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**THE MINISTRY OF THE WORD
ACCORDING TO TITUS CHAPTER I**

**A Thesis Presented to
The Faculty of Concordia Seminary
Department of New Testament Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity**

**by
Gottfried H. Naumann
July 1945**

Approved by: W. A. A. A.
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can and does bring souls to Christ, due to the ubiquity of the seeds of grace. Moreover all Christians are ordained and have the divine commission to preach, 1 Cor. 14. 31-40. However, Christ himself gave the power of the keys to the Church, John 20:22,23; Matt. 16:17, 19, and instituted the Ministry of the Word, delegating certain men to be stewards of the mysteries of God, Jer.3:15; Luke 20:25; 1 Cor. 4:1, 2; Eph. 4:11; Titus 1:5.

This doctrine is a clear article of faith, but the fact is, that discussion of this doctrine reveals necessity and

**THE MINISTRY OF THE WORD
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Introduction

The doctrine of the Ministry is of importance, not only because it is a teaching of God's Word, but also because the ministry is the divinely instituted office, through whose administration of the means of grace saving faith is created and maintained in the Church. This does not mean that without the ministry no one is saved. The printed or written Word, the Gospel testimony of any individual, Matt. 28:18-20, can and does bring souls to Christ, due to the objectivity of the means of grace. Moreover all Christians are priests and have the divine commission to preach, 1 Pet. 2:9. However, Christ himself gave the power of the keys to the Church, John 20:22.23; Matt. 18:17.18, and instituted the Ministry of the Word, delegating certain men to be stewards of the mysteries of God, Jer.3:15; Acts 20:28; 1 Cor. 4:1; Eph. 4:11; Titus 1:5.

This doctrine is a clear article of faith, but the fact is, that discussion of this doctrine reveals uncertainty and

confusion not only in the minds of laymen, but also among pastors. Even though the doctrine of the Ministry is clearly taught in our Lutheran Church,¹ there have been differences of opinion even within the Synodical Conference.² We need not here list the many false teachings of the Roman Catholic Church, the Episcopalians, and the sectarian church bodies.³ There is much to be desired in the way of appreciation and spiritual appraisal of the dignity and glory of the Ministry within our own circles.

All three of Paul's "Pastoral Epistles"⁴ I and II Timothy and Titus furnish a wealth of material for the diligent study and restudy of the scriptural teaching regarding the Ministry of the Word. In this paper an attempt is made to treat exegetically on the basis of the original Greek the first chapter of Titus, all of which has direct bearing upon the doctrine of the ministry. Moreover the fifth verse of this chapter presents proof for the divine institution of a local ministry.

1. Walther, Kirche und Amt. Graebner, Doctrinal Theology, p. 212-218. Pieper, Christliche Dogmatik, Vol. III, p. 501-534. Concordia Triglotta, p. 521-527. Luther's Small Catechism, Concordia Publishing House, 1943, p. 184 f.

2. Theologische Quartalschrift, Jahrgang 9 (1912), p. 70. 98. 196. 222. 229. Jahrgang 10 (1913), p. 41, etc.

3. Guenther, Populaere Symbolik, St. Louis, 1872, p. 252-276.

4. Kretzmann, Pastoralbriefe, p. 1f.

I. Historical Background of the Letter

The letter to Titus is the shortest of Paul's three pastoral letters. In his first letter to Timothy, Paul gives more detailed instructions. His whole style seems more free and congenial. This may be due in part to the fact that Titus, having worked in the field with Paul, was not in need of copious directions. However, short though it is, this epistle is an epitome of pastoral theology. Stoeckhardt remarks:⁵ "Eine 'Pastorale' St. Pauli liegt hier vor, oder, was dasselbe ist, eine Pastoraltheologie des Heiligen Geistes." Luther says:⁶ "Dies ist eine kurze Epistel, aber ein Ausbund christlicher Lehre, darinnen allerlei so meisterlich verfasset ist, das einem Christen noth ist zu wissen und zu leben."

Regarding the time of the writing of this epistle to Titus, it is evident from its contents that it was written while Paul was free and after he made some journeys which are not recorded in Acts. Paul was released from his first imprisonment in the spring of 63.⁷ In Romans 15,24 he speaks of visiting Spain and in Phil. 1,25.26. and Philemon 22 he mentions coming east. According to Tacitus Rome was burned

5. Lehre und Wehre, Vol. 35, p. 6.

6. St. Louis Ed. XIV, 122.

7. Davis, A Dictionary of the Bible, Philadelphia, 1927, p. 586.

July 24, 64 A. D. Paul's death is generally placed in the year 67. However, it is possible that Paul suffered martyrdom already in connection with Nero's persecution, following immediately upon the burning of Rome. In the first place Paul makes no mention whatever in his last epistles of this great catastrophe and the subsequent persecution, an event which must have shocked and disturbed the entire church at that time. Moreover it is inconceivable that, assuming that Paul was imprisoned the second time in the early summer of 64, that such a prominent leader of the Church should have escaped death for any length of time. A careful study of II Timothy will not reveal anything which cannot be fitted into this picture. Into this meager framework we must put Paul's second visit to Ephesus, his activity on Crete, his wintering at Nicopolis. Thus the place and time of the writing of Titus is indefinite. It is perhaps the best to say that he wrote it sometime in the year 63 from some place in Asia Minor or Macedonia.

Let us briefly view the situation. Titus, not a pastor, bishop or presbyter, but an assistant of the apostle, after having worked in Crete with Paul, is left there to continue the work of organizing congregations in the various cities. Crete was new territory and not well established as were Ephesus, Corinth etc. The people on Crete were mostly natives, although many Jews also lived there and it seems these were especially active in creating trouble and dis-

sentions. Titus needed a strong hand and especially the written authority of the apostle and as such of Christ, the Lord of the Church, to carry out his instructions. We find in Titus the counterpart of a young but able and gifted missionary in a mission field which needed much in the way of organizing. Basic for such organization was, of course, a well established local ministry.

II. The Ministry and Apostleship. ch. 1,1-4.

Translation:

Verse 1. Paul servant (bondman) of God, apostle moreover of Jesus Christ, according to (the) faith of the elect of God and knowledge of (the) truth which (is) according to godliness.

In considering Paul's introduction we are impressed with its length and fulness. With the exception of Paul's doctrinal epistle to the Romans this is a longer introduction than Paul uses in any of his other letters. There must be a reason. Since we know little of the character of Titus, it would be mere conjecture to say that Titus himself was in need of such special emphasis concerning the writer, with whom he had worked so much. In fact we know that Paul had already surveyed the field and worked with Titus in Crete. No doubt much of that which is written in this epistle was mere repetition of instructions Paul left with Titus, when the latter remained on Crete. (v.5.) There is another explanation, namely that this introduction was meant for the Cretans, in order to impress them with the authority and blessing of Titus' work among them. Faced by opposition in his work, this special emphasis on apostolic authority would be necessary. True, Titus himself needed encouragement and backing, but above all what is said of the Ministry in the

epistle of Titus ought to be heeded, studied, and applied also by the church members in their attitude toward their pastors.

Paul begins this his introduction with stating that he, Paul, is a bond-servant or slave, *δοῦλος*, of God. It is not to exalt his own person that Paul is writing this introduction, but the first note is one of deep humility of utter dependance and subjection to God and His will. Body and soul, as a redeemed, blood-purchased sinner he, Paul, is a servant of God. Moreover as far as his work is concerned, his life is dedicated to the service of God, not primarily man. He belongs to God and also this epistle belongs to God, written for His glory and His church. He is sending instructions to Titus in service to God.

This idea of slave or servant of God is one applied to all Christians as in 1 Peter 2,16. Here the emphasis is no doubt on the official sense, in the capacity of a minister or servant of God's Church.

This is also evident from the following, "And an apostle of Jesus Christ." The *καὶ* may be translated simply as "and," however it has the additional meaning of adding something different, in distinction to *καὶ*. Thus we could say "more-over an apostle." The question is, does Paul want to distinguish between the two terms *δοῦλος* and *ἀπόστολος*? This is discussed pro and con by various commentators. We hold that Paul does want to emphasize his apostleship, his

authority and with it the authority of Titus. This is an official letter as we see by the very fact that he mentions himself as an apostle, which is omitted in such personal letters to an individual as that to Philemon. Thus the context favors, if not the adversative character of *δέ* then at least the thought that something different and of distinct importance has been added. Paul implies: "Remember Titus, that it is I, the apostle, who write to you and with it give you authority as one who has this office from the Lord Jesus Himself. If you have opposition to your procedure, show them this letter written by me as a servant of God and moreover as an apostle, whose assistant you are." Paul is an apostle "of Jesus Christ." It was the risen and glorified Lord who personally appeared to him and designated him as an apostle, especially to the Gentiles. (See end of this section) We come now to the meaning of *κατά*, which we have translated simply "according to the faith of the elect." The question is what does *κατά* imply? According to gramatical and linguistic rules *κατά* has the meaning "of the end aimed at," "the goal to which anything tends (Latin "ad"). However, it may also have the meaning of "conform to," "in reference to" (German "gemaesz"). Zahn⁸ holds that *κατά* has the meaning of purpose (Zweck) only when referring to direction to which a movement tends and gives the example (Xen. Anab. III, 5,2. *καθ' ἀπαιγῆν ἐγκεδακμένους* "zur Fluenderung zerstreut")

8. Theo. Zahn, Die Pastoralbriefe, Leipzig, 1906, p. 212.

and goes on to say "Nicht dasz Pauli Dienst und Amt Glaube erzeugen soll, wird gesagt, sondern dasz solcher Glaube die Norm ist, nach welcher er Knecht Gottes und Apostel Jesu Christi ist. Paulus wandelt auf der Bahn des allen Christen eigenden Glaubens, wenn er als Knecht Gottes und Apostel Jesu Christi handelt." In other words Paul shares the faith of God's elect as an apostle. Other exegetes place the emphasis on the context. Fuerbringer (taken from mimeographed notes) "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." Expositor says:⁹ "We take "kata" as - "for" or "in regard to;" and expand it according to the exigencies of the context. Stoeckhardt¹⁰ also lays stress on the context, "Die genauere Bestimmung des durch die Praeposition "nach," "gemaesz" (kata) ganz im Allgemeinen angedeutenten Verhaeltnisses zwischen dem Apostelamt Pauli und dem Glaube der Auszerwaehten ergibt sich aus der Natur der Sache. Der Glaube ist Zweck, Frucht, Wirkung der apostolischen Thaetigkeit. Es heiszt ja auch sonst, dasz der Galube aus der Predigt kommt. Roem. 1,5." That is, Paul is an apostle for the purpose of creating and maintaining faith in the elect.

9. Expositor's Greek New Testament, The Epistle to Titus by Newport J. D. White, p. 185.

10. Op. cit., p. 7.

We have here two views held by exegetes. First that of purpose, secondly that of "in accordance with." We may put this in form of two questions: "To what end or purpose is Paul an apostle?" or "In what respect is Paul an apostle?" If we hold that the purpose of the apostleship is to awaken and maintain faith in the hearts of the elect, we must defend the charge of teaching Calvinism. (Lenski)¹¹ We hold that Scripture teaches both universal grace and particular election. The elect are called by the Gospel, converted by the Gospel. They are not saved without means simply because God elected them, but Scripture teaches that there is a chain which reaches from eternity to eternity. Our comfort is that we are now experiencing a phase or link in this chain. Romans 8:29-30. The way to eternal glory leads through the Kingdom of Grace. If, on the other hand, we hold that Paul's apostleship is in agreement with the faith of the elect, we will have to determine what is meant by faith. Either we take *πίστις* to mean subjective faith in the heart, or the objective Truth of the Gospel. Zorn:¹² "Der Glaube der Auserwählten Gottes ist die Erkenntnis, die gläubige Erkenntnis der Wahrheit, der von Ewigkeit in Gottes Sinn wohnenden und in der Fülle der Zeit durch Jesum Christum zur Tat gewordenen Gnadenwahrheit." However, the subjective

11. Lenski, The Interpretation of St. Paul's Epistles to Colossians etc. Columbus, Ohio, 1937, p. 903.

12. Zorn, Vom Hirtenamt, Zwickau, 1921, p. 195f.

faith of the elect in the Gospel Truth would make a poor basis for the Apostleship, since the Word spoken even by unbelievers is objectively effective. To consider faith as the objective Gospel Truth would give fine sense, but then Paul speaks of this in the next words.

The best conclusion is therefore to hold that the Ministry of the Word has as its purpose to bring to faith all those who have been elected. When the last elect is saved this ministry ceases and the world ends. Matt. 24,14.

Paul is a servant and apostle not only "according to the faith of the elect of God," but also "according to knowledge of the truth." Paul's office effects knowledge. It is a teaching office to instruct learners. The ministry of the Word has as its aim to convey knowledge. *Ἐπίγνωσις* is precise correct knowledge. The composite with *ἐπι* intensifies. It is not only the polemical activity of the church that causes it to formulate its doctrines, but it was the instruction for baptism that led to the Apostles' Creed. Concerning this Kurtz:¹³ "Das erwahnte Bekenntnis (Glaubensbekenntnis der Taufzeugen) hiesz als Erkennungszeichen der Zugehoerigkeit zur Kathol. Kirche "Symbolum," als Pruefstein und Maszstab der kathol. Lehre und als geistiges Einheitsband aller ueber dem Erdkreis zerstreuten Gemeinden 'Regula fidei' od. *κανὼν τῆς ἀληθείας*. Aus ihm ist spaeter im Abendlande das sog. apostolische Symbol erwachsen." Bible truths

13. Kurtz, Abrisz der Kirchengeschichte, Leipzig, 1911, p.31.

must be stated in precise words and in systematic order, so that exact, correct knowledge can be conveyed to the hearers. Doctrine is not only a quotation directly from the Bible but also "a truth contained in, expressed by, or properly drawn from Scripture."¹⁴

"According to the knowledge of the truth." The ἐπίγνωσις is that of the divine, unchanging ἀλήθεια of God's Word. Faith is not mere emotion, a vague trust in something outside oneself or in oneself, it is the knowledge of certain definite truths or facts stated in God's Word, specifically the fact of Christ's "satisfactio vicaria."

The ἀλήθεια is further characterized as τῆς κατ' εὐσεβείαν "which aims for godliness" or "der Gottseligkeit gemaesz," Lu.: "zur Gottseligkeit," De Wette: "die zur Gottseligkeit fuehrt." The knowledge of the truth is not mere theoretical knowledge, but practical wisdom, which has its result in a new spiritual life of piety. Scripture truth is not an academic philosophy, but vital facts believed and lived. It is per se a vital life-giving truth, through which the Holy Spirit regenerates and sanctifies. This is in direct contrast to false doctrine, which as deadly poison kills faith and spiritual life. "All Scripture, given by inspiration of God is profitable etc." 2 Tim. 3,16.

Translation:

Verse 2. upon the hope of eternal life which God, who

14. Proceedings of the Thirty-Ninth Regular Convention, (Mo. Synod) 1944, p. 250.

never lies, promised before the eternal ages.

Paul continues to characterize his apostolic office. The phrase, "in hope of eternal life" refers back to the very beginning. Paul is an apostle in hope of eternal life. The final purpose of the apostolate is to awaken the sure hope of heaven in the hearts of the elect. This hope cannot be based on the godliness of the believers. Although one may speak of faith and knowledge of the truth as being in hope of eternal life, it is more natural to take faith, knowledge, and hope as correlatives pointing to the apostleship as their source.

Concerning the eternal life, Paul adds that God has promised the same, *ἢ ἐπαγγελίατο*. *Ἐπαγγέλλω* means to announce or to promise. The meaning here is "to promise," for Paul adds *πρὸ χρόνων αἰώνων*, before eternal times. In His eternal council God formulated this plan and it constituted a promise to fallen man. What God promises, however, he also announces as such, and did so from the first promise to fallen man (Gen. 3,15) to Malachi.

Translation:

Verse 3. But has in his own times manifested his Word in the proclamation, which I was entrusted with, according to the command of God, our Savior.

In his own time God has manifested his eternal promise through the proclamation of the Gospel. This unrestricted proclamation also to the Gentiles characterizes the Apostolic

Age in which Paul as a chosen instrument of God played such a leading role. Paul's apostleship centers in the preaching of the life-giving, hope-bestowing Word. To this end he was commissioned by God, our Savior. The apostle was entrusted with the proclamation of the Word, his mission and ministry is the ministry of the Word. He had the special command to preach, publicly to proclaim this Word, to shout it out as a herald that all men may hear. This trust is a noble, and important one, coming from God Himself. And it is God as our Savior, who commanded the public preaching. Paul confesses his faith with that of Titus in the salvation offered in the Gospel, and thus wishes to lead also the Cretans to believe and confess God as their Savior. The *ἐγὼ* stresses Paul's personal responsibility. He must obey, he cannot but obey. He has a divine commission to write to Titus and to assist him in establishing the ministry of the Word, the public preaching in Crete.

And now we come to the important question: Are we to apply what Paul says of himself to all pastors? Paul and the other apostles had a special office, a unique position in the New Testament Church. Twelve Apostles were trained, called, and commissioned by Christ Himself, Matt. 10, 1f., after remarking that the people were as sheep having no shepherd. Matt. 9, 36. Judas' apostleship fell on Matthias. Acts 1, 15-26. Paul was chosen by Jesus directly to be the apostle of the Gentiles. Already to Ananias Christ said concerning

Saul, "He is a chosen vessel unto me to bear my name before the Gentiles." Acts 9,15.

And Paul relates that Jesus commissioned him: "Depart, for I will send thee far hence (ἐξαποστείλω σε) unto the Gentiles." Acts 22,21. And in the first verse of his epistles to the Romans, Second Corinthians, Galatians, Ephesians, Collossians, and First and Second Timothy Paul declares his apostleship in a most definite way as also in this epistle to Titus.

The apostles were official eye-witnesses of Christ's Resurrection to all men of all time. We find this clearly stated in the appointment of Matthias, Acts 1,21.22. "Wherefore these men which have companied with us all the time that the Lord Jesus went in and out among us, must one be ordained to be a witness with us of his resurrection." And it was through their word, as Christ states it in his high-priestly prayer, that others were to believe on Him. John 17,20.

Pastors today are not direct successors of the apostles, since they are not eye-witnesses of the Resurrection, not teachers of the entire church. Still we have a right to apply what Paul here and elsewhere says of his office, so the ministry of the Word and its encumbents in the local congregations. (Cp. Hoenecke, IV:180f.) Paul included his coworkers in his letters. Thus Sosthenes in 1 Cor. 1,1: "And Sosthenes, our brother." Timothy in 2 Cor. 1,1,

Phil. 1,1 and Col. 1,1. He even includes Apollos, who was not a coworker, but worked by himself, in 1 Cor. 4,1. "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." And in verse 6, "to myself and to Apollos." The emphasis lies everywhere on the Ministry. And if there is an office there are those who are to hold that office, namely shepherds, elders, overseers, stewards etc. And it is primarily a ministry of the Word. The inspired Word is the one and only tool with which these workmen of God are to officiate. It is not a new message or different message, but the eternal council of God recorded in time which must ever be proclaimed, whether by apostle or pastor. Stoeckhardt:¹⁵ "Die Prediger sind Canale des goettlichen Worts." In our ministry the emphasis must ever remain on the WORD. Whenever the pastor steps before his congregation he must do so with the conviction, "what I am telling you is not merely true, it is God's Truth, the Truth of the never-lying God. It is not a matter of "take it or leave it," a "believe it or not"; it is to be driven home with all earnestness as uncontrovertible fact.

And the Christian pastor is authorized to do this. It is the command of God our Savior. Rom. 10,15. "And how shall they preach, except they be sent?" It is necessary to establish beyond a doubt the doctrine of the divine call. This conviction must grow in our hearts and everything that

15. Op. cit., p. 10.

casts doubt upon it, such as "wire-pulling," ought to be scrupulously avoided. Only the firm conviction that he is preaching and ministering in direct obedience to a direct command of God, his Savior, can give a pastor courage, freedom and joy ("Freidigkeit" as Luther calls it.) over against discouragement, opposition, and the trials of his calling.

Important, too, is the addition *σωτήρος ἡμῶν* our Savior. The final purpose, end and aim of all our preaching and teaching is to save. We ought not stress the truth, only in order to safeguard our own conscience. The feeling of duty, as important as it is, ought not be our prime motive; but our one glorious aim must ever be the saving of souls. Every true pastor will consistently aim at the mark *ζωῆς αἰωνίου*, eternal life. He not only hopes vaguely to save some, but knows that through his preaching and through it as God's own appointed way, the final number of God's elect will be saved. What a tremendous truth! The pastor is to seek out the elect of God, to guide them along the way of godliness to their eternal goal. On the one hand this must humble him deeply, on the other hand his heart must be filled with unspeakable glory and praise of his Savior, God.

Translation:

Verse 3. To Titus genuine child according to the common faith; grace* and peace from God, the Father and Christ Jesus, our Savior.

*Note: is found in the codex Alexandrinus and

most minuscules. Tischendorf and Nestle omit it. It seems to have been taken over from I and II Timothy.

Having introduced himself as the sender of this epistle Paul now addresses Titus as his child or son, probably because Titus had been converted by his preaching. He is a genuine, true child, because he has remained true to the common faith, the saving faith in Jesus, which the pupil shares with his teacher. He is true to his spiritual parentage and shares in fullest accord the faith of Paul and the elect. He is expected to work in full harmony with Paul, who loves him tenderly, as his own son. There is a spiritual affinity not only between professors and students at a theological seminary, but between the pastor and the children or adults whom he instructs for confirmation. The writer wishes at this point to pay tribute to sainted pastor Wm. Machoff with whom he worked as Assistant Pastor for ten years in wonderful harmony. His father counsel and advice have left an unforgettable memory. Stoeckhardt makes the remark:¹⁶

"Die Glaubensgemeinschaft gibt erst der Amtsbruderschaft ihren Wert." He adds: "der gemeinsame Glaube gleicht auch den Abstand zwischen Aelteren und Juengeren aus." On the one hand the younger brethren ought to lovingly appreciate the experienced council and advise of older pastors; on the other hand the latter should not be inclined to suspect younger pastors of disrespect when they differ in their opinions and

16. Op. cit., p. 37.

voice such at conferences.

What Paul wishes Titus in his greeting every servant of the Word should daily ask of God, as essential to his personal life and his office. Grace, fulness of grace, full forgiveness includes also peace, reconciliation. In the difficult work of a pastor a heart is needed, that is firmly grounded in the essential conviction, that we are right with God through Jesus Christ our Savior. Instead of the usual "Our Lord," Paul writes "our Savior." The ministry of the Word is primarily the Ministry of Salvation.

III. The Local Ministry. v.5.

Translation:

Verse. 5. For this reason I left thee in Crete, that thou mightest go on to set in order the things lacking, and appoint city by city elders as I prescribed to thee.

Instead of ἀπέλιπον a number of manuscripts, among them Sinaiticus has κατέλιπον. Ἀπολείπειν means to leave behind, καταλείπειν to bid one to remain. In either case the sense is virtually the same, namely, "I left thee behind." Ἀπέλιπον is aorist, expressing action in its simplest form, not distinguishing between incomplete or complete action.

Paul left Titus in Crete sometime during his journeys after his first imprisonment. He left him there, going on to winter in Nikopolis, where Titus was to join him later. Since the Book of Acts ends with the first imprisonment of Paul, we have to cull from his epistles information regarding his activities between his first and second imprisonment. Much is left to mere speculation.

Concerning the island of Crete during the time of this epistle very little could be found. We offer here a translation of a quotation from Costerzee.¹⁷ "No doubt this

17. Kretzmann, Pastoralbriefe, p. 304.

(Crete) is the same island, which is called Caphtor (Deut. 2,23; Jer. 47,4; Amos 9,7), formerly called Telchinia, now Criti by the Greeks, Candia by Europeans, the southernmost Island of Europe, in the eastern part of the Mediterranean Sea, lying practically in the middle of the three known parts of the world in ancient times, because of its considerable size and long narrow shape given the name Macronesus (large Island) in antiquity. Very early already it received the title 'Queen of Islands,' into which because of its mild and healing climate, Hippocrates sent his patients, whose products, because they far excelled all other lands in goodness, and whose fertility, which has since been reduced considerably, were famed in wide circles. Its inhabitants, originally the Caphtorim descended from Ham (Gen. 10,14) were later increased by Pelasgians, who were later displaced by the Dorians, to whom in the following order came the Achaeians, Aetolians and others. Homer mentions already one hundred cities in his Ilias II,149 and ninety in his Odysse, XIX, 174, of these the following became known in mythology as well as in actual history, Gotyna, Rhytion, Phestus, Gnossus. Lyktos, Hierapytna, Cydonia, Pergamum, and Tarrha. Crete was a center of idol worship and its civil institutions and laws fascinated Plato. After much innte strife, these brave islanders were finally also subjugated by the Romans, under Gaius Caecilius Metellus in the year 69B. C. and made into a Roman province together with Cyrene under Augustus.

That the Jews in their diaspora at the time of the apostles had settled there can be seen not only from Acts 2,11, but also from Josephus and Philo."

By the time of this epistle there were groups of Christians in various cities of Crete, but incompletely organized; false teachers, mainly converted Jews who were laying stress on Jewish laws, myths, and geneologies and whose standard of life had not risen very far above that of their heathen neighbors were disturbing the Christians. The reason for leaving Titus in Crete is that he might further put in order ἐπιδιορθώσῃ (aorist middle subjunctive), lit. "to set in order besides or further." The preposition δια expresses "addition." "The things that are lacking" λείποντα may simply mean "the things that remain," or "the things that are lacking." Titus 3,13. Among these things that were lacking Paul mentions especially the appointment of elders.

καταστήσει does not mean to ordain or elect, but simply to appoint one to administer an office. The incumbents of this office are called πρεβυτέρους, elders. These same men are called ἐπίσκοπον, a bishop, in verse seven. These elders or bishops Titus is to appoint according to previous arrangement, "as I prescribed to you. Δικτάβωω is used in Acts 18,2, in regard to the command to the Jews to leave Rome, and in Matthew 11,1, where Jesus appointed apostles sending them out. This passage is used to teach that the local ministry is a divine institution. Dr. Pieper

takes this view:¹⁸ "Was den Schriftbeweis hierfuer betrifft, so sehen wir nicht nur, dasz die Apostel den enstandenen Gemeinden Aelteste oder Bischoefe ordnete, deren Amt es was, die Gemeinden oeffentlich und sonderlich mit Gottes Wort zu versorgen, sondern es wird auch ausdruecklich berichtet, dasz Paulus, als diese Ordnung in den Gemeinden auf Kreta unterblieben war, dem dort zurueckgelassenen Titus befiehlt in den einzelnen Gemeinden solche Aelteste oder Bischoefe einzusetzen." The fact is that Paul is quite anxious, not merely from personal whim, but as an apostle of God, that there be established a local ministry in the cities of Crete. In fact Paul commands Titus to see to it that something that is essential be added. No Christian congregation is complete without a pastor. We cannot, however, on the strength of this passage alone prove everything regarding the local ministry. It does not tell us the method by which elders are to be appointed. That a pastor cannot be imposed upon a congregation or stationed there by a person or persons outside of the congregation is evident from 1 Cor. 3,20 where we are told, "All things are yours," giving the local congregation at Corinth and with it all local congregations the right and privilege to call pastors. The office of the keys, moreover is a church power, not a clerical one. Titus was not to appoint elders without asking the congregation, without the divine call through the congregation which would be

18. Op. cit., p. 506.

contrary to Paul's own teaching and practice on this matter. (Acts 14,23.) Neither can we assume that these elders were to be merely missionaries or evangelists. They were to be elders and bishops, overseers over the local flock already existing in the cities of Crete.

This passage does not say how many pastors each congregation may have. It does not establish the office of a man who is to supervise the placing of pastors. Presidents or visitors cannot insist that upon their recommendation alone pastors may be called. Since Titus was not to remain in Crete, this was a temporary arrangement. Thus our verse simply but definitely tells us that the local ministry of the word is an essential part of every local congregation and that it is the will of God that there be a local ministry, as soon as circumstances permit and demand it. This is also the conclusion of our Confessions. The Apology (Art. XIII) states:¹⁸ "Nam ministerium Verbi habet mandatum Dei . . . Habet enim ecclesia mandatum de constituendis ministris."

There are times in the life of every pastor when he is tempted to resign, when difficulties arising from his own shortcomings and caused by obstreperous members rob him of peace of mind day and night. It is then that this "mandatum Dei" must establish his heart to say, "In spite of my own unworthiness and failures, in spite of enemies within the congregation, yes in spite of all the devils in hell I must carry on, and with God's help I will carry on !"

18. Triglotta p. 310.

IV. The Minister, his Qualifications and Work. v.6-9.

Translation:

Verse 6. If any is unaccused, one wife's husband, having believing children, not in accusation of dissoluteness or unruly.

Now the apostle gives a list of qualifications for the incumbents of the office of elders or bishops. This alone does not prove the divine institution of the local ministry, that would make slavery a divine institution, since the qualifications for slaves are also given (2,9). But it does set apart the ministry of the Word from all those who assist the pastor in the congregation, deacons, day school teachers, etc. We have here a mirror for every pastor to look into and examine himself, as well as a pattern by which congregations may judge candidates for a divine call. It is law, God's law and the application is to the individual incumbent. "If any be unaccused," ἀνεγκλήτος. (1 Tim. 3,2.10) "If any," means that only such as fit these qualifications are to be chosen. "Unaccused" namely of such sins, as would give him a bad reputation among Christians and non-Christians. There are no human beings that can be said to have no sin, whose conscience will not accuse them, or who are unaccused before the tribunal of God's holy Law. What is meant here,

is any sin which leaves a mark, deprives a man of his honor, or would hinder him in admonishing others, e.g. drunkenness, sexual impurity, marital unfaithfulness, dishonesty in money matters, etc. Any Christian guilty of such sins and having repented is to be considered a brother, but not unless the circumstances be very exceptional a candidate for the divine office of the ministry. In fact such sins if publicly known would disqualify a theological student from taking a call after graduation.

"One wife's husband" - the emphasis is here upon "one." Polygamy was common among the heathen. This passage does not exclude bachelors nor second marriages after the death of the first wife. Celibacy as enjoined upon the priests and clergy of the Roman Church is certainly untenable as a qualification for the office of the ministry. On the other hand a happy wedded life resulting in τέκνα ἑξωρ has been the blessing of many a parsonage. "Having believing children" -- Since elder men were usually chosen it could easily happen that such would still have children who were pagans. That would then be too great a hindrance for one who was to be a pastor to believers and gain converts as an elder. What, however, of pastors whose children fall away after he has been in the ministry for years? Would such a one have to resign? This as well as the above case in mission fields of foreign countries are problems which belong into the field of casuistry and circumstances must decide. The

emphasis must remain on the character of the pastor. If the pastor is a believer and shows his faith in confession and life, is known to all as a sincere Christian who has made all efforts to keep his children in faith, it would be pressing the statement to exclude him from the ministry. Circumstances again may make it impossible for a pastor in a certain locality to work effectively especially if his children are "in accusation of dissoluteness or unruly," ἐν κατηγορίᾳ ἀσωτίας ἢ ἀρρητότατα. On the one hand we must deeply sympathize with any pastor who like the patriarchs of the Old Testament has "ungeratene Kinder" due to no direct fault of his own, on the other hand the choice of a good mother for the children, and the necessity of spending sufficient time with the family is indeed important. Stoeckhardt remarks here¹⁹ "Es ist verkehrt, wenn ein Prediger zwischen Haus und Amt scheidet und unterscheidet und etwa darueber klagt, dasz er ueber seiner Amtsarbeit seine haeuslichen Pflichten oft vernachlaessigen muesse. Nein, was er im Haus an Weib und Kindern thut, das gehoert in sein Bishofsamt hinein. Der Apostel macht es den Aeltesten nicht als Hausvaetern, sondern als Bischoefen zur Pflicht, vor Allem auf ihr Haus, ihre Kinder aufzusehen." The pastor must ever practice the matchless advice of the Table of Duties to parents. (Eph. 6,4.)

19. Op. cit., p. 40.

Translation:

Verse 7. It is necessary that the bishop be unaccused as God's steward, not self-willed, not prone to anger, not given to wine, not pugnacious, not greedy for shameful gain;

The apostle again takes up the thought from verse 6 ἀνεγκλήτων emphasizing the just mentioned domestic rectitude and adding specific negative characteristics which may give him a bad reputation. The use of ἐπίσκοπος for πρεσβύτερος proves that one and the same office is meant when either term is used in the New Testament. Overseer with reference to the work, elder with reference to the dignity of the office. The addition "as God's steward" is important. Due to his official position and being in the public eye, as a steward, a dispenser of the mysteries of the Gospel and sacraments, as preacher of law and gospel, a pastor must be doubly careful regarding his conduct. (1 Tim. 3,15) No accusations and charges based upon facts must ever circulate among the people. The congregation is God's household, and the Lord the head of the house of God, who has placed the pastor as steward to rule and feed the members of the household. He is not the owner of the congregation. (1 Peter 5, 1-4)

And now we are told some of the offensive characteristics which may make a bishop unfit as a steward of God. There are five negatives. Μὴ αὐθάδῃ - This word used only here and in 2 Peter 2,10, means self-willed, arrogant. Luther:

"eigensinning." Lenski, "self-pleasing" which is the original meaning. A pastor having great responsibility and authority committed to him, must beware of this fault. His own will and pleasure must at all times be subservient to God's will and Word. In adiaphora he is not to insist on his own ideas, good and wholesome as they may be. The spirit of the Gospel which he is to proclaim is that of peace. Proper instruction before introducing new ideas is essential. Permit free discussion by the members. *Μὴ ὀργίζου*, not prone to anger, quicktempered, "jaehzornig," an hapax legomenon. Being self-willed the next step would be to give way to angry insistence upon one's rights, to display impatient irritation, Kretzmann:²⁰ "Ein eingebildeter Prediger ist in the Regel auch jaehzornig." Losing control of one's temper leads to loss of moderation in other things, as we note from the following. *Μὴ παράουνον* literally "beside wine." It is used here and in 1 Timothy 3,3. Although used in a wider sense of being temperate in all things, there is no need here to avoid the original meaning. A pastor should not be a drunkard. That is self-evident, but even a strong liking for beer, especially if known to members, will detract from the honor of the ministry. The dignity of the ambassador of Christ is at stake. *Μὴ παύκτην*, no striker; perhaps we are too civilized to hit a man between the eyes, but even a pugnacious, quarrelsome nature is a detri-

20. Op. cit., p. 308.

ment to an incumbent of the sacred ministry. Christ, though smitten, was never known to smite. *Μὴ αἰσχροκερδῆ* from *αἰσχρός*, base, dishonorable and *κέρδος*, gain, advantage, "not greedy for shameful gain." In 1 Tim. 3,3 Paul uses *ἀφιλάργυρον* "not silver or money loving." Nothing can bring the ministry into disrepute more quickly than a pastor who is known to be out for the money he can get. While on the one hand a pastor need not feel like a beggar when he asks for an increase in salary when necessary, he must never give the impression that money is his chief concern. He will instruct his members as to their duties to the teachers of the Word and that a laborer is worthy of his hire, but he will not demand a salary in keeping with the income of his wealthiest members. Eagerness in regard to a better salaried call is a bad sign.

Translation:

Verse 8. But stranger-loving, loving goodness, sober-minded, just discreet, self-controlled.

First *φιλάργυρον*, literally "stranger-loving." A pastor should be hospitable, generous to guests. The persecutions in Paul's time made this especially necessary. Luther is a fine example of this and his reception at the Cottas taught him a life-long lesson. At times we find a lack of sympathy toward charities in some congregations, due to neglect on the part of the pastor to inform and encourage his members. A pastor, as a true shepherd, should have a

heart that goes out to the lonely and the stranger, to those in want. He is not only to preach about the Good Samaritan; he is to be one. *Φιλάνθρωπος*, another hapax legomenon, means literally "loving goodness. Lenski translates:²¹ "devoted to or lover of what is beneficial." This would include recognizing especially the good qualities and gifts of the members and putting them to work. In the community a pastor can encourage public servants and officials that are doing a good job. In war time he may lend his support to the Red Cross, the Blood Bank etc. Above all he should not be a pessimist. *Σώφρονα*, sober-minded, of a sound mind, sane, in one's senses, or curbing ones desires and impulses, self-controlled, temperate; Ger: "Selbstbeherrschung."

A wealth of ideas are contained in this concept, expressed by Paul in such related words as *σωφρονέω, σωφρονίζω, σωφρονισμός, σωφροσύνη*. The first, for instance is used of one who has ceased to be possessed by the devil. Mark 5,15. Luke 8,35. It means the opposite of being possessed, or out of one's mind. In Rom. 12,3 it is opposed to *υπερβρονεῖν* "to think of himself more highly than he ought to think"; thus not a megalomaniac. Fuerbringer in his lectures stated: "Dieser Ausdruck bezeichnet die rechte Besonnenheit, die sich immer im Zuegel healt, die nie das rechte Masz ueberschreitet und alle Extreme meidet. Besonders healt sie alle Neigungen und alle Begierde in Schranken. Diese innere Selbstzucht

21. Op. cit., p. 909.

zeigt sich dann nach Auszen hin in anstaendiger, ehrbarer Haltung." This term demands of the pastor a sound mind and sober attitude in all matters of doctrine and life. We are living in a nervous age, and the war has added to this seething unrest. What we need is sober-mindedness, a sanctified comon sense, as a result of a strong faith in the full mercy of God. The true doctrines of the Bible with its center of Justification and the proper place given to true Sanctification is conducive to clear common sense under every circumstance. True evaluation of these great truths keep a pastor from the pitfalls of pietism and the mere moralizing of modernism.

Finally a pastor should be "just, holy, temperate." The three qualifications are related. Δίκαιος refers to his duties as far as his fellowmen are concerned; ὁβλιος his attitude to God, ἐγκρατῆ his own person. A pastor must treat rich and poor alike, keep his life holy, free from sinning against Him, he serves, and moderate in all things.

The apostle having described the life and conduct of a bishop or elder in the Christian Church vv. 6-8, and having warned against vices that would hinder a bishop in his calling and encouraged those virtues which will embellish and promote his pastoral office, now comes to the actual business of a minister of the Word, namely preaching and teaching.

Translation:

Verse 9. Holding fast to the faithful Word according to the doctrine, that he may be able to exhort in healthful teaching and convict the gainsayers.

Literally: "Clinging to the according to the doctrine, faithful Word." Our version is: "Holding fast the faithful Word, as he has been taught." Luther: "Und ob dem Wort halte, das gewisz ist und lehren kann." The Greek makes both phrase and adjective attributive, placing them between *τοῦ* and *λόγου*; the - according to the doctrine, faithful - Word. That is, the Word, whose doctrine makes it reliable, trustworthy. This is a very compact expression. It mentions first the Word, then its vital content, doctrine, and finally its most important attribute, trustworthiness.

Ἀντέρομαι middle of *ἀντέγω* has the meaning, to keep oneself directly opposite to someone or something, firmly cleave to. The A. V. is good, "holding fast."

Stoeckhardt²² takes *λόγος* to mean "die Rede des Bischofs," the preaching and teaching of the pastor. It is better to refer this to the written Word of God, especially the Gospel as Paul taught it. In this sense we find it in 1 Tim. 6,3. "If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the which is according to godliness." The Word is the source,

22. Op. cit., p. 112.

the doctrine the norm of all the pastor's teaching and preaching. The word is faithful, because it never leaves one in the lurch. It is God's own eternal truth and solves all problems, refutes every error.

Katà tḗn didaxḗn, "according to teaching." This can be taken in the active sense, the Word doing the teaching; Luther: "das lehren kann"; or in the passive sense; A. V.: "as he hath been taught." The passive idea emphasizes the training a pastor has received in the doctrines of the Word, and agrees with what Paul says in 2 Tim. 3,14: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

This qualification of the pastor to cling and hold fast to the faithful Word, according to the doctrine which he has learned on the basis of this Word, is of vital importance. As pastors we so frequently deplore the false notion of parents and children that confirmation ends all systematic study of the catechism as long as the child lives. It has now graduated. But a similar attitude is found among pastors who having graduated from a theological seminary and accepted a charge wish to replace permanently the study of dogmatics, exegesis and systematic theology with preaching and pastoral work. Not that in connection with teaching confirmation and adult classes, making sermons, and dealing with problems arising in his ministry the average pastor does not make use more or less (mostly less) of his theological training, but

to cling firmly to the Word as he has been taught, ought to urge every pastor to make room on his daily schedule for systematic study of the various theological branches apart from his pastoral work. Doctrinal papers at conferences may not seem practical enough for some, but they ought to deepen one's knowledge in the faithful Word and doctrine. "Refresher" courses for pastors are intended to help toward this end. An elder must cling to the Word not only for his own person, but in order that he may "exhort in the teaching that is healthful and convict those speaking contrary." To exhort, *παρακαλεῖν* has the idea of encouraging. Those who are to be encouraged are the Christians, for only they can be admonished or exhorted to remain and continue along the way of healthful doctrine. The doctrine in itself is the power of God, which promotes spiritual well-being, strong faith, holier lives. For example when speaking of the doctrine of the bodily resurrection and transmutation of the living on Judgment Day, Paul in 1 Thess 4,18 adds: "Wherefore comfort one another with these words."

Besides exhorting the believers, constant attention to the faithful Word in which they have been trained, will furnish the ministers of the Word with material and weapons to wage war against false doctrine. They are "to convince the gainsayers." They are to refute and convict those who contradict the truth of the Gospel.

Ἐλέγχω, by conviction to bring to light, to expose,

used here of the confutation and exposure of false teachers. Not only is there an increasing indifference on the part of the members of the congregations to pure doctrine, especially in regard to the differences between various denominations, but returning service men who have been more or less forced to attend all manner of "Protestant" services abroad, will in some cases strengthen that feeling. It is also considered smart by some to attack established tenets of the Bible with the view of appearing enlightened and to create doubt. Instead of giving credit to the thorough research and splendid teaching of the fathers, there is a dangerous tendency to find a new approach, a philosophical or psychological re-statement of doctrine. Verbal Inspiration, the Divinity of the Call, Unionism, and other doctrines ought to engage the serious study of all, but ever on the basis of the *πρωτὸν λόγον*, lest the Lutheran Trumpet begin to sound like a fog horn with many echoes. We do well to heed the words of Stoeckhardt:²³ "Also fleisziges, anhaltendes Studium, Studium der Lehre, Studium der Schrift, macht der Apostel den Predigern zur Gewissenspflicht." ... "Es ist dies also nicht nur ein guter, heilsamer Rath....Nein, hier steht Gottes Befehl."

In concluding this section, we point out that this verse beautifully summarizes the threefold activity of a minister of the Word. The first and foremost obligation of the pastor

23. Op. cit., p. 113.

is to speak, to teach, to preach, to announce and proclaim in public and private the Word of God. In the second place he is to exhort and encourage, and in the third place he must convince the gainsayers, fight false teaching. This threefold theme of the letter is now expanded in the rest of the epistle. In the next paragraph, chapter 1, 10-16, the apostle shows in particular how a bishop should rebuke false teachers. In chapter 2, 1-10 he teaches how the various individual classes in the congregation should be exhorted, the older ones, the youth, women, and slaves. Chapter 2, 11-14 Paul summarizes the doctrine at the basis of which, all admonition and polemic is to be made, namely "the grace of God, that bringeth salvation which has appeared to all men." And again in verse 15 he beautifully ties up the three pastoral activities. "These things speak, and exhort, and rebuke with all authority."

V. The Minister's Dealings with False Teachers. v.10-16.

Translation:

Verse 10. For there are many unruly and idle talkers and deceivers, especially those of the circumcision.

With verse ten Paul goes on to identify and describe the "gainsayers." $\Gamma\alpha\rho$ shows that what is now to follow is an explanation of the last words of verse nine. Some manuscripts have $\kappa\alpha\iota$ between $\pi\omicron\lambda\lambda\omicron\iota$ and $\acute{\alpha}\nu\upsilon\pi\acute{o}\tau\alpha\kappa\tau\omicron\iota$, but the better reading omits it. This would make $\acute{\alpha}\nu\upsilon\pi\acute{o}\tau\alpha\kappa\tau\omicron\iota$ substantive to be coordinated with the rest of the verse, thus "unruly ones, idle talkers and deceivers." Unruly are those who cannot be subjected to control. The word is found here and in 1 Tim. 1,9 and before in verse six, where the bishop is enjoined to be one who is "not unruly." Here it is descriptive of false teachers who oppose the Gospel and refuse to submit to it, of whom Paul says there were many $\pi\omicron\lambda\lambda\omicron\iota$ in Crete. They are further characterized as $\mu\alpha\tau\alpha\iota\omicron\lambda\omicron\gamma\iota\omicron\iota$. This word is found again only in 1 Tim. 1,6. It describes the teaching of these men. They are idle, vain, empty talkers, because their teaching has nothing whatever to contribute to Christian faith or life. We may in this connection think of the fables and endless genealogies mentioned in 1 Timothy as also of their insistence upon the outward observance of the

ceremonial law, especially circumcision. They are further called *φρεναπάται*. The verb occurs in Gal. 6,3.

"For if a man think himself to be something when he is nothing, he deceiveth himself." Lenski²⁴ translates "mind-deceivers."

It is practically synonymous with *ψόφτες* in 2 Tim. 1,6.

German: "Verfuehrer." And these, the apostle continues, were especially of the circumcision. Since he is speaking of Christian congregations, we assume that those of the circumcision were not just Jews but Jewish Christians. Some were also Gentile Christians as indicated by *μάστοι*. Now, who were these comparatively many false teachers, that infested the newly organized congregations on Crete? We hesitate to identify them with the Judaizers in Acts 15, or in Galatia, or Corinth. They were more in line with those at Ephesus with whom Timothy had to deal, as also the following characteristics in the next verse point out.

Translation:

Verse 11. Whom it is necessary to muzzle, who whole houses subvert, teaching things they ought not, for dishonorable gain's sake.

Paul knows of only one way to deal with these false teachers. Shut them up. *Ὅς δὲ ἐπιτοκίσει* refers back to the end of verse nine, "to convict the gainsayers."

24. Op. cit., 913.

Ἐπιτομήματα comes from ἐπιτόμιον which can mean a bit or bridle, as also a muzzle. Thus James (3,3) says: "We put bits in horses' mouths," when referring to checking the tongue. To muzzle is perhaps the better meaning here, that is to stop the mouth. The Greeks have another word for it φησώ, which Jesus did to the Sadducees in Matt. 22,34. "He had put the Sadducees to silence." Luther in his forceful, picturesque ways says "das Maul stopfen." Their mouths must be stopped if the Gospel is to have free course. We must continue with the ἐλέγχειν (v.9) until they have nothing to answer, as also Jesus did with the scribes and Pharisees. Kretzmann²⁵ makes the following application to our day: "Wenn sich in unsern Tagen zuweilen verschrobene Koeöpfe in den Gemeinden regen, die gewisse Sitten und Gebräuche die sich hier oder dort finden moegen, mit gesetzlicher Strenge durchfuehren wollen, so ist auch jetzt noch die hier angegebene Methode das beste Mittel, sie endlich mundtot zu machen." But he adds the caution, "Man versucht freilich erst privatim, ihnen Belehrung angedeihen zu lassen." In plain English, troublemakers after due private admonition must simply be gagged, if they refuse to shut up. The apostle justifies such stern measures by pointing out the danger of these vain babblers. They not only influence this or that individual, but "subvert whole houses," cause entire families to fall away from faith, causing whole groups within the

25. Op. cit., p. 313.

congregation to separate from the brethren. The means they employ are illegal, "teaching things they ought not." Ellicott²⁶ holds that "ὅτι οὐ δεῖ" points to things which are definitely improper or forbidden, ~~ὅτι~~ μὴ δεῖ to things which are so, either in the mind of the describer or which (as here) derive a seeming contingency only from the mode in which the subject is presented." Expositor:²⁷ "ὅτι μὴ δεῖ: Normally, οὐ is used in relative sentences with the indicative. Other exceptions 2 Pet. 1,9. 1 John 4,3. It is possible that the force of ~~μὴ~~ here is given by translating 'which (we think) they ought not.'" It is hardly necessary in any way to weaken this phrase, for they were false teachers and certainly false doctrine is definitely wrong in itself, whether we think so or not. It is similar to the phrase used in 1 Tim. 5,13, εἰ μὴ σεβεται where Paul applies it to women in the congregation. It must be remembered that in the Koine the difference between οὐ and μὴ largely disappears. Thus we find that these errorists in Crete set themselves up as teachers, and their motive was filthy gain, αἰσχροῦ κέρδους. Filthy and dishonorable is this gain, because they use such underhanded methods, opposing the Gospel of Truth to further their own dishonest egotistical schemes. In order to show among what kind of people such deceivers could naturally be expected to flourish and gain

26. Charles Ellicott, The Pastoral Epistles of St. Paul. London, 1883, p. 188.

27. Op. cit., p. 189.

adherents, Paul quotes from a heathen poet.

Translation:

Verse 12. Said one of them a prophet of their own,
Cretans are always liars, evil beasts, idle gluttons.

The reference is not merely to the false teachers, but to the people of Crete. Paul emphasizes that this man who thus characterizes the Cretans was no foreigner, but one of their own countrymen, without prejudice. According to a number of church fathers (Chrysostom, Theophylactus, Epiphanius and Jerome) the author of this statement regarding the Cretans was Epimenides. Periander and Callimachus are also mentioned by a few, but they, especially the latter, may have just alluded to the statement of Epimenides. The latter lived in the sixth century before Christ in Gnosus, where he was born. He visited Athens about 546 B. C. and died soon afterwards about 150 years old. Expositors²⁸ adds the interesting note: "It was Epimenides at whose suggestion the Athenians are said to have erected, the altar *Αγρωτόν Θεῶν*. Paul calls him a prophet. Poets and philosophers were called prophets and among the Greeks Epimenides was renowned because of his so-called prophecies. Paul may have followed this popular conception or he may want to emphasize that this statement foretold many years before was still true at his time.

28. Ibid., p. 189.

"The Cretans are always liars, evil beasts, idle gluttons." is the hexameter of Epimenides and his opinion is that of other ancient writers. Zahn states:²⁹ *Κρητίστου* war eine haeufige Bezeichnung fuer Lug und Trug." *κακὰ θηρία* wild beasts, perhaps refers to the wild untamed nature of these people. The quotation of Paul continues and refers to the slothful sensuality, the dull gluttony and licentiousness of the Cretans. They are *ἄδολοι* *ἀναί* lit., "lazy bellies" by synecdoche a glutton, gormandizer, a man who is as it were all stomach. In Phil. 3,19 and Romans 16,18 the false teachers are characterized as they "whose god is their belly." Similar statements are found in 2 Pet. 2;13,14. "They that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery and cannot cease from sin." Some hold that Paul used poor psychology here, but aside from the fact that it is really the Holy Spirit causing Paul to incorporate these words of the heathen writer into the Bible, we know that a true diagnosis of the evil can only help to apply the proper remedy and Luther³⁰ did not hesitate to call his own nation, "Bestien und Tolle Tiere," and that they were known as drunkards. It is not only well for missionaries to study the language, but to be acquainted with the characteristics of

29. Op. cit., p. 223.

30. Walch Edition, Halle 1753. XVIII, 1200. VI, 2186.

the natives also their prominent evil tendencies. In India, for instance, the lying and thieving propensities of the natives is well known to missionaries and their wives. Similar observations no doubt can be made in sizing up the perverse inclination of various classes of people, farmers, city dwellers, factory workers. This will help to be prepared for trouble from certain quarters and to use the proper pastoral wisdom in each case.

Translation:

Verse 13. This witness is true; for which cause reprove them sharply, that they may be sound in the faith.

The apostle must have spent enough time in Crete to place his stamp of approval upon the statement he just quoted. It is also made to emphasize this truth and explain the stern procedure he advocates to Titus. Both the false teachers and the Cretans are to be dealt with sternly and firmly,

ἔλεγε αὐτοῦς ἀποτόμως, reprove them sharply; *ἀποτόμως*

is found again only in 2 Cor. 13,10; the noun *ἀποτομία* in Rom. 11,22. *ἵνα* expresses purpose or contemplated result

"so that they may continue to be sound (present) in the faith."

πίστις taken by some to mean the doctrine which constitutes Christian faith (*fides quae creditur*) as opposed to Jewish myths and commandments, is better taken as subjective faith (*fides qua creditur*) by which the disease may be checked and they be saved. False doctrine is diseased teaching, poison to true faith. Pure doctrine is sincere milk, nourishing,

promoting a healthy growing faith in the heart.

Translation:

Verse 14. Not giving heed to Jewish myths and commandments of men, turning away from the truth.

If these false teachers and their followers are to be led back to sound faith they must not give heed, but get rid of Jewish fables and commandments of men, which will turn them away from the truth and keep them from accepting the truth. "Fables" they are because they are not true, not based on facts; Jewish, because they are taught by former Jews, perhaps, Jewish Christians, and concerned themselves with Old Testament characters. These fabulous tales are found today in the Talmud and rabbinic literature. In addition there were legends concerning Christ and the apostles, which distorted sacred history. A modern parallel are the Jehovah's Witnesses, with their fantastic distortion of historical and political events, and we are also reminded of the fantastic stories of the Mormons and the saint legends of the Catholics. Combined with this they taught "commandments of men." Just what these were, the text does not state, but we may assume that the reference is to the many rules and commandments built around the ceremonial law, which already Jesus castigated in Matt. 23. The next verse indicates that some of these had to do with cleanness and uncleanness. Thus in life the false teachers advocated asceticism, and in doctrine, fables. In both cases they "turned away from the

truth," the truth which must be guarded at all costs, for what fearful, fantastic notions gain foothold, wherever the truth is denied or even neglected. Over against all error stands forever the glorious Gospel truth expressed by Paul, 1 Tim. 1,15.

Translation:

Verse 15. All things are pure to the pure; to those, however, who are defiled and unbelieving nothing is pure; but even their mind and their conscience is defiled.

From this verse we conclude that the false teachers commanded that the distinction between clean and unclean be observed also in the New Testament. It was God himself who had once in the Old Testament made such a distinction, the shadow of New Testament fulfillment. But God again abolished this distinction in the New Testament. (Col 2,16) Paul states a general rule: "All things are pure to the pure." Πάντα very general "all things," all created things in themselves; everything God has created outside of man, but for his use and service, is good in itself. These things cannot defile a man in a religious sense. (1 Tim. 4,3.4) τοῖς καθαρῶς, "to the pure," to those whose heart and conscience is purified by faith, and in as far as they live as such. They can use all that God has created for the, for they sanctify everything by the Word of God and prayer. Literature, movies, marriage are all in themselves good gifts of God. Occupations, places need not defile a man. A

Christian physician may enter a house of ill fame. This of course cannot apply to any sinful use or abuse of them, which will be the case in "those who are defiled and unbelieving." To them "nothing is pure, but even their mind and conscience is defiled." *Μεμυαμένους* participle of *μυαίνω*, stained, polluted, befouled, contaminated with filth. It is used not in the ritual or ceremonial sense, but in the moral sense. These men may scrupulously avoid what is not Kosher, but they are defiled by sin. Moreover they are called "the unbelieving." Without faith it is impossible to please God. To such not a thing is pure. And no wonder, "even their mind and conscience are defiled." Chrysostom said: "When the soul is unclean it thinks all things unclean." (Quoted by Expositor's New Testament.³¹)

Νοῦς is the willing as well as thinking part of man. *Συρειαίνουσις* is conscience. Thayer defines it as follows: "The soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other." Similarly Zahn³² "Nous, ist das Organ des Menschen zur Erkenntnis der goettlichen Wahrheit und des goettlichen Willens; ... sun-eideesis das den Menschen bei seinem Handeln begleitende, ihm Recht und Unrecht gebende, ihn mit Befriedigung und Lust oder mit Miszbehagen und Unfrieden Gott.gegenueber erfuellende

31. Op. cit., p. 190.

32. Op. cit., p. 226.

Bewusstsein." Paul here gives us an insight into the inner make-up of the unbeliever. Every object of thought entering his defiled mind is thereby corrupted and his very conscience dulled and distorted, no matter how "fine" a man he may outwardly appear. His motives are all wrong. Although Paul is here speaking somewhat in general, yet the next verse brings him back to the false teachers in Crete.

Translation:

Verse 16. God they profess to know, but in works they deny Him, being abominable and disobedient, and unto every good work unfit.

"They profess to know God," *ὁμολογῶν* it is true, has the simple meaning "to declare," but the context justifies the sense of "professing" with the idea of pretense. These false teachers were Christians outwardly; with others who joined the church they gave the confession that they believed in God. We cannot go so far as to say, that they made a special solemn public profession of infidelity or unbelief, for *ἀποῦνται* is definitely a general term, meaning "denying." Being chiefly of the Jews they could easily claim knowledge of God. The true status before God, however, is revealed by their works. "In works they deny him." They were hypocrites. A pastor must be able to some extent to judge the sincerity of mission prospects, especially where outward advantages prove attractive to the prospect. The argument for unionism, that we all believe in God, is certainly in-

sufficient. All manner of false teachers could get under such a blanket. In spite of this open profession of knowing God the enemies are characterized as *ἀδελυκτοὶ ὄντες*, being abominable. Luther: "An welchen Gott ein Greul hat." To the Pharisees, who outwardly professed to know God, Jesus said, Luke 16,15: "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." Simply to rate mention over the radio and in the press of yourselves as distinguished and prominent churchmen as an indication of what God's verdict may be is certainly not warranted. God demands faithful obedience to His Word, the clear, pure doctrine, to which the false teachers were *ἀπειθεῖς* disobedient. This disobedience makes them "unfit for every good work." *Ἀδόκιμος*, not standing the test. That is God's own verdict. "By their fruits ye shall know them," says Jesus of the false prophets.

It is strange to think that some believe that this description of false teachers is given us only as a historical note of monsters that infested Crete in by-gone ages, and in no way applicable to the various false denominations in the Christian Church of our day. True we distinguish between those who err from ignorance, those who are willing to be corrected, with whom we can still deal according to Matthew 18; but where false doctrine is crystallized in an entire church body, or where we find stubborn adherence to error, there is but one thing to do, "mark and avoid them."

CONCLUSION

The Ministry of the Word according to this first chapter of Paul's Letter to Titus is a most difficult and exacting office. It has been authorized by God himself, it is divinely instituted for the eternal welfare of immortal souls of men. It is the ministry of the WORD. The Word of God furnishes it with all the necessary authority, power, blessing, and working material. Its incumbents are to be men of the noblest character, deepest faith, greatest courage. A bishop is to speak, exhort, and rebuke with divine authority. A continued study of the Pastoral Epistles will make him better fitted for this glorious Ministry, and though he may begin to despair of himself, a pastor will remember that God knows his many short-comings, and yet does not take him out of his office as he justly deserves. God knows the weak instruments he has chosen and his grace is also here sufficient for them. A frequent look into this mirror will have the beneficial result of humbling the minister and lead him to true repentance and dependance upon his glorious Savior, whose work he is doing. Luther's prayer, found in many sacristies and studies is in place here:

"Oh Lord God, dear Father in heaven, I am indeed unworthy of the office of the ministry in which I am to make known Thy Glory and to nurture and to serve this congregation.

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