Introduction to Titus

The Pastoral Epistles

The two epistles to Timothy and that to Titus are closely related to each other since they were written by Paul to his fellow co-workers to give them instruction concerning their pastoral duties. The content of these letters makes them unique in the Pauline corpus. They address the same concerns, presuppose the same false teachers and possess similar language and style.

These epistles are usually identified by scholars with the title “Pastoral Epistles.” This title was given to them by D.N. Berdot in 1703 and followed by Paul Anton in 1726. When discussing these epistles today, this term is used universally by scholars. Some contend that this title is inappropriate because they are not addressing specific problems with regards to pastoral duties. However, they are in fact written to those with pastoral responsibility and delegated the task of appointing pastors. Therefore, the expression is appropriate.

Guthrie comments on the designation “Pastoral Epistles” to describe 1 and 2 Timothy and Titus, he writes, “While this title is not technically quite correct in that the Epistles do not deal with pastoral duties in the sense of the cure of souls, yet it is popularly appropriate as denoting the essentially practical nature of the subject matter as distinguished from the other Epistles attributed to Paul. The Epistles certainly do not contain a manual of pastoral theology, but their usefulness in the ordering of ecclesiastical discipline was recognized as an early date.”

Duane Litfin writes that the Pastoral Epistles “is a term used to designate Paul’s two letters to Timothy and one letter to Titus. Two things distinguish these three epistles from Paul’s other letters: (1) They are among the last things Paul wrote, reflecting the sort of concerns which burdened the apostle near the end of his ministry. (2) They are ostensibly addressed not to a congregation but to two young men who were functioning in pastoral roles. This does not mean, of course, that the letters were not read before congregations. The epistles show clear signs that their author intended them to be used widely. Nor does this mean that the epistles are mere handbooks on pastoral duties. There is much of general interest in the letters. Yet 1 and 2 Timothy and Titus are distinctive among Paul’s letters. They are highly personal, practical, and unsystematic in nature; and they deal with matters of church order which Paul had hitherto addressed except in passing. The evolving need for structure in the churches, combined with Paul’s awareness that his own steadying influence would soon be passing from the scene, prompted him

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1 The Pastoral Epistles: An Introduction and Commentary; page 17; The Tyndale New Testament Commentaries; Inter-Varsity Press; 1990
to treat certain ecclesiastical and pastoral subjects which have profited the church immensely ever since.”

**Canonicity**

The “Pastoral Epistles” were regarded by the early church as divinely inspired. They were universally accepted by the early church as a part of the canon of Scripture and it wasn’t until the nineteenth century that their canonical status was ever questioned.

The term “canon” or “canonicity” in Christianity refers to a collection of many books acknowledged by the early church as the rule of faith and practice and is derived from the Greek word *kanon* which originally meant a rod or a ruler, hence, a measuring stick or norm of faith and eventually a catalogue or list. This is exactly what the Bible is—a norm or standard—the divine and absolute standard.

The term *kanon* was employed 4 times in the Greek New Testament (2 Cor. 10:13, 15-16; Gal. 6:16). However, it is first employed of the books of Scripture in the technical sense of a standard collection or body of sacred writings by the church fathers of the fourth century A.D. such as in the fifty-ninth canon of the Council of Laodicea (A.D. 363), in the Festal Epistle of Athanasius (A.D. 367), and by Amphilochius, archbishop of Iconium (A.D. 395).

There are four reasons why there was a very definite need for the canon in the church: (1) So that believers in every generation might have complete revelation from God. (2) A Canon was necessary so that people might have God’s Word in writing. (3) There was a need for the preservation and circulation of the sacred writings. (4) That people might know which writings were canonical.

L.T. Johnson in his research of the early fathers contends that until the nineteenth century the canonical status of the Pastoral epistles was never seriously questioned (The First and Second Letters to Timothy; pages 26-54; The New Testament in Context; Valley Forge, PA; Trinity Press International, 1996). J.H. Bernard (pages xi-xxi) and N.J.D. White (pages 75-81) present an exhaustive list of quotations from the early church. I Clement and Ignatian echo the Pastorals indicating a familiarity with these epistles. In the second century, Polycarp and Justin Martyr seem to be familiar as well with these three (See Bernard and White).

Only heretics such as Marcion, Basilides and Tatian rejected their canonicity. Irenaeus writes that 1 Timothy was written by “the apostle.” Marcion was a heretic from the mid-second century who was excommunicated in A.D. 144 and established a rival church.

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Mounce writes, “In propounding a doctrine of love to the exclusion of the law, he rejected everything that was remotely Jewish in the NT, such as Matthew, Mark, John and parts of Luke. His ‘canon’ omitted the PE as well.”

Clement of Alexandria (150-211 A.D.) quotes from 1 and 2 Timothy and Titus. Furthermore, these three epistles are included in the Muratorian Canon, which indicates that by the end of the second century, they were fully accepted. Lock points out that the Pastoral Epistles were included in the Syriac and Latin versions, thus attesting to their canonicity.

Philip Towner writes, “On the whole, the indicators confirm that the three letters were known and used – as Pauline writings – prior to the time of Polycarp (110-35; possibly by the time of 1 Clement) and consistently afterward through the early centuries of the church. This observation does not settle the question of their authorship, but it does suggest that the knowledge about these three letters available to the early Fathers did not cause them to dispute their authenticity. Furthermore, both Polycarp’s positive use and Marcion’s rejection of them point to a significantly earlier origin for them than the modern consensus would generally allow. It is highly unlikely that letters written at the turn of the century could, after just a decade or two or three, have been mistaken as coming from the Pauline mission.”

William Mounce writes, “By the end of the second century the PE were widely accepted as authoritative and Pauline (Kümmel, Introduction, 370; Koester, Introduction 2:298). (Wall’s assertion that there is no ‘clear textual witness to them [i.e., the PE] prior to the third century’[BBR 5 ([1995]) 125] places him in the minority among critical scholars.) Clement of Alexandria constantly connects his citations from the PE to Paul (references in Spicq, 1:167-68). He cites 1 Tim 6:20 in his discussion of the Gnostic heretics’ rejection of the letters to Timothy. Spicq argues that this is significant, for it shows that the letters were known and had been accepted into the canon by the time of Valentinus, Basilides and Marcion (1:168). Quinn notes the approximately 450 references to the PE from second century writings listed in Biblia Patristica (1:507-18), which is evidence that the PE could have not have been recent creations. By the second century the PE had been translated into Latin and Syriac, and included Paul’s name (Lock xxv). There are no divergent traditions and no other names suggested for authorship. This absence of alternatives argues against any view that sees the PE written to combat Gnosticism and Marcion. Bernard gives a full list of the proposed citations from

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3 Word Biblical Commentary, volume 46, Pastoral Epistles; page 1xvi; Thomas Nelson
4 The International Critical Commentary: A Critical and Exegetical Commentary on the Pastoral Epistles; Walter Lock; pages xxii, xxv; T & T Clark
5 The Letters to Timothy and Titus; page 6; William B. Eerdmans Publishing Company; Grand Rapids, Michigan

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and allusions to the PE in the early fathers.” (Word Biblical Commentary, volume 46: Pastoral Epistles; pages lxiv-lxv; Thomas Nelson)

L.T. Johnson provides in a thorough and exhaustive assessment of the churches’ attitude towards the Pastoral Epistles by considering the recognition and use of these letters by the early Fathers (The First and Second Letters to Timothy; pages 26-54; The New Testament in Context; Valley Forge, PA; Trinity Press International, 1996). He presents a survey of approaches to these letters. Johnson contends that until the nineteenth century, the letters to Timothy and Titus were considered as letters from Paul to his co-workers, Timothy and Titus. Through his research, he discovered that the church for nineteen centuries believed that the Pastoral letters addressed matters concerning pastoral care of the church, church discipline and order. Also, Johnson found that Timothy is not the sole addressee indicating that what Paul wrote to Timothy was intended for the church in which he was instructed to minister to.

J.H. Bernard writes, “We find traces of the Pastoral Epistles in Gaul and Greece in 177, in Rome in 140 (certainly)-as far back as 95, if we accept Clement’s testimony-and in Asia as early as 116...And this attestation appear the more remarkable, both as to its range and its precision, if we consider the character of the letters under examination. They are not formal treatises addressed to Churches, like the epistles to the Romans and the Galatians, but semi-private letters to individuals, providing counsel and guidance which to some extent would only be applicable in special circumstances.”

A. R. Faussett writes, “The ancient Church never doubted of their being canonical and written by Paul. They are in the Peschito Syriac version of the second century. Muratorio’s Fragment on the Canon of Scripture, at the close of the second century, acknowledges them as such. Irenaeus [Against Heresies, 1; 3.3.3; 4.16.3; 2.14.8; 3.11.1; 1.16.3], quotes 1Ti 1:4, 9; 6:20; 2Ti 4:9–11; Tit 3:10. Clement of Alexandria [Miscellanies, 2, p. 457; 3, pp. 534, 536; 1, p. 350], quotes 1Ti 6:1, 20; Second Timothy, as to deaconesses; Tit 1:12. Tertullian [The Prescription against Heretics, 25; 6], quotes 1Ti 6:20; 2Ti 1:14; 1Ti 1:18; 6:13, &c. 2Ti 2:2; Tit 3:10, 11. Eusebius includes the three in the ‘universally acknowledged’ Scriptures. Also Theophilus of Antioch [To Autolychus, 3.14], quotes 1Ti 2:1, 2; Tit 3:1, and Caius (in Eusebius [Ecclesiastical History, 6.20]) recognizes their authenticity. Clement of Rome, in the end of the first century, in his first Epistle to the Corinthians [29], quotes 1Ti 2:8. Ignatius, in the beginning of the second century, in Epistle to Polycarp, [6], alludes to 2Ti 2:4. Polycarp, in the beginning of the second century [Epistle to the Philippians, 4], alludes to 2Ti 2:4; and in the ninth chapter to 2Ti 4:10. Hegesippus, in the end of the second century..."

It is also clear from the writings of the early church that the letters to Timothy and Titus were used with the rest of Paul’s letters.

Guthrie writes, “[their] attestation is as strong as most of the Pauline Epistles, with the exception of Romans and 1 Corinthians.”

The Chester Beatty Papyrus Codex of the Pauline Epistles P^46

The Chester Beatty papyrus codex of the Pauline Epistles, P^46, which is generally dated about the middle of the third century, does not contain the Pastoral Epistles. This has led to some questioning their authenticity and therefore their canonicity.

Commenting on this Dan Wallace writes, “Interestingly, in P^46 (the oldest MS of the Pauline corpus, dated c. 200 CE), although only the pastors are missing, there were originally five leaves at the end of the codex. It has been estimated that the pastors would have taken ten leaves. Since codices were bound before being written in, it is possible that the scribe simply found himself in the embarrassing situation of having run out of room for the three pastoral epistles (which the scribe, with good reason, treated as a unit, hence leaving all of them out). And even if the scribe were unaware of the pastors’ existence, this could be accounted for on two bases: (1) these letters were the only Pauline letters sent to apostolic delegates (and would thus probably have minimal circulation); and/or (2) there is the possibility that P^46 should be dated in the 70s CE, rather than 130 years later, as one recent scholar has argued. (Young Kyu Kim, Biblica) Nevertheless, ‘by the end of the second century they [the pastoral epistles] are firmly fixed in every Christian canon in every part of the empire and are never doubted by anyone until the nineteenth century.’”

George Knight III commenting on this document in relation to the Pastoral Epistles, writes, “As the document now stands there are seven leaves missing. Some doubt that space was available to include the PE in view of the number of words that the scribe wrote on each page. Others suggest that the scribe was beginning to write smaller so as to fit more words on each page, as might be

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\[8\] The Pastoral Epistles: An Introduction and Commentary, page 19

\[9\] Fee, 1 and 2 Timothy, Titus: New International Biblical Commentary, page 23)
evidenced by a comparison of the earlier and later parts of the manuscript. Others suggest that the scribe added pages to the codex that have since been lost, and still others that, since he also did not include Philemon, the scribe deliberately included only the letter to the churches. In view of the several plausible explanations, it is probably best to leave this an unanswered puzzle. But it is hardly a testimony against the PE since the papyrus documents that have been preserved and discovered are hardly the norm for what was canonical.”

William Mounce writes, “The PE have not survived in the Chester Beatty Papyri, a collection of papyri that includes a codex of Paul’s writings dating from the beginning to the mid-third century. These papyri also do not include Philemon, but do include Hebrews. The last seven leaves of the codex have been lost. Thus conclusions regarding the absence of the PE are based on assumptions concerning how many leaves the codex should have had, that the scribe could not have added extra pages and the size of the writing on the leaves.”

Guthrie argues against those who question the authenticity of the Pastoral Epistles because of their absence in the papyri, he writes, “The very fact that all that remains comprises some fragments of a codex containing the gospels and Acts, most of one containing Paul’s epistles and parts of one containing Revelation, is a sufficient indication of the precariousness of this method of argument. It is not the pastorals alone that would be suspect but all the other books of the New Testament which are not represented in the papyri.”

Authorship

That Paul is the author of each of the Pastorals is clearly supported by the salutation in each of them. Furthermore, Pauline authorship of the Pastoral Epistles was never questioned until the nineteenth century when Schleiermacher in 1807 disputed Pauline authorship of 1 Timothy on the basis of its language and biographical statements.

In 1812, Eichhorn advanced Schleiermacher’s evaluation to all three epistles. Baur and the “Tübingen School” went even further concluding that there were only four authentic Pauline Epistles. Holtzmann in 1880 brought all these conclusions together and produced an exhaustive criticism of Pauline authorship.

The issue of authorship with regards to the Pastoral Epistles is extremely important since the position that one takes concerning this question will determine how one exegetes and interprets these letters.

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10 The Pastoral Epistles: A Commentary on the Greek Text; page 14, William B. Eerdmans Publishing Company; Grand Rapids, Michigan
11 Word Biblical Commentary, volume 46: Pastoral Epistles; page lxv; Thomas Nelson
Luke Timothy Johnson, who at one time held the view that Paul did not write the Pastoral, brings out the idea that a person’s pre-understanding affects one’s perceptions, which he calls “construal.” He writes, “In my review of the interpretation of 1 and 2 Timothy before the time of Schleiermacher, I remarked more than once on the way in which readers simply ‘saw’ things differently then because of their assumption that Paul was the author of all his letters. A case in point is Luther and Calvin reading 1 Timothy 1:8-11. They had no difficulty understanding the passage as one that is in fundamental agreement with Paul’s statements on the Law in Galatians and Romans. Yet for contemporary critics, the same passage is regularly listed as one that most obviously demonstrates the ‘un-Pauline’ character of the Pastorals. Since the evidence has not changed the shift in perception must be due to the overall construal of the situation. Just as Luther and Calvin were heirs to a long tradition of reading from the perspective of Pauline authorship, so contemporary critics are heirs to a constantly reinforced tradition of reading from the perspective of inauthenticity. Enormous effort is required to shift from one construal to the other. It is remarkable, in fact, how few scholars seem to have started in one place and ended in the other. Here more one construal is handed on to generations that have not examined its premises and arguments as a settled ‘fact,’ the more natural and self-evident it becomes. The textual evidence itself become less relevant. The social fact of consensus is the primary and convincing argument in favor of one position or another…The decision concerning the authenticity or inauthenticity of the Pastoral Letters ought to be based on the cumulative effect of specific lines of argument rather than on the weight of opinion.”

Today, contemporary critical orthodoxy is adamant that the Pastoral Epistles were not written by Paul and that they were written much later than when he lived. These scholars consider these epistles as “pseudonymous.” The term “pseudonymity” refers to the practice of publishing one’s writings under a revered person’s name.

The existence of the practice of pseudonymity in the ancient world is not disputed since it is well documented. It was used in Greco-Roman cultures as a literary means of drawing on ancient authorities to address contemporary situations. This process was accepted and understood and was not consider something that was deceptive. However, this cannot be applied to Christianity.

There are many theories with regards to pseudonymity. Ferdinand Baur concluded that the Pastorals were written sometime near the middle of the second

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14 Kelly, page 5; 1963
century to refute the Marcion heresy involving Gnosticism while others ascribe the epistles to an earlier date at the end of the first century.

Knight raises the inevitable ethical question of pseudonymous authorship. He calls attention to the fact that some scholars say that in Paul’s day there were no moral overtones or ideas of deception associated with the practice. But Knight questions this, he writes, “In 2 Thess. 3:17 Paul calls to the attention of his readers the ‘distinguishing mark,’ which is ‘the way he indicates that his letters are genuine,’ and indicates that the ‘mark’ consists of the ‘greeting’ that he writes ‘with his own hand.’ He further states that this distinguishing mark is ‘in every letter.’ He makes similar remarks about writing with his own hand in several of his other letters (1 Cor. 16:21; Gal. 6:11; Col. 4:18; Phlm. 19), which he undoubtedly did, as in 2 Thessalonians, to authenticate his letters for their recipients. The reason for Paul’s mentioning the ‘mark’ most specifically in 2 Thessalonians may be gathered from his concern expressed in 2:2 that the readers not be shaken by ‘a letter as if from us’ (2:2), that is, by a letter claiming falsely to be from Paul: The mark was intended to distinguish Paul’s letter from any that were not his even if they claimed to be his. Since Paul communicated to the church this concern that his letters be clearly authenticated and that other letters not from him not be mistakenly attributed to him, it would seem evident that he wanted the church members to have the same concern and to exercise appropriate safeguards against any pseudonymous letters…Therefore, the burden of proof is on those who advocate pseudonymity for letters that claim to be from the apostle Paul and that were accepted as canonical by the early church: It must be demonstrated not only that these letters are pseudonymous and not deceptive but also that the early church would accept letters known to be pseudonymous into the canon.”

Tertullian describes an elder who falsely written under the name of Paul in an attempt to increase Paul’s fame because [he] loved him. However, he was removed from his office.

Brandon Carter writes, “The main objection to the idea of pseudonymity is derived from the correct understanding of the doctrine of the Bible. Again, the canon is considered to be those writings which are inspired by God. Because God is the God of truth, it follows that the Bible which he inspired is also completely truthful and inerrant. The Chicago Statement on Biblical Inerrancy affirms that ‘Scripture in its entirety is inerrant, being free from all falsehood, fraud, or deceit.’ This extends to every aspect of the text; it includes not only religious truth, but all matters of history and science as well.”

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15 Ibid, page 47
16 On Baptism
17 The Authorship of the Pastoral Epistles; pages 10-11; A Senior Thesis submitted in partial fulfillment of the requirements for graduation in the Honors Program; Liberty University; Fall 2007
Carter citing J. I. Packer, “We may lay down as a general principle that, when biblical books specify their own authorship, the affirmation of their canonicity involves a denial of their pseudonymity. Pseudonymity and canonicity are mutually exclusive.”

I. H. Marshall has put forth the theory of “allonymity,” which contends that the Pastorals address circumstances around the time of Paul but they are not Pauline because of their linguistic characteristics.

Though he acknowledges that pseudonymity involves deception he says that the “composition of Christian writings and the intent to deceive were not compatible.” (Ibid, 83) He sits on the fence arguing that a situation could arise where “somebody else close to a dead person continued to write as (they thought that) he would have done. An incomplete work can be completed by somebody else, but again in a modern situation this would be made quite explicit.”

Towner explains allonymity as stepping “into the shoes of the dead apostle and carries the master's teaching forward for future generations that is faithful to earlier apostolic intentions.”

However, Carter writes, “The major problem with the theory of allonymity is that it simply renames a theory that many scholars have espoused already. It is merely an attempt to avoid the stigma that accompanies the term ‘pseudonymity.’ In essence, allonymity describes an author who takes on another name, in this case Paul’s, in order to perpetuate his teachings on a current situation. This is the same scenario envisioned by those who hold to some benign, well-intentioned pseudonymity, and consequently it fails under the same critiques. If an individual pretends to be an apostle to establish apostolic tradition, the act is inherently deceptive no matter how noble the motive. A correct understanding of biblical inerrancy does not allow for deceptive writings in the canon.”

One interesting argument by proponents of pseudonymity involves the idea that the pseudepigrapher revered Paul and sincerely sought to perpetuate his teachings with regards to various situations after the apostle died. However, as we will note the early church was very much concerned about receiving authentic Pauline epistles and would totally reject the practice of pseudonymity. The early church were very concerned with problems of literary fraud and Paul was too as we will note (2 Thessalonians 2:2; Galatians 6:11).

There are three basic critical issues that are raised by critical scholarship: (1) Linguistic and Style: The vocabulary and style in the Pastoral Epistles appears to

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18 Fundamentalism and the Word of God; Grand Rapids; Wm. B. Eerdmans Publishing Company, 1958
19 The Pastoral Epistles, The International Critical Commentary; page 79; London; T & T Clark, LTD, 1999
20 Ibid, 84
21 Towner, 25
22 (Ibid, page 12)
be quite different from the other acknowledged Pauline epistles. (2) Theological: The Pastoral Epistles omit some themes that are central to Paul’s theology in his other epistles and also appear to contradict Paul’s viewpoint. (3) Historical: The Pastoral Epistles do not fit the historical events recorded in the book of Acts.

*Linguistic Problem*

The first reason for classifying them in this way is that there are many vocabulary differences between them and Paul’s other epistles. P.N. Harrison built quite a case that was based upon the work of previous scholars. Through his research, he concluded that the Pastoral Epistles make use of 902 words, of which 54 are proper names. Of the remaining 848 words, 306 do not appear in Paul’s other ten epistles. This is more than one third of the total. Of these 306, at least 175 are not found in the New Testament. From these data, it is argued that no more than 50 of the 542 shared by the Pauline letters and the Pastorals are characteristic Pauline words. This means that they are not used by other writers in the New Testament. Of the 492 words that appear in the Pastorals, the rest of the Pauline corpus and the rest of the New Testament, there would be of course, basic words that would be used by all Christian writers since it would be impossible to write at all to Christians without them. (e.g. “brother,” “love,” “faith”). It is also argued that many of the words in question are used by the apostolic fathers and the apologists of the early second century. Of the 306 words in the Pastorals that are not found in the Pauline Epistles, 211 appear in these second century writings. This evidence has convinced many that Paul was not the writer of the Pastorals and that they were written toward the beginning of the second century. Lastly, of the 214 Greek particles that occur in the Pauline letters, 112 are not found in the Pastoral Epistles. Thus, many conclude that the connective elements of the Pastoral Epistles are very different from the other ten Pauline letters.

These arguments sound convincing but do not hold up to closer examination. First of all, the majority of the words that the Pastorals and the second century writers also occur in other writings prior to A.D. 50!\(^{23}\)

Moo and Carson commenting on these words, write, “It cannot be argued that Paul would not have known them, nor can it be argued that Paul’s total vocabulary is the number of words in the ten letters (2,177 words). It is not necessary to argue that Paul produced hundreds of new words in his old age, for if he could use 2,177 words, there is no reason for supposing that he could not use another 306 words, most of which are known to have been current in his day. That some of the words are used with different meanings signifies no more than that the contexts are

different. Paul also uses words with different meanings in different contexts in the ten letters. It is misleading simply to say that the Pastorals have 306 words that do not occur in the ten Paulines. On Harrison’s own figures, of the 306 there are 127 that occur in 1 Timothy alone, 81 in 2 Timothy alone, and 45 in Titus alone. This means that the vast majority are found in only one of the Pastorals and that the three differ from one another as much as (or more than) they differ from Paul. Are we to say that there are three pseudonymous writers? The statistics constitute no impressive argument for a single author. Or to put the argument in a different way, if the figures show that the three Pastorals were written by one author, they also show that that author may well have been Paul.”

Furthermore, Guthrie refutes Harrison pointing out that he does not take into consideration all the evidence with regards to the 112 particles that appear in the ten Pauline epistles but not in the Pastorals. There are another 93 particles, all but 1 appearing in the Pastorals, and all but 7 in Paul. Guthrie adds to Harrison’s list and points out that of the 205 there are 92 occurrences in the Pastorals, which compares favorably with the 131 occurrences in Romans, 113 in 2 Corinthians, 86 in Philippians and so forth.

Knight says that initially Harrison’s “argument seems quite impressive….But the impressiveness begins to wane when we realize that 58 of these occur in only one or two letters and three of the letters have less than 20 of them. Furthermore, of the 112 words only 28 occur in at least five Pauline Epistles. Ephesians and Colossians, which are closely related, have in common only 6 particles. Again, it needs to be noted that none of the particles appears in all ten of the other letters. Thus there is no particle that Paul always uses and never omits. The question of particles is put in a more complete perspective when it is recognized that there are 93 other particles, prepositional forms, etc., in the NT that are not included by Harrison (and are conveniently listed by Guthrie). Of these 93, all but one (ἀνά) appear in the PE and all but 7 are also found in the other ten Paulines. A greater number of these 93 forms are found in five or more of the other Pauline Epistles than of Harrison’s 112. Of these 93 particles, 73 are in 1 Timothy, 61 in 2 Timothy and 43 in Titus. In the other Paulines, aside from Philemon with 32, the numbers also range from the mid 40s to a high of 73. Thus, when we look at all the connective tissue we find that the PE and the other Paulines share a significant amount. But we always need to remember that neither list provides any word that is used by all of Paul’s letters without exception.”

Mounce makes an insightful comment, writing “The church of the first few centuries was closer to the events of the NT. The difficulty of accepting 2 Peter

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24 An Introduction to the New Testament, second edition; pages 556-557; D.A. Carson and Douglas J. Moo; Zondervan

25 Towner, Philip H., The Letters to Timothy and Titus; pages 43-44; William B. Eerdmans Publishing Company; Grand Rapids, MI, 2006
into the canon because of stylistic differences from 1 Peter and the issue of Hebrews suggest that the church was critical in what it accepted. Yet there is no record that the church struggled with the literary features of the PE, vocabulary or style; based on the church’s critical assessment, the PE were accepted as Pauline. If the Greek-speaking church showed no sign or concern about how the PE were written, one wonders why today the issue of style and vocabulary looms so large on the scholarly horizon.”

Duane Litfin writes, “Another line of argument against the authenticity of the Pastorals grows out of detailed examinations of their vocabulary. The occurrence of unusually high numbers of words used only once in the New Testament (but more regularly by second-century writers), words used by other New Testament writers but never elsewhere by Paul, and the absence or different use of characteristic Pauline words all combine, so the argument goes, to suggest a writing style of someone other than Paul. But such word-counting cannot support the weight of the critics’ conclusions. To begin with, the entire process is scientifically unsound since the available samples of literature are far too small for any such findings to be statistically valid. Furthermore such studies completely overlook the fact that different subject matter, different experiences, advancing age, changes in environment and companions, different recipients and purposes—all these and more affect a writer’s vocabulary. When the same word-counting techniques are applied to uncontested Pauline Epistles, much the same results occur. Thus authenticity cannot be determined by merely counting word usage.”

*Style Problem*

Many scholars today dispute Pauline authorship because the style of these letters appears to be quite different that the other ten letters of the apostle. These differences include the lack of an opening thanksgiving in 1 Timothy and Titus, though there is one in 2 Timothy. However there isn’t one in Galatians! There is a relative lack of personal material in 1 Timothy and Titus. So there is not doubt that there are differences. So how does one account for them?

Moo and Carson write, “If one opts for a pseudonymous author, the differences are explained, but a new set of difficulties has been introduced. Alternatively, one must ask if the differences can be accounted for without appealing to a pseudonymous writer. There are very few convincing control studies to probe the range of expression found in one author writing letters across a span of almost a quarter of a century to persons and groups as diverse as those represented by the

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26 Word Biblical Commentary, volume 46, Pastoral Epistles; page cxvi; Thomas Nelson
27 Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). The Bible Knowledge Commentary: An Exposition of the Scriptures; volume 2; page 728; Wheaton, IL: Victor Books
Pauline corpus. One wonders whether the difference in style between the Pastorals and the ten Pauline letters is greater than the difference that might legitimately be expected between private letters to trusted fellow workers and public letters to churches, letters usually addressing specific difficulties. And if it is difficult to be certain what inferences should be drawn from the acknowledged differences, it is equally difficult to be certain what inferences should be drawn from incidental similarities.”

Luke Timothy Johnson commenting on this issue of style, writes, “Various elements of the Greek language of the Pastorals have been adduced as evidence that the Paul of the undisputed letters could not have also written the Pastorals; among them are diction (especially the proportional number of *hapax legomena*), sentence structure, the use of particles, and the citation of Scripture. The application of this criterion would be appropriate if (and only if) two assumptions were correct. The first is that Paul’s undisputed letters are a unique mode of person expression (the spontaneous outpouring of an individual consciousness). The second is that the undisputed letters are entirely uniform on these stylistic points. In fact, however, neither is true. The undisputed letters themselves reveal a range of rhetorical and stylistic patterns. Failure to acknowledge the significant stylistic differences among 1 Thessalonians, 1 and 2 Corinthians, Galatians, Romans, Philippians and Philemon is serious enough to call into question any conclusions drawn from such ‘comparisons.’ More serious still, the romantic notion that ‘the style is the person’ is thoroughly anachronistic. In the Hellenistic world, the rhetorical idea was expressed by *prosopopoia*, which means ‘writing in character,’ whether in speeches, drama, or narrative. The same idea applied to the writing of letters in antiquity. Style was a matter of being rhetorically appropriate to circumstances and followed definite conventions. Rhetorical handbooks like those of Pseudo-Demetrius and Pseudo-Libanius provides samples of diverse forms of letters appropriate to different situations and social relations. In Paul’s time, style was less a matter of personal expressiveness and more a matter of social presence and rhetorical craft. Writers of such differing gifts and locations as Luke the Evangelist and Lucian the Satirist display a dazzling variety of ‘styles’ that are controlled by a single writer in the service of ‘writing in character.’”

*Amanuensis*

When considering the differences between the Pastorals and the ten Pauline letters, one must also take into consideration that Paul could have very well used

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28 Ibid, page 559

an amanuensis. We know that in the first century an “amanuensis” was employed in letter writing, which refers to someone who was hired to write from dictation and write it down in longhand immediately. At other times they would use a form of shorthand (tachygraphy) to take down a letter and then later write it out in longhand.

Sometimes, the amanuensis would get the gist of what a person wanted to say and then be left to relate the ideas in a letter without any help. This third option would not apply to the work of Tertius in Romans unless he was the amanuensis for all of Paul’s unquestioned letters. The stylistic and semantic similarities with Paul’s other letters calls for a stricter control on what was written down and so it is very doubtful that Paul would have turned over such an important task to Tertius.

Moo writes, “It was customary for ancient authors to use a scribe to write out their letters; and authors gave to their scribes varying degrees of freedom in the actual wording of the contents.”

Some like C.F.D. Moule believe that Luke was Paul’s amanuensis in the Pastorals since many of the non-Pauline terms in the Pastorals appear in Luke. Stephen G. Wilson however, believes that the author of Luke and Acts wrote the Pastorals at end of the first century. Having Luke as Paul’s amanuensis, is a possible solution in solving the differences between the Pastorals and the ten Pauline letters. However, the ten Pauline letters, all of most of which were written by an amanuensis, do not come out sounding exactly like the Pastorals, which leads one to infer that in the case of the Pastorals his procedure was different because he might have given Luke more freedom than previous amanuenses.

Some like Michael Prior contend that the reason why the Pastorals were not pseudonymous is that they were not only written to individuals but were written without an amanuensis. He suggests that they were written by Paul himself and this accounts for the differences.

Theological Problem

The second area that biblical scholarship has addressed with regards to whether or not Paul wrote the Pastoral Epistles is that of the absence of basic Pauline concepts. In other words, some contend that the Pastoral Epistles omit some basic themes that are central to Paul’s theology in his other epistles and also appear to contradict his viewpoint. These perceived differences cause some to question Pauline authorship of the Pastorals.

First of all, 1 Timothy 1:5 mentions the doctrine of love and in particular the Christian operating in God’s love towards their fellow believer and the unbeliever.

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This teaching appears elsewhere in 1 Timothy (2:15; 4:12) as well as 2 Timothy (1:13; 3:10) and Titus (2:2) and is found in Paul’s other epistles (Romans 12:9-21, 13:8-10; 14; 1 Corinthians 13; Ephesians 5:1-2; Philippians 1:9). Thus, we can see that the doctrine of love is a theme that appears in the Pastoral Epistles and the other acknowledged Pauline epistles.

The purpose of the Law is discussed in 1 Timothy 1:8-10 as it is in Romans (3:19; 4:15; 5:20; 7:7) and Galatians (3:19-24). Therefore, from these passages we can see that the Law does not have only one purpose but several. Thus, again we see that this subject is a theme that appears not only in the Pastoral Epistles but also the other Paulines.

Then, the subject of salvation through faith in Christ is mentioned by Paul with regards to his own salvation in 1 Timothy 1:15. This subject of salvation is mentioned also in 2 Timothy 2:10 and 3:15 as well as Titus 2:11. This too is a theme mentioned in the other Paulines (Romans 1:16; 2 Corinthians 6:2; Ephesians 1:13). Once again, with regards to the doctrine of salvation, the Pastorals echo the other Pauline letters.

In 1 Timothy 2:9-15, Paul addresses the proper conduct of Christian slaves in relation to the church and their husbands. This too echoes the other Paulines (1 Corinthians 7; 11:3-15; Ephesians 5:22-32; Colossians 3:18-19). Paul mentions the incarnation in 1 Timothy 3:16, which is a subject he mentions in Romans 1:4, 8:3, Galatians 4:4 and Philippians 2:6-8. He mentions the Spirit in 1 Timothy 4:1 as he does of course in his other epistles (Romans 8, 4-5; 9, 10-11, 16; 1 Corinthians 3:16; 12:4, 8, 11, 13; Ephesians 4:4; 1 Thessalonians 5:19). Thus, we can see that all three of these subjects that appear in the Pastorals are found in the other acknowledged Paulines.

The proper conduct of Christian slaves is addressed by Paul in 1 Timothy 6:1-2. He addresses their conduct in Ephesians 6:5-6 and Colossians 3:22. The apostle Paul issues a warning to avoid and reject false doctrine and those who teach it in 1 Timothy 6:3 and 11. He warns the Romans in Romans 16:17 to avoid false teachers. The grace of God is mentioned by Paul in Titus 2:11-12 and Titus 3:7. The latter of which echoes Romans 3:24. His mission to the Gentiles, his apostolic example, the necessity of undeserved suffering in order to receive rewards are also subjects that are mentioned in the undisputed letters as well as the Pastorals.
Therefore, it is clear that it is a great exaggeration on the part of some critical scholars to doubt or question the Pauline authorship of the Pastorals based upon the idea that some Pauline concepts are not found in the Pastorals and only in the other Pauline letters.

Historical Problem

Another obstacle found by those who reject Pauline authorship of the Pastorals is their historical placement of Paul when they were written. Some scholars attempt to fit the movements of Paul reflected in 1 Timothy and Titus with the events recorded in the book of Acts.

Luke Timothy Johnson states that “even if Acts is fully employed, together with all the undisputed letters, in the effort to reconstruct Paul’s ministry, three facts remain dismayingly obvious: (1) There are things that one source tells us about Paul that the other source does not contain; thus Acts never speaks of Paul’s mission reaching Illyricum, but Romans does. Likewise, Paul speaks of undergoing multiple imprisonments at a point when Acts has recounted only one. Acts reports an imprisonment of Paul in Philippi that he himself never mentions, and a riot in Ephesus to which he at most alludes to. (2) There are conflicts between Acts and the letters that cannot be bridged without further information. What really happened between Paul and the Jerusalem leadership concerning circumcision and table fellowship probably lies somewhere between the two accounts in Acts 15 and Galatians 2. Likewise, the timing and nature of Paul’s collection for Jerusalem is differently portrayed in each source. (3) The most critical omission from Acts is any mention of Paul writing letters at all. Fitting any of Paul’s letters into the framework of Acts is therefore a process of educated guesswork. At the very best, we can date only five of the thirteen letters attributed to Paul with any degree of probability: 1 and 2 Thessalonians, 1 and 2 Corinthians and Romans. This assumes the authenticity of 2 Thessalonians and the chronological framework provided by Acts for the Aegean ministry of Paul. Galatians, Philemon and Philippians (among the undisputed letters), and Colossians, Ephesians, 1 Timothy, 2 Timothy and Titus (among the disputed letters) cannot be placed with any degree of certainty within the Pauline chronology provided by the letters and Acts.”

Those who hold the view that the events recorded in the book of Acts can fit the movements of Paul reflected in 1 Timothy and Titus have Paul experiencing only one Roman imprisonment. It would have the imprisonment mentioned in 2 Timothy corresponding to the imprisonment mentioned in Acts 28. The problem with this theory is that it fails to taken into consideration that the imprisonment in

Acts 28 is a house arrest. Paul has freedom to proclaim the gospel and has his own rented quarters.

The “prison” epistles (Philippians, Ephesians, Colossians and Philemon) do not present any expectation like 2 Timothy that Paul was about to be executed. In fact, in Philippians, Paul is convinced and certain that he will soon be released. In fact, connected to this imprisonment in Acts 28, is the fact that Festus admitted that Paul had done nothing deserving of death and could have been released if he had not appealed his case to Caesar as stated by Agrippa (Acts 25:25-32). This coincides with the anticipated released mentioned in Philippians.

The other view, and the view of this author, is that the movements as recorded by Luke in the book of Acts indicate that Paul must have been released from a “first” Roman imprisonment as indicated in Acts 28. This view contends has 1 Timothy and Titus written after Paul’s release from his first Roman imprisonment. The events recorded in these epistles do not appear in Acts. It also places 2 Timothy as taking place when Paul was again arrested and imprisoned in Rome when his execution was anticipated by the apostle.

Duane Litfin commenting on this writes, “The historical arguments stem from the fact that chronological references in the Pastoral Epistles do not fit comfortably within the historical framework of the Book of Acts. This is in some ways a strange argument since liberal scholars also commonly attack the chronological and historical reliability of Acts. How then can Acts be used as history to undermine the authenticity of the Pastorals? Yet despite this inconsistency in the liberal position, for those who take seriously both the historicity of Acts and the Pauline authorship of the Pastorals, this is a real problem. Some have attempted to force the Pastorals into the Acts chronology, but the historical obstacles to doing so seem insurmountable. Many liberal scholars have therefore solved the seeming problems by assuming that the letters were written much later with fictitious references designed to make the epistles appear Pauline. A variation of this is the theory that the Pastorals represent fragments of truly Pauline material interspersed with material written by a later editor. In either case, the chronological distance from the events mentioned is assumed to account for the lack of historical “fit” with Acts. A more satisfactory solution is to assume that the Pastorals do not fit within the Book of Acts at all, but rather describe a period after the end of Acts. The Book of Acts ends with Paul in jail in Rome (a.d. 61-62). Surely if Paul was executed at the end of his imprisonment, Luke would have mentioned it. On the other hand, it is entirely credible that Paul could have been released (a.d. 62), perhaps for lack of evidence, and left free for another period of ministry. According to this supposition (which is all it can ever be), Paul traveled widely from a.d. 62 to 67 and was eventually recaptured, tried, and executed in Rome in 67. During this period of travel he would have written 1 Timothy and Titus, and
during his final imprisonment, 2 Timothy. If this scenario is correct then one ought not expect the Pastorals to fit into the chronology of Acts, which ends with his first Roman imprisonment, and the historical arguments against the Pastorals’ authenticity lose their force.”

Kenneth Wuest writes, “Passages in the Pauline Epistles confirm the view that Paul suffered two imprisonments. a. Paul, writing to the Philippians during his first imprisonment, tells them that since it was needful for them that he remain on earth in order that they might make a pioneer advance in their spiritual lives, he has come to the settled conviction that he will remain with them. Paul believed that the servant of the Lord is immortal until his work is done (Phil. 1:23–26). b. That he anticipated release from prison, is seen in the fact that he writes Philemon to have his guest room in readiness for him (22). Contrast this with his attitude towards death in II Timothy, where he expected martyrdom. c. In writing to Titus (1:5), he speaks of having left him in Crete. Paul did not touch Crete on his first three missionary journeys, which argues for his release from prison. d. In II Timothy 4:13, Paul asks Timothy to bring his cloak and books which he had left at Troas. In 4:20 he says: “Erastus remained at Corinth, but Trophimus left I in Miletus sick.” Since Paul was in prison in Rome for two years, the last time he was at Troas and Miletus was six years before (Acts 20:6, 17). At that time, Timothy was with him, and he had repeatedly seen Timothy since. But what is even more conclusive, is that Trophimus did not remain at Miletus, for he was in Jerusalem with Paul at the time of the latter’s arrest. e. In Titus 3:12, Paul writes that he planned to spend the winter at Nicopolis. There were three cities of that name. But there is no record in the Book of Acts, of Paul having visited any city of that name on his first three missionary journeys.”

*Alleged Allusion to Gnosticism*

Another objection to Pauline authorship of the Pastorals is that these letters allude to Gnosticism, which belongs to a period well into the second century. These alleged references to Gnosticism are said to be found in the warning “what is falsely called knowledge” (1 Timothy 6:20) and the expression “myths and endless genealogies” (1 Timothy 1:4; cf. 4:7; Titus 3:9) and the mention of ascetic practices in 1 Timothy 4:3.

However, all these references can also be attributed to problems with the Judaizers. This is supported by the obvious references to the Judaizers who are referred to as “teachers of the Law” in 1 Timothy 1:7 and “the circumcision group”

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in Titus 1:10. They are also alluded to with the expression “Jewish myths” in Titus 1:14 and “arguments and quarrels about the law” in Titus 3:9.

In fact, Kelly believes that a Gnosticizing form of Jewish Christianity is alluded to in the Pastorals, he writes, “It is in fact unrealistic to look to the well known Gnostic or near Gnostic, systems of the second century for light on the teaching that provoked the Pastorals. Everything suggests that it was something much more elementary; and it is significant that much of the writer’s polemic is directed, not so much against any specific doctrine, as against the general contentiousness and loose living it encouraged. It is best defined as a Gnosticizing form of Jewish Christianity.”

J.B. Lightfoot writes that “the phase of heresy in the Pastoral Epistles is an advance on that exhibited in the Colossians…We saw that in the case of the Colossian heretics the doctrine that matter was the source of evil led to the nobler of the two extremes, a rigid asceticism. In this earlier stage there is no trace of immorality. In the Pastoral Epistles, however, we find that we are on the confines of a new development of Gnostic ethics. It is true the ascetic theory still prevails. This asceticism, as in the case of the Colossians, is partly based on the Mosaic Law, partly independent of, and contrary to, the spirit of Judaism. Of the former class is the abstaining from meats (1 Tim iv. 3), though doubtless it went beyond the Mosaic distinction of meats clean and unclean; of the latter the prohibition of marriage, a tenet of many Gnostic sects. Having debarred themselves from the lawful use of God’s creatures under the idea of keeping themselves clean from the contamination of matter, they fell into vices of another kind. Avarice, selfishness and deceit are their prevailing sins (see esp. 1 Tim. Vi. 5). But there are beside this traces, more or less distinct, of the opposite extreme, deduced from the Gnostic principle—a reckless sensuality, an indulgence in profligate habits themselves and a pandering to the vices of others (Tit. 1. 16, 2 Tim. iii. 6). The wild and unbridled profligacy of some of the later Gnostic sects is a constant theme of reproach with the writers of the Church. In the Pastoral Epistles we discern only the first beginnings of this tendency, which is spoken of as future rather than present, having hitherto, it seems, manifested itself only in a few.”

The Problem of Church Organization

Some scholars are of the opinion that the understanding of church organization that is presupposed in the Pastoral letters would not be known during Paul’s lifetime. They see a very organized church with an ordained ministry. They see

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34 J.N.D. Kelly; A Commentary on the Pastoral Epistles; page 70; HNTC; New York, 1963; reprinted Grand Rapids, 1981; Thornapple Commentaries
35 Biblical Essays; Additional Note on the Heresy Combated in the Pastoral Epistles; page 415
Timothy and Titus as monarchial bishops like those of a later age (Knight, page 29). Timothy and Titus were not monarchial bishops but Paul’s delegates to the churches he had established.

In fact, it must remembered that some of the elements of church organization are mentioned in 1 Timothy but neither are they defined or described in detail. The organization presented in 1 Timothy in no way resembles the hierarchal structure of clergy described in the letters of Ignatius. Rather as L. T. Johnson points out “it comes closer to the synagogal structure of diaspora Judaism, an organizational arrangement, that, in turn, closely resembled that in Greco-Roman collegia.”

Nowhere in 1 Timothy are leaders called priests and none of their functions are cultic in anyway. Johnson states that “instead they are given the sort of secular designations used in clubs, and their functions are practical and quotidian.”

There is also a presumed organization in 1 Timothy which indicates that by no means was church organization being created by Paul. Johnson, “The casual references (which prevent us from a fully satisfying reconstruction) suggest that the readers were well aware of the arrangements of which the author speaks.”

Furthermore, during Paul’s first missionary journey he and Barnabas appointed elders in the churches that he recently established (Acts 14:23). He also sends his greetings to the overseers and deacons in the city of Philippi (Philippians 1:1). Carter rightly surmises “How would Paul have mentioned such officials if they were not contemporaneous with Paul?”

The spiritual gift of pastor-teacher is mentioned in Ephesians 4:11, Romans 12:7 and 1 Corinthians 12:28. He refers to men with this gift in 1 Thessalonians 5:12-13. He expresses concerns for the support of these men in Galatians 6:6. In Acts 20:28, he warns the pastors in Ephesus to keep watch over themselves and the flock of God of which the Holy Spirit made them overseers.

Guthrie commenting on church organization when Paul wrote the first letter to Timothy, writes, “At the time of writing there was already a definite system of teaching, apostolically authenticated, committed particularly to apostolical delegates and generally to the church elders. Ordinations were probably held for church officials, at which the laying on of hands was used to symbolize the transference of a special gift to carry out the office. A variety of ministry existed within the churches and great emphasis was laid on the moral qualities of all aspirants for office. Thus, the Pastorals’ ecclesiastical date not only provide a picture of an orderly developing church, but show the apostle in a significant light as an ecclesiastical architect. It is not that orthodoxy and organization have become

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36 Ibid, page 75
37 Ibid, page 75
38 Ibid
39 Ibid, page 23
the absorbing passion in his last days, but rather that sagacious provisions have been made for a time when no apostolic witness will remain, and the Spirit of God will use other means to direct his people.” Therefore, based on the evidence presented above, the issue of church organization in the Pastorals cannot be used against their authenticity.

Widows

Still other scholars contend that the provision for care of widows mentioned in 1 Timothy 5:3-16 would not be familiar during Paul’s lifetime. However, Acts chapter 6 makes clear that concern for widows was a concern for the first century church. Thus, it is not surprising that Paul mentions care of widows in 1 Timothy.

Recipients

The recipients of the Pastoral letters are identified in the salutations as Timothy (1 Timothy 1:2; 2 Timothy 2:2) and Titus (Titus 1:4). The personal references to these two men throughout the letters further support the idea that Timothy and Titus are the recipients. However, not only are these two men the recipients but also the local assemblies that are instructed through these men are the recipients of these letters as well. This is indicated implicitly by the plural “you” that appears in the concluding benediction of each letter “grace be with you” (1 Timothy 6:21; 2 Timothy 4:22), which is made explicitly with the addition of “all” (Titus 3:15). All of this should negate the idea that these letters were written only to Timothy and Titus.

William Mounce correctly observes that 1 Timothy and Titus “while private in form, are public in intention, speaking through Paul’s delegates to the churches.”

This fits with the literary genre of 1 Timothy and Titus, which are as we will note in detail are mandate letters in the sense that they are intended from the beginning to be read in public, both to support Paul’s delegates, Timothy and Titus in their work and to hold them accountable to a standard of personal behavior that is exemplary.

Date

Knight writes, “The Pastoral Epistles must be placed after the period in Paul’s life covered by Acts and the other letters. A large consensus of those who still

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40 (The Pastoral Epistles: An Introduction and Commentary; page 39; The Tyndale New Testament Commentaries; Inter-Varsity Press; 1990)
41 Word Biblical Commentary, volume 46, Pastoral Epistles; page xcvi; Thomas Nelson
include the data from Acts in their calculations of Pauline chronology has narrowed the range for dating this later period of Paul’s life to within a two-to three year span. The dates suggested for Paul’s two years of imprisonment in Rome (Acts 28:30) range from 59 (or 61) to 61 (or 63). The PE require that Paul was then released, involve certain journeys, and make reference to at least two winters (Tit. 3:12; 2 Tim. 4:21). 2 Timothy concludes with Paul back in prison in Rome before the second of those winters, expecting death. That Rome was where Paul died is implied by 2 Timothy and supported by early church tradition. No other location for his death is suggested by the early church. The remark in 1 Clement 5:7 that Paul ‘bore witness before rulers and thus passed from the world’ is the earliest allusion to Rome and to the time of Nero: Gaius, a Christian of Rome writing late in the second century, claims that he can point to the ‘trophies,’ the monuments marking the place where Paul and Peter died, and that Paul’s is on the road from Rome to Ostia (HE 2.25.7). Gaius’s contemporary Dionysius, bishop of Corinth, in a letter to the Roman church says that Peter and Paul taught in Rome and were martyred at the same time (2.25.8). Eusebius also writes that Origen stated in the third volume of his commentary on Genesis that Paul was martyred in Rome (HE 3.1). He sums up the earlier writers and the consensus of tradition in these words: ‘It is related that in his [Nero’s] time Paul was beheaded in Rome itself, and that Peter likewise was crucified and the title of ‘Peter and Paul,’ which is still given to the cemeteries there, confirm the story’ (2.25.5). Assuming that this testimony about Paul’s death under Nero is correct, the conclusion of Nero’s reign in AD 68 makes that date or, more likely, the year before (AD 67) in order to accommodate the events referred to in 2 Timothy 4, the latest that 2 Timothy may be dated. Of course, Paul’s death might have taken place earlier in Nero’s reign and thus 2 Timothy could be dated a couple of years earlier, that is, as early as AD 64. In any event, 1 Timothy and Titus fall somewhere between Paul’s release from his first imprisonment in Rome (as early as 61 or as late as 63) and the date of 2 Timothy (as early as 64 and as late as 67), i.e., from the latter part of the early 60’s to the mid-60’s.” (The Pastoral Epistles: A Commentary on the Greek Text; pages 54-55; William B. Eerdmans Publishing Company; Grand Rapids, Michigan)

Wallace writes “The date of Titus must be sometime after Paul’s release from his first Roman imprisonment (c. 61 CE) and, in all probability, shortly before his re-arrest and final imprisonment. Further, some time must be allowed for him to return to Asia Minor, evangelize with Titus on Crete, and perhaps winter in Nicopolis (Titus 3:12). Since, in our view, Paul died in the summer of 64, Titus should probably be dated no earlier than 63 CE.”

If Paul was released from his first Roman imprisonment as we contend and wrote 1 Timothy and Titus during the course of his subsequent missionary activities, then we must date Paul’s epistle to Titus during the 60’s and probably the early 60’s. Church tradition holds that Paul was decapitated under Nero in 68 A.D. He arrived in Rome the first time as narrated in Acts in approximately 60 A.D. His first Roman imprisonment occurred between 60-62 A.D. Romans 15 makes clear that according to the Holy Spirit, Paul was certain that he would arrive in Spain but first after visiting the Romans. Thus, he must have gone immediately to Spain after being released from his first imprisonment in Rome. Then, he went to visit the Philippians since Philippians 1:25-26 makes certain that the apostle would visit them after being released. Eusebius says that Paul died in 67 A.D. under the Neronian persecution. If this is the case then 1 Timothy and Titus would have been written between 63-66 A.D.

Philippians 1:25-26

In Philippians 1:25-26, Paul is certain that he will be released from his imprisonment in Rome.

Philippians 1:25, Convinced of this, I know that I will remain and continue with you all for your progress and joy in the faith, 26 so that your proud confidence in me may abound in Christ Jesus through my coming to you again. (NASB95)

“Convinced” is the verb peitho, which refers to Paul’s absolute confidence that he will remain on earth in order to continue communicating the mystery doctrine for the church age.

“I know” is the verb oida, “to know without a doubt, to fully comprehend” indicating Paul’s certainty that he would be released.

Paul uses a paronomasia which is composed of the verb meno, “to remain (alive)” and the verb parameno, “to remain with, to continue with.” This figure is used by Paul in order get the attention of his readers or those who will hear this epistle. Here in Philippians 1:25, the verb meno is used intransitively. It is used of Paul who declares that he will remain, persist, continue to exist, to continue to live, to remain alive. It is used in a pregnant sense of remaining alive. It makes clear that Paul will survive his imprisonment and will thus continue to live as is emphasized by this paronomasia. The verb parameno means “to remain with, to continue with” the Philippians. The implication, in this particular context at least, is that the purpose of remaining alive is to serve the spiritual needs of the believers in Philippi. Paul will remain alive and continue with all of the Philippians in order to communicate the Word of God to them for their spiritual growth.
**Philippians 2:24**

In Philippians 2:24, the apostle Paul under the inspiration of the Holy Spirit writes to the Philippians that he is confident that he will be visiting them shortly, which obviously implies that he was certain that he would be released from his first Roman imprisonment.

**Philippians 2:24, And I trust in the Lord that I myself also will be coming shortly. (NASB95)**

“I trust” is the verb *peitho*, which is used intransitively in the perfect tense meaning to have confidence. The verb is followed by a *hoti* clause which expresses that Paul that will be in Philippi soon. It is also followed by the prepositional phrase *en kurio*, “in the Lord,” which expresses the reason or the basis for Paul’s confidence that he will soon be with the Philippians.

The verb is also in the emphatic position in the clause stressing this confidence that Paul possesses in the Lord Jesus Christ Who controls human history and whose sovereign authority will ultimately determine the time of Paul’s release from Rome and arrival in Philippi.

Paul does not employ the verb *elpizo* as he did in Philippians 2:19 because that word in the context in which it is used denotes confident expectation that something will take place, i.e., the dispatching of Timothy to Philippi. Here Paul employs the perfect tense of *peitho* in order to express his confidence that he will be in Philippi shortly. This confidence is based upon the Lord Jesus Christ who controls history as expressed by the prepositional phrase *en kurio*, which can be translated in a causal sense meaning “because of the Lord.” The intensive perfect form of the verb emphasizes Paul’s confident state of mind that he will be released from Rome and will soon be arriving in Philippi and this confidence is based upon the Lord Jesus who controls history as sovereign ruler of the cosmos.

The emphatic position of the perfect of *peitho* serves to double the intensity of the verb’s already intense meaning. Therefore, it means that Paul is totally and absolutely confident that he will soon be released and arriving in Philippi soon and this total and absolute confidence is based upon the Lord Jesus who controls history as sovereign ruler of the cosmos.

**Romans 15:24**

In Romans 15:24a, Paul writes that he confidently expects to visit the Romans while passing through whenever he is permitted by the Spirit to travel to Spain.

**Romans 15:24, Whenever I go to Spain—for I hope to see you in passing, and to be helped on my way there by you, when I have first enjoyed your company for a while.**
In Romans 15:23, Paul contrasts his circumstances in the past when he was busy concentrating upon fulfilling the task of proclaiming the gospel from Jerusalem, circuitously as far as Illyricum with his present circumstances in which he has completed this task.

This verse is connected to Romans 15:24b, “for I hope to see you in passing” since the verb echo appears twice in Romans 15:23 and in each instance functions as a causal participle modifying the verb elpizo, which appears in Romans 15:24b, “I hope.” It is thus presenting two reasons why Paul confidently expected to see the Roman believers in passing on his way to Spain.

The first reason is that he no longer had an opportunity to plant a church in the provinces of the Roman Empire that stretched from Jerusalem and circuitously as far as Illyricum since he states in Romans 15:19b that he has fulfilled the task of proclaiming the gospel to the Gentiles in these regions. This does not mean he could teach or proclaim the gospel anymore in these areas but rather, it means that there was no longer an opportunity for the specific ministry of planting a church where the gospel had never been proclaimed before. The second reason that Paul confidently expected to visit the Christians in Rome was that he possessed a great desire for a period of many years to enter into their company.

“When I go to Spain” is an indefinite temporal clause and is connected to the statement “I hope to see you in passing,” which indicates that Paul is expressing his desire to see the Roman Christians in passing whenever he goes to Spain. The ESV translation interprets it this way.

Romans 15:23, But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, 24 I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. (ESV)

The indefinite temporal clause “whenever I go to Spain” is subordinate to the statement “I hope to see you in passing” and modifying it. The indefiniteness of the construction is not due to Paul being uncertain as to whether or not he will visit Rome but rather the uncertainty is due to the fact that he does not know how long it will take him to finish with his task in Jerusalem.

As it turns how, it took Paul another three years to finally get to Jerusalem since he wrote this epistle in 57 A.D. from Corinth and he entered Rome in 60 A.D. as a prisoner of the Roman government awaiting his appeal before Caesar. In Jerusalem, he was falsely accused of bringing a Gentile into the Jewish section of the Herodian temple. Consequently, a riot ensued and Paul was delivered from the
Jerusalem mob by the Roman military but was placed under arrest. His case was brought before Felix and Agrippa but no decision was made on his case and thus he spent three years unjustly incarcerated in Judea before being sent to Rome after he made an appeal to Caesar as a Roman citizen.

“Whenever” is composed of the temporal conjunction hos (ὁς) and the conditional particle an (ἂν), which is employed with the subjunctive mood of the verb poreuomai, “I go” in order to form an indefinite temporal clause, which speaks of Paul’s intention of visiting the Roman believers in the indefinite future.

The subjunctive mood of the verb poreuomai, “I go” is employed with the conditional particle an to indicate a future contingency from the perspective of the main verb, which is poreuomai, “I go.”

“I go” is the first person singular present passive subjunctive form of the verb poreuomai (πορεύοµαι), which is used literally of going from one place to another and means “to travel.” The word is used of Paul traveling to Spain via Rome.

The subjunctive mood is employed with the conditional particle an to form an indefinite temporal clause, which speaks of Paul’s intention of visiting the Roman believers in the indefinite future. The present tense of the verb is a futuristic present used to describe a future event and connotes certainty. It is used here to describe an event that is wholly subsequent to the time of speaking although as if it were present. Therefore, the futuristic present tense is used to describe the apostle Paul’s certainty that he will travel to Spain.

“For” is the “emphatic” use of the conjunction gar (γάρ), which is used to emphasize the statement elpizo diaporeuomenos theasasthai humas (ἐλπίζω διαπορεύοµενος θεάσασθαι ὑμᾶς), “I hope to see you in passing.” This statement emphasizes Paul’s intention to go to Rome and expresses his confident expectation that he will visit the Romans while passing through whenever he goes to Spain after his trip to Jerusalem.

“I hope” is the first person singular present active indicative form of the verb elpizo (ἐλπίζω), which means, “to confidently expect” something to take place. It indicates that Paul “confidently expects” to see the Roman believers while passing through whenever he is permitted by the Spirit and the will of the Father to go to Spain.

The present tense of the verb is a futuristic present used to describe a future event and connotes certainty. It is used here to describe an event that is wholly subsequent to the time of speaking although as if it were present. Therefore, the futuristic present tense of the verb anistemi is used to describe the apostle Paul’s certainty that he will see the Roman believers face to face while passing through whenever the Spirit and the will of the Father permit him to travel to Spain.

“To see” is the aorist middle infinitive form of the verb theaomai (θεάοµαι), which means “to visit” the Roman believers in the sense of going to see them in
person on the basis of their friendship and with helpful intent, which is mentioned in Romans 1:11-12.

“**In passing**” is the nominative masculine singular present middle participle form of the verb *diaporeuomai* (διαπορεύοµαι), which means “to travel around through an area with the implication of both extensive and thorough movement throughout an area.” (Louw and Nida, 15.21). Therefore, the word indicates that Paul confidently expects to see the Roman believers while “traveling” or “passing through” Rome on his way to Spain.

To summarize, this statement in Romans 15:24a is connected to Romans 15:23 since the verb *echo* appears twice in Romans 15:23 and in each instance functions as a causal participle modifying the verb *elpizo*, which appears in Romans 15:24b. In Romans 15:23, Paul contrasts his circumstances in the past when he was busy concentrating upon fulfilling the task of proclaiming the gospel from Jerusalem, circuitously as far as Illyricum with his present circumstances in which he has completed this task.

In Romans 15:24, “**whenever I go to Spain**” is an indefinite temporal clause and is connected to the statement “I hope to see you in passing.” It is not connected to the previous causal clause at the end of Romans 15:23 since the statement “I hope to see you in passing” is connected to the two causal participial clauses in Romans 15:23 forming a complete thought. The indefinite temporal clause “whenever I go to Spain” is subordinate to the statement “I hope to see you in passing” and modifying it. Thus, we translated Romans 15:24a, “I in fact am absolutely certain and confidently expect to see each and every one of you for myself while passing through (Rome) whenever I will be permitted to travel to Spain.”

The indefiniteness of the construction is not due to Paul being uncertain as to whether or not he will visit Rome but rather the uncertainty is due to the fact that he does not know how long it will take him to finish with his task in Jerusalem. As it turns how, it took Paul another three years to finally get to Jerusalem since he wrote this epistle in 57 A.D. from Corinth and he entered Rome in 60 A.D. as a prisoner of the Roman government awaiting his appeal before Caesar.

In Jerusalem, he was falsely accused of bringing a Gentile into the Jewish section of the Herodian temple. Consequently, a riot ensued and Paul was delivered from the Jerusalem mob by the Roman military but was placed under arrest. His case was brought before Felix and Agrippa but no decision was made on his case and thus he spent three years unjustly incarcerated in Judea and Caeserea before being sent to Rome after he made an appeal to Caesar as a Roman citizen.

The question that many scholars ask is did Paul go to Spain? The answer is yes. This is indicated by the fact that Paul wrote Romans 15:24a like he did the rest of
the Roman epistle while under the inspiration and guidance and direction of the Holy Spirit.

The language used in the verse makes clear that Paul did eventually go to Spain. The verb *elpizo* expresses his Spirit inspired confident expectation that he would see the Romans while on his way to Spain. The futurist present tense of the verbs *elpizo*, *poreuomai* and *diaporeuomai* emphasize Paul’s certainty that he will see the Roman believers face to face while passing through Rome whenever the Spirit and the will of the Father permit him to travel to Spain.

Again, the indefiniteness of the construction is not due to Paul being uncertain as to whether or not he will visit Rome but rather the uncertainty is due to the fact that he does not know how long it will take him to finish with his task in Jerusalem. Paul was released from his first Roman imprisonment since in Philippians 1:25 he expresses his confidence that he will remain on the earth for the benefit of the spiritual progress of the Philippian church. Church history also confirms that he was released from his first Roman imprisonment. Paul’s trial appears to be imminent by the language that he uses in the Philippian epistle. Although Paul speaks of death and his attitude towards death, he emphatically knows that he will be released (Phil. 1:19-26). He died in his second Roman imprisonment, which took place in 68 A.D. Thus, he had six years to go to Spain since he was released from his first imprisonment in Rome in 62 A.D. Also, the statement in 1 Clement indicates that Paul “came to the limit of the west” (1 Clem. 5:7) indicating that Paul’s plans, though interrupted by his arrest in Jerusalem, detention in Caesarea, and trial in Rome, were carried through and that he did go to Spain.

**Romans 15:28**

Romans 15:28 continues the fifth paragraph of Romans chapter fifteen, which began in verse 22 and concludes in verse 29.

**Romans 15:28, Therefore, when I have finished this, and have put my seal on this fruit of theirs, I will go on by way of you to Spain. (NASB95)**

“*Therefore*” is the “inferential” use of the post-positive conjunction *oun* (οὖν), which is correctly translated and denotes that the statement introduced by this word is the result of an inference from Paul’s statement in Romans 15:22-27. Romans 15:28 continues this paragraph, which ends in verse 29. The primary point of this paragraph is Paul’s projected missionary trip to Spain via Rome. The statement in verse 28 summarizes what he has written in verses 22-27, namely that he is going to Spain via Rome after delivering the contribution from the Gentile churches in Macedonia and Achaia to the poor Jewish believers in Jerusalem.
“When I have finished” is the nominative masculine singular aorist active participle form of the verb *epiteleo* (ἐπιτελέω), which is an intensive compound word meaning that the word is composed of the verb *teleo*, “to complete, to accomplish a goal, accomplish” and its meaning is intensified by the preposition *epi*. Thus, the word means “to fully reach an intended goal.”

In Romans 15:28, the verb *epiteleo* means “to complete” and is used with Paul as its subject and the task of delivering the collection from the Gentile churches in Macedonia and Achaia for the destitute Jewish believers in Jerusalem as its object. Thus, the word indicates that Paul will visit Spain via Rome after “completing” the task of delivering the collection from the Gentile churches in Macedonia and Achaia for the destitute Jewish believers in Jerusalem.

“This” is the accusative neuter singular form of the immediate demonstrative pronoun *houtos* (ὁ/οὗτος), which is “anaphoric” referring to the immediate preceding statements in Romans 15:25-27 and thus is referring to Paul delivering the collection from the Gentile churches in Macedonia and Achaia to the poor Jewish believers in Jerusalem. Therefore, we will translate the word, “this.”

“And” is the “epexegetical” or “explanatory” use of the conjunction *kai* (καί), which introduces a statement that explains the preceding statement that Paul will go to Spain via Rome after having completing the delivery of the gift to the poor in Jerusalem.

The statements “when I have finished this, and have put my seal on this fruit of theirs” both speak of the apostle delivering the contribution from the Gentile churches in Macedonia and Achaia to the poor Jewish believers in Jerusalem indicating that Paul is writing rhetorically. So the first statement “when I have finished this” is clarified for the reader by the statement “have put my seal on this fruit of theirs.” The second explains in greater detail the first. We will translate the word, “in other words.”

“Have put my seal on” is the nominative masculine singular aorist middle participle form of the verb *sphragizo* (σφραγίζω), which is used in a metaphorical sense as a commercial technical term indicating a safely accomplished transaction and thus means “to safely deliver.” Thus, Paul is saying with this word that after completing the task of “safely delivering” to the poor Jewish believers in Jerusalem the contribution from the Gentile churches in Macedonia and Achaia, he would go to Spain via Rome.

Like *epiteleo*, the verb *sphragizo* functions as a temporal participle meaning that in relation to the controlling verb, which is *aperchomai*, “I will go on” and answers the question when Paul will go to Spain via Rome. The aorist participle form of the verb *sphragizo* is “antecedent” in time to the action of the main verb *aperchomai*, “I will go on.”
“This fruit” is composed of the accusative masculine singular form of the immediate demonstrative pronoun houtos (οὗτος), “this” which is followed by the accusative masculine singular form of the noun karpos (καρπός), “fruit.”

The noun karpos is used in a metaphorical sense meaning “fruit” and is used to describe the proceeds from the collection that Paul received from the Gentile churches in Macedonia and Achaia to be delivered to the poor Jewish believers in Jerusalem. The word indicates that Paul considered this offering on behalf of the poor Jewish believers in Jerusalem as “divine good” since he used this word to describe that which is produced in the obedient believer by the Holy Spirit. The word functions as an accusative direct object meaning that it is receiving the action of the verb sphragizo. The article preceding karpos is employed with the demonstrative pronoun houtos, “this” in predicate position to indicate an attributive function for houtos, which is pointing out karpos in a special way.

“ Theirs” is the dative third person masculine plural form of the intensive personal pronoun autos (αὐτός), which does not refer to the Gentile believers in Macedonia and Achaia but rather it refers to the destitute Jewish believers in Jerusalem. This is indicated by the fact that the word functions, as a dative indirect object meaning that it is receiving the direct object of the verb sphragizo. The direct object is karpos. Therefore, autos is receiving karpos, which means that autos could only refer to the poor Jewish believers in Jerusalem and not the Gentile believers in Macedonia and Achaia since they sent the contribution for the benefit of the poor Jewish believers in Jerusalem.

“I will go on” is the first person singular future middle indicative form of the verb aperchomai (ἀπέρχομαι), which means “to depart” referring to Paul leaving Jerusalem for Spain via Rome after safely delivering to the poor Jewish believers in Jerusalem the proceeds of the contribution from the Gentile churches in Macedonia and Achaia.

The future tense is a predictive future indicating that it will come to pass or take place that Paul will depart from Jerusalem for Spain via Rome. The middle voice is a permissive middle where the subject allows something to be done for or to himself or herself. This indicates that after delivering safely to the poor Jewish believers in Jerusalem the proceeds of the contribution from the Gentile churches in Macedonia and Achaia, Paul will “allow himself” to depart for Spain via Rome. The permissive middle emphasizes the conscientiousness of the apostle Paul and the importance he attached to delivering this offering from the Gentiles in Macedonia and Achaia to the destitute Jewish believers in Jerusalem.

“By way of you” is composed of the preposition dia (διὰ), “by way of” and the genitive second person plural form of the personal pronoun su (σύ), “you.”

The personal pronoun su refers to the Roman believers as a corporate unit. It functions as the object of the preposition dia, which functions as a marker of
extension through an area. This indicates that after delivering the contribution to the poor in Jerusalem, Paul will depart for Spain “by way of” the believer in Rome.

Romans 15:28 is the result of an inference from Paul’s statements in Romans 15:22-27 and reveals to the Roman believers that he planned to go to Spain by way of Rome after delivering to the poor Jewish believers in Jerusalem the proceeds from contribution from the Gentile churches in Macedonia and Achaia. This passage reveals the importance that Paul attached to this offering in that it demonstrated that he would not visit the Roman believers and head to Spain until he had first safely delivered this offering to the poor Jewish believers in Jerusalem.

Romans 15:29

Romans 15:29 reveals that Paul knew for certain that when the Holy Spirit permitted him to enter into the company of the Roman believers, he would enter in the state of possessing abundant blessing, which is produced by Christ through him by the power of the Spirit.

Romans 15:29, I know that when I come to you, I will come in the fullness of the blessing of Christ. (NASB95)

In Romans 15:29, the “emphatic” or “intensifying” use of the conjunction de (δὲ) is not translated and introduces a statement that advances upon and intensifies Paul’s statement in Romans 15:28.

“I know” is the first person singular perfect active indicative form of the verb oida (οἶδα) which means “I know for certain” and denotes that Paul “knew for certain” that when he entered into the fellowship of the Roman believer, he would enter with the fullness of Christ’s blessing. Thus, the verb speaks of Paul’s certainty that he would experience fellowship with the Roman believers. It indicates that Paul was certain that visiting Rome was in the will of the Father for him and that he was being assured by the Holy Spirit that he would in fact visit Rome.

“When I come” is the nominative masculine singular present passive participle form of the verb erchomai (ἔρχομαι), which means “to enter” since it is used with the prepositional phrase pros humas, which speaks of Paul being “in the company of” the Roman believers. This is how he used the word in Romans 15:22 and 23. Thus, in Romans 15:29, Paul is saying that he knew for certain that when he does “enter” into the company of the Roman believers, he will come with the fullness of Christ’s blessing.

“To you” is composed of the preposition (πρὸς), “to” and the accusative second person plural form of the personal pronoun su (σὺ), “you.”

The personal pronoun su is used in a distributive sense meaning “each and every one of you” and refers to “each and every” member of the body of Christ in
Rome “without exception” regardless of race, gender or social status. It functions as the object of the preposition pros, which is used of the Roman believers and speaks of a personal intimate fellowship between them and Paul and denotes his coming “into the company of” or “into the presence of” the Roman believers.

“I will come” is the future middle indicative form of the verb erchomai (ἐρχομαι), which once again means “to enter.”

The future tense is a predictive future indicating that it will come to pass or take place that when Paul enters into the company of the Roman believers, he will come in the fullness of Christ’s blessing. The middle voice is an indirect middle meaning that the subject acts for himself indicating that Paul will benefit from entering into the company of the Roman believers. In fact, he speaks of being encouraged by them.

“In the fullness of blessing of Christ” is composed of the preposition en (ἐν), “in” and the dative neuter singular form of the noun pleroma (πλήρωμα), “the fullness” and the genitive feminine singular form of the noun eulogia (εὐλογία), “of the blessing” and the genitive masculine singular form of the noun Christos (Χριστός), “Christ.”

The noun eulogia means “blessing” in the sense of a spiritual benefit that is bestowed upon the Roman believers. It is used here to describe that which the gospel produces. The gospel would be a spiritual benefit to the Roman believers in that it would endue them with divine power when Paul communicates it to them in a face to face manner and when applied would reproduce the character of Christ in their lives, i.e. fruit of the Spirit.

In Romans 15:29, the noun pleroma refers to that which is beyond measure and should be translated with the English adjective “abundant.” This indicated by the fact that the noun eulogia, “blessing” functions as an attributive genitive. This type of genitive has the head noun functioning as an attributive adjective. Therefore, the head noun pleroma is functioning as an attributive adjective and can be converted to an adjective. It describes the noun eulogia indicating that Paul will enter into the company of the Roman believers possessing that which produces abundant blessing or spiritual benefit, i.e. the gospel.

The noun pleroma functions as a dative of thing possessed, which means that the word denotes that which is possessed by someone, i.e. the noun to which the dative is related. This would indicate that Paul possesses this abundant blessing of Christ. So he is saying that when he enters into the company of the Roman believers, he will enter as one who possesses the abundant blessing of Christ.

The word is also the object of the preposition en, which functions as a marker of state or condition. This would indicate that when Paul enters into the fellowship of the Roman believers, he will enter in the state of possessing the abundant blessing of Christ.
The preposition does not denote accompaniment as some contend since the abundant blessing of Christ refers to the abundant spiritual benefit the gospel produces or imparts, which Paul possesses. When he communicates the gospel to the Roman believers, it will bestow upon them an abundant spiritual benefit.

The noun Christos is a technical word designating the humanity of our Lord as the promised Savior for all mankind who is unique as the incarnate Son of God and totally and completely guided and empowered by the Spirit as the Servant of the Father. It functions as a “genitive of production” meaning that the word “produces” the noun to which it stands related, which is eulogia, “blessing.” This indicates that this abundant blessing, or spiritual benefit that the Roman believers will receive when Paul communicates the gospel to them will in actuality be “produced by” Christ Himself. This type of genitive is similar to the “genitive of source” but involves an active role on the part of the genitive. Thus, the noun Christos as a “genitive of production” is emphasizing Christ is both the source and the agency who will produce blessing for the Roman believers through Paul. This interpretation is supported by Paul’s statement in Romans 15:18.

Romans 15:18, For you see, I would absolutely never presume at any time to speak of anything except with respect to those things which Christ accomplished for Himself through me resulting in the Gentiles obeying, by word and action. (Author’s translation)

To summarize, Romans 15:29 completes the fifth paragraph of Romans chapter fifteen, which began in verse 22 and concludes in verse 29. It advances upon and intensifies Paul’s statement in Romans 15:28. In verse 29, he expresses confidence that when he enters into the company of the Roman believers, he will enter with the fullness of Christ’s blessings. So we can see that in verse 29 he is providing more information for his readers about when he visits to them and advancing upon the idea at the end of verse 28 that he planned to visit Spain by way of Rome. In verse 28, he simply says that he will go by way of Rome to Spain. Then, in verse 29, he says more about his visit in that he expresses his confidence that he will enter into their company and that when he does it will be with the fullness of Christ’s blessing.

Romans 15:29 reveals that Paul knew for certain that when the Holy Spirit permitted him to enter into the company of the Roman believers, he would enter in the state of possessing abundant blessing, which is produced by Christ through him by the power of the Spirit.

The verb oida, “I know for certain” speaks of Paul’s certainty that he would experience fellowship with the Roman believers. It indicates that Paul was certain that visiting Rome was in the will of the Father for him and that he was being assured by the Holy Spirit that he would in fact visit Rome.
The temporal participle clause “when I am permitted to enter into the company of each and every one of you” emphasizes that Paul will only go to Rome because it is the will of the Father. It expresses his certainty and confidence that it is the will of the Father that he visit Rome and experience fellowship with the Roman believers.

The declarative statement “I will for my own benefit enter in the state of possessing abundant blessing, which is produced by Christ” emphasizes that Paul will benefit from entering into fellowship with the Roman believers in the sense that he will accumulate rewards for himself by communicating the gospel to them. When they apply the gospel, the Spirit will reproduce the character of Christ in them resulting in rewards for Paul. This statement emphasizes with the reader that the gospel, which Paul will proclaim to the Romans will produce abundant blessing in them in the sense that it will benefit them spiritually because when obeyed, it will enable the Spirit to reproduce the character of Christ in them. Finally, this statement reiterates the principle Paul taught in Romans 15:18 that Christ will work through Paul by the power of the Spirit when he communicates the gospel to the Roman believers.

Romans 15:32

In Romans 15:32, Paul expresses the ultimate goal of his two requests in Romans 15:31, namely that when he enters into the company of the Roman believers he will find rest for himself.

Romans 15:30, Now I urge you, brethren, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God for me 31, that I may be rescued from those who are disobedient in Judea, and that my service for Jerusalem may prove acceptable to the saints 32 so that I may come to you in joy by the will of God and find refreshing rest in your company. (NASB95)

“So that” is the conjunction hina (ἵνα), which is employed with the subjunctive mood of the verb sunanapauomai, “find refreshing rest” in order to form a purpose clause that emphasizes the “intention” of the action of the verbs parakeleo, “I appeal” and it complement sunagonizomai, “fight together” that appear in Romans 15:30. This purpose clause does not present two more requests that parallel the two in Romans 15:31 but rather they express the ultimate goal of the two requests in Romans 15:31. This interpretation is indicated by Paul’s statements in Romans 15:24-28, which reveal that Paul would not go to Rome until he delivered the offering from the Gentile churches in Macedonia and Achaia to the poor Jewish Christians in Jerusalem. Therefore, in Romans 15:32, the apostle Paul employs the conjunction hina with the subjunctive mood of the verb
sunanapauomai, “find refreshing rest” in order to form a purpose clause that expresses the ultimate goal of the two requests in Romans 15:31.

Now we must address some textual problems in Romans 15:32 that appear after hina. Commenting on these, Moo writes, “As Metzger (p. 538) puts it, ‘This verse involves a nest of variant readings.’ The text after the opening hina is found in five different forms: (1) ἐν χαρᾷ ἔλθων πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν (read by the secondary Alexandrian MSS A, C, 33, 81, and 1739 and by several other MSS); (2) ἔλθων ἐν χαρᾷ πρὸς ὑμᾶς διὰ θελήματος Ἰησοῦ Χριστοῦ συναναπαύσωμαι ὑμῖν (read by the original hand of the primary Alexandrian uncial a); (3) ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ συναναπαύσωμαι ὑμῖν (found in P46 and the primary Alexandrian B [which has κυρίου Ἰησοῦ in place of θεοῦ]); (4) ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ καὶ συναναπαύσωμαι ὑμῖν (read in the secondary Alexandrian C, in Ψ, in the second [Byzantine] correction of a and in the majority text [some of which, however, have the indicative συναναπαύσωμαι in place of the subjunctive]); (5) ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Ἰησοῦ Χριστοῦ καὶ ἀναψύξω μεθ’ ὑμῶν (read in the western uncials D, F and G [the latter two have ἀναψύξω]). All modern English translations and most commentators favor the first reading, for the following reasons: (1) Paul always speaks of ‘the will of God’; never of ‘the will of Jesus Christ’ (variant 2); or ‘the will of Christ Jesus’ (variant 5); (2) the subjunctive ἔλθω (variants 3 and 4) is, after ἢνα, a superficially ‘easier’ reading. P46 and B may drop συναναπαύσωμαι and D, etc., replace it because the verb is used here in an unusual sense.” (Moo, Douglas J., The New International Commentary on the New Testament, The Epistle to the Romans, page 908; William B. Eerdmans Publishing Co., Grand Rapids, Michigan/Cambridge, U.K., 1988)

“I may come” is the nominative masculine singular aorist active participle form of the verb erchomai (ἐρχομαι), which is capable of a wide variety of meanings through the addition of various prefixes and is a general word expressing motion.

As was the case in Romans 15:22, the verb erchomai in Romans 15:32 means “to enter” since it is used with the prepositional phrase pros humas, which speaks of Paul being “in the company of” the Roman believers. Thus, this verse speaks of Paul “entering” into the company of the Roman believers after delivering the contribution from the Gentile churches in Macedonia and Achaia to the poor Jewish Christians in Jerusalem.

“To you” is composed of the preposition (πρὸς), “to” and the accusative second person plural form of the personal pronoun su (σῦ), “you.”

The personal pronoun su is used of the Roman believers in a corporate sense. It functions as the object of the preposition pros, which is used of the Roman believers and speaks of a personal intimate fellowship between them and Paul and
denotes his coming “into the company of” or “into the presence of” the Roman believers.

“By the will of God” is composed of the preposition *dia* (διὰ), “by” and the genitive neuter singular form of the noun *thelema* (θέληµα), “the will” and the genitive masculine singular form of the noun *theos* (θεός), “to God.”

The noun *thelema* refers to the geographical will of God for the apostle Paul. It refers to the will of the Father from the perspective of what geographical location that the Father wants him to be in. The noun *theos* refers to the Father since Ephesians 1:1-14 teaches that the Father is the author of the plan of salvation for the believer’s life and in addition He is the author of the divine decree.

The noun *thelema* is the object of the preposition *dia* and together they express intermediate agency indicating that the Father’s sovereign will is the intermediate agency that the Father employs to determine when Paul arrives in Rome.

“In joy” is composed of the preposition *en* (ἐν), “in” and the dative feminine singular form of the noun *chara* (χαρά), “joy.”

The noun *chara* means “joy” and refers to the apostle Paul experiencing the joy of the Lord by means of fellowship with the Holy Spirit when he enters into the company of the Roman believers. The believer experiences the joy of God by experiencing fellowship with the Spirit, which is accomplished by exercising faith in the Spirit’s teaching in the Word that they have died with Christ and have been raised with Him. This in turn enables the Holy Spirit to produce a joy that is divine in quality and character and is not based upon outward circumstances or what one possesses.

To summarize, Romans 15:32 is a purpose clause that does not present two more requests that parallel the two in Romans 15:31 but rather they express the ultimate goal of the two requests in Romans 15:31. This interpretation is indicated by Paul’s statements in Romans 15:24-28, which reveal that Paul would not go to Rome until he delivered the offering from the Gentile churches in Macedonia and Achaia to the poor Jewish Christians in Jerusalem. So the apostle Paul in Romans 15:32 expresses the ultimate goal of his two requests in Romans 15:31, namely that when he enters into the company of the Roman believers he will find rest for himself in their company.

Not only does Clement state that Paul was released from a first Roman imprisonment but also many other patristic sources state the same. Knight presents evidence that the Muratorian Canon, Eusebius, Athanasius, Epiphanius, Jerome, Theodore of Mopsuestia, Pelagius and Theodoret all testify to the fact that Paul went to Spain and after being released from a first Roman imprisonment (The Pastoral Epistles: A Commentary on the Greek Text; George Knight; pages 17-19; William B. Eerdmans Publishing Company; Grand Rapids, Michigan)
Gordon Fee describes a possible chronology of the events that took place upon Paul’s release from his first Roman imprisonment. He contends that he probably traveled to Crete accompanied by Titus and Timothy. The apostle then left Titus behind to deal with opposition by Hellenistic Jews and to set things in order. Paul and Timothy then decided to make their way to Macedonia. In route, they stopped in Ephesus to find false teachers causing problems in the church there. Consequently, Paul left Timothy to deal with that situation and proceeded to continue on to Macedonia. It was from this province that he wrote the letters of 1 Timothy and Titus. In 1 Timothy 1:3, he directs Timothy to remain at Ephesus (1 Tim. 1:3) while telling Titus to meet him in Nicopolis for the winter (Titus 3:12).

Then, as he was traveling back to Ephesus, Fee believed that he was arrested, which may have resulted from the conflict with Alexander (2 Tim. 4:13-15). The apostle Paul was then taken to Rome to stand before a tribunal (2 Tim 4:16-18). While in prison, Paul sent Tychicus to Ephesus with the second letter to Timothy imploring him to come to Rome before winter disrupted the shipping routes on the Mediterranean. (Fee, pages 4-5).

**Date of Paul’s Epistles**

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<td>56, in Paul’s 3rd Missionary journey</td>
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<tr>
<td>2 Corinthians</td>
<td>Macedonia</td>
<td>56, in Paul’s 3rd Missionary journey</td>
</tr>
<tr>
<td>Romans</td>
<td>Corinth</td>
<td>57, in Paul’s 3rd Missionary journey</td>
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<tr>
<td>Ephesians</td>
<td>Rome</td>
<td>60, Paul’s 1st Roman imprisonment</td>
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<tr>
<td>Philippians</td>
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<td>Colossians</td>
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<td>62, Paul’s 1st Roman imprisonment</td>
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<td>Philemon</td>
<td>Rome</td>
<td>62, Paul’s 1st Roman imprisonment</td>
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<tr>
<td>1 Timothy</td>
<td>Macedonia</td>
<td>63-66</td>
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<td>Titus</td>
<td>Macedonia</td>
<td>63-66</td>
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<tr>
<td>2 Timothy</td>
<td>Rome</td>
<td>67, Paul’s 2nd Roman imprisonment</td>
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<tr>
<td>Hebrews</td>
<td>Rome</td>
<td>68-69, Paul’s 2nd Roman imprisonment</td>
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**Literary Genre**

L.T. Johnson argues that 1 Timothy and Titus are mandate letters and 2 Timothy fits into the genre of the testament. The mandate letter would have senior
official instructed his junior with regards to his responsibilities as a delegate and has alternates instruction about the delegate’s duties with passages that emphasis the delegate’s character. The will of the chief administrator would be clear when the letter was read to the people whom the delegate was sent.

The standards expected of the delegate would at the same time encourage the delegate’s faithfulness and provide written security for the readers protecting them from delegate abusing his authority. This would also provide them for grounds to complain to the chief administrator. Though this solution is possible, it does not solve the problem completely to Pauline authorship of the Pastorals but it does provide an understanding of the delegated authority that is implied in 1 Timothy and Titus when they are read as personal correspondence.

Johnson writes, “There is a body of letter writing that can be termed broadly ‘royal correspondence,’ and that is extant partially through inscriptions and partially through papyri fragments. The collections include a variety of communications between royal officials and cities, as well as between royal officials and their subordinates. The latter category is of special significance, for it provides an analogy to the social relationship in 1 Timothy: a superior writes to a representative or delegate with instructions concerning the delegate’s mission…1 Timothy (and Titus) find their appropriate literary antecedent in such mandata principis letters, which are addressed to a social situation analogous to that presented by Paul’s letters: Paul has sent Timothy and Titus to specific locations as his representatives with specific parangeliai (commandments/instructions) to administer. Examples like the Tebtunis Papyrus 703 also help account for the odd mixture of personal and public elements in 1 Timothy and Titus as mandata principis letters makes more intelligible their decidedly detached tone. They are less personal and intense than 2 Timothy precisely because they are not genuinely private letters; they are intended from the beginning to be read in public, both to support Paul’s delegate in his work and to hold the delegate to a standard of personal behavior that is exemplary.”

Titus

The name Titus means, “honorable.” He was a trusted companion of the apostle Paul who had been left as superintendent of the churches on the island of Crete. Like the first epistle to Timothy, this letter had as its purpose to give the young pastor instructions to aid him in his work.

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Paul first mentions Titus in Galatians 2:1-3. As an uncircumcised Gentile, Titus accompanied Paul and Barnabas to Jerusalem as a living example of a great theological truth: Gentiles do not need to be circumcised in order to be saved.

Titus next appears in connection with Paul's mission to Corinth. While Paul was in Ephesus during his third missionary journey, he received disturbing news from the church at Corinth. After writing two letters and paying one visit to Corinth, Paul sent Titus to Corinth with a third letter (2 Corinthians 7:6-9). When Titus failed to return with news of the situation, Paul left Ephesus and, with a troubled spirit (2 Corinthians 7:5), traveled north to Troas (2 Corinthians 2:12-13). Finally, in Macedonia, Titus met the anxious apostle with the good news that the church at Corinth had repented. In relief and joy, Paul wrote yet another letter to Corinth (2 Corinthians), perhaps from Philippi, sending it again through Titus (2 Corinthians 7:5-16). In addition, Titus was given responsibility for completing the collection for the poor of Jerusalem (2 Corinthians 8:6, 16-24; 12:18). Titus appears in another important role on the island of Crete (Titus 1:4). Beset by a rise in false teaching and declining morality, Titus was told by Paul to strengthen the churches by teaching sound doctrine and good works, and by appointing elders in every city (Titus 1:5). Paul then urged Titus to join him in Nicopolis (on the west coast of Greece) for the winter (Titus 3:12).

Not surprisingly, Titus was remembered in church tradition as the first pastor of Crete. A final reference to Titus comes from 2 Timothy 4:10, where Paul remarks in passing that Titus has departed for mission work in Dalmatia (modern Yugoslavia).

Titus was a man for the tough tasks. According to Paul, he was dependable (2 Corinthians 8:17), reliable (2 Corinthians 7:6), and diligent (2 Corinthians 8:17); and he had a great capacity for human affection (2 Corinthians 7:13-15). Titus possessed both strength, tact, and calmed a desperate situation on more than one occasion. He is a good model for Christians who are called to live out their witness in trying circumstances. Paul calls Titus his “true son in a common faith” (Titus 1:3), “a brother” (2 Corinthians 2:13) and his “partner and fellow worker” (2 Corinthians 8:23).

Guthrie writes “Although not mentioned in Acts, Titus was one of Paul’s companions in whom he placed a considerable amount of trust. He is first heard of at the time of the Gentile controversy when he accompanied Paul and Barnabas to Jerusalem (Gal. 2:1). He provided a test case, since he was a Gentile, but he was apparently not compelled to be circumcised (Gal. 2:3). Titus probably accompanied Paul on his subsequent journeys, but no definite information of his work is available until the time of the Corinthian crisis. He had evidently been acting as Paul’s representative at Corinth during the year preceding the writing of 2 Cor. (cf. 8:16) with a special commission to organize the collection scheme there. The task was unfinished, for Titus is later urged by Paul to return to Corinth to see
its completion (2 Cor. 8:6). A more delicate task was the smoothing over of the tense situation which had arisen between Paul and the Corinthians, a task which clearly demanded a man of great tact and force of character. He appears to have been a stronger personality than Timothy (cf. 1 Cor. 16:10; 2 Cor. 7:15) and possessed ability as an administrator. A comparison of 2 Cor. 2 and 7 suggests that he carried a letter from Paul to the Corinthians which has since been lost (the ‘severe letter’) and in which the apostle took them to task with much anguish of heart for their high-handed attitude. Titus eventually rejoined Paul in Macedonia (2 Cor. 7:6) with good news, and as a result 2 Cor. was written and was willingly carried by Titus (2 Cor. 8:16f.), who seems to have possessed a particular affection and serious concern for the Corinthians. He is described by the apostle as his ‘partner and fellow worker’ (8:23), who would not think of taking advantage of those entrusted to his care (12:18). From the Epistle addressed to him it may be surmised that Titus accompanied Paul to Crete subsequent to the latter’s release from the Roman imprisonment and was left there to consolidate the work (Tit. 1:5f.). The letter urges the use of authority in establishing a worthy ministry, in overcoming opposition, and in the teaching of sound doctrine. He was summoned to rejoin Paul at Nicopolis when relieved by either Artemas or Tychicus (Tit. 3:12), and may possibly have been further commissioned at Nicopolis for an evangelistic mission to Dalmatia on which he was engaged at the time when Paul wrote 2 Tim. (2 Tim. 4:10). Later tradition, however, assumed his return to Crete and described him as bishop there until his old age (Eusebius, EH 3. 4. 6). For the possibility that he was Luke’s brother (which might explain the absence of his name from Acts), see W. M. Ramsay, SPT, p. 390.

Richards writes “Titus is mentioned 12 times in the New Testament. A fascinating picture of the man and his ministry can be drawn from the references. Titus was a Gentile, an uncircumcised Greek. He joined Paul’s missionary team some time prior to Paul’s second missionary journey. Like Timothy, Titus was frequently sent on special missions to deal with difficulties in various churches. Titus was apparently successful in helping reduce the tension that existed between Paul and the Corinthians. Timothy had earlier failed in that particular mission. It is significant that while Paul frequently exhorts Timothy to be strong, or to let no one despise his youth, no such urgings are found in his letter to Titus. Whether settling conflicts or collecting gifts for the poorer churches of Palestine, Titus seems to have enjoyed unusual success. When Paul wrote this letter Titus was working in another difficult field: Crete. This island, 160 miles long and 35 miles wide, lies in the Mediterranean southeast of Greece. Once it had been the center of a great

EH Eusebius, Ecclesiastical History
SPT W. M. Ramsay, St. Paul the Traveller and Roman Citizen, 1920
culture but the Cretans had become known in the ancient world as a depraved and intractable people. In this letter Paul quotes the poet Epimenides, who about 600 B.C. observed that ‘Cretans are always liars, evil brutes, lazy gluttons’ (1:12). Yet Paul expresses no concern for Titus. He simply gives advice, which has been rightly valued by young leaders throughout the Christian era, and expects Titus to successfully lead the Cretan church to “devote themselves to doing what is good” (3:8).”

**Titus** — honourable, was with Paul and Barnabas at Antioch, and accompanied them to the council at Jerusalem (Gal. 2:1–3; Acts 15:2), although his name nowhere occurs in the Acts of the Apostles. He appears to have been a Gentile, and to have been chiefly engaged in ministering to Gentiles; for Paul sternly refused to have him circumcised, inasmuch as in his case the cause of gospel liberty was at stake. We find him, at a later period, with Paul and Timothy at Ephesus, whence he was sent by Paul to Corinth for the purpose of getting the contributions of the church there in behalf of the poor saints at Jerusalem sent forward (2 Cor. 8:6; 12:18). He rejoined the apostle when he was in Macedonia, and cheered him with the tidings he brought from Corinth (7:6–15). After this his name is not mentioned till after Paul’s first imprisonment, when we find him engaged in the organization of the church in Crete, where the apostle had left him for this purpose (Titus 1:5). The last notice of him is in 2 Tim. 4:10, where we find him with Paul at Rome during his second imprisonment. From Rome he was sent into Dalmatia, no doubt on some important missionary errand. We have no record of his death. He is not mentioned in the Acts.

Ryan Lokkesmoe writes “Titus’ name is mentioned 13 times in the New Testament, but our only sources are sporadic references in Paul’s letters. Titus is never mentioned in the Acts of the Apostles—this work is a selective chronicle, not intended to be an exhaustive account of Paul and his associates’ activities. Titus’ career can be reconstructed from Paul’s epistles and later traditions. Titus may have been from Syrian Antioch, and probably lived there when he began to work with Paul. In Galatians 2:1, Paul describes that he went to Jerusalem with Barnabas and took Titus (συμπαραλαβὼν καὶ Τίτον, symparalabōn kai Titon). Paul, Barnabas, and Titus likely departed from Antioch, Paul and Barnabas’ primary base (Acts 11:22; 13:1). Galatians 2:3 describes Titus as “being Greek” (Ἐλλην ὁν, Hellēn ὁν). The term used for ‘Greek’ can mean either a true Greek, or a non-Jewish individual. The epithets that Paul used to describe Titus illuminate their relationship. In Titus 1:4, Paul calls Titus his ‘true son in our common faith’ (γνήσιο τέκνο κατὰ κοινὴν πίστιν, gnēsiō tekno kata koinēn pistin) (Titus 1:4 NIV). Paul typically uses this language to describe his converts (1 Cor 4:17; 1 Tim

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1:2; Phlm 1:10). Titus as a convert of Paul may support the view that he came from Antioch—where much of Paul’s early evangelistic activity happened (Acts 11:25–26; 13:1). Paul also calls Titus his: • (2 Cor 2:13) “brother” (τὸν ἀδελφὸν, ton adelphον, ν μου, n mou) • (2 Cor 8:23) “partner” (κοινωνὸς, koinōnos) • (2 Cor 8:23) “fellow worker” (συνεργός, synergoς)

Paul entrusted Titus in a number of difficult missions. While he was Paul’s subordinate, Titus was given “considerable discretion in delicate assignments, and virtual autonomy on others” (Titus 1:5; 2 Tim 4:10) (Ellis, “Paul and His Coworkers,” 183; Meeks, First Urban Christians, 134).

**Roles and Responsibilities in Paul’s Ministry**

**Galatians.** Titus was brought to Jerusalem near the beginning of Paul’s ministry (Gal 2:1). During a meeting with Jerusalem leadership, Paul and Barnabas are assigned to minister to the Gentiles (Gal 2:7–9). Paul notes that Titus was not ‘compelled to be circumcised’ (ἤνανκασθη περιτεμήθηναι, ēnankasthē peritimēthēnai) (Gal 2:3). His purpose for bringing Titus may have been to show him as an example of the Gospel’s acceptance among the Gentiles (Köstenberger, “Titus,” 603; Knight, The Pastoral Epistles, 8). Galatians is among Paul’s earliest letters (perhaps written circa late AD 40s; Bruce, Paul, 475). Titus’ mention in this epistle demonstrates that he was Paul “long-term coworker” (Ellis, “Paul and His Coworkers,” 183).

**Corinthians.** Paul’s turbulent relationship with the church at Corinth is documented in the Corinthian letters (mid-AD 50s). In 2 Corinthians, Titus served as Paul’s proxy in two situations.

In 2 Corinthians 2:1, Paul’s credibility had been called into question, and he had responded with a letter that is unknown to us today. Paul mentions this epistle in 2 Cor 2:4, saying that he had written to the Corinthians out of anguish and ‘with many tears’ (διὰ πολλῶν δακρύων, dia pollōn dakryōn). He had either sent this previous letter with Titus, or sent him soon afterward in order to ascertain the reaction of the Corinthian congregation. Meanwhile, Paul found favorable conditions in Troas for sharing the Gospel (2 Cor 2:12). However, he was unable to find Titus there, and was too preoccupied with the Corinthians to continue his efforts (2 Cor 2:13). After setting out for Corinth by way of Macedonia, Paul found Titus and received news of a positive Corinthian response (2 Cor 7:5–6). Paul describes his comfort at “the coming of Titus” (ἐν τῇ παρουσίᾳ Τίτου, en tē parousia Titou), who reported to him the affection that the Corinthians felt for him (2 Cor 7:7). Paul also expresses his elation on the basis of Titus’ joy (ἐπὶ τῇ χαρᾷ Τίτου, epi tē chara Titou), and notes that Titus had felt his spirit refreshed (ἀναπέπαυται, anapepautai) by the Corinthian church (2 Cor 7:13). Paul adds that Titus’ affection abounds for the Corinthians because of their obedience (ὑπακοήν, hypakoēn) and their reception of him with ‘fear and trembling’ (μετὰ φόβου καὶ τρόμου, meta phobou kai tromou) (2 Cor 7:15).
The second situation in which Titus functioned on Paul’s behalf was the collection for the Jerusalem Christians (Acts 11:27–29; 1 Cor 16:1; Rom 15:25–28; Gal 2:10). In 2 Corinthians 8:1, Paul exhorts the Corinthians to match the generosity of the Macedonian churches. He sent Titus to collect their contribution (2 Cor 8:6). Paul offers thanks that God had put the same earnestness (σπουδάζων, spoudēn) on behalf of the Corinthians “in the heart of Titus” (ἐν τῇ καρδίᾳ Τίτου, en tē kardia Titou) (2 Cor 8:16). He writes that Titus went to the Corinthians on his own accord, not solely because of Paul’s urging (2 Cor 8:17). Paul then tells the Corinthians that Titus is his ‘partner and fellow worker among [them]’ (κοινόνος ἔμως καὶ εἰς ὑμᾶς συνεργός, koinōnos emos kai eis hymas synergos) (2 Cor 8:23). He wished to legitimize Titus in the eyes of the Corinthians, and defends him later in the same letter, asking, ‘Titus did not take advantage of you, did he?’ (μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος, mēti epleonektesen hymas Titos) (2 Cor 12:18).

Evidence from the Pastoral Epistles (Titus and Second Timothy) The New Testament epistle Titus is a letter from Paul written to Titus. He apparently traveled with Paul to Crete, where the apostle left him in order to oversee the affairs of the fledgling church. Paul writes that Titus was to ‘put in order what remains’ (τὰ λείποντα ἐπιδιορθώσῃ, ta leiponta epidiorthōsē) and to ‘appoint elders in each city’ (καταστήσεις κατὰ πόλιν πρεσβυτέρους, katastēsēs kata polin presbyterous) (Titus 1:5). This was a difficult assignment, since Crete’s culture was one of ‘moral decay’ (Köstenberger, Titus, 603). At the end of the letter, Paul encourages Titus to visit him in Nicopolis, a city on the western coast of Greece (Titus 3:12). As Acts does not list Paul’s visit to Crete, it is difficult to reconstruct the historical circumstances of the letter. Acts 27:7 mentions Crete as a brief stop while Paul was en route to Rome awaiting an audience with Caesar (Acts 27:7). It is unlikely that Paul left Titus on Crete at this time, raising two options: • Paul’s work in Crete may have fallen out of the scope of the Acts of the Apostles. • The mission to Crete may have happened after Luke’s narrative.

The latter scenario, the ‘second-imprisonment theory,’ understands the letter as written after Paul was exonerated of the charges (Acts 21–28) (Towner, The Letters to Timothy and Titus, 11). Eusebius of Caesarea, writing in the fourth century AD, wrote that Paul had successfully defended himself and had another period of ministry before returning to Rome and suffering martyrdom (Eccl. Hist., 2.22). This is implied by 2 Tim 4:16 and the Muratorian Canon (dated between the second—fourth centuries AD), which suggests a post-imprisonment trip to Spain.

In the second letter to Timothy (Paul’s last letter, written in the mid-60’s AD), Paul seems to be facing the end of his life (2 Tim 4:6–7). In his final comments, he mentions that Titus has left him and gone ‘into Dalmatia’ (ἐις Δαλματίαν, eis Dalmatian) (2 Tim 4:10), the region to the east of Italy across the Adriatic Sea.
Titus probably worked his way north from Crete to Rome, and then left for Dalmatia.

**Evidence from Later Traditions** According to Eusebius, ‘Titus [was appointed bishop] of those in the Cretan churches’ (ὡς καὶ Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν, ἡς καὶ Τίτος τὸν ἐπὶ Κρήτης εκκλησίαν) (Eccl. Hist. 3.4). This could refer to his initial work on the island or a later return to Crete after his time in Dalmatia (2 Tim 4:10).


**Place of Origin**

After being released from his first Roman imprisonment, the apostle Paul took Titus and maybe Timothy with him to Crete. Paul left Titus on Crete (1:5) and then headed off to Ephesus. The apostle then left Timothy in Ephesus and left for Macedonia. Paul then wrote Titus sometime after this and more than likely he wrote him from Philippi. In Titus 3:12, Paul urges Titus to make every effort to meet him at Nicopolis where he informs Titus that he will winter in that city. Therefore, Paul probably wrote Titus from Nicopolis or he could have wrote it from Philippi or some other city in Macedonia.

**Destination**

Titus 1:5 makes clear that Paul was writing to Titus who was residing in Crete since the apostle left him there to help provide leadership for the churches on that island.

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T.C. Mitchell writes “A mainly mountainous island in the Mediterranean lying across the S end of the Aegean. It is about 250 km long, and its breadth varies from 56 km to 11 km. It is not mentioned by name in the OT, but it is probable that the *Cherethites, who formed part of David’s bodyguard, came from it, and the place-name *Caphtor probably referred to the island and the adjacent coastlands which fell within its dominion during the 2nd millennium bc. In the NT Cretans (Krētes) are mentioned among those present at Pentecost (Acts 2:11), and later the island (Krētē) is named in the account of Paul’s journey to Rome (Acts 27:7–13, 21). His ship sailed past Salmone at the E end and put into a port called Fair Havens near Lasea in the centre of the S coast, and Paul advised wintering there. He was overruled, however. The ship set out to coast round to a better wintering-berth at Phoenix in the SW, but a strong wind sprang up, driving them out to sea, and finally to Malta. After his imprisonment at Rome, Paul evidently revisited Crete, for he left *Titus there to carry on the work. The unflattering description of the Cretans in Tit. 1:12 is a quotation from Epimenides of Crete (quoted also in Acts 17:28a). Our knowledge of the island’s history is derived chiefly from archaeology. There were neolithic settlements on it in the 4th and 3rd millennia bc, but it was in the Bronze Age that a powerful civilization was achieved. This was centred upon Knossos, a site excavated over many years by Sir Arthur Evans. The Early Bronze Age (Early Minoan I-III, c. 2600–2000 bc) was a period of gradual commercial expansion, which was continued during the Middle Bronze Age (Middle Minoan I-III, c. 2000–1600 bc). In this latter period writing (on clay and copper tablets) was in use, first of all in the form of a pictographic script (c. 2000–1650 bc) and then in a simplified form, known as Linear A (c. 1750–1450 bc). Neither of these scripts has been positively deciphered (C. H. Gordon’s suggestion that Linear A was used to write Akkadian has not been widely accepted). The peak of Cretan civilization was reached in the early part of the Late Bronze Age (Late Minoan I (-II), c. 1600–1400 bc). The Linear A script continued in use during part of this period, but a third script, Linear B, appeared at Knossos (Late Minoan II, known only from Knossos). This was finally deciphered in 1953 by M. Ventris, and found to be couched in an archaic form of Gk. (Mycenaean), suggesting that the Late Minoan II period at Knossos was due to an enclave of Gk. speaking invaders. Similar tablets have also been found at Mycenae and Pylos on the mainland of Greece, where the script continued to be used after the decline of Minoan civilization, a decline which was accelerated by the violent destruction, perhaps by pirates, of most of the towns in Crete, around 1400 bc. This decline continued through the last phases of the Bronze Age (Late Minoan III, c. 1400–1125 bc). Towards the end of this period Dorian Greeks came to the island and ushered in the Iron Age. Discoveries in Egypt, and at such sites as Ras Shamra (cf. the name of king krt in the cuneiform tablets), Byblos and Atchana (Alalah) in
Syria, show that Cretan commerce had extended to W Asia by the Middle Minoan II period (1st quarter of the 2nd millennium), and from this time on the folk-movements, in which the *Philistines played a part and which culminated in the invasion of the ‘Sea Peoples’ in the 14th century, were taking place. Throughout the Iron Age the island was divided among a number of feuding city-states, until it was subdued by Rome in 67 bc.48

Crete (Caphtor in the ot), the fifth largest Mediterranean island, 152 miles long (243 km.) from west to east, 7.5-35 miles wide (12-56 km.) and 3,189 square miles in area (8,259 sq. km.). Crete forms the southern boundary of the Aegean Sea. While maintaining a resolute identity and culture of its own, its primary relationship is with Greece, rather than with Anatolia, Egypt, or the Levant, although there has been constant communication between them. Structurally related to the mountain ranges of the Peloponnesus and southwest Turkey, Crete is composed of four limestone massifs, reaching an altitude of 8,058 ft. (2,456 m.) in the center, almost that in the west, but only 4,757 ft. (1,450 m.) further east. In the south the mountains drop steeply into the sea, leaving little room for settlement, Kali Limenes (Gk., ‘Fair Havens,’ Acts 27:8) being the only good anchorage. The northern coast is less precipitous, with better harbors, and is consequently the most populated region. The island has winter rainfall (about 20 inches [500 mm.] on the north coast) and heavy snow on the mountains. Summers are dry and hot, especially when the ‘Libyan wind’ sweeps across from the Sahara to the south, but the mountains may have thunderstorms. Winter gales can be severe, especially on the south coast, where northeast winds can pour tempestuously down the steep mountainsides (Acts 27:14-15). The now bare highlands were once thickly clothed with oak, cypress, juniper, pine, and Spanish chestnut. Grapes, olives, barley, and oats have always been the main crops; today citrus is also grown. Sheep and goats are reared on the mountain slopes. Crete was first settled between 6000 and 5000 b.c., and gradually the brilliant Bronze Age Minoan culture developed. Large palaces were first built around 2000, and, after a severe earthquake about 1700 b.c., the even more splendid ‘New Palace’ culture arose, with superb frescoes and sculpture as well as intricate ceremonial activity and widespread trade throughout the Mediterranean. The language of this period was Greek, written in ‘Linear B’ script, and by 1500 Mycenaean Greek was becoming dominant. About 1450 a disastrous earthquake, related to the gigantic eruption of the volcanic island of Santorini, initiated a cultural decline, and Crete thereafter acted as ‘middleman’ in the development of Mediterranean culture rather than as leader. Biblical references to Caphtor or Crete are few. The Israelites, who played no active role at all on the Mediterranean Sea, knew the remote island chiefly as the home of the Philistines.

(Deut. 2:23; Jer. 47:4; Amos 9:7; see also Gen. 10:14; 1 Chron. 1:12), part of the
great movement of the ‘Sea Peoples.’ Among these Philistine immigrants were the
Chereethites and Pelethites, who formed an important part of David’s army (2 Sam.
8:18; 15:18; 20:23). The Letter to Titus speaks of a visit to Crete by the apostle
Paul. Paul subsequently left Titus in Crete ‘to amend what was defective and
appoint elders’ (Titus 1:5). His derogatory, and probably unjustified, quotation
about the Cretans being ‘always liars, evil beasts, lazy gluttons’ (cf. Titus 1:10)
comes from the same poem of the Cretan poet Epimenides that Paul had quoted in

“Crete (Crēt) Long, narrow, mountainous island south of mainland Greece,
running 170 miles east-west but never more than about 35 miles wide. Crete was
the center of the Minoan maritime empire named after the legendary King Minos
and associated especially with the famous palaces of Cnossos and Phaestos, which
flourished from 2000 to 1500 b.c. This artistically brilliant civilization fell
suddenly, perhaps by earthquake followed by conquest, about 1400 b.c., leaving
written tablets in the oldest known scripts of Europe, including the undeciphered
“Linear A” and the apparently later proto-Greek “Linear B,” found also on the
mainland. The Minoans of Crete were known to the Egyptians as “Keftiu,” which
may be the same as biblical “Caphtor,” though the biblical term may include a
wider reference to coastlands and islands of the Aegean area. The Philistines came
to Palestine from Caphtor (Jer. 47:4; Amos 9:7) and may have been part of the
widespread migrant “Sea Peoples” rather than Cretans proper. In classical Greek
times Crete had many city-states, but they played relatively little part in
mainstream Greek history. It had become a center of piracy before the Roman
occupation in 67 b.c. Under the Romans it became part of a double province, Crete
with Cyrene, under a governor with the title “proconsul,” who ruled the island and
the opposite coast of North Africa from the Roman capital Gortyna. This had
already been among the cities to whom the Romans had appealed a century before
for fair treatment of their Jewish minorities (1 Macc. 15:23). Cretans were among
those listed as present in Jerusalem on the day of Pentecost (Acts 2:11), and the
gospel may first have reached the island through them. Paul made his voyage to
Rome as a prisoner on a Roman grain ship. The voyage followed the route south of
Crete, which gave partial shelter from the northwest winds and avoided the peril of
the lee shore on the north coast, while still involving the need to beat against
largely adverse winds. The journey had already been very slow, and it was getting
dangerously late in the summer sailing season. The ship doubled Salmone, the
eastern cape of Crete, and with difficulty reached Fair Havens, a small anchorage
near the city of Lasea (Acts 27:8). There the emergency council called by the

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centurion and shipmaster overruled Paul’s advice, and a risky attempt was made to reach Phoenix, a regular port for servicing the grain ships, some 40 miles further west along the coast. The gentle south wind gave way to a violent northeaster (Euroclydon, Acts 27:14) when they came out of the shelter of Cape Matala (Loukinos) into an open bay, and the ship was driven helplessly, managing only some emergency action in the lee of the offshore island of Cauda, and thence to shipwreck on Malta. The only other references to Crete in the NT are in the epistle to Titus. Paul had left Titus in Crete to exercise pastoral supervision over the churches there (Titus 1:5). The character of the people is described in a quotation from a prophet of their own: “Cretans are always liars, evil beasts, lazy gluttons” (Titus 1:12 HCSB), words attributed to the Cretan seer Epimenides, who was also credited with having advised the Athenians to set up altars to unknown gods (cp. Acts 17:23).

![A harbor on Crete through which Paul likely passed on his Journey from Caesarea Maritima to Rome.](image)

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It is a problem to know when Paul (or Titus) visited Crete, apart from Paul’s voyage as a prisoner. It is difficult to fit the occasions of the Pastoral Epistles (to Timothy and Titus) into Paul’s life as recorded in Acts. The most satisfactory answer to this difficulty still seems to be that which argues that Paul was released from his two years’ imprisonment in Rome (Acts 28:30) and undertook further travels in the East which can only be traced in these epistles. At this last period of his life he may have focused his work on establishing and strengthening the churches throughout the Greek East.\textsuperscript{51}

Now called Candia, one of the largest islands in the Mediterranean, about 140 miles long and 35 broad. It was at one time a very prosperous and populous island, having a “hundred cities.” The character of the people is described in Paul’s quotation from “one of their own poets” (Epimenides) in his epistle to Titus: “The Cretans are always liars, evil beasts, slow bellies” (Titus 1:12). Jews from Crete were in Jerusalem on the day of Pentecost (Acts 2:11). The island was visited by Paul on his voyage to Rome (Acts 27). Here Paul subsequently left Titus (1:5) “to ordain elders.” Some have supposed that it was the original home of the Caphtorim (q.v.) or Philistines.\textsuperscript{52}

The largest and southernmost of the Greek islands in the Mediterranean. According to Ezekiel (25:16) and Zephaniah (2:5), the Philistines originated in Crete (Authorized Version: ‘Cheretim, Cherethites’). Some scholars identify the Cherethites of the Bible with Caphtor. Until half a century ago very little was known of the culture of Crete, and that little was drawn mainly from the ancient Greek writers, who mention Minos, the mighty ruler of Crete. The excavations by Sir Arthur Evans at Knossos and other excavators elsewhere revealed remains of the Cretans’ rich culture, illustrating their great achievements in architecture, pottery, metal-work and painting. These finds shed much light on the strong influence of Crete on the history and culture of the Mediterranean countries from as early as the beginning of the 3rd millennium to the end of the 2nd millennium bc. Traces of this influence may be observed on the Greek mainland and the Aegean islands, while numerous finds attest to Crete’s close cultural and commercial contacts with Asia Minor, Egypt, Phoenicia and Palestine, where objects have been found which were either direct imports from Crete or local imitations. Cretan material culture may be divided into three main periods: Early Minoan (c. 3000–2000 bc), Middle Minoan (2000–1500 bc) and Late Minoan (1500–1200 bc). The appearance of the hieroglyphic script of Crete is attributed to the beginning of the Middle Minoan period. At first its use was limited to seals, but as time went on it was applied also to clay tablets, where it assumed a more cursive form. Later in the same period this script was replaced by what is known as Linear A script. Near the beginning of the Late Minoan period Linear B script made its appearance. Only Linear B has so far been deciphered; it proved to be an early form of the Greek language. In addition to this evidence of the highly developed Minoan culture, prehistoric remains and remains of the Iron Age and later periods have also been discovered in Crete.53

Occasion and Purpose

Titus 1:5 presents the purpose of this epistle to Titus.

**Titus 1:5 The reason I left you in Crete was to set in order the remaining matters and to appoint elders in every town, as I directed you. (NET)**

The purpose of the epistle to Titus was to instruct him about what he should do and teach in the Cretan churches. A special theme of the letter is the role of grace in promoting good works among God’s people (Titus 2:11–3:8).54

The main concern of Paul was that the believers on Crete live an exemplary Christian life, so as to be an example of the grace of God to their pagan neighbors.

The essence of Titus can be summed up thus in the twofold theme of (1) doing good works especially (2) for the sake of outsiders.\(^{55}\)

Paul’s epistle to Titus was intended for a much larger audience as indicated by his final greeting which states “Grace be with all of you.” This indicates that the apostle wanted this letter read throughout the churches.

**Text**

The Greek text that will be used in this author’s translation, exegesis and exposition of Paul’s epistle to Titus will be the 27\(^{th}\) edition of Nestle-Aland, which is a critical edition that is eclectic. It is constituted by a process of selection among witnesses, based on the relative strength of external witness in addition the basic rules of textual criticism. This would include a preference for shorter and harder readings. This information is critical since to establish the Greek text is an act of interpretation and affects certain decisions with regards to translation.

There is no extant papyrus evidence for the letters to Timothy whereas P\(^{32}\) bears witness to Titus 1:11-15 and 2:3-8 and P\(^{61}\) for Titus 3:1-5, 8-11, 14-15. The Greek text of 1 and 2 Timothy is found intact in Codex Sinaiticus and Alexandrinus. Codex Ephraemi Rescriptus has 1 Timothy 1:1-3:9, 5:20-6:20 and 2 Timothy 2:1-2. Codex Bezae Cantabrigiensis (D) has the entire text of both letters.

Other witnesses include G (012, ninth century), H (015, fifth century), I (016, fifth century), K (017, ninth century), L (019, ninth century), \(\psi\) (044, ninth-tenth centuries, 048 (fifth century) and 049 (ninth century).

So there are no unusual problems textually with Paul’s epistle to Titus. Bruce Metzger addresses ten issues in the text (1:4, 9, 10, 11, 2:5, 7, 3:1, 9, 15).\(^{56}\) None of these issues are of a serious nature.

This author will not discuss exhaustively the text-critical problems of Paul’s epistle to Titus but rather limit the discussion to those problems which are significant for interpretation.

By far the most exhaustive treatment of the text of the Pastoral Epistles was conducted by J.K. Elliott (The Greek Text of the Epistles to Timothy and Titus; University of Utah Press, 1968; Studies and Documents 36).

Commenting on the text of the pastoral epistles, Towner writes “Although patristic citations of and allusions to the biblical texts are sometimes less precise and more disputable source of attestation, these three letters to coworkers are more in evidence in the writings of the early Fathers than in the papyri. From the level of reception and use apparent in these authorities, it is safe to say that the letters were

\(^{55}\)See Fee, ibid., 11-12, for evidence and texts.

in circulation, as Pauline letters, despite the fact that the evidence of their preservation as complete texts comes first in the important fourth-century Codex Sinaiticus. It probably follows that their inclusion in Sinaiticus (et al.) was at least partly a function of decisions about their usefulness, authority, and apostolicity made at the patristic stage of the church’s history.”

Thematic Overview

An “overview” is a general idea or outline of a subject whereas the term “thematic” pertains to a theme and so a “thematic overview” is a general outline of a particular theme of a book.

The epistle to Titus begins with Paul’s customary salutation (1:1-4). This is followed by the purpose of the letter and the reason why the apostle left Titus in Crete (1:5), namely to provide leadership for the church in that place. He was also to appoint elders in the church.

Verse 6 begins the body of the letter, which elaborates upon the two-fold purpose of this epistle. Titus 1:6-9 addresses the appointment of elders whereas 1:10-3:14, deals with Titus straightening out unresolved business in the church. In Titus 1:10-11 reminds Titus that the Judaizers and other false teachers will attempt upset the church in Crete as they had been doing in Ephesus which caused Paul to write First Timothy.

The false teachers were apostate Christian pastors who came from the island of Crete. This is indicated by several factors. In verse 10 Paul is describing individuals who oppose his apostolic teaching and thus the gospel message. Then, in verse 11 he is telling Titus that he must silence these men who were upsetting families and teaching things for the sake of sordid gain. Then, in verse 12 he quotes a Cretan prophet who characterized the Cretan people as always liars, evil beasts and lazy gluttons. In verse 13, Paul affirms this characterization. Then, he says that for this reason, Titus must severely rebuke “them” so that they may be sound in the Christian faith. “Them” in context must be a reference to these apostate Cretan teachers who were Christians but adhered to the teaching of the Judaizers.

Therefore, in Titus 1:10, Paul is describing apostate Christian pastors from Crete who were adhering to the teaching of the Judaizers just as he did in 1 Timothy 1:6-11. This is again indicated again by the fact that he orders Titus to reprove these men so that they may be sound in the Christian faith.

Thus, it appears that Paul was reminding Titus to appoint elders in every city on the island of Crete because there was great apostasy among many of the pastors on

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the island. This would indicate that the Cretan church was not as young a church as some expositors in the past have believed since there were apostate pastors on Crete already as indicated by Paul’s statements in verses 10-13. It would take time to identify those who were qualified to be elders and then to fall into apostasy.

In Titus 2:1-15, the apostle Paul provides ethical instruction that godliness is based upon the application of sound doctrine. In this section he addresses the proper conduct for several different groups. He first addresses the conduct of older men in the congregation (verse 2), which is followed by older and younger women (verses 3-5). In verses 6-8, he gives instructions regarding the conduct of younger men and this is followed by appropriate conduct of slaves in verses 9-11.

In Titus 2:11-14 he reminds Titus of the imminent return of the Lord Jesus Christ at the rapture of the church, which Paul teaches serves to motivate the Christian to live a godly life.

The remaining portion of the epistle in 3:1-14 also deals with Christians performing good deeds which warrant rewards which serves as a witness to their heathen neighbors. In verses 1-2, Paul teaches that the Christians in Crete should respect the civil authorities. The apostle reminds the Christians in Crete that the grace of God has transformed their lives from disobedience to disobedience to God. He recalls his own conversion experience in verses 5-7. The apostle warns the church in Crete to avoid petty controversies in verses 9-11. They were to provide for God’s people (verses 12-14). In verse 12, Paul informs Titus that he was sending Artemas or Tychicus to Crete to relieve him of his duties. The Cretan church was to demonstrate hospitality to itinerant communicators of the gospel (verse 13) as well as the needs of their own pastors (verse 14). Verse 15 contains a final greeting and short benediction.

The Judaizers

Like First Timothy, Titus also mentions a problem with the Judaizers. Just as Timothy in Ephesus was having problems with them so Titus was as well in Crete. Their teaching is explicitly mentioned by Paul in Titus 1:10 and 14, identifying them as “those of the circumcision.”

The Judaizers originated with the Pharisees and those who adhered to their teaching and were composed of both believing and unbelieving Jews who taught strict adherence to the 613 mandates found in the Mosaic Law as well as the oral traditions of the Rabbis, which are now, documented in the Mishna and the Talmud. They elevated the oral traditions of the Rabbis to be on a par with the Scriptures and in some cases elevated them above the Scriptures (cf. Mk. 7).

Many of the Judaizers were believers since Acts 6:7, 15:5 and 21:20 state that many of the priests and Pharisees who were teachers of the Mosaic Law believed
in the Lord Jesus Christ for salvation but after salvation they still adhered to the Mosaic Law rather than the mystery doctrine for the church age that Paul was teaching.


The Judaizers taught that one had to observe and practice the Mosaic Law in order to get saved whereas Paul taught salvation by grace through faith in Christ and not through the works of the Mosaic Law (Eph. 2:8-9; Gal. 2:16). They followed Paul throughout his missionary journeys seeking to discredit and destroy his ministry (Acts 13:45; 17:5). Paul denounces their teaching in the book of Galatians since they taught a “different gospel” according to Gal. 1:6 and “distorted the gospel of Christ” (Gal. 1:7). Consequently, the apostle Paul describes the Judaizers as “enemies of the cross” in Philippians 3:17-19.

The Gospel message demonstrates that all of humanity is totally and completely dependent upon God and His grace for not only human existence itself but also for salvation. They could do nothing to earn or deserve salvation and were totally and completely dependent upon God to provide salvation through faith in Jesus Christ. The Judaizers also hated the gospel message because the gospel taught that all of humanity, both Jew and Gentile have absolutely no merit with God and that only Jesus of Nazareth, who is the Christ has merit with God since He is the only sinless human being in history. Therefore, the gospel rejects human arrogance and pride.

The Judaizers distorted Paul’s teaching of justification by grace through faith in Christ by saying that this doctrine encourages people to sin or gives them license to sin, which is called “antinomianism.” They rejected the grace message since it rejects human arrogance, which expresses itself by attempting to perform some sort of system of works in order to be justified before a holy God (Ephesians 2:8-9; Galatians 2:16; Titus 3:5-7). They also rejected it because they were involved in evil, which is independence from God (Isaiah 14:12-14). The Judaizers twisted and distorted the gospel message that Paul and the apostles communicated since it exposed their sin and hypocrisy and self-righteousness and thus their need for salvation through faith in Jesus Christ (John 3).

The Judaizers claimed that circumcision was necessary for salvation but the first church council in Jerusalem disagreed since the Holy Spirit revealed to the council that it was through faith in Christ that was one received the promise of eternal life regardless if you were a Jew or Gentile racially (Acts 15).
The Judaizers were very religious and legalistic people. Theologically, religion is the antithesis to Biblical Christianity in that it is the ignorant, presumptuous, vain and arrogant attempt by man to gain the approbation of God by depending upon a legalistic, meritorious system of human works rather than the impeccable Person and Finished Work of the Lord Jesus Christ.

Webster’s New Universal Unabridged Dictionary defines the noun legalism, “strict adherence, or the principle of strict adherence, to law or prescription, especially to the letter rather than the spirit.”

The Judaizers like the Pharisees taught strict adherence to the letter of the Law, especially to the letter rather than the spirit of the Law (Mk. 2-3)! The legalism of the Pharisees from whom the Judaizers originated is illustrated by their critical attitude of our Lord Jesus when he healed on the Sabbath. Under the Mosaic Law, the Sabbath was designed to benefit Israel by prohibiting Israel from working on this day and yet the Pharisees criticized the Lord for healing on the Sabbath, thus they strictly adhered to letter of the Law rather than the spirit of the Law.

In Philippians 3:2-3 Paul issues a warning to the Philippians to beware of the Judaizers and their legalistic teaching, in which they taught that man must be circumcised in order to be saved.

**Philippians 3:2** Beware of those dogs, beware of those evil workers, beware of the mutilation because we are the circumcision those who are serving (God the Father) by means of the Spirit of God, who are priding themselves in the nature of Christ Jesus, who have no confidence in the flesh. (Author’s translation)

“The mutilation” was a term used by Paul to mock the Judaizers who taught one must be circumcised in their flesh in order to be saved.

Philippians 3:2 is composed of the three successive warnings to the Philippians regarding the Judaizers: (1) \*Blepete tous kunas, “beware of those dogs.” (2) \*Blepete tous kakous ergatas, “beware of those evil workers.” (3) \*Blepete ten katatomen, “beware of the mutilation.”

Each warning identifies a certain aspect regarding the Judaizers: (1) Modus operandi or mode of operation: Attacking in packs. (2) Policy: Evil (3) Issue: Circumcision.

The first warning identifies the *modus operandi* of the Judaizers which is to always attack its enemy in packs or groups. It identifies the Judaizers with the most contemptuous animal in the ancient world, the dog, thus by identifying them with the dog, he is attributing to them certain qualities or characteristics which this animal possessed as it was known in the first century A.D.

Paul is definitely referring to Isaiah 56:10-11 when referring to this group of individuals, “His watchmen are blind, all of them know nothing. All of them are mute dogs unable to bark, dreamers lying down, who love to slumber;
And the dogs are greedy, they are not satisfied. And they are shepherds who have no understanding; they have all turned to their own way, each one to his unjust gain, to the last one.”

References to the dog, both in the Old Testament and in the New Testament, are usually of a contemptuous character. A dog, and especially a dead dog, is used as a figure of insignificance. Each quarter of a city has its own pack of dogs, which vigorously resents any invasion of its territory. A dog which for any reason finds itself in foreign territory gets home as quickly as possible, and is lucky if it does not have to run the gauntlet of a pack of vicious foes.

In ancient Israel, the dog was not “man's best friend.” In fact, calling someone a dog was one of the most offensive ways of insulting that person. The Bible mentions dogs frequently; most of the references are derogatory. Even in New Testament times, Jews called Gentiles “dogs” (Matt. 15:26). The term “dog” also referred to a male prostitute (Deut. 23:18). They often banded together in packs and lived off the refuse and food supplies of a village.

Some dogs were useful as watchdogs or guardians of sheep, but even they were not altogether reliable (Is. 56:10). In Bible times, as now, troops of hungry and half-wild dogs roamed the fields and the streets feeding upon dead bodies and other refuse (1 Kin. 14:11; 16:4; 21:19,23; 2 Kin. 9:10,36; Jer. 15:3); etc.) and thus became objects of dislike. Fierce and cruel enemies were called dogs (Ps. 22:16, 20; Jer. 15:3).

The dog being an unclean animal, the terms “dog,” “dead dog,” “dog's head” were used as terms of reproach, or of humiliation if speaking of one's self (1 Sam. 24:14; 2 Sam. 3:8; 9:8; 2 Kin. 8:13). The watch of the house, and of the flock (Isa. 56:10-11; Job 30:1). More commonly ownerless, and banded in troops which divide cities into so many quarters; each half-starved, ravenous troop keeps to its own quarter, and drives off any intruder; feeding on blood, dead bodies, and offal; therefore regarded as “unclean” (1 Kings 14:11; 16:4; 21:19,23; 22:38; 2 Kings 9:10,35-36).

Thus, like the dog of the ancient world, the Judaizers traveled in packs throughout the city seeking to attack and destroy Paul and his message of grace. They preyed upon his spiritual flock throughout the Roman Empire as the dog of the ancient world would prey upon unsuspecting persons in a city. They were ferocious and vicious in their attacks upon Paul and members of the royal family who were advancing spiritually.

The Judaizers were very territorial in the sense that they did not want Paul, the other apostles and their students to communicate the message of God’s grace policy in the fear that they would lure away their students from their ritualistic teaching of the Mosaic Law. Like the dog of the ancient world fed off dead bodies
and the refuse of a city, so the Judaizers fed off the spiritually dead (temporal and positional).

The second warning in Philippians 3:2 describes the policy of evil which characterizes the nature and origin of the Judaizers’ actions. They were operating in the old sin nature and were indoctrinated by the evil of Satan’s cosmic system.

The third warning in Philippians 3:2 identifies the issue that the Judaizers champion which is circumcision.

In Philippians 3:3, Paul presents three great fundamental principles of Biblical Christianity that the Judaizers rejected: (1) “those who are serving by means of the Spirit of God”: Dependence upon omnipotence of the Spirit (2) “who are priding themselves in Christ Jesus”: Dependence upon the new Christ-nature (3) “who have no confidence in the flesh”: Rejection of the old Adamic-nature.

These three great fundamental principles of Biblical Christianity form the spiritual code of conduct referred to by Paul in Philippians 3:16, “In any case, having progressed this far, let us continue to live in agreement according to the same code of conduct.” These individuals nullify the impact in their lives of the work of Christ on the cross. The old Adamic-nature was crucified at the cross. The concept of living for self therefore, was nullified. The old Adamic-nature will be permanently eradicated at the end of human history.

Christ’s work on the cross was not benefiting the Judaizers because they were self-righteous and their lives manifested the fact that they lived for self. An enemy of the cross of Christ is an individual whose attitude and lifestyle are antagonistic to the message of the cross of Christ. This antagonism is revealed in religion and the observance of human traditions, rituals, rules and regulations. The unregenerate rejects the work of Christ on his behalf for salvation.

The regenerate individual is an enemy of the cross of Christ because they consistently choose to live according to the old Adamic-nature and not in the new Christ-nature, thus they reject the three great fundamental principles of Christianity as noted in Philippians 3:3. Paul weeps for the unregenerate Jew because they reject the Lord Jesus as their Messiah (cf. Rm. 9:1-5; 10:1-4). He weeps for the regenerate Judaizers because they will die the sin unto death and lose rewards and privileges for the eternal state (1 Jo. 2:28; 5:16).

The Judaizers defamed the character of Paul and the apostles and other communicators of the gospel of Jesus Christ as a result of bitterness towards them. In Rome, they expressed their jealousy by proclaiming Christ while Paul was under house arrest in the Praetorian Camp in Rome during his first Roman imprisonment in 60-62 A.D. in order to turn the Roman government against Paul according to Philippians 1:12-17.

In the book of Romans, Paul refutes the Judaizers’ teaching with respect to the Law and circumcision. In Romans 3:8, Paul indirectly addresses the Judaizers’
charge that his gospel of grace was “antinomianism,” which comes from the Greek anti, “against” and the noun nomos, “law,” thus the expression literally means, “against the law.”

Romans 3:8, Furthermore, what is the conclusion that we are forced to? (As we have been slanderously charged with in the past and continue to be up to the present moment and as some have in the past alleged we say and continue to do so up to the present moment), “et us perpetrate evil acts in order that blessings might result.” No! Their condemnation is, as an eternal spiritual truth, deserved. (Author’s translation)

Paul was accused by the Judaizers that he was “against the Law” meaning that his message of grace gave one a license to sin when in reality Paul taught that grace is a license to obey and serve God (Romans 7:1-13).

Romans 7:12, So then, the Law is holy, and the commandment is holy and righteous and good.

The Judaizers were accusing Paul of teaching that grace encourages people to sin, which is of course false since Paul taught that God’s grace is so that we might obey and serve God and was not a license to sin as the Judaizers accused him of teaching.

Paul refutes the legalistic teaching of the Judaizers in Romans chapters 2-4. Not only did the Judaizers teach that circumcision guaranteed them entrance into the kingdom of God but also, they believed that their racial background would as well. They also thought that being the recipients and custodians of the Old Testament Scriptures would gain them entrance into the kingdom and deliver them from eternal condemnation. All this, Paul addressed in Romans chapter 2-4.

In Romans 2:1-3:8, the apostle Paul addresses the sin of the Jews and will do so in three stages: (1) Without naming his opponent, he establishes the principles of divine judgment by which the Jew is clearly condemned, just as the pagan Gentiles (Romans 2:1-16). (2) Paul explains how the Law condemns (2:17-29). (3) He adds a parenthetical response to possible misconceptions of what he has said (3:1-8).

In Romans 3:9-10, Paul summarizes his statements made in Romans 2:1-3:8 that he has made clear that God has declared not only the Gentile guilty but also He has declared the Jew guilty before Him and thus is in need of salvation like the Gentile.

In Romans 2, he presents twelve principles of divine judgment by which the Jew is clearly condemned, thus the Jews are as guilty as the pagan Gentiles and will likewise receive the wrath of God. In Romans 2:1-16, Paul states that the Jews are as guilty as the Gentiles and will likewise are under eternal condemnation. This of course would refute the Judaizers since they taught that being circumcised and being a racial descendant of the patriarchs gains the Jew entrance into the kingdom of God.
Romans 2:1 For this very reason, you are, as an eternal spiritual truth, without excuse O man, each and everyone of you without exception who as a lifestyle judge as guilty for by means of that which you as a lifestyle judge as guilty the other person, you, as an eternal spiritual truth condemn yourself for you, who as a lifestyle judge as guilty, make it a habit to practice the same things. 2 Now, we know for certain that God’s judgment is, as an eternal spiritual truth according to truth, against those who as a lifestyle practice such things. 3 But, do you continue to presume this that you will escape God’s judgment, O man, when you, who as a lifestyle, judge as guilty those, who as a lifestyle, practice such things and you do, as a lifestyle, the very same things? 4 Or do you continue to hold in contempt His infinite kindness and tolerance and patience by habitually ignoring the fact that the kindness originating from God’s character and nature is, as an eternal spiritual truth, leading you to repentance? 5 But according to your obstinacy and unrepentant heart, you are, as an eternal spiritual truth, storing up for yourselves righteous indignation on a day characterized by righteous indignation, yes, when the righteous judgment executed by God is revealed 6 who will recompense each and every one without exception according to their works. 7 On the one hand, according to perseverance, which produces work that is divine in quality and character: glory and honor and immortality for the benefit of those who as a lifestyle make it a top priority to diligently and tenaciously pursue after eternal life, sparing no effort for it is of the highest value. While on the other hand, for the disadvantage of those who are motivated by inordinate selfish ambition and continue not to be persuaded so as to believe and disobey the truth but rather continue to obey unrighteousness, there shall be righteous indignation, yes, the manifestation of that righteous indignation. 9 There will be tribulation and distress upon each and every soul of man, who continue to accomplish that which is evil, namely, both to the Jew first and also to the Greek. 10 But not only this, there will be glory and honor and peace for the benefit of each and every one who works hard to accomplish the good, which is divine in quality and character, for both the Jew first and also the Greek. 11 For there is as an eternal spiritual truth absolutely never any partiality in the presence of God. 12 For as many as have sinned without the Law have caused themselves to be destroyed without the Law and as many as have sinned under the jurisdiction of the Law will be condemned by means of the Law. 13 For you see, the hearers of the Law are, as an eternal spiritual truth, absolutely never righteous before God but rather the doers of the Law will, as an eternal spiritual truth, be justified. 14 Since, whenever Gentiles, who, as a fact of history, do not possess the Law, obey, at any time, instinctively the principles belonging to the Law, although, these, as a fact of history, do not
possess the Law, they, as an eternal spiritual truth, manifest that they possess inherently, a law, which belongs to them. 15 Who, indeed by virtue of their obedient character, demonstrate, as an eternal spiritual truth and fact of history, the conduct produced by obedience to the Law as written on their hearts. During which time their conscience does confirm the testimony, namely, their thoughts alternately, at any time, making an accusation or else, at any time, making a defense. 16 On a day when God will judge the secret motives of mankind according to my instruction in the gospel through Christ, who is Jesus. (Author’s translation)

In Romans 2:17-24, Paul teaches the Jews that their racial background as well as their being the recipients and custodians of the Old Testament Scriptures does not guarantee them entrance into the kingdom of heaven or deliver them from eternal condemnation. This would refute the Judaizers who taught the opposite.

Romans 2:17 Now, if-and let us assume that it’s true for the sake of argument-you do identify yourself by the name “Jew” and you do rely upon the Law and do boast in a relationship with God. 18 And know His will through instruction and can discern the essentials because you have received oral instruction in the past in a detailed, systematic and repetitious manner by means of the Law and continue to do so. 19 Moreover, you are confident in yourself, namely that you are as a guide for the blind, a light to those in darkness. 20 An instructor of the ignorant, a teacher of the immature because in the Law you are in possession of the unique embodiment of that, which is full of knowledge as well as that, which is full of truth. 21 Then, you who do teach another person, do you ever teach yourself? You, who do publicly proclaim (the Law) as a herald in a dignified and authoritative manner: don’t steal, do you steal? 22 You, who do command: Don’t commit adultery, do you commit adultery? You who do abhor idols, do you rob temples? 23 You who do boast about possessing the Law, by means of your transgression of the Law, do you cause the (Son of) God to be dishonored? 24 Consequently, “the reputation of the character of God’s person as a fact does get slandered among the Gentiles because of all of you” just as it stands written, for all of eternity. (Author’s translation)

In Romans 2:17-29, Paul destroys the Jews false security, which was based upon six privileges God had given to them: (1) Security in their Racial Heritage: “Jew” (Romans 2:17) (2) Security in Being the Recipients of the Law: “Rely upon the Law” (Romans 2:17) (3) Security in their Relationship with God Obtained through the Covenant Promises to the Patriarchs: “Boast in God” (Romans 2:17). (4) Security in their Knowledge of the Will of God Obtained through the Law: “Know His will” (Romans 2:18). (5) Security in their Awareness of Spiritual Essentials that they Obtained through the Law: “Approve the things that are

These privileges did not produce obedience in the Jews but rather arrogance towards their relationship with the Gentiles, which was manifested in four pretensions according to Paul in Romans 2:19-20: (1) They believed they were a guide to the spiritually blind Gentiles: “Are confident that you yourselves are a guide to the blind” (Romans 2:19). (2) They believed they were a light to the Gentiles who were in spiritual darkness: “A light to those who are in darkness” (Romans 2:19). (3) They believed they were instructors of the foolish Gentiles: “A corrector of the foolish” (Romans 2:20). (4) They believed they were teachers of the spiritually immature: “A teacher of the immature” (Romans 2:20).

In Romans 2:25-29, Paul addresses the issue of circumcision with his unsaved Jewish audience. Romans 2:25 teaches his unsaved, self-righteous Jewish audience that circumcision can not deliver them from eternal condemnation since disobedience to the Law negates the value of circumcision. This passage refutes the Judaizers teaching that being circumcised secures entrance into the kingdom of God. This passage teaches the principle that Jewish disobedience with the ritual of circumcision is meaningless and unrighteousness in the eyes of God.

Romans 2:25, Indeed, on the one hand circumcision is, as an eternal spiritual truth, beneficial if you should always practice the Law. On the other hand, if you should be at any time a transgressor of the Law, (then) your circumcision has become uncircumcision. (Author’s translation)

In Romans 2:26, Paul poses a rhetorical question, which demands a positive response from his unsaved Jewish audience that believed that because they were circumcised that they could escape eternal condemnation and gain entrance into the kingdom of heaven. This rhetorical question implies in a hypothetical sense that although the Gentile is uncircumcised his perfect obedience to the principles of the moral code inherent in the soul of the Gentile would make him circumcised in the eyes of God and is designed to destroy Jewish confidence in circumcision to be justified before God. This passage teaches the principle that perfect Gentile obedience without the ritual of circumcision is righteousness in the eyes of God.

Romans 2:26, Therefore, if the uncircumcision always observes the righteous regulations originating from the Law, then, will not (God) consider and treat accordingly His uncircumcision as circumcision? (Author’s translation)

In Romans 2:27, the apostle Paul addresses his unsaved Jewish audience with a hypothetical case that would destroy their confidence in circumcision as the means of avoiding eternal condemnation and receiving entrance into the kingdom of heaven. He presents to the unsaved Jew a hypothetical case of the Gentiles fulfilling perfectly the Ten Commandments that are inherent in their soul, which
would serve as evidence against them resulting in condemnation at the Great White Throne Judgment.

Romans 2:27, In fact, the physically uncircumcised by fulfilling perfectly the Law will condemn you who are by means of Scriptur e and circumcision a transgressor of the Law. (Author’s translation)

In Romans 2:28, Paul taught us that authentic Jewishness is not based upon being a biological descendant of Abraham, Isaac and Jacob nor is authentic circumcision based upon receiving the surgical procedure of circumcision as an eight day old infant. This too would refute the Judaizers.

Romans 2:28, Therefore, as an eternal spiritual truth, he is absolutely never a Jew who is one by means of the external, nor, as an eternal spiritual truth, is circumcision, that which is by means of the external in the human body. (Author’s translation)

Then, in Romans 2:29, Paul teaches that authentic Jewishness is by means of the internal and authentic circumcision is by means of the omnipotence of the Holy Spirit, which refutes the teaching of the Judaizers.

Romans 2:29, But rather, as an eternal spiritual truth, he is a Jew who is one by means of the internal and circumcision originates in the heart by means of the omnipotence of the Spirit, never by means of the letter whose praise is as an eternal spiritual truth never from men but from God. (Author’s translation)

In Romans 3:1-8, Paul clarifies his statements in Romans 2 by anticipating three objections from his opponents, the Judaizers: (1) Paul anticipates the objection that he attacked the nation of Israel (Romans 3:1-2). (2) Paul anticipates the objection that he called into question the faithfulness of God (Romans 3:3-4). (3) Paul anticipates the objection that he attacked the righteousness of God (Romans 3:5-8).

In Romans 3:1, the apostle Paul asks two direct questions of his audience. The first direct question pertains to Paul’s teaching in Romans 2:17-24 regarding the Jew’s false security in his racial heritage and anticipates the objection of the Judaizers. It asks the question: “If the Jews are just as worthy of eternal condemnation as the Gentiles since their racial heritage cannot save them, then what advantage is there to being a Jew?”

Romans 3:1a, Then what advantage has the Jew? (Author’s translation)

The second direct question pertains to Paul’s teaching in Romans 2:25-29 regarding the Jew’s false security in circumcision and anticipates another objection of the Judaizers who were champions of circumcision (Acts 15; Philippians 3:2). It asks the question: “If the Jews are just as worthy of eternal condemnation as the Gentiles since circumcision cannot save them, then what advantage is there to being circumcised?”
Romans 3:1b, Or, what is the benefit of circumcision? (Author’s translation)

In Romans 3:2, Paul answers his own question in order to anticipate the objections of the Judaizers by writing that the primary advantage of being a Jew was that God had entrusted the Old Testament Scriptures to the care of the Jews.

Romans 3:2, Great in every respect! Indeed, the primary one that they were entrusted with the declarations by God. (Author’s translation)

In Romans 3:3, Paul poses another question to his readership and answers this question as well, teaching that Jewish unfaithfulness does not render inoperative God’s faithfulness.

Romans 3:3, So then, what if-and let us assume that it’s true for the sake of argument some did not believe, then will their unbelief render inoperative God’s faithfulness? No! (Author’s translation)

In Romans 3:4, Paul employs an emphatic negation to further reject the idea that God’s faithfulness is rendered inoperative by the unbelief of some Jews and also declares that God will be justified in His judgment of unregenerate humanity.

Romans 3:4, Absolutely not! God must be acknowledged as true but each and every member of the human race a liar. Just as it stands written, for all of eternity, “that You will be acknowledged as righteous by means of Your pronouncements so that You will be victorious while You are undoubtedly being accused of injustice.” (Author’s translation)

In Romans 3:5, Paul poses another question to the unsaved Jew that rejects the idea that God is unrighteous for exercising His righteous indignation against Jewish unbelievers if their unrighteousness makes conspicuous God’s righteousness. In this passage, Paul addresses another objection of the Judaizers as to whether or not God is justified in exercising His righteous indignation towards the unsaved Jews when their unrighteousness magnifies the righteousness of God. He addresses this objection since it could be implied from Romans 3:3-4 that if the unrighteousness of unregenerate Jews serves to demonstrate the righteousness of God, is not God unrighteous for exercising His righteous indignation upon Jewish unrighteousness?

Romans 3:5, But, if-and let us assume that it’s true for the sake of argument our unrighteousness does cause God’s righteousness to be made conspicuous. What then is the conclusion that we are forced to? Is God unrighteous, while inevitably exercising His righteous indignation? (I am speaking according to human viewpoint.) No! (Author’s translation)

In Romans 3:6, Paul emphatically rejects the idea that God is unrighteous and responds with another question that rejects the idea, asking the rhetorical question as to how then could God judge the world?
Romans 3:6, Absolutely not! For how will God condemn the unsaved inhabitants of the cosmic system? (Author’s translation)

In Romans 3:7, Paul picks up the argument of his opponents, the Judaizers that appears in the protasis of Romans 3:5. He argues that “Wouldn’t it be unrighteous to judge me as a sinner when according to your argument God would be unrighteous for exercising His righteous indignation upon Jewish unrighteousness when Jewish unrighteousness makes more conspicuous God’s righteousness?”

Romans 3:7, But, if-and let us assume that it’s true for the sake of argument by means of my lie God’s truth achieved fame resulting in His glory. Why then have I in the past been singled out to be condemned as a sinner and continue to be up to the present moment? (Author’s translation)

Then, in Romans 3:8, Paul addresses the Judaizers’ charge that his gospel of grace was “antinomianism” meaning that they contended that his message of grace gave one a license to sin when in reality Paul taught that grace is a license to obey and serve God (Romans 7:1-13). (Author’s translation)

Romans 3:8, Furthermore, what is the conclusion that we are forced to? (As we have been slanderously charged with in the past and continue to be up to the present moment and as some have in the past alleged we say and continue to do so up to the present moment), “Let us perpetrate evil acts in order that blessings might result.” No! Their condemnation is, as an eternal spiritual truth, deserved. (Author’s translation)

Romans 3:9-20 can be treated like a court room trial and can be divided into four parts: (1) The Arraignment: The entire human race is brought before the Supreme Court of Heaven to answer to the divine indictment (Romans 3:9). (2) The Indictment: The entire human race faces the charges of crimes against a holy God (Romans 3:10-17). (3) Motive: The motive for man’s crimes against God (Romans 3:18). (4) The Verdict: The entire human race stands condemned before a holy God (Romans 3:19-20).

In Romans 3:9, Paul writes that both Jew and Gentile are under the power of the old Adamic sin nature and thus under eternal condemnation. This refutes the teaching of the Judaizers.

Romans 3:9, What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By all means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature. (Author’s translation)

In Romans 3:10-20, the apostle Paul inspired by the Holy Spirit employs six Psalms and Isaiah 59:7-8 to present a thirteen count indictment against the entire human race, which demonstrates that they are enslaved to the old Adamic sin nature and thus totally depraved and thus in need of salvation in the eyes of a holy God.
Romans 3:9 What shall we conclude then? Are we (Christians) as an eternal spiritual truth, superior? By no means, absolutely not! Since, we have already previously indicted both Jew and Greek, with the result that each and every one is under the power of the sin nature. 10 As it stands written for all of eternity, “There is, as an eternal spiritual truth, absolutely none righteous, not even one. 11 There is, as an eternal spiritual truth, absolutely none who, at any time, comprehends. There is, as an eternal spiritual truth, absolutely none, who, at any time, diligently seeks after God. 12 Each and every one has deviated from the way (of righteousness). Together, they have become useless. There is, as an eternal spiritual truth, absolutely none, who at any time performs an act of kindness. There is, as an eternal spiritual truth, absolutely none, so much as one. 13 Their conversation is like an open grave. With their tongues they were always deceiving. Venom produced by poisonous snakes is always under their lips. 14 Whose mouth is always full of cursing and bitterness. 15 Their feet are always swift to shed blood. 16 Destruction and misery characterize their ways. 17 Indeed, they totally refused to acknowledge the way, which is peace. 18 There is, as an eternal spiritual truth, absolutely no reverence for God before their eyes. 19 Now, we know for certain that whatever the Law says, it speaks for the benefit of those under the jurisdiction of the Law in order that each and every mouth may be silenced and in addition all the unsaved inhabitants of the cosmic system may be demonstrated as guilty in the judgment of God. 20 Because each and every member of sinful humanity will never be justified in His judgment by means of actions produced by obedience to the Law for through the Law there does come about an awareness of the sin nature. (Author’s translation)

In Romans 3:21-26, Paul teaches that a person is justified as a gift of God’s grace through faith in Jesus Christ. This refutes the teaching of the Judaizers. Romans 3:21a teaches that the righteousness of God as revealed by the Person and Work of Jesus Christ is manifested through the communication of the gospel of Jesus Christ. Romans 3:21b teaches that the righteousness of God as revealed by the Person and Work of Jesus Christ and the gospel, which offers the gift of God’s righteousness through faith in Jesus Christ were attested to by the Old Testament Scriptures.

Romans 3:21, But now, independently of seeking to be justified by obedience to the Law, the righteousness originating from God is being manifested at the present time while simultaneously being attested to by the Law and the Prophets. (Author’s translation)

Romans 3:22 teaches that the righteousness of God can be received by anyone whether Jew or Gentile, through faith in Jesus Christ. This refutes the teaching of the Judaizers who excluded the Gentiles from receiving salvation.
Romans 3:22, Namely, the righteousness originating from God through faith in Jesus who is the Christ for the benefit of each and every person who does believe for there is, as an eternal spiritual truth, absolutely no distinction. (Author’s translation)

Romans 3:23 teaches that the reason why anyone, whether Jew or Gentile can receive the gift of righteousness through faith in Jesus Christ and be declared justified by God is that both groups have sinned and thus are always failing to measure up to the glory of God, who is Jesus Christ. This too refutes the teaching of the Judaizers.

Romans 3:23, For each and every person has sinned consequently, they are always failing to measure up to the glory originating from God. (Author’s translation)

Romans 3:24a teaches that justification is based upon God’s grace. Romans 3:24b teaches that justification is made possible by means of the work of redemption that was accomplished by the Lord Jesus Christ’s spiritual death on the Cross.

Romans 3:24, with the result that they might, as an eternal spiritual truth, be undeservedly justified based upon His grace by means of the redemption, which is by means of the spiritual death of Christ who is Jesus. (Author’s translation)

Romans 3:25a teaches that God the Father offered publicly at the Cross of Calvary His Son Jesus Christ to sinful mankind as a propitiatory gift. Romans 3:25b teaches that the spiritual death of Jesus Christ on the Cross demonstrated the righteousness of God.

Romans 3:25, Whom God the Father offered publicly as a propitiatory gift through faith by means of His blood in order to demonstrate His righteousness because of the deliberate and temporary suspension of judgment of the sins, which have taken place in the past on the basis of the tolerance originating from the character and nature of God the Father. (Author’s translation)

Romans 3:26 teaches the communication of the gospel during the church age demonstrates the righteousness of God.

Romans 3:26, Correspondingly, in relation to the demonstration of His righteousness during this present distinct period of history, that He Himself is, as an eternal spiritual truth, inherently righteous, even while justifying anyone by means of faith in Jesus. (Author’s translation)

In Romans 3:27, Paul teaches that the law or the principle of faith in Jesus Christ in order to be justified before God excludes human merit and pride.

Romans 3:27, Under what conditions then, is there at any time pride and boasting? It has, as an eternal spiritual truth, been excluded! By what kind of
principle? By means of actions produced by obedience to the Law? Absolutely not! But rather by means of the principle, which is faith. (Author’s translation)

Then, in Romans 3:28, he teaches that justification is by means of faith in Jesus Christ, independently of actions produced by obedience to the Law.

**Romans 3:28**, Because we are always of the firm conviction that a person is, as an eternal spiritual truth, justified by means of faith independently of actions produced by obedience to the Law. (Author’s translation)

In Romans 3:29, Paul teaches that God is not the God of the Jews only but also the God of the Gentiles as well. This refutes the teaching of the Judaizers who excluded the Gentiles from receiving salvation.

**Romans 3:29**, Or, is God, as an eternal spiritual truth, in authority over the Jews only? Is He, as an eternal spiritual truth, unequivocally not in authority over the Gentiles also? Absolutely! Also, over the Gentiles. (Author’s translation)

In Romans 3:30, Paul writes that there is one and the same God for both Jew and Gentile and who therefore has only one means of justifying both groups, namely, faith in Jesus Christ.

**Romans 3:30**, If, in fact-and let us assume that it’s true for the sake of argument, there is, as an eternal spiritual truth, one and the same God, who will certainly, as an eternal spiritual truth, justify the circumcision by means of faith as a source and the uncircumcision by means of faith. (Author’s translation)

In Romans 3:31, Paul teaches that faith in Jesus Christ upholds the Law rather than rendering it useless.

**Romans 3:31**, Are we then attempting to render useless at the present time the Law by means of faith? Absolutely not! On the contrary, we do uphold the Law. (Author’s translation)

In Romans 4:1-8, Paul calls two witnesses to the stand to testify to the fact that the justification of the sinner is by means of faith apart from observing the Law or circumcision. According to Jewish jurisprudence, a question was settled by two or three witnesses.

**Deuteronomy 19:15**, A single witness shall not rise up against a man on account of any iniquity or any sin which he has committed; on the evidence of two or three witnesses a matter shall be confirmed.

Therefore, Paul calls two witnesses from the Old Testament to testify that justification is by means of faith apart from observing the Law, namely “the Law and the Prophets,” which he mentions in Romans 3:21.

In Romans 4:1-5, Paul presents Abraham as an example from the Mosaic Law whose story is recorded in the first book of the Law, Genesis. Paul quotes Genesis
15:6, which emphasizes that Abraham was declared justified by means of his faith in the Lord. Then, in Romans 4:6-8, he presents David as an example from the Prophets.

On the day of Pentecost, Peter attested to the fact that David was not only a king but also a prophet from God (See Acts 2:29-30). Thus, in Romans chapter four, Paul presents incontrovertible evidence from the Old Testament Scriptures that justification by means of faith has always been the method by which God saves the sinner, thus refuting the teaching of the Judaizers who taught salvation was by works, circumcision and being a descendant of the patriarchs. Therefore, his gospel message of faith in Jesus Christ is not a new method of salvation but the same method that was used in Old Testament dispensations (Compare Romans 1:2 with Romans 3:21).

In Romans 4:1, Paul introduces the subject of Abraham to support his teaching that justification is by means of faith and never by means of obedience to the Law.

Romans 4:1, Therefore, what is the conclusion that we are forced to with respect to Abraham’s experience, our forefather with respect to genealogical descent? (Author’s translation)

In Romans 4:2, Paul presents a hypothetical situation that if Abraham was justified by means of meritorious actions, then he would have reason for boasting but never in the judgment of God.

Romans 4:2, For instance, if-and let us assume that it’s true for the sake of argument that Abraham was justified by means of meritorious actions, then, he does possess a reason for boasting but never in the judgment of God. (Author’s translation)

In Romans 4:3, Paul explains the reason why Abraham was never justified by means of meritorious actions and had no basis for boasting in the judgment of God.

Romans 4:3, For what does the Scripture say? “Abraham had absolute confidence in (the Son of) God. Consequently, for his benefit, it was credited and regarded as righteousness.” (Author’s translation)

Then, in Romans 4:4, Paul employs an illustration from human affairs of a laborer who works hard and receives his wages as what is due him rather than as a gift. This illustration amplifies Paul’s point that justification is by means of faith rather than attempting to earn one’s own salvation by means of one’s own merits.

Romans 4:4, But for the benefit of the one who does work hard, his compensation is never considered at any time as a gift but rather, what is due. (Author’s translation)

In Romans 4:5, Paul writes that justification is never by means of a meritorious system of works or actions but rather by means of faith in Jesus Christ.

Romans 4:5, On the other hand, for the benefit of the one who does not work hard but does exercise absolute confidence in the One who, as an eternal
spiritual truth, justifies the ungodly, his faith is, as an eternal spiritual truth, credited and regarded as righteousness. (Author’s translation)

In Romans 4:6-8, Paul calls to the witness stand, the Prophets, which record the example of David who was justified by faith as evidence by the fact that he broke the Law. David was justified by faith as manifested in the fact that the Lord forgave him of adultery with Bathsheba and the murder of her husband Uriah the Hittite.

Romans 4:6, In fact, in the same way, David also describes the blessing that produces a happiness in the person that is divine in quality for the benefit of whom God (the Father) as an eternal spiritual truth credits (divine) righteousness independently of meritorious actions. (Author’s translation)

Romans 4:7 teaches that justification by faith results in the forgiveness of sins.

Romans 4:7, Spiritual benefits belong to those whose crimes have been fully pardoned and whose failures to measure up have been covered. (Author’s translation)

Next, in Romans 4:8, the apostle teaches that God the Father absolutely never ever takes into account the sins of the sinner who has been justified by faith in His Son Jesus Christ.

Romans 4:8, A spiritually prosperous man, whose personal sin the Lord, as an eternal spiritual truth, absolutely never ever takes into account. (Author’s translation)

Then, in Romans 4:9-10, he refutes the Judaizers’ teaching that Abraham was justified by his obedience to the Law and in particular his obedience to the Lord’s command to be circumcised. He refutes them by pointing out that Abraham was declared justified by God when he was uncircumcised and not while he was circumcised.

Romans 4:9 Then is, as an eternal spiritual truth, this blessing that produces a happiness that is divine in quality upon the circumcised, or also upon the uncircumcised? For we contend, ‘Faith was credited and regarded as righteousness for the benefit of Abraham.’ 10 In what condition then, was it credited, at the point of time when he was circumcised, or when uncircumcised? By no means, when circumcised but rather, when uncircumcised. (Author’s translation)

In Romans 4:11a, Paul pointed out that the Lord’s first purpose in commanding Abraham to be circumcised was so that circumcision would be the distinguishing mark that would serve as confirmation of the divine righteousness he received by means of faith in the Lord. Then, in Romans 4:11b, he taught that the second purpose in the Lord commanding Abraham to circumcise himself was so that he might become the spiritual father of all the Gentiles who trust in the Lord Jesus Christ as Savior. Therefore, since Abraham was declared justified by God by virtue
of his faith in the Lord before he was circumcised, then it follows that Abraham is the spiritual father of the uncircumcised who trust in Jesus Christ as Savior as well as the circumcised who do so as well as Abraham did before he was circumcised.

Romans 4:11, In fact, he had undergone the distinguishing mark, namely, circumcision as confirmation of the righteousness, that is by means of faith, which he had when uncircumcised in order that he himself might, as an eternal spiritual truth, be the spiritual father over each and every person who does believe while uncircumcised so that righteousness might be credited to them for their benefit. (Author’s translation)

Romans 4:12 teaches us that Abraham is not only the father of the Jews racially or biologically but also, he is the spiritual father of those Jews who have trusted in Jesus Christ as their Savior.

Romans 4:12, In addition that he himself might, as an eternal spiritual truth, be the spiritual father over the circumcision, not only with reference to those from the circumcision, absolutely not. But also, with reference to those who do imitate the example produced by our father Abraham’s faith, which he exercised when uncircumcised. (Author’s translation)

Then, Paul in Romans 4:13 teaches that the promises of the Abrahamic covenant were received by Abraham through faith and not by obeying the Law.

Romans 4:13, For the promise to Abraham or to his Descendant that he himself, as an eternal spiritual truth, would inherit the earth was, as an eternal spiritual truth, never by means of obedience to the (Mosaic) Law but rather by means of the righteousness produced by faith. (Author’s translation)

In Romans 4:14, he Paul teaches us that if the inheritance was based upon obedience to the Law, then faith is useless and the promise of inheriting the earth is meaningless.

Romans 4:14, For, if-and let us assume that it’s true for the sake of argument, those who by means of obedience to the (Mosaic) Law are, as an eternal spiritual truth, heirs, then faith is useless and in addition, the promise is meaningless. (Author’s translation)

Paul writes in Romans 4:15 that the purpose of the Law was to bring about wrath but where there is no law, there is no violation.

Romans 4:15, For, the Law, as an eternal spiritual truth, produces righteous indignation but where there is, at any time, the total absence of the Law, neither, is there, as an eternal spiritual truth, violation. (Author’s translation)

Romans 4:16a teaches that the promise of inheriting the earth can only, be received by means of faith in order that it might be fulfilled in accordance with God’s grace policy. In Romans 4:16b, Paul teaches that the promise of inheriting
the world is guaranteed to both Jewish and Gentile believers who are spiritual descendants of Abraham.

Romans 4:16, On account of the following, it (the promise of inheriting the world) is, as an eternal spiritual truth by means of faith as a source in order that it might be fulfilled in accordance with grace with the result that the promise is, as an eternal spiritual truth, guaranteed to each and every one of the descendants. Not only for the benefit of those descended from the jurisdiction of the Law, absolutely not but also for the benefit of those descended from Abraham’s faith who is, as an eternal spiritual truth, the spiritual father of each and every one of us. (Author’s translation)

In Romans 4:17a, Paul quotes Genesis 17:5, which teaches that God appointed Abraham to be the father of many nations. Next, in Romans 4:17b, he writes that Abraham believed in the Son of God who gives life to the dead and commands the non-existent to exist.

Romans 4:17, (Just as it stands written for all of eternity, ‘I have appointed you to be the spiritual father of many nations.’) He is, as an eternal spiritual truth, the spiritual father of each and every one of us in the determination of God whom (God) he (Abraham) had absolute confidence in, the One who, as an eternal spiritual truth, gives life to the dead ones and in addition, as an eternal spiritual truth, commands the non-existent to exist. (Author’s translation)

Romans 4:18a teaches that Abraham had absolute confidence in the Lord that He could do that which was humanly impossible. The Lord promised Abraham that He would give him and Sarah a child and innumerable posterity. However, they were both advanced in age when they received this promise. Yet, both Abraham and Sarah had absolute confidence that the Lord could do what was humanly impossible.

From the human perspective, the fulfillment of the promise was impossible but from the divine perspective, nothing is impossible with an omnipotent God. The faith of Abraham and Sarah demonstrates the spiritual principle that you appropriate the omnipotence of God by operating in faith.

Then, in Romans 4:18b, Paul teaches that Abraham’s faith in the Lord enabled the Lord to make Abraham a father of many nations.

Romans 4:18, Who had absolute confidence upon the object of confident expectation contrary to human expectation with the result that he himself became the father over many nations according to that which is solemnly declared, “In this way, your descendants will be.” (Author’s translation)

Paul writes in Romans 4:19 that Abraham’s faith in the Lord’s promise to give him and his wife Sarah a child did not waver even though he and Sarah were sexually dead.
Romans 4:19, In fact, without becoming weak with respect to his faith, after careful consideration and observation he was thoroughly aware of his own physical body as now being sexually impotent while already being approximately a hundred years of age as well as the impotence of Sarah’s womb. (Author’s translation)

In Romans 4:20a, Paul teaches that with respect to God’s promise to give him a child, Abraham did not permit himself to doubt by means of unbelief. In Romans 4:20b, he writes that despite Abraham’s sexual impotence, he did not enter into unbelief but rather he was empowered by means of his faith in the Lord’s ability to bring to pass that which He had promised him while simultaneously giving glory to God.

Romans 4:20, Yet, with respect to the promise from (the Son of) God, he never permitted himself to doubt by means of unbelief but rather he permitted himself to be empowered by means of his faith while simultaneously giving glory to (the Son of) God. (Author’s translation)

Next, Paul writes in Romans 4:21 that not only did Abraham give glory to God by empowering himself by means of his faith in the Lord but he was also simultaneously being fully assured that God could deliver on His promise of a child.

Romans 4:21, Also, he was being fully assured that what He had promised to do in the future, He is also, as an eternal spiritual truth, able to fulfill. (Author’s translation)

In Romans 4:22, Paul teaches that Abraham’s faith in the Lord’s ability to fulfill His promise of a child to him was credited to Abraham by God as righteousness.

Romans 4:22, Therefore, for this very reason, “for his benefit it was credited and regarded as righteousness.” (Author’s translation)

Romans 4:23-24 teaches that the judicial decision recorded in Genesis 15:6 that Paul quotes in Romans 4:3, 9 and 22 was written down for the benefit of his fellow Christians. Abraham’s justification by means of faith that is recorded in Genesis 15:6 has relevance for his fellow Christian and serves as a pattern for their justification.

Romans 4:23-24, Now, by no means was it written on behalf of him alone that it was credited for his benefit. But also for our sake. For whose benefit, it is without a doubt, as an eternal spiritual truth, credited when we do exercise absolute confidence upon the One who raised Jesus our Lord from the dead ones. (Author’s translation)

The fact that Paul is addressing his fellow Christian and not his Jewish countrymen in Romans 4:23-25 is indicated in that in Romans 4:24 he states that
divine righteousness is credited to those who believe in the Father who raised Jesus Christ from the dead.

Paul in Romans 4:25 declares that the Lord Jesus Christ died because of our sins and was raised from the dead because of our justification, which refutes the teaching of the Judaizers.

**Romans 4:25,** Who has been delivered over to death because of our transgressions and in addition was raised because of our justification. (Author’s translation)

Then, in Romans 16:17, Paul warns the Roman believers to watch out for those who cause divisions and temptations to sin and apostasy contrary to the doctrine they’ve been taught and that they were to avoid them.

**Romans 16:17,** Now, I warn each and every one of you without exception, spiritual brothers and sisters to keep a watchful eye out for those who cause those divisions as well as those temptations to sin and apostatize contrary to the teaching, which each and every one of you without exception learned. Also, all of you continue making it your habit of keeping away from them. (Author’s translation)

This verse contains a warning for the Roman believers to keep a watchful eye out for those who cause divisions in churches and who entice believers to sin and apostatize. This group of individuals is the Judaizers and their legalistic teaching is what caused divisions in churches and believers to sin and apostatize in the first century. The Romans were to keep a watchful eye out for these individuals because their teaching was contrary to the teaching they have learned from their pastor-teachers who received their teaching from the Lord and the apostles. On the heels of this warning, Paul commands the Romans to continue making it their habit of keeping away from these individuals.

Though Paul does not explicitly identify these individuals, his teaching in Romans chapters 2-4 does strongly suggest that he is referring to the Judaizers since these chapters are designed specifically to refute their legalistic teaching. Further suggesting that Paul is referring to that which is caused by the Judaizers’ teaching is that Paul’s epistles and the book of Acts reveal that the Judaizers’ caused divisions in the churches that Paul established from Jerusalem to Illyricum. In particular, their teaching caused divisions in Galatia, which Paul addressed in the Galatian epistle.

The fact that Paul would use three chapters in this epistle to refute their teaching, which his other epistles and the book of Acts reveal caused divisions in the churches, strongly suggests that this noun *dichostasia* in Romans 16:17 is a reference to the divisions caused by the Judaizers’ legalistic teaching.

There is another factor that strongly suggests that Paul is speaking of the Judaizers when he warns the Romans in Romans 16:17 to watch out for those who...
cause divisions. In Romans 16:18, Paul uses the noun *koilia*, “appetites” to describe these individuals who cause divisions, which is the same word he uses in Philippians 3:19 to describe the Judaizers.

**Philippians 3:17, Brothers, all of you continue being joint-imitators of me and continue observing carefully those who are living in this manner just as all of you continue having us as an example 18 because many, about whom I often told all of you, but I now say even weeping, are living as the enemies of the cross of the Christ 19 whose destiny is certain destruction, whose god is the stomach, and whose glory will certainly result in their shame, those who are continually occupied with earthly matters. (Author’s translation)**

In Philippians 3:19, this word *koilia* means “stomach.” It does not refer to the emotions and there is no precedence in classical, the LXX or the NT for the use of the word in this manner. Paul is being sarcastic with his use of this word. He is referring here to the Judaizers’ fanatical observance of the many dietary laws of the Mosaic Law, which Paul addressed in Romans 14.

This word *koilia* does not refer to licentiousness or immorality, but rather moral degeneracy. Many expositors identify these individuals in Philippians 3:18-19 and Romans 16:17-18 as antinomianists because of the presence of the word *koilia* in both passages, but the antinomianists were not causing divisions by being immoral degenerates.

The Judaizers were causing divisions in the church by attempting to impose the ritual of circumcision upon the Gentile believers (Acts 15; Gal. 5) and by imposing the observance of laws of food of the Mosaic Law on the Gentiles (Col. 2:16-17).

The entire context of this passage in Philippians 3:19 refers to the Judaizers who were involved in moral degeneracy and who observed circumcision and the dietary laws of the Mosaic Law.

Behm commenting on the use of the noun *koilia* in Romans 16:18 and Philippians 3:19 writes, “When we turn to the polemical and sarcastic expressions in Romans 16:18: hoi gar toiotou to kurio hemon Christo ou douleuousin alla te heauton koilia, and Phil. 3:19: hon ho theos he koilia, it is hard to say what the reference is. If, in contrast to 1 C. 6:13, Paul is here using *koilia* in the common Greek sense, he is speaking of unbridled sensuality, whether gluttony or sexual licentiousness. But the context in both instances seems to point to Judaizers rather than libertines. Hence, the older view is more plausible that Paul is alluding to the observance of laws of food and that he is pouring bitter scorn on the Judaizers with their belly god” (Theological Dictionary of the New Testament, volume 3, page 788).

In Romans 16:17, Paul is instructing the Romans to purposely avoid association with the Judaizers and those who adhere to their teaching. Paul wants them to be on their guard for their teaching to avoid contact with them. This avoidance of
false teachers was practiced by the Lord, His apostles and their disciples (Mark 8:15; Luke 20:46; 2 Peter 2; 2 John 9-10).

The apostle John avoided false teachers, Eusebius writes, “The same Polycarp, coming to Rome under the episcopate of Anicetus, turned many from the aforesaid heretics to the church of God, proclaiming the one and only true faith, that he had received from the apostles, that, viz., which was delivered by the church. And there are those still living who heard him relate, that John the disciple of the Lord went into a bath at Ephesus, and seeing Cerinthus within, ran out without bathing, and exclaimed, “Let us flee lest the bath should fall in, as long as Cerinthus, that enemy of truth, is within.” And the same Polycarp, once coming and meeting Marcion, who said, “acknowledge us,” he replied, “I acknowledge the first born of Satan.” Such caution did the apostles and their disciples use, so as not even to have any communion, even in word with any of those that thus mutilated the truth, according to the declaration of Paul: “An heretical man after the first and second admonition avoid, knowing that such an one is perverse, and that he sins, bringing condemnation upon himself.”

Irenaeus, a disciple of Polycarp practiced avoiding false teachers, Eusebius writes, “Inasmuch as certain men have set the truth aside, and bring in lying words and vain genealogies, which, as the apostle says, “minister questions rather than godly edifying which is in faith,” and by means of their craftily-constructed plausibilities draw away the minds of the inexperienced and take them captive, [I have felt constrained, my dear friend, to compose the following treatise in order to expose and counteract their machinations.] These men falsify the oracles of God, and prove themselves evil interpreters of the good word of revelation. They also overthrow the faith of many, by drawing them away, under a pretense of [superior] knowledge, from Him who founded and adorned the universe; as if, forsooth, they had something more excellent and sublime to reveal, than that God who created the heaven and the earth, and all things that are therein. By means of specious and plausible words, they cunningly allure the simple-minded to inquire into their system; but they nevertheless clumsily destroy them, while they initiate them into their blasphemous and impious opinions respecting the Demiurge; and these simple ones are unable, even in such a matter, to distinguish falsehood from truth.” (Against Heresies, volume 2 of The Ante-Nicene Fathers, ed. A. Roberts and J. Donaldson (reprint, Grand Rapids: Eerdmans, 1956) 315.)

Satan promotes religion through his false prophets. The Lord warned His disciples of these false teachers (Matthew 7:15-29). Paul warned the pastors in Ephesus in his farewell address to beware of these false teachers that promote

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58 Eusebius Pamphilus, Eusebius’ Ecclesiastical History (reprint, Grand Rapids: Guardian, 1955; 141-42)
religion (Acts 20:28-30). Paul warned the Galatians of these false teachers that teach a counterfeit gospel (Galatians 1:8-9).

The Holy Spirit working through the Word of God is the Divine Provision that God has given every believer without exception to protect them from the lies of false teachers who are energized and promoted by the kingdom of darkness. The sword that the Spirit employs in spiritual combat is the Word of God (Ephesians 6:17). The Holy Spirit is the resident teacher or mentor whom the Father has sent through the Son to indwell every New Testament believer as God’s special anointing to teach and make the truths of the Word understood and real to the heart or mind of believers (John. 14:16-20, 26; 15:26; 16:7-16; 1 Co. 2:10-16; 2 Co. 13:14; Ga. 5:5, 16-25; Eph. 3:16-19; 5:18; 1 Jo. 2:20-27). This anointing, which is the indwelling presence of the Holy Spirit as our true teacher and mentor, protects us from the lies of the cosmic system, which are promoted by Satan’s false teachers (1 John 2:20, 28).

In Romans 16:18, Paul informs the Romans that the Judaizers who cause divisions in churches and temptations to sin and apostasy by their teaching do not serve Christ but their own appetites. He also writes that they deceive the spiritually immature by their smooth talk and flattery.

**Romans 16:18, Because, such individuals are by no means characterized as being slaves to our Lord, who is Christ but rather their own stomach and in addition by means of their smooth talk, yes flattering talk too, they deceive the hearts of the naïve. (Author’s translation)**

In this verse, Paul presents two reasons why the Roman believers were to watch out for the Judaizers and their legalistic teaching and avoid them. The first is that they do not serve Christ but their own stomach, which contains the figure of “synecdoche” of the part where the stomach of the Judaizers is put for their strict adherence to the dietary restrictions of the Mosaic Law. They were causing divisions in the church by attempting to impose the ritual of circumcision upon the Gentile believers (Acts 15; Gal. 5) and by imposing the observance of laws of food that were a part of the oral traditions of the Rabbis and were not a part of Scripture (Col. 2:16-17). If you recall, in Romans 14, Paul addressed the proper attitude to the dietary restrictions of the Mosaic Law, which the Judaizers insisted upon. The second reason why the Romans were to watch out for the legalistic teaching of the Judaizers and avoid them is that they deceived the spiritually naïve or immature by their smooth talk and flattery.

In Romans 16:17, the noun *koilia* means “stomach” and contains the figure of “synecdoche” of the part where the stomach of the Judaizers is put for their strict adherence to the dietary restrictions of the Mosaic Law. It does not refer to the emotions and there is no precedence in classical, the LXX or the NT for the use of the word in this manner. Paul is being sarcastic with his use of this word. He is
referring here to the Judaizers’ fanatical observance of the dietary laws of the Mosaic Law. Paul uses this word in Philippians 3:19 in the same manner. In Philippians 3:19 and Romans 16:18, *koilia* does not refer to licentiousness or immorality, but rather moral degeneracy.

Many expositors identify these individuals in Philippians 3:18-19 and Romans 16:17-18 as antinomianists because of the presence of the word *koilia* in both passages, but the antinomianists were not causing divisions by being immoral degenerates or being self-indulgent. Rather, they were causing divisions in the church by attempting to impose the ritual of circumcision upon the Gentile believers (Acts 15; Gal. 5) and by imposing the observance of laws of food that were a part of the oral traditions of the Rabbis and were not a part of Scripture (Col. 2:16-17).

In Romans 14, Paul addressed the proper attitude to the dietary restrictions of the Mosaic Law, which the Judaizers insisted upon. So Paul is saying that the Judaizers serve the dietary laws of the Mosaic Law rather than Christ since they do not adhere to the Lord’s teaching concerning these dietary laws (See Matthew 15:10-20; Mark 7:14-19; Acts 10:1-15).

**Outline**

I. Opening Greeting (1:1-4)
   A. Paul the Author (1:1a)
   B. The Purpose of Paul’s Apostleship (1:1b-3)
   C. Titus the Recipient (1:4)
   D. The Greeting (1:4b)

II. The Body of the Letter (1:5-3:11)
   A. Titus’ Two-Fold Task in Crete (1:5)
      1. Instruct churches in Crete to live godly lives
      2. Appoint elders in every city as directed
   B. Qualifications of Elders (1:6-9)
   C. Characteristics of the False Teachers (1:10-16)
   D. Godly Lifestyle (2:1-10)
      1. Older men (2:1-2)
      2. Older women (2:3)
      3. Younger women (2:4-5)
      4. Younger men (2:6-8)
      5. Slaves (2:9-10)
   E. The Grace of God and a Godly Lifestyle (2:11-3:11)
      1. Grace Educates the Believer to Live Godly (2:11-14)
      2. Titus’ Role in Educating the Church to Live Godly (2:15)
3. A Godly Lifestyle in Relation to the Civil Authorities (3:1)
4. A Godly Lifestyle in Relation to Pagan Society (3:2)
5. Grace Motivates the Christian to Live a Godly Life (3:3-7)
F. Responsibilities of Titus (3:8-11)
   1. Reminder of Titus’ Duties (3:8)
   2. What to Avoid (3:9)
   3. Who to Reject (3:10-11)

III. Final Greetings (3:12-15)
   A. Titus Will Be Relieved of Duties (3:12a)
   B. Titus Must Meet Paul at Nicopolis (3:12b)
   C. Providing Help for Zenas and Apollos (3:13)
   D. Christians Must Perform Good Deeds (3:14)
   E. Closing Benediction (3:15)