς Τιτον 2

¹ Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ. ² πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

³ Πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους μὴδὲ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ⁴ ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, ⁵ σώφρονας, ἀγνάς, οἰκουρούς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται.

⁶ Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν. ⁷ περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφοριαν, σεμνότητα, ⁸ λόγον ὑγιᾶ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μὴδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

⁹ Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν,

TITUS 2

¹ As for you, teach what is consistent with sound doctrine.

² Older men should be reserved, dignified, moderate, sound in faith, in love, in endurance.

³ Older women, likewise, should behave reverently, with no slandering or addiction to wine but teaching what is good, ⁴ to train younger women to love husbands, to love their children, ⁵ to be sensible and chaste, to keep good homes, to be gentle, and to obey their husbands, so that the message of God is not disgraced.

⁶ Likewise, urge younger men to be self-controlled, ⁷ and you yourself set an example of good works, by sincerity and gravity in your teaching, ⁸ and by sound speech that cannot be censured, so that any opponent will be at a loss, having nothing evil to say of us.

⁹ Slaves must be obedient to their masters in everything and

TITUS 2

¹ The NJB has 'preach' in place of 'teach'.

² The word here used for 'older men' (πρεσβύτεας) later came to be used for the 'elders' of the Church.

³ On the word used here for 'older women' (Πρεσβύτιδας), see #3.

⁴ The verb, σωφρονίζωσιν ('to train'), denotes teaching in the sense of bringing people to their senses, showing what sound thinking is.

⁵ The literal translation of 'to keep good homes' is 'to be domestic'.

⁶ The NJB has 'moderate in everything that they do' in place of 'self-controlled'.

⁷ In place of 'gravity' (as NRSV), the NJB has 'earnestness' and NETB has 'dignity'.

⁸ The NJB opens with, "and by a message sound and irreproachable."

⁹ The NJB has 'argument' in place of 'talking back'.

εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, ¹⁰ μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

¹¹ Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ σωτήριος πᾶσιν ἀνθρώποις, ¹² παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, ¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

¹⁵ Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

do what is wanted without talking back; ¹⁰ and there must be no pilfering – they must show complete fidelity at all times, so that they are in every way a credit to the teaching of God Our Saviour.

¹¹ You see, God's grace has been revealed to save all men; ¹² it has taught us that we should give up everything contrary to true religion and all our worldly passions; we must be self-restrained and live upright and religious lives in this present world, ¹³ waiting in hope for the blessing that will come with the appearing of the glory of our great God and Saviour Jesus Christ. ¹⁴ He offered himself for us in order to redeem us from all our faults and to purify a people to be his very own and eager to do good.

¹⁵ This is what you must say, encouraging or arguing with full authority; let no one despise you.

¹⁰ The NJB has 'honesty' in place of 'fidelity'.

¹¹ In place of 'all men', the NJB has 'the whole human race'.

¹² The NRSV opens with 'training us'.

¹³ The NJB has 'Christ Jesus' in place of 'Jesus Christ'. This is one of the clearest statements in the NT concerning the deity of Christ: the construction in Greek is known as the Granville Sharp rule, named after the English philanthropist-linguist who first clearly articulated the rule in 1798, by pointing out that, in the construction article-noun-καὶ-noun when the two nouns are singular, personal, and common (i.e., not proper names), they always had the same referent.

¹⁴ The NJB has 'ransom' in place of 'redeem'.

¹⁵ The literal translation of 'authority' is 'commandment'.

Προς Τιτον 3

¹ Ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι, ² μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραῦτητα πρὸς πάντας ἀνθρώπους. ³ ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους. ⁴ ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ, ⁵ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, ⁶ οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ⁷ ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

⁸ Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊῶσθαι

TITUS 3

¹ Remind them to obey rulers in authority; to be ready for every good work; ² not to slander other people but to be peaceable and gentle and always polite to people of all kinds. ³ For, we too were once ignorant, disobedient, and misled and enslaved by different passions and dissipations; we lived in wickedness and malice, hating each other and despicable ourselves. ⁴ But, when the kindness and love of God our Saviour for humanity were revealed, ⁵ it was not because of any upright actions we had done ourselves; it was for no reason except his own faithful love that he saved us, by means of the cleansing water of rebirth and renewal in the Holy Spirit ⁶ that he has so generously poured over us through Jesus Christ our Saviour; ⁷ so that, justified by his grace, we should become heirs in the hope of eternal life.

⁸ This saying is sure. I want you to insist on these things, so those who now believe in God may devoted their minds to

TITUS 3

- ¹ For 'rulers in authority', the NRSV has 'rulers and authorities'; most later MSS have *καὶ* after *ἀρχαῖς* but the earliest and best MSS lack the word.
- ² For 'slander', the NRSV has 'speak evil of'.
- ³ The NJB opens, "There was a time when we, too, were ignorant."
- ⁴ Vv. 4-7 are formatted as poetry in Nestle-Aland.
- ⁵ For 'cleansing water', the Greek text has just 'washing'.
- ⁶ NETB opens the verse with 'whom', personifying the Holy Spirit.
- ⁷ The NJB lacks 'the' before 'hope'.
- ⁸ The 'saying' is that of vv. 4-7.

οἱ πεπιστευκότες θεῷ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· ⁹ μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας νομικὰς περιῖστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. ¹⁰ αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, ¹¹ εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει, ὣν αὐτοκατάκριτος.

¹² Ὅταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. ¹³ ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. ¹⁴ μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊῶσθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

¹⁵ Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

doing good works. All this is good and useful for everybody. ⁹ But avoid foolish speculations, genealogies, dissensions, and disputes about the Law – they are useless and futile. ¹⁰ Have nothing to do with a divisive person after a first and second admonition; ¹¹ you will know that anyone of that sort is warped and is self-condemned as a sinner.

¹² When I send Artemas or Tychicus to you, do your best to join me at Nicopolis, where I have decided to spend the winter.

¹³ Help eagerly on their way Zenas the lawyer and Apollos, and make sure they have everything they need. ¹⁴ All of us must learn to occupy themselves in doing good works for their practical needs and not to be unfruitful.

¹⁵ All those who are with me send their greetings. Greetings to those who love us in the faith. Grace be with you all.

⁹ Cf. 1Tm 1:4.

¹⁰ For this verse, the NJB reads, “If someone disputes what you teach, then after a first and second warning, have no more to do with him.”

¹¹ The NRSV has ‘perverted’ in place of ‘warped’.

¹² The NJB opens with, “As soon as I have sent.”

¹³ Although it is possible the term, νομικὸν (‘lawyer’), indicates an expert in Jewish religious law here, it is more probable that Zenas was a specialist in civil law.

¹⁴ The NJB opens with, “All our people.”

¹⁵ After ‘grace’, some MSS add ‘of the Lord’ or ‘of God’, and some MSS add ‘Amen’ at the end of the letter.