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GETTING GOD'S HOUSE IN ORDER: AN INTERTEXTURE ANALYSIS OF TITUS 1

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Citing the need to explore the nature of ecclesial leadership and building upon the sacred texture analysis of 1 Timothy 3, the author sought to examine the role of ecclesial leadership within the paradigm of the household of God; specifically in relation to opposition. The passage identified two sources of opposition in Crete: Judaizers and the Cretans. One of the significant themes of Titus 1 was truth and honesty. The line between the believer and the unbeliever was identified as the submission to or rejection of the truth. Church leaders were tasked with being living examples of this truth through which the unbelieving world might repent. The analysis yielded information regarding the biblical application of group dynamics, conflict resolution, spiritual leadership, and authentic leadership in the field of ecclesial leadership.

Twenty years ago, Marsha Witten wrote of her concern that the American pulpit had become a platform for a message of accommodation rather than that of resistance: a failure to preserve the distinctive Christian message in the midst of an increasingly secularized American society.¹ Further, in a subsequent discussion of her findings, Witten concluded: "the analysis shows that when the sermons discuss ideas of the secular world, the world is usually not pictured as providing a threat or even a challenge to believing Christians...simply a realm in which one might explore enriching options,

¹ Marsha G. Witten, *All is forgiven: The secular message in American Protestantism* (Princeton, NJ: Princeton University Press, 1993).

employing the offerings of the world for one's own enjoyment."² If this was a matter of concern two decades ago, one must consider its relevance for the American church today.

These comments are emblematic of a great concern among theologians and practitioners alike: How are the principles of Scripture to be applied and communicated in the contemporary church? Michael Root described the process of comparing the New Testament with present practice as "most difficult," especially within ministerial offices.³ Though interpreting Scripture in light of the contemporary church culture may be a difficult task, it is still necessary. Gerald Bray asserts that the Bible belongs in the Church being read and used among the people, yet contemporary scholars have muddied the waters of biblical interpretation through their "well-defined agendas."⁴ There is no better example of this than the Pastoral Epistles.

Given that the Pastoral Epistles address many difficult theological and cultural matters, there are many doctrinal and practical implications at stake as it relates to the nature and praxis of the Church. These oft-called *church manuals* have the potential to leave the interpreter with more questions than answers making the difficult matter of applying New Testament truths to contemporary church contexts even more complex.⁵ Though convoluted and highly situational, through careful exegesis, the Pastoral Epistles provide a wealth of data regarding the nature of leadership in the *ekklesia*.

There is a need for exegetical research balanced with social-scientific research that examines the biblical qualities of leadership as applied to contemporary leadership theory. As the church struggles to impact an increasingly secularized society, the answer to changing the current trend of Christianity throughout the world, and especially in America, may lie in rediscovering the biblical nature, values, and purpose of leadership in the Church. The book of Titus is a fertile source of data for ecclesial leadership scholars. Ray Van Neste wrote of Titus: "This is a short epistle, but a model of Christian doctrine, in which is comprehended in a masterful way all that is necessary for a Christian to know and to live."⁶ Further, Van Neste described the letter to Titus as a "discourse on church health."⁷ This identity is summarized in Paul's purpose statement for his letter to Titus: "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you."⁸

² Marsha G. Witten, "Accommodation to secular norms in preaching: findings of a study of sermons from the Presbyterian Church (USA) and the Southern Baptist Convention," *Homiletic* 19, no. 2 (1994) 2, accessed August 3, 2013.

³ Michael Root, "Called to the office of ministry: the New Testament and today," *Currents In Theology And Mission* 12, no. 3 (1985) 157. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed August 5, 2013).

⁴ Gerald Bray, *Biblical Interpretation: Past and Present* (Downers Grove, IL: InterVarsity Press, 1996), 8.

⁵ Gordon D. Fee, "Reflections on church order in the Pastoral Epistles, with further reflection on the hermeneutics of ad hoc documents," *Journal Of The Evangelical Theological Society* 28, no. 2 (1985): 141. *ATLA Religion Database with ATLASerials*, EBSCOhost (Accessed May 27, 2013).

⁶ Ray Van Neste, "The message of Titus: on overview," *Southern Baptist Journal Of Theology* 7, no. 3 (2003): 18. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed August 3, 2013).

⁷ Ibid.

⁸ Titus 1:5, NKJV. All Scripture passages will be quoted in the New King James Version unless otherwise stated.

Thus, the purpose of this paper is to discover the role of leadership in getting God's house in order.

Recognizing that no single article can bring clarity to the matter of leadership in the Church, this article builds upon *Leading the Household of God*, a Sacred Texture analysis of 1 Timothy 3.⁹ deSilva asserts that 1 Timothy is strikingly similar to Titus; specifically chapters three and one, respectively.¹⁰ Though similar, there are also significant differences. Whereas 1 Timothy addresses leadership in the established churches of Ephesus, Titus "was clearly in charge of a very young church in a very unpromising situation."¹¹ The list in 1 Timothy 3 included bishops and deacons whereas the list in Titus interchanges the terms bishop and elder. Paul sets the list in 1 Timothy 3 within the context of the plan of salvation as revealed through Jesus Christ.¹² Conversely, the description of leadership in Titus 1 is contrasted with a longer description of the opposition surrounding the churches in Crete. The similarity of the two passages coupled with their unique contributions to the New Testament canon warrants further study of the interaction between the two texts. Further, Aldred Genade asserts that the Pastorals, and Titus doubly, has been generally neglected in the area of New Testament studies.¹³ Given this, this study provides an opportunity for greater insight into the role of church leadership in the Pastoral Epistles.

I. THE BOOKS

Socio-rhetorical criticism is "an approach to literature that focuses on values, convictions, and beliefs both in the texts we read and in the world which we live."¹⁴ The socio-rhetorical approach perceives texts as a thick tapestry with texture and depth rather than windows or mirrors.¹⁵ There are five textures of socio-rhetorical interpretation: inner texture, intertexture, socio-cultural texture, ideological texture, and sacred texture.¹⁶ For ecclesial leadership scholars, Scripture serves as the primary source of examination. Building upon the sacred texture analysis of 1 Timothy 3, the examination of Titus 1 will be conducted through an intertexture analysis. It is necessary to better understand the two source letters: 1 Timothy and Titus. These two letters are intimately connected through their content, their style, and the debate regarding their date, provenance, and authorship.

⁹ Joshua Henson, "Leading the Household of God," (Doctoral Paper, Regent University School of Business and Leadership, 2013).

¹⁰ David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: Intervarsity press, 2004), 735.

¹¹ D.A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd Ed. (Grand Rapids, MI: Zondervan Publishing, 2005), 583.

¹² 1 Timothy 3:14-16.

¹³ Aldred A. Genade, "The Letter to Titus in Recent Scholarship: A Critical Overview." *Currents in Biblical Research*, 9, no. 1 (2010): 50.

¹⁴ Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-Rhetorical Interpretation*, 1996, reprint, (Harrisburg, PA: Trinity Press International, 2012), 1.

¹⁵ Vernon K. Robbins, *The Tapestry of Early Christian Discourse: rhetoric, society, and ideology* (New York, NY: Routledge, 1996), 19.

¹⁶ Vernon K. Robbins, "Dictionary of Socio-Rhetorical Terms," *Emory University*, 1996, <http://www.religion.emory.edu/faculty/robbins/SRI/defs/> (Accessed June 13, 2013).

Though there is much debate regarding authorship and the succeeding discussions of date and provenance, most scholars place 1 and 2 Timothy and Titus together using the term Pastoral Epistles¹⁷ especially given their unique vocabulary and syntax.¹⁸ For those who support Pauline authorship, this connection between the three letters is paramount as 2 Timothy is similar to other Pauline epistles.¹⁹ This coupled with each text's inherent claim to Pauline authorship and the recognition of said authorship among the Early Church Fathers provides ample evidence for Pauline authorship.²⁰ deSilva argues that the contrasting features of 1 Timothy and Titus may be due the context which led Paul to pen the epistles.²¹ Accepting Pauline authorship, scholars place the writing of the Pastoral Epistles between A.D. 62 and 66: the last years of Paul's ministry between the end of the book of Acts and his martyrdom in Rome.²²

deSilva identifies 1 Timothy and Titus as a version of the *mandata principis*: "the orders given by a superior to a delegate to be carried out in that delegate's sphere of authority."²³ As he neared the end of his life and ministry, the Apostle Paul uses this subgenre of ancient letters to provide Timothy and Titus with instructions on how to establish order in the churches in their cities and how to address difficult situations that had arisen in their churches.²⁴

The First Letter to Timothy

Paul wrote his first letter to Timothy for two reasons: to exhort Timothy to continue to provide resistance against false teachers who were influencing Ephesian Christians and to encourage the Ephesian Christians to conduct themselves in a manner worthy of being named of the household of God.²⁵ Paul and Timothy had been in Ephesus together; however, at the time of the writing, Paul had left Timothy behind as he continued his journey.²⁶ Though Paul's letter was most likely shared with the entire congregation, his words were intended to have great impact on his protégé and to minister to his needs.²⁷

The Letter to Titus

In Titus 1:5 Paul states his purpose for writing his letter to Titus: "For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint

¹⁷ deSilva, *Introduction to the New Testament*, 733.

¹⁸ Carson and Moo, *An Introduction to the New Testament*, 555.

¹⁹ Ibid.

²⁰ Ibid, 463-464.

²¹ Ibid, 746.

²² Thomas D. Lea and David Allen Black, *The New Testament: Its Background and Message*, 2nd ed. (Nashville, TN: B&H Publishing Group, 2003), 472.

²³ deSilva, *Introduction to the New Testament*, 746.

²⁴ Ibid., 746.

²⁵ Lea and Black, *The New Testament*, 473.

²⁶ Ibid, 474.

²⁷ Ibid, 474.

elders in every city as I commanded you.”²⁸ In the letter Paul outlines his expectations for Christian conduct. Further, he takes a considerable amount of the first chapter to describe the opposition facing the Cretan churches and encourages Titus to rebuke those who contradicted sound doctrine. This description is contrasted by a short, but compact list of qualifications of leaders in the Cretan church. As chapter one of the letter to Titus is the main focus of this study, the recontextualization of the lists in 1 Timothy 3 and Titus 1 will be one of the main focuses of the study.

II. THE METHODOLOGY

Conducting an intertexture analysis of a text extends past an examination of the text in question to analyze how other phenomena interact with the main text. Robbins describes the purpose of intertexture analysis: “While analysis of the intertexture of a text requires an exploration of other texts, the object of the analysis is, nevertheless, to interpret aspects internal to the text under consideration.”²⁹ Further, the main goal of intertextual analysis is to “ascertain the nature and result of processes of configuration and reconfiguration of phenomena in the world outside the text.”³⁰ The intertexture analysis of Titus 1 will be conducted using four sub-textures of the text’s intertexture: (1) oral-scribal, (2) historical intertexture, (3) social intertexture, and (4) cultural intertexture.

The two passages in question are connected to one another based on their language, their use of lists, and the general purpose of the letters. Yet, the contexts of the two passages are strikingly different. Both passages include a discussion of the qualifications of the elder/bishop; however, as depicted in Figure 1 the surrounding discussion is dissimilar. In 1 Timothy 3, Paul spends the majority of the passage discussing the qualifications of bishops and deacons and ends his discussion with a three-verse exhortation for people to live as children of the household of God. He ends by describing the foundation of the church as the revelation of Jesus Christ.

In the letter to Titus, Paul begins with a salutation to Titus and then spends five verses describing the qualifications of a bishop. Paul continues by giving the reason for these qualifications: that church leaders could teach sound doctrine and refute “rebellious people.”³¹ Therefore, the lists for church leaders have two significantly different backdrops. In 1 Timothy the list is accompanied with the elevation and glorification of Christ. In Titus the list is accompanied with a rebuke of rebellious opposition.

The study of 1 Timothy 3, *Leading the Household of God*, was guided by three questions. First, what are the ways in which leaders in the household of God should conduct themselves? Second, how does the conduct of leadership relate to the truth of God and the gospel of Jesus Christ? Third, what is the relationship between character and conduct?

As illustrated in Figure 1, the purpose of this study is to examine the nature of ecclesial leadership as it relates to opposition. In order to do this, an intertexture analysis of Titus 1 will be conducted to answer the following questions. First, what was the purpose of appointing elders in

²⁸ Titus 1:5.

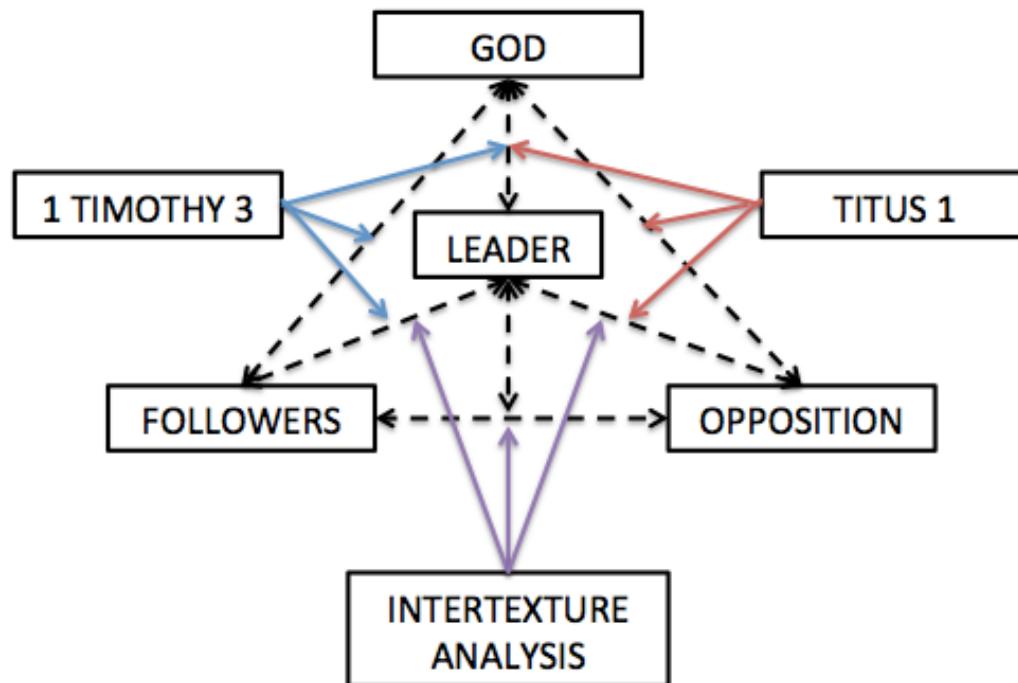
²⁹ Robbins, *The Tapestry of Early Christian Discourse*, 96.

³⁰ Robbins, *Exploring the Texture of Texts*, 40.

³¹ Titus 1:10, NIV.

the churches of Crete? Second, how does the list of qualifications in Titus compare and contrast to 1 Timothy? Third, what is the nature of the opposition described in Titus 1? Fourth, what do the two passages tell us about the overall nature of leadership in the Church: especially the leader-follower relationship and how leaders and followers must conduct themselves in the midst of opposition?

Figure 1
The Relationship between 1 Timothy 3 and Titus 1



III. INTERTEXTURE ANALYSIS

An intertextual interpretation of a text involves a spectrum of sub-texture analyses including: (1) oral-scribal intertexture, (2) historical intertexture, (3) social intertexture, and (4) cultural intertexture.³² Robbins recognizes that it is not possible for any intertexture analysis to fully examine every intertextual phenomenon, as one could never know every relation a text has with the outside world.³³ The limited reality of intertexture analysis coupled with its potentially endless possibilities is emblematic of the study of ecclesial leadership. While recognizing that no single study or series of studies can fully research the myriad of ecclesial contexts, the potentially infinite depth of the mystery of the *ekklesia* and the contribution of the Pastoral Epistles provide a great opportunity for exploration.

³² Robbins, *The Tapestry of Early Christian Discourse*, 96.

³³ *Ibid.*

Oral-Scribal

The oral-scribal sub-texture examines the way in which a text configures and reconfigures language from other texts. There are five basic ways in which language in a text uses language that exists in another text: recitation, recontextualization, reconfiguration, narrative amplification, and thematic elaboration.³⁴ In Titus 1, Paul utilizes recitation, recontextualization, and thematic elaboration.

Recitation. Paul's letter to Titus stands apart from the rest of the Pauline corpus as the letter is filled with unique language and phrases not necessarily found in other texts. Even though Titus 1 is closely linked to 1 Timothy 3, Paul does not recite any verses from his first letter to Timothy. In fact, the only recitation contained in the passage is Titus 1:12: "One of them, a prophet of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons.'"³⁵ Though the text does not directly identify the *prophet* of Crete from which the quote came, scholars attribute the quote to Epimenides, a sixth century B.C.E. Cretan seer and poet who was identified by Clement of Alexandria.³⁶

John Chrysostom further clarified the original message of Epimenides' statement explaining that the poet ridiculed the inscription from the Tomb of Jupiter writing: "For even a tomb, O King, of thee They made, who never diedst, but aye shalt be."³⁷ According to Chrysostom, the Apostle Paul used Epimenides' mockery of the Cretans assertion that the god Jupiter was dead even though Roman mythology asserted that Jupiter was immortal. While not addressing the validity of their religious beliefs, Paul applied their habit of falsehood within their own religious context as evidence of their propensity to lie and reject religious truth.³⁸

Paul follows the recitation of the quote with his own assertion that Epimenides' statement is true: "This testimony is true."³⁹ The recitation and subsequent support of the testimony was used by Paul to support his exhortation to Titus to rebuke his opposition. This recitation serves the purpose of identifying and describing the opposition.

Recontextualization. Robbins identifies recontextualization as "wording from biblical texts without explicit statement or implication that the words 'stand written' anywhere else."⁴⁰ Paul's virtue list of church leaders serves as a recontextualization of the virtue list contained in 1 Timothy 3. As illustrated in Table 1, the lists in 1 Timothy 3 and Titus 1 are very similar. There are, however, multiple differences that must be reconciled.

³⁴ Robbins, "Dictionary of Socio-Rhetorical Terms".

³⁵ Titus 1:12.

³⁶ Reggie M. Kidd, "Titus as Apologia: Grace for Liars, Beasts, and Bellies," *Horizons in Biblical Theology* 21, no. 2 (1999): 185-209.

³⁷ John Chrysostom in Philip Schaff, Ed., *Nicene and Post-Nicene Fathers*, Series 1, Vol. 13, www.ccel.org/ccel/schaff/npnf113.html, 920. (accessed August 4, 2013).

³⁸ *Ibid.*

³⁹ Titus 1:13.

⁴⁰ *Ibid.*, 48.

The list in Titus 1 is missing five characteristics from the list in 1 Timothy 3: temperate, gentle, not quarrelsome, not covetous, and not a novice. Two of these values are found in another list in Titus: Titus 3:2-3. Paul encourages Titus to remind the congregation to be gentle and peaceable. The absence of novice is likely due to the fact that the congregation in Crete was young and may be forced to have new Christians lead the church.⁴¹ The characteristic of temperance is carried over in another list in Titus 2:2.

The list in 1 Timothy 3, conversely, is missing six values from the list in Titus 1: holy, just, self-controlled, holding fast the faithful word, not self-willed, and not quick-tempered. Though some of the six characteristics contained in Titus 1 are found in the Pastorals, none are contained in any list specifically relating to bishops or elders. This causes one to wonder why Paul included so many additional virtues in his list to Titus. Could it have been due to the severe threat of influential false teachers in Crete? Paul was further elevating the requirements of leadership in Crete as every use of the word *holy* or *hosios* outside of the Pastorals, six times to be exact, directly describes the Holy One: Jesus Christ. Further, the term *just* is translated in other places as righteous. Hence, the Apostle seemed to be calling the leadership to become more like Jesus: only then could they convince the gainsayers and convert the wicked.

Clearly, the Apostle Paul sought to differentiate between the believer and the unbeliever. He was challenging Titus, as well as the Cretan congregation, to choose leaders and live lifestyles where the revelry of their sinful pasts were truly in the past. Lopez asserted: "Clearly this vice list describes what used to characterize believers before they became Christians...and it serves to motivate believers to avoid sin."⁴² Therefore, the Apostle Paul, through the lists in 1 Timothy 3 and Titus 1 has drawn the proverbial line-in-the-sand: the only way to confront the false teachers in Ephesus and Crete was through church leaders with a level of authenticity that can only come through lifestyles that match their message.

Table 1
Recontextualization of 1 Timothy 3 in Titus 1

Argument Structure	1 Timothy 3		Titus 1	
	Scripture Reference	Scripture	Scripture Reference	Scripture
Reputation	3:2	Must be blameless	1:6	If a man is blameless
	3:7	Moreover he must have a good testimony among those who are	1:7	Must be blameless as a steward of God

⁴¹deSilva, *An Introduction to the New Testament*.

⁴²René A. López, "A Study of Pauline Passages with Vice Lists," *Bibliotheca Sacra* 168, no. 671 (2011): 316.

		outside, lest he fall into reproach and the snare of the devil		
Marriage	3:2	Husband of one wife	1:6	Husband of one wife
Family		One who rules his own house well, having <i>his</i> children in submission with all reverence		
	3:4			Having faithful children not accused of dissipation or insubordination Just
		(For if a man does not know how to rule his own house, how will he take care of the church of God?)	1:6	
	3:5			
Affirmative	3:2	Temperate		
	3:2	Sober-minded	1:8	Sober-minded
	3:2	Of good behavior	1:8	A lover of what is good
	3:2	Hospitable	1:8	Hospitable
			1:8	Just
			1:8	Holy
			1:8	Self-Controlled
			1:9	Holding fast the faithful word as he has been taught
	3:2	Able to teach	1:9	That he may be able by sound doctrine, both to exhort and convict those who contradict
	3:3	Gentle		
Prohibitive			1:7	Not self-willed
			1:7	Not quick-tempered

3:3	Not given to wine	1:7	Not given to wine
3:3	Not violent	1:7	Not violent
3:3	Not greedy for money	1:7	Not greedy for money
3:3	Not quarrelsome		
3:3	Not covetous		
3:6	Not a novice, lest being puffed up with pride he fall into the same condemnation as the devil		

Thematic Elaboration. On some levels, the passage contains reconfiguration and recontextualization; however, upon further examination, the passage is a thematic elaboration. Another possible configuration in the oral-scribal sub-texture is the narrative amplification. The narrative amplification is an “extended composition containing recitation, recontextualization, and reconfiguration.”⁴³ The passage in many ways operates as a narrative amplification.

First, the passage contains the recitation of Epidmenides. Second, the list of qualifications for elders is similar to the list contained in 1 Timothy 3. Last, Paul’s statement “as I commanded you”⁴⁴ alludes to a previous *event* in which he explained the appointment of elders; however, his orders to Titus purposefully prepared the leaders in the Cretan churches to “exhort and convict those who contradict.”⁴⁵ Titus 1, however, is not a narrative amplification. It is a thematic elaboration. Thematic elaboration is similar to narrative amplification but moves further by developing a theme that emerges “in the form of a thesis or chreia near the beginning of a unit, and meanings and meaning-effects of this theme or issue unfold through argumentation as the unit progress.”⁴⁶ Central to the concept of thematic elaboration is the development of an argument. Robbins identifies five parts of the “perfect argument:” the proposition, the reason, the proof, the embellishment, and the resume.⁴⁷ Further, Robbins identifies four “argument figures” in the embellishment phase of the argument: (a) argument from the opposite, (b) argument from analogy, (c) argument from example, and (d) argument from ancient testimony.⁴⁸

⁴³ Vernon Robbins, *Exploring the Texture of Texts*, 51.

⁴⁴ Titus 1:5.

⁴⁵ Titus 1:9.

⁴⁶ Robbins, *Exploring the Texture of Texts*, 52.

⁴⁷ *Ibid*, 53.

⁴⁸ *Ibid*, 54.

There are multiple perspectives regarding the composition of Titus. One point of disagreement is regarding the argument structure of chapters one and two. Classen divided the first two chapters into three sections including a third section, 1:13b through 2:15, giving instruction for Titus to address Cretan unbelief.⁴⁹ Miller divided the letter into ten sections with the first chapter being divided into four sections: salutation, motive, qualities of a good leader, and polemical warning.⁵⁰ Van Neste differs from both Classen and Miller by asserting that the transitions present in the letter distinguish the literary unit 1:10-16 from 2:1-15; however, Van Neste observes a lexical cohesion between the sections.⁵¹ Given this, the argument in the first chapter provides a foundation from which the rest of the letter is built.

As illustrated in Table 2, the Apostle Paul utilizes the thematic elaboration argument structure to discuss Titus' purpose in Crete. The purpose of Paul's letter to Titus is found in verse 9 as Paul describes the purpose of the office of the elder/bishop: to exhort and convict those who contradict. The need to establish leadership in the churches in Crete who could oppose those who subverted the Gospel served as the occasion for Paul's letter: "for this reason I left you in Crete, that you should set in order the things that are lacking."⁵² Paul then elaborates on the qualifications of the office of the elder/bishop. These qualifications were set forth as a stark contrast to the life and character of those who opposed sound doctrine in Crete.⁵³ John Chrysostom wrote of the purpose of godly teachers: "Do you not see that Paul put to flight the whole world, that he was more powerful than Plato and all the rest? But it was by miracles, you say. Not by miracles only, for if you peruse the Acts of the Apostles, you will find him often prevailing by his teaching previously to his miracles."⁵⁴ The bishop was a congregational leader entrusted with overseeing funds, providing hospitality, and guarding the congregation against false teaching.⁵⁵ Paul proceeds to argue the importance of godly instructors by describing the opposition and by arguing from the contrary, from ancient testimony, and from example.

Paul begins his description of the opposition by describing how they contradict sound doctrine: they are insubordinate, idle talkers, and deceivers. Lea and Black pose that the Cretan church needed "upright, mature leaders because of the deceitful, stubborn opponents they faced among the false teachers."⁵⁶ The Apostle specifically called out "those of the circumcision."⁵⁷ This phrase provides insight into the identity of some of the troublemakers in Crete: "as the term's use elsewhere suggests the troublemakers were Jewish converts."⁵⁸ It is clear that from the time of the writing of Galatians to the writing of Titus that the influences of Judaism on the Church had not

⁴⁹ Genade, "The Letter to Titus in Recent Scholarship," 56.

⁵⁰ Ibid, 52.

⁵¹ Ibid, 54.

⁵² Titus 1:5.

⁵³ John Chrysostom, *Homilies on Titus*, 914.

⁵⁴ Ibid, 916.

⁵⁵ deSilva, *An Introduction to the New Testament*, 740.

⁵⁶ Lea and Black, *The New Testament*, 487.

⁵⁷ Titus 1:10.

⁵⁸ The IVP New Testament Commentary Series, "Titus," <http://www.biblegateway.com/resources/ivp-nt/Opposing-False-Teachers-560> (accessed August 6, 2013).

ceased.⁵⁹ The Apostle further elaborates on the actions and the results of these false teachers.

The Apostle gives one specific example of false teaching listing the result and motivation of their false teaching. First, the motivation of the false teachers was “the sake of dishonest gain.”⁶⁰ The false teachers were guilty of “seeking to make a profit from their ministry. Such financial motives expose the false teacher's selfish desire to benefit more than the hearers from the ministry.”⁶¹ The result of the false intentions of the opposition was the subversion of “whole households.”⁶² Like many other terms in the Pastorals, the word *subvert* is only used one other time in Scripture: Hymenaeus and Philetus, through their heresy, were said to “*overthrow* the faith of some.”⁶³ Sadly, the greed of false teachers caused entire families to fall from the faith. Paul continues by addressing another source of false teaching in the recitation of Epidmenides who questioned the character of the Cretans.

Paul's recitation of Epidmenides' characterization of the Cretans as liars, evil beasts and lazy gluttons is referred to by Riemer Faber as the neglected theme in the epistle of Titus.⁶⁴ Howard Marshall interpreted the citation as a harsh denunciation of the false teachers: “apostolic invocation of the Cretan stereotype brands the heretics.”⁶⁵ As much as the letter was written to establish righteous ecclesial leadership, there is a definite theme that exists throughout the letter that challenges heretics. Faber asserted that the recitation “liars, evil beasts, lazy gluttons” was used to figuratively suggest that the false teachers held theological convictions that were opposed to the truth, were out for their own gain, and given to improper conduct; respectively.⁶⁶

The recitation of Epidmenides' poem together with Paul's next statement, “This testimony is true,”⁶⁷ forms what scholars call the “Liar Paradox.”⁶⁸ Many scholars question whether or not this use of this phrase was intentional and, if it was intentional, what the purpose was. Gray goes into great detail to discuss the use of the Liar Paradox throughout the Pastoral Epistles, but seemed to leave more questions than answers as it relates to the use of the Liar Paradox in Titus. Due to this, it may be necessary to look at the statement in light of the purpose and occasion of the letter.

When we look at the overall context and flow of the passage, there is a potential answer to the use of the Liar Paradox. Later in the passage, Paul writes: “Therefore rebuke them sharply, that they may be sound in the faith not giving heed to Jewish fables and commandments of men who turn from the truth.”⁶⁹ The statement serves as

⁵⁹ Ibid.

⁶⁰ Titus 1:11.

⁶¹ IVP, “Titus”.

⁶² Titus 1:11.

⁶³ 2 Timothy 2:18.

⁶⁴ Riemer Faber, “Evil Beasts, Lazy Gluttons”: A Neglected Theme in the Epistle to Titus,” *Westminster Theological Journal* 67, no. 1 (2005): 135. *Academic Search Complete*, EBSCOhost (accessed August 6, 2013).

⁶⁵ Ibid, 137.

⁶⁶ Ibid, 138-139.

⁶⁷ Titus 1:13a.

⁶⁸ Patrick Gray, “The Liar Paradox and the Letter to Titus,” *Catholic Biblical Quarterly* 69, no. 2 (April 2007): 302. *Academic Search Complete*, EBSCOhost (Accessed August 7, 2013).

⁶⁹ Titus 1:13b-14.

both the synthesis of the argument and a potential answer to the Liar Paradox. First, Paul identifies the way that ecclesial leaders can withstand the opposition: to rebuke them sharply. Second, Paul identifies the result of the proper conduct of church leaders: that *they*, the opposition, may be sound in the faith not giving heed to Jewish fables and commandments of men who turn from the truth. Given this, Paul provides the answer for the Liar Paradox: though it is true that all Cretans are liars, it is also truth that they have the potential to come to the knowledge of the truth. Paul provides hope for the opposition: the sound doctrine and the proper conduct of church leaders is the message and pattern that will bring those who have rejected the truth of the Gospel to a place of repentance.

Paul concludes the passage with the statement: "They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work."⁷⁰ He speaks directly to the paradox that was their profession of faith: "their profession to know God was contradicted by their outward behavior."⁷¹ The concluding description of the opposition is emblematic of the serious and eminent nature of the false teaching in the churches of Crete. Van Neste asserts: "This is no detached disinterested description! This is deep-hearted, full-bore warning in the strongest terms. Though the opponents claimed to teach and act Christianly, Paul describes them as rebellious, empty talking deceivers who are greedy, impure, detestable, disobedient, and worthless for any good deed!"⁷² Paul ends his two short lists of virtues and vices with an emphatic characterization of the opposition. The chapter begins with an extended description of Paul's service and good work for the Gospel of Jesus Christ and it ends with the rejection of the false teachers due to their self-serving deeds.

Table 2
Thematic Elaboration of Titus 1:5-16

Argument	Scripture Reference	Scripture Quotation
Theme	1:9b	That <i>the elder</i> may be able, by sound doctrine, both to exhort and convict those who contradict.
Rationale	1:5	For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you
Confirmation of the Rationale	1:6-9a	If a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a

⁷⁰ Titus 1:16.

⁷¹ IVP, "Titus."

⁷² Ray Van Neste, "The Message of Titus," 22.

		lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught,
Argument from the contrary	1:10	For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision,
Argument from example	1:11	Whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.
Argument from ancient testimony	1:12-13a	One of them, a prophet of their own, said, "Cretans <i>are</i> always liars, evil beasts, lazy gluttons." This testimony is true.
Argument from analogy	1:12	Evil beasts, lazy gluttons
Synthesis of the argument	1:13b-14	Therefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men who turn from the truth.
Conclusion	1:15-16	To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess to know God, but in works they deny <i>Him</i> , being abominable, disobedient, and disqualified for every good work.

Historical Intertexture

Robbins describes historical intertexture as concerning "events that have occurred at specific times in specific locations."⁷³ Robbins states that historical intertexture differentiates social and cultural intertexture by focusing on events. The end result of historical intertexture is to formulate good questions about a text by examining the plausibility of implied historical facts: specifically people, places, institutions, events, and customs.

There are two verses that represent two contexts in Titus 1. The first instance occurs in verse 5: "for this reason I left you in Crete, that you should set in order the things that are lacking."⁷⁴ This statement implies that Paul and Titus had not only

⁷³ Robbins, *Exploring the Texture of Texts*, 63.

⁷⁴ Titus 1:5.

visited Crete but also remained long enough to establish a community of believers. Further, it implies that Titus remained in Crete for an extended period of time. This historical plausibility of this event is paramount to the authorship of the letter, the date of its composition, and its place in the canon. Chapter three provides some more detail as to the whereabouts of Paul: he was in Nicopolis at the time of the writing of the letter.⁷⁵

There are questions as to how this event fits within the chronology of the life of the Apostle Paul. deSilva addresses this issue: "The events presupposed by the Pastoral Epistles do not reflect events known from other sources about Paul's life."⁷⁶ Further the book of Acts does not corroborate a missionary journey to Crete nor the sending forth of Titus to said island. Acts, however, does not account for the life of Paul after his release from prison nor is it an exhaustive account of the ministry of the New Testament church.⁷⁷

Early church writings and tradition provide some credence to the settings of the Pastorals. Lea and Black refer to the writings of Clement as evidence for Paul's additional work after the narrative of Acts ends.⁷⁸ Further, deSilva points to Polycarp's extensive use of the Pastoral Epistles, as well as Ireneaus and Tertullian, as examples of how the early church recognized the legitimacy of the letters.⁷⁹ deSilva further asserts that the personal requests as well as the established setting of the letters point to authentic Pauline letters and actual events.⁸⁰ Lea and Black end their discussion of this issue by stating: "The method and timing of Titus's arrival with Paul on Crete is unclear, but his location on this small island is firmly established."⁸¹ Genade provides a multi-factor defense of the historicity of Titus. First, historically pseudonymous documents were rejected, by common practice, by the early church. Second, hermeneutically a letter that fully opposed false teaching would have been compromised through pseudepigraphic construction and historically inaccurate events.⁸²

The second instance occurs in verse 12 with Paul's recitation of a prophet of Crete.⁸³ Though the nature and intent of this recitation has been discussed at length, the question still remains as to whether Epimenides actually penned these words. Clement of Alexandria is the first Christian writer to identify the prophet in Titus 1:12 as Epimenides. The original source of the quote is likely one of two sources: (1) the *Theogony* or the *Chresmoi* of Epimenides or (2) the reply made to Epimenides by the Pythoness at Delphi.⁸⁴ In either case, there exists documentation within and outside of Christian writings to support the historicity of Epimenides and the recited quotation.

⁷⁵ Titus 3:12; Lea and Black, *The New Testament*, 477.

⁷⁶ deSilva, *An Introduction to the New Testament*, 738.

⁷⁷ Ibid, 738.

⁷⁸ Lea and Black, *The New Testament*, 350.

⁷⁹ deSilva, *An Introduction to the New Testament*, 746.

⁸⁰ Ibid, 739.

⁸¹ Lea and Black, *The New Testament*, 477.

⁸² Aldred Auguse Genade, "A Text-centered Rhetorical Analysis of Paul's Letter to Titus" PhD diss., University of the Free State, 2007.

⁸³ Titus 1:12.

⁸⁴ Gray, "The Liar Paradox," 303.

Social Intertexture

The social intertexture analysis of a text focuses on concepts, words, phrases, and practices that are relevant to individuals within a society.⁸⁵ Robbins identifies four categories of social knowledge: (a) social role, (b) social institution, (c) social code, and (d) social responsibility.⁸⁶

Social Roles and Identity. As illustrated in Table 3, there are nine instances of social roles and identity contained in the passage. Of the nine instances, there are four terms that specifically relate to the church: apostle, elect, elder, and bishop. Given that Paul does not explicitly discuss these terms or the ecclesiastical tasks of elders and bishops, it should be assumed that the readers understood the terms. The use of the terms in such a natural manner may be due the progressive institutionalization of the church during the prior decades.

Paul then utilizes two terms of great value: bondservant of God and steward of God. Titus is the only epistle in which Paul uses the term “bondservant of God”.⁸⁷ This term “describes Paul as one who is under compulsion, committed to faithful service as a slave to a master.”⁸⁸ Further this term is used to describe Jesus Christ and now is extended to the Apostle. As the narrative continues, it is clear that Titus is committed to the faithful service of both Jesus Christ and Paul: Titus is acting “as *Paul* commanded *him*.”⁸⁹ This concept is further expanded to the office of the bishop as Paul describes them as “stewards of God.”⁹⁰ This is a term that Paul also used to describe himself and his companions: “Let a man so consider us, as servants of Christ and stewards of the mysteries of God.”⁹¹ This theme of stewardship “calls to mind the image of the church as God’s house.”⁹² In a secular household, the steward is responsible for faithfully managing his master’s affairs. Likewise, the proper understanding of the steward of God is that of service as extended from Jesus Christ to the Apostles and to the leaders of the church.

The Apostle identifies three groups of people in the text: God’s elect, those of the circumcision, or Jews, and Cretans. The first unit of the narrative identifies God’s elect as those who acknowledge Jesus Christ. Paul describes this group with the following terms: faith, truth, eternal life, promise, and commandment. Conversely, Paul identifies two groups of opposition: the Jews and the Cretans. In a stark contrast, Paul identifies these groups with very different adjectives: insubordinate, idle talkers, deceivers, subverters, greedy, liars, evil beasts, lazy gluttons, abominable, disobedient, and disqualified.

⁸⁵ Robbins, *The Tapestry of Early Christian Discourse*, 116-117.

⁸⁶ Robbins, *Exploring the Texture of Texts*, 62.

⁸⁷ Titus 1:1.

⁸⁸ IVP, “Titus.”

⁸⁹ Titus 1:5.

⁹⁰ Titus 1:7.

⁹¹ 1 Corinthians 4:1.

⁹² IVP, “Titus.”

Table 3
Social Roles and Identity of Titus 1

Verse	Reference
1:1	Bondsman of God
1:1	Apostle of Jesus Christ
1:1	God's elect
1:5	Elders
1:7	Bishop
1:7	Steward of God
1:10	Those of the circumcision
1:12	Cretans
1:13	Jewish

Social Institutions. Central to the message of both 1 Timothy and Titus is the single institution mentioned in Titus 1: marriage. Paul writes: "if a man is blameless, the husband of one wife."⁹³ Though there are many interpretations to the exact meaning of this statement, one thing seems to be clear: "the leader of the church must be a model of faithfulness in marriage."⁹⁴ The Pastoral Epistles present a high view of the institution of marriage. Ryrie asserts: "The New Testament presents a higher standard than the Old Testament."⁹⁵ Herein, Paul shows great respect for social and biblical institutions. It is clear that one who rejects the importance of such institutions may be unqualified to serve in church leadership. Further, Ryrie points out that the New Testament emphasis on marriage was because "Christian marriage is made an example in the New Testament of the relation between Christ and his Church. That great mystery is concretized in Christian marriage."⁹⁶ The marriage relationship of leaders was emblematic of a spiritual relationship with Christ: not in isolation but when accompanied by the other virtues listed.

Social Codes. As discussed with the Liar Paradox, honesty and truth are major themes in the passage. As illustrated in Table 4, there are several instances in the text where the Apostle distinguishes the *elect* from the *opposition* via their relationship to the truth. Paul carefully weaves an argument that elevates truth and authenticity in the lives of ecclesial leaders and develops a basis for rebuke of opposition based on the same

⁹³ 1 Titus 1:6.

⁹⁴ IVP, "Titus.."

⁹⁵ Charles Caldwell Ryrie and Paul E. Steele. *Biblical teaching on divorce and remarriage*. Institute for Basic Youth Conflicts, 1981, 191.

⁹⁶ Ibid, 192.

standard. According to Paul, the distinguishing mark of leaders in the *ekklesia* was their submission to and communication of the truth and sound doctrine.

Table 4

Social Codes of Titus 1

Verse	Reference
1:1	Truth
1:4	True
1:9	Faithful word
1:9	Sound doctrine
1:9	Contradict
1:10	Deceivers
1:11	Subvert
1:12	Liars
1:13	True
1:14	Jewish Fables
1:14	Truth
1:15	Pure
1:15	Defiled
1:16	Profess to know God, but in works they deny Him

Social Relationships. As shown in Table 5, the first four verses of the passage, coupled with the virtues list, imply a theme relating to the family: son, father, husband, wife, children, and household. Herein, there is an important connection to the 1 Timothy 3. Paul writes: “I write so that you may know how you ought to conduct yourself in the house of God.”⁹⁷ The imagery of the *oikos* of God is carried over from 1 Timothy to Titus. There are three inferences that can be made from this. First, Paul continues to identify the church using the metaphor of the family. Second, the family of God is intimately connected to the earthly, human family. Third, the opposition discussed in Titus 1 posed a threat against both the spiritual household of God and earthly families on the island of Crete.

⁹⁷ 1 Timothy 3:15.

Table 5
Social Relationships of Titus 1

Verse	Reference
1:4	A true son
1:4	God the Father
1:6	Husband
1:6	Wife
1:6	Children
1:9	Those who contradict
1:11	Households

Cultural Intertexture

Robbins asserts that cultural intertexture appears in “word and concept patterns and configurations; values, scripts, codes, or systems.”⁹⁸ There are four instances of cultural intertexture referring to two different cultures in the passage: the Jewish culture and the Cretan culture.

Jewish Culture. Throughout the Pauline Corpus, a main opponent of sound doctrine and church unity is Judaizers. The Judaizers were Christian Jews who sought to influence Christian Gentiles to follow the customs of Judaism.⁹⁹ Olson described the Judaizers of the New Testament as: “Jesus-believing Jews *who* continue to observe the Torah.”¹⁰⁰ Though many would disagree with Olson’s premise that Paul encouraged Jesus-believing Jews to continue following the Torah, his identification of the application of the Torah in the Christian life is the central matter of contention in the Pauline Corpus. The intersection of the Jewish and Gentile cultures is a clear theme throughout the New Testament. deSilva wrote of this difficulty: “the tendency for Jewish Christians to loosen their observance of certain regulations for the sake of having table fellowship and worshipping with Gentile Christians, led to strong attempts on the part of non-Christian Jews to ‘correct’ the threatening behavior of their deviant sisters and brothers.”¹⁰¹ Further this difficulty affected both Jewish and Gentile Christians. The term *circumcision* became the emblem of the Jewish culture in the Pauline Corpus:

⁹⁸ Robbins, *Exploring the Texture of Texts*, 58.

⁹⁹ James Dunn, “The first and second letters to Timothy and the letter to Titus.” *the New interpreter’s Bible* 11 (2000).

¹⁰⁰ Jon C. Olson, “Pauline Gentiles praying among Jews,” *Pro Ecclesia* 20, no. 4 (September 1, 2011): 412. *ATLA Religion Database with ATLASerials*, EBSCOhost (Accessed August 9, 2013).

¹⁰¹ deSilva, *An Introduction to the New Testament*, 105.

when Paul identified those of the circumcision, he was specifically addressing Jewish leaders who were spread throughout the Roman Empire during the Diaspora.

Cretan Culture. Nasrallah identifies the island of Crete as being composed of five cities that were a part of the Panhellenion league consisting of at least twenty-eight cities.¹⁰² During the first and second century, this region was distinguished by “sharp rivalries between cities, but also forged alliances by cult, festivals, gifts, culture, and political strategizing.”¹⁰³ Kidd asserted that Crete’s principle role in the Hellenistic wars “was to keep various sides stocked with reputedly fierce soldiers of fortune.”¹⁰⁴ This is evidenced in the recitation of Epimenides’ poem mocking the inscription on the tomb of Jupiter. Some of the inhabitants of Crete were willing to cast aside their religious convictions for personal gain. The islanders had such a sordid love for gain that they were described as “the only people in the world in whose eyes no gain is disgraceful.”¹⁰⁵ Further, it was this type of atmosphere that led Carson and Moo to describe the situation on Crete as “an unpromising situation.”¹⁰⁶

Table 6
Cultural Analysis of Titus 1

Verse	Culture	Reference
1:10	Jewish	Especially those of the circumcision
1:12	Cretans	Cretans are always liars, evil beasts, lazy gluttons
1:14	Jewish	Jewish fables
1:14	Jewish	Commandments of men

Though Table 6 illustrates the cultural analysis of Titus 1, what is more striking in the text is the lack of a cultural dimension in the first nine verses. In these verses, Paul describes the church and the character of its leaders. Nowhere in this discussion does Paul point to any culture or religious tradition. This may cause one to ponder as to why this is the case. Could it be that through Jesus Christ there is a new culture: one that welcomes Gentiles, Jews, and Cretans into the household of God? This is a possibility as the end result of this culture of Christian character is a message that exhorts and convicts those who contradict.

¹⁰² Laura Nasrallah, "The Acts of the Apostles, Greek Cities, and Hadrian's Panhellenion," *Journal Of Biblical Literature* 127, no. 3 (2008): 545. *Academic Search Complete*, EBSCOhost (Accessed August 9, 2013).

¹⁰³ Ibid, 546-547.

¹⁰⁴ Reggie M. Kidd, "Titus as Apologia: Grace for Liars, Beasts, and Bellies," *Horizons in Biblical Theology* 21, no. 2 (1999): 185-209.

¹⁰⁵ Ibid.

¹⁰⁶ Carson and Moo, *An Introduction to the New Testament*, 583.

Merging 1 Timothy and Titus 1

The Sacred texture analysis of 1 Timothy 3 yielded themes relating to the God-leader, God-follower, and leader-follower relationships. There are five themes contained in the passage:

- a) **The authority of God.:** The Church is God's household, founded upon God's truth, and initiated by God incarnate Jesus Christ;
- b) **The Church as the Household of God:** The household paradigm extends the natural family to a global spiritual and religious community;
- c) **The Dual Nature of Leadership:** The spiritual nature of leadership begins with faith and is developed and matured until the spiritual nature transforms the behavior of the leader;
- d) **Elevated Status and Elevated Standards:** The elevated status of leadership in the church inherently comes with an elevated standard of lifestyle and burden of ministry;
- e) **Authentic Leadership:** The qualifications of leadership sought to set a standard of authenticity where the character, conduct, and priorities of the leader are consistent with their teachings of the doctrine of Jesus Christ.¹⁰⁷

The intertexture analysis of Titus 1 was conducted to discover the nature of ecclesial leadership and followership as it relates to opposition. The analysis of the passage concluded that the purpose of the letter to Titus was to establish elders who, through their communication and conduct, would exhort and convict those who contradict. Whereas 1 Timothy 3 discussed the interaction of God in the leader-follower relationship, Titus 1 described the role of leadership in the midst of opposition. The nature of influence of the opposition was found to be imminent and highly problematic for the church. The analysis discovered multiple themes in the God-leader-opposition relationship.

The God-Opposition Relationship

Clearly, the term *God-Opposition Relationship* sounds paradoxical; however, Titus 1 provides evidence of this relationship. The passage begins with Paul's assertion that God cannot lie. The passage ends with opposition being described as professing "to know God, but in works they deny Him."¹⁰⁸ The passage places the two parties at odds with one another; however, God has another plan. Paul proclaimed this plan in his letter to the Romans: "But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."¹⁰⁹ Though a great point of rejoicing for believers, this verse is clear that God's message is for the unbeliever. God desires that all men be saved. This passage illustrates "the notion of God's covenantal

¹⁰⁷ Henson, *Leading the Household of God*, 28-29.

¹⁰⁸ Titus 1:16.

¹⁰⁹ Romans 5:8.

faithfulness demonstrated through Christ.”¹¹⁰ The faithfulness of God is contrasted by the unfaithfulness of the unbeliever. Herein is the purpose of church leaders: to exhort and convict those who contradict so that they may be sound in the faith.¹¹¹ This message is the thematic intersection of 1 Timothy 3 and Titus. In 1 Timothy 3, Paul proclaims that Jesus was “believed on in the world” by being “preached among the Gentiles.”¹¹² God cares for the unbeliever; even those of the caliber of the Cretans. The love of God for the unbeliever is manifested in the lives of church leaders and their relationships with the opposition.

The Leader-Opposition Relationship

Structurally, Paul’s placement of a description of leadership just before a description of the opposition served as a pattern that extended to the leader-opposition relationship: church leaders were to be engaged in the discourse between the church and the world. While 1 Timothy 3 focused on the role of leadership in the household of God, Titus 1 is centered on the conversation that takes place between leaders of the church and the Cretans and Judaizers. Through conduct and communication, the church leader’s life should be a contrast to the lives of the unbeliever. By remaining true to sound doctrine, the leader preaches a message that has the potential to change the heart of the unbeliever and turn the unbeliever into a follower.

The Follower-Opposition Relationship - From Foes to Family

The purpose of 1 Timothy 3 was: “that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.”¹¹³ This purpose extended past church leadership to include every believer. The conduct of believers is contrary to the lifestyle of unbelievers. When the characteristics of 1 Timothy 3 are examined against the discussion of the opposition in Titus 1, it would be safe to assume that there potentially could be an adversarial relationship between the church and the world. Yet, the will of the Father is that those who were foes yesterday may become family today.

1 Timothy 3, Titus 1, and Leadership Theory

As depicted in Figure 1, the ecclesial leadership construct is complex and multifaceted. The *ekklesia* functions as a global family where the local church serves as a sub-group. As with any group, group dynamics play an essential role in the church. From the biblical perspective, one must understand that God the Father serves as the ultimate leader, influencer, and source of power in the Church: the supreme authority over leadership and followership in the church. The relationship between God and leaders, followers, and unbelievers is found in the fact that every leader and every follower began as an unbeliever. Just as the Apostle proclaimed, through faith in and

¹¹⁰ Marty L. Reid, “A rhetorical analysis of Romans 1:1-5:21 with attention given to the rhetorical function of 5:1-21,” *Perspectives In Religious Studies* 19, no. 3 (September 1, 1992): 271. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed August 9, 2013).

¹¹¹ Titus 1:9; 1:13.

¹¹² 1 Timothy 3:16.

¹¹³ 1 Timothy 3:15.

acknowledgement of the truth in Jesus Christ, all humanity can discover the hope of eternal life and acceptance in the household of God.¹¹⁴ Though God is always faithful in His dealings with humanity, humanity fails to reciprocate the same level of faithfulness to the Father and to one another.

Group Dynamics

Group dynamics are essential to understanding the sociology of the Church. Stewart, Manz, and Sims assert: "Inherent in the process of socialization is the notion that team members influence one another."¹¹⁵ Further, the notion of power is closely connected to influence. The authors identify six sources of power. First, reward power is the ability of a member to provide another with something they find desirable.¹¹⁶ According to the two passages, the church has two gifts that the unbelieving world may find valuable: (1) a sense of community in the household of God and (2) the hope of eternal life. The authors concur with this: "recognition and social approval are rewards that team members can provide to one another."¹¹⁷ Second, coercive power derives from a member's ability to provide punishment. Though judgment ultimately rests in the hands of God, believers are able through their conduct and communication to bring conviction to the unbeliever. Further, Paul concludes that the ultimate end for those who reject the truth is "disqualification from every good work."¹¹⁸ Third, referent power is the influence that comes when one is respected and liked by others.¹¹⁹ In both passages, Paul demands that church leaders be blameless, above reproach, and of good reputation.

Fourth, expert power is the influence that comes when one is recognized by others as having expertise that is superior to theirs.¹²⁰ When combining the two passages, bishops must hold fast the faithful word as they have been taught, not be a novice, and they must be able to teach in a way that exhorts, convicts and rebukes. Last, legitimate power is based on formal authority.¹²¹ The appointment of elders and bishops provides this legitimate power as the authority of God is extended to the church leaders.

Conflict Resolution

The narrative of Titus 1 is descriptive of a significant conflict: the battle for the souls of man. This conflict is both spiritual and natural as the source of the conflict comes from the incompatibility of faith, lifestyle, motivation, character, and conduct. It is in this conflict that we find the need for ecclesial leadership: "the most pervasive

¹¹⁴ Titus 1:1-2.

¹¹⁵ Greg L. Stewart, Charles C. Manz, and Henry P. Sims. *Team work and group dynamics*. J. Wiley, 1999, 90.

¹¹⁶ Ibid, 90.

¹¹⁷ Ibid, 91.

¹¹⁸ Titus 1:16.

¹¹⁹ Stewart, Manz, and Sims, *Team Work and Group Dynamics*, 91.

¹²⁰ Ibid.

¹²¹ Ibid, 92.

influence on team process comes from leadership.”¹²² The lessons of leadership from Titus and Timothy ring true for both unbelievers and believers alike. There is the potential for believers to get off track from time to time, the same godly rebuke and exhortation convicts believers and turns their focus back to the Father. Given the need for leadership in the Church, it is beneficial to examine the contribution of leadership theory on the ecclesial leadership construct.

Spiritual Leadership

The sacred texture analysis of 1 Timothy 3 revealed a dual nature of leadership: spiritual and behavioral/physical. Though a secular theory, there are elements of spiritual leadership theory that are applicable to ecclesial leadership. Spiritual leadership is “a paradigm for organizational transformation and development designed to create an intrinsically motivated, learning organization.”¹²³ This model of leadership incorporates vision, hope/faith, and altruistic love or humility in a way that develops spirituality and spiritual wellbeing.¹²⁴

The vision of ecclesial leadership must be to engage the unbeliever and communicate effectively the Gospel. The motivation of church leadership must be their faith in Jesus Christ and their hope of eternal life. Lastly, bishops must guard against pride and vain thinking that results in puffed-up egos and potential traps from Satan. All of these virtues result in the spiritual development of the household of God and draws the community more deeply into a relationship with Jesus Christ.

Authentic Leadership

The constant theme of Titus 1 is one’s adherence to the truth. Paul elevated honesty, sincerity, and authenticity as characteristics of godly ecclesial leaders. According to Northouse, Authentic leadership is interpersonal, intrapersonal, and developmental.¹²⁵ Therefore, authentic leadership is internal, relational, and is a process. Both passages address the process of ecclesial leadership: a bishop was not to be a novice and must have been taught. Further, this process works from the inside out as the internal virtues of a leader results in godly behavior.

Northouse identifies four components of authentic leadership: self-awareness, internalized moral perspective, balanced processing, and relationship transparency.¹²⁶ Ecclesial leaders must be aware of personal strengths and weaknesses, must have the character to guide one’s own conduct, be balanced or just both relationally and behaviorally, and must present oneself to others in sincerity and authenticity.

¹²² Ibid, 97.

¹²³ Louis W. Fry and Melanie P. Cohen, "Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hours cultures," *Journal of Business Ethics* 84, no. 2 (2009): 269.

¹²⁴ Ibid.

¹²⁵ Peter G. Northouse, *Leadership: Theory and Practice*, 6th Ed., Los Angeles, CA: Sage Publications, 254.

¹²⁶ Ibid, 263.

IV. CONCLUSION

As discovered, the Pastoral Epistles provide a valuable source of data for ecclesial leadership research. This paper analyzed the intertexture of Titus 1. Combined with the sacred texture analysis of 1 Timothy 3, the analysis provided insightful data on the relationship between God, leaders, followers, and opposition. The analysis resulted in an alteration of our understanding of opposition as it relates to the Church. The will of God and the role of believers are to engage the unbelieving world with the truth of the gospel of Jesus Christ and godly conduct.

The metaphor of the church as the household of God is reiterated in the narrative of Titus 1. The church is a community of faith made up of leaders and followers who are submissive to the will of their heavenly Father. Further, their adherence to the truth creates a new culture in which people of all walks of life are welcomed into the family of God. This intertexture analysis of Titus 1 opens the door for more continued leadership research in the Pastorals. Given that there are five sub-textures of Socio-rhetorical criticism and three books in the Pastorals, the potential for continued research is limitless.
