

Biblical Ethics and Integrity in The 21st Century's Pulpit Ministry

Professor Deborah Doyinsola Adegbite

Professor in New Testament, Church History, & Theology

Bethel Institute of Theology and Biblical Research,

Jesusland, Akiriboto, Gbongan, Nigeria (affiliate of Olabisi Onabanjo University, Ago-Iwoye, Ogun State) and Redeemers' University Nigeria, Ede, Osun State, Nigeria

ddadegbited@gmail.com, adegbitedadjunct@run.edu.ng

+2348033245482

And

Moses Adeleke Adeoye

Bethel Institute of Theology and Biblical Research,

Jesus land, Akiriboto, Gbongan, Osun State, Nigeria (affiliate of Olabisi Onabanjo University, Ago-Iwoye, Ogun State.

princeadelekm@gmail.com

+2348169447684

Abstract

The lack of theological training by some 21st Century ministers has affected both their Biblical Ethics and Integrity. This ignorance has become a crucial issue in times like these when prosperity has taken over the pulpit of many Nigerian churches. This paper therefore examines the ethics behind the biblical interpretation and behaviour of many of these ministries in the light of Titus 2:7-8. The methodology adopted consists of the exegesis of the chosen passage as well as Reader Response hermeneutical principle to investigate the contextual understanding of the passage to show how Christians in Nigeria understand the pulpit ministry differently from the Titus' presentation of what the life of a Christian minister should reflect. The result shows that many of what could be said about some modern ministers is nothing to write home about contrary to the advice Paul gave that the integrity of a pastor should be taken seriously in a way that their critics would have nothing bad to say about them. The paper recommends that Nigerian Church

leaders should place greater emphasis on training and living their lives as example to members.

Key Words: Biblical Ethics, Integrity, Pulpit, Ministry, Theological Training.

INTRODUCTION

Pastoral ministry has a lot to do in contributing to the morality of Christian community and the world at large. It is of worth to know that ministers of the gospel are not ordinary people working in ordinary places; they are shoulder with the responsibility of raising men in the complete image of Christ. Pastoral letters were mainly addressed to Pastors with specific instruction to the Church, their lives of conduct and their ministry. Throughout the ages, there are some ministers whose lives and conduct defined pastoral ministry and those whose lives are nothing but a destruction to pastoral ministry. In spite of these challenges, the fact still remain that there is integrity in pastoral ministry. The character of uncorrupted virtue, especially in relation to truth and fair dealing is expected from ministers of God. The clear importance to ministerial integrity in terms of godliness, holiness, blamelessness, and skilful hands is unfailing. The life of integrity enhances the credibility and effectiveness of a Christian minister. This research work suggests that integrity in pastoral ministry should be given a highest regard in respect to the word of God. The researcher addresses that, for maintaining integrity, ministers of the gospel must be sure of their calling, hold on to it and see it as a duty to live what they preach.

Also, this research discovered that, integrity in pastoral ministry must only be built on Christ righteousness alone because, it is the only conceal restricting moral excess in pastoral ministry. Throughout the ages, there are several ministers whose lives and conduct defined pastoral ministry and those whose lives are nothing but a destruction to pastoral ministry. In spite of these challenges, the fact still remain that there is integrity in pastoral ministry. The misconception of integrity makes many people think as if integrity is only by words and not by deeds. Therefore, the problem of this research work is to clearly define the meaning of integrity in pastoral ministry in the light of the book of Titus 2:7-8 and its

relevance. An exegesis of Titus 2:7-8 using Reader Response hermeneutical principle to investigate the contextual understanding of the passage to show how ministers in Nigeria are expected to reflect the life style of integrity. The importance of this study is to help the pastor and Christians generally to seek and maintain integrity in their lives and work. The research will also serve as eye opener to some of the important words use in the text. This research work is based on the exegesis of the chosen passage as well as Reader Response hermeneutical principle to investigate the contextual understanding of the passage.

Definition of Terms

Biblical Ethics: Biblical ethics is the moral principles that govern how you live, based on God’s word as found in the Bible. Biblical ethics attempts to explain what the Bible teaches about God’s will for how his people ought to live, the moral choices they should make. The practical guide for biblical ethics is built on the assumption that the Ten Commandments contain the kernel of God’s will for how his people should live.¹

Integrity: According to James Means Integrity comes from the Latin term “*integritas*” meaning soundness - the quality or condition of being whole or undivided. Integrity embraces uncommon devotion to truth, unyielding opposition to falseness, and unvarying commitments to ethics, morality and virtue.²

Pulpit: An elevated platform or high reading desk used in preaching or conducting a worship service. A raised place in a Church with steps leading up to it from which the priest or ministers mounts to the people during a religious activities.

Ministry: It originated from the Greek word *διακονία* (*diakonia*) in the New Testament which literally mean “service” or “ministry”. The term “ministry” is used both in a wider and arrow sense. In its wider sense, “it refers to service rendered to God or to people, while in its narrow sense, it refers to the “officially recognized service of persons set apart (usually by formal ordination) by the Church”.³ The general title “ministry” carries the fundamental understanding that they are services within the life of the Church and community (1Cor.12:5, 28; Eph.4:12”).

Theological Training: It is designed to train men for ministerial calling to gain knowledge necessary to wisely discern truth from error. It involves the faithfully preaching and teachings of God's timeless truth and to improve the understanding of the Bible.

Exegetical Study of Titus 2:7-8

Greek Text

V7: *Περὶ Πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων; ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,*

V8: *λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ, μηδὲν ἔχων λέγειν περὶ περὶ ἡμῶν φαῦλον. (Koine Interlinear New Testament Greek)*

Translation

V7. In everything set them an example by doing what is good. In your teaching show integrity, seriousness

V8. And soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us (NIV)

Background to the text (Titus 2:7-8)

The letter to Titus is referred to as Paul's Pastoral Epistles because they are written to individuals entrusted with the oversight of specific congregations, and they directly concern the role and responsibilities of the pastor.⁴ Apostle Paul wrote his epistle to Titus because there was false teaching that had crept into the church and Paul desired to counsel Titus so that he could take the right course of action and encourage him on living the Christian life. The Cretans had a reputation of dishonesty, piracy and loose morality. It is interesting to note that men from the island of Crete were in Jerusalem on the day of Pentecost when God poured out his Spirit and the church was born. Paul had visited the island of Crete and observed all the immorality of the people there and even the church was difficult to organize.⁵ Robert Karris, who holds that Paul did not write Titus, maintains nevertheless its coherence.⁶

Literary Context of Titus 2:7-8

The main focus for Paul in writing to Titus is the main idea that the church and body of believers in Crete should have a clear connection between

their faith and their practices. As found in the Bible Commentary, the overall structure of Titus 2:7-8 is the instructions on teaching young men. Paul changed his focus back to Titus' personal conduct by using the personal pronoun *yourself*. At the same time, since Titus was young, Paul's admonitions could be included in the advice to the other young men. He should not set standards for other believers unless he could make himself an example of good works. As Titus trained various generations, they would be examining his life to see if it was consistent with his teaching. The normal sense of *integrity* involved trustworthiness in all areas of life. This term added a sense of moral reliability as Titus modeled godliness for the believers. Similarly, Paul expected Titus to demonstrate *dignity* in his ministry.

Not only must Titus's personal life be exemplary, his message should be *sound beyond reproach*. With the word *us*, Paul included himself as participant in Titus's struggle. Paul urges Titus to be a model of good work and show integrity, dignity, and sound speech in his teaching. Titus is to model a life of good works as a way of living a life of self-offering to Jesus, but also, he is to live his life in such a way that it would stand in plain contrast to those whose lives lack any good deeds.⁷ Paul challenged Titus to be pure in motive and serious in approach as a teacher, yet Titus is also to have sound teaching or sound doctrine in teaching. Paul's primary concern for the younger men is that of respectability, so that they align with and exceed the expectations of them within the household and in the overall culture of Crete.

Reader Response Hermeneutic of Titus 2:7-8

According to reader-response hermeneutics, the text does not have its own objective meaning; rather, it is the individual reader who assigns meaning to the text based on the questions and expectations prompted by that reader's particular social and institutional circumstances. The Pauline literature is full with references to good works yielding a substantial Pauline theology of ethical behaviour. Paul's theology of ethics is significantly distinct from various perspectives within Judaism in that Paul's ethical teaching is firmly grounded on faith in Christ. Paul's ethical teaching clearly demonstrates that good works are the essential result of one's faith in Christ, and outgrowth of being in union with Christ and walking in the Spirit. Certain manifestations of good works include

having an attitude that is willing to generously help those in need; demonstrating the fruit of the Spirit; obeying and living out the gospel of Christ; being self-controlled; and maintaining integrity of speech and lifestyle. Good works are an integral aspect of the Apostle Paul's theology. Furthermore, Paul's emphasis on doing good works throughout his letters demonstrates that good works are essential to being a Christian. The general historical situation of Titus, according to these concerns, is the church in transition, when it is progressing from an apostolic to post-apostolic period and is surrounded by persecution and heresy and therefore needs to be reminded of its hope and encouraged to hold to the teachings given by Paul and to persist in good works.⁸ Following Paul's directives for Titus' instruction of the younger men (2:6), he issued an emphatic statement about the conduct of Titus' ministry (2:7). In all things; The instructions for Titus, rather than the young men.⁹ Titus was to present himself as a model of good works, and show himself to have both integrity and seriousness in his *manner* of teaching and soundness in the *content* of his teaching.¹⁰ The reason Titus was to demonstrate these things was so that opponents would have nothing evil to say against the Christian community.¹¹

These opponents may have been outsiders or those within the community whose own manner and content of teaching were at odds with the gospel.¹² In Titus 2:7–8a, Paul wanted Titus' life and teaching to be so far beyond reproach, that any opponent would have 'nothing evil to say about us and so be ashamed and discredited.'¹³ The identity of 'us' was primarily Titus and Paul, but also the Cretan Christians, and probably Christians generally.¹⁴ The identity of the opponent(s) is more difficult. The singular is best seen as a generic reference and the existence of opponents inside the church and concern for good reputation outside the church makes it likely both are on view.¹⁵ The didactic nature of their speech would have depended on the content of the accusations, the purpose of addressers, and its result.

Certainty is elusive, but the need for Titus to watch his life, and manner and content of his teaching, suggests the opponents may have had didactic purposes. These two occurrences (2 Tim. 2:18; Tit. 2:8) indicate the potential for didactic speech to function as a negative agent for change, and damage the believing community. Consequently, the (potential) addressers were opponents of the believing community and their speech

was to be prevented by faithful gospel ministers. Finally, the correlation between the aberrant content of their speech and their conduct mirrors the correlation already observed with ‘core-teaching’ words, between the orthodoxy and orthopraxy of addressers and educational outcomes for their addressees. Paul affirmed much the same apologetic strategy in Titus 2:7–8, set an example of good works yourself, with integrity and dignity in your teaching. Your message is to be sound beyond reproach, so that the opponent will be ashamed, having nothing bad to say about us. The message which is to be beyond reproach is both the proclamation of the gospel itself and the correlation of the life of the preacher with that message. Paul is not content, however, to rest the apologetic burden on the life of the preacher alone.

He extends it to the lives of all Christians, older men and women, younger women, young men, and even bond servants whose lives are to “adorn” the teaching of the gospel (Titus 2:2–10). For Paul, the preaching of the gospel is enhanced by the behaviour of Christians. Their goal should be to “make the Gospel as attractive as possible for those around them” through their Christlikeness.¹⁶ The proof of the gospel, the silencing of its opponents, is in the lives that the Gospel transforms (Titus 2:11–14).

Ethics for Christian Ministry

Trull Joe and Creech Robert offer a resource intended to convince and equip pastors to embody their holy calling to serve God’s flock and to bear witness to God’s grace to the world. Ethics for Christian Ministry seeks to teach Christian ministry students the unique moral role of the Christian minister, provide clear statements of their moral obligations in personal and professional life, and offer applicable strategies for ministerial ethics in contemporary society.¹⁷ The standards of professional practice that apply to Christian ministry include these six ethical responsibilities:

- i. Competency and service as foundational principles of the Christian minister as professional and vocational skills in order to act knowledgeably in any situation that requires his or her services.
- ii. Christian ministers are to live and minister in accordance with biblical values. As such ministry that is grounded by prayer, Bible study, regular worship and a readiness to follow the guidance of the Holy Spirit (Mt. 28:19-20).

- iii. Education: The Christian minister will prepare for Christian service by experiencing a comprehensive liberal arts education, followed by specialized training in theology and ministry.
- iv. Self-sufficiency: The Christian ministers are called to a life of responsible decision making and apply pastoral authority in light of the servant-leader model demonstrated by Christ.
- v. Dedication: The Christian minister will “agree” to provide something of great value, the good news of God’s salvation and the demonstration of God’s love through Christian ministry.

Required Character of the Twenty-First Century Christian Ministers

The ministerial requirements which are necessary for the twenty first century is beyond miracles and prosperity messages; a ministry that will be considered successful in at this time should make a significant differences among others. In order to achieve that, the Christian minister must break through the walls of deceptions, greed and the like behaviour that is killing the souls of followers rather than save them and lead them to the Kingdom of Heaven.

- i. **Competence:** lack of competence kills both the minister and his followers. Competence that comes through training is when a Christian minister is able to win the hearts and minds of his followers but it is unfortunately that many of the modern ministers underestimate what good theological training can do for their ministries. Such ministers refused to be trained under the erroneous banner “You shall receive Power, not a Bible College certificate” which is an erroneous interpretation of Act 1:8 as noted by Adegbite.¹⁸ A Christian leader is expected to have a teachable spirit. Another thing that competence is his Effective communication skills; the followers rely on.
- ii. **Exemplary Life:** a Christian leader is expected to demonstrates Christ-like qualities; not a show-off, not self-promoting. Exemplary living is one of the required characters of a Christian minister and this was why Apostles Paul pointed out five key areas, which a every serious minded Christian leader must give attention to when writing to Timothy (1Ti. 4:12) that while striving for perfection in life, he must be mindful of his words, it should edify; his conduct

must exhibit a high standard of respect and behaviour; his love for Christ must be demonstrated in the way he treats the poor and needy; his faith must not fail and his heart must be pure.

- iii. **Guide:** leading people to the Kingdom of God is like the job of a tourist guide who must be strong with good communication skills, in the same way a Christian leader should be able to communicate Christ to his followers. A tour guide is usually pleasant and enthusiastic, in like manner, the same is expected of a Christian minister; and again, like a tour guide should have a keen sense of direction so that he would not become a blind guide.
- iv. **Shepherd:** who loves and feeds the sheep selflessly instead of feeding on the sheep like many do today.
- v. **Servant:** Servant leadership is not a leadership style but a kind of behaviour that becomes part of the Christian leader over as a result of life and ministerial experiences; this enables him the ability to demonstrate humility in his ministry. He will be able to serve others expecting nothing in return

Societal Expectation from Christian Ministers

Christian ministers are mostly called by different, several titles in Nigeria. Some are called Pastors, Reverends, Apostles, Bishops, General Overseers, and Prophets and so on. Generally they occupy the position of a spiritual guide and community leader in the society. They are believed to be God's representatives on earth and ambassadors of God's kingdom; therefore they are respected and treated with much honor. The status of the Christian minister of the gospel in the society is a unique one and it is the expectation of all that he or she is above board both in character and in the discharge of his or her ministerial assignments. He is seen not only as the representative of God among men, but also as a Priest who represents the people before God. Accordingly, there are high spiritual and moral expectations from him since he is supposed to be a person of integrity in the human society. If the society expects members of the community to exhibit integrity, then it expects the highest level of integrity from Christian ministers of the gospel. He is expected to be truthful in life and character and live the truth of the scripture he teaches modeling Christ in a very sound and strong way that befits his calling.

One of the qualities expected of the Christian ministers is integrity. People will rest their trust in those who are reliable and in many cases, it does not matter the title a man is carrying in the society, once he is discovered to be a man whose character is questionable, his tendency to influence the world around him is reduced. According to Roberts--character and integrity are associated word in moral vocabulary; “a person has character if he or she is characterized by such qualities as truthfulness, courage, justice and compassion, especially if he or she is able to maintain worthy action, emotion and thought notwithstanding pressures to relax his or her measure”.¹⁹ In other words, “a person is said to have integrity if he or she is a complete and certain and has the powers to resist ‘disintegration’ in the face of temptation, suffering, peer pressure, and other confrontational moral influences”. Integrity is essential to every person who hopes to earn the trust and respect of those around him and more importantly is very crucial to the Christian minister if he hopes to influence his followers positively.

Trull and Carter cited Chaucer who asked “If gold rusts, then what poor iron shall do”.²⁰ If Christian ministers whom the society looks up to fall for lack of integrity, what then should be expected of lay persons? If any person is going to misbehave, the society does not expect it to be Christian ministers of God who are thought to be custodians of morality and standard living. Christian ministers are expected to be people who have given themselves to serve others, to serve the needs of others through the preaching and teaching of the word of God. They must not be one against whom just any accusation can be made by any man. The Pastor, in addition to teaching and preaching, also visits, counsels, encourage, do some administration and engage in social ministry in order to meet the universal needs of his Assemblies. He is also; perhaps a family man who must take care of his family and see to it that they are built up in the way of the Lord.

The society does not want to know whether his wife and family receives ministerial training or not, they expect them to be godly and behave well. His pastoral ministry is not limited to the four corners of his Church. He is a public figure and therefore must make every effort to protect his integrity in the discharge of his duties. The lifestyle of a Christian

minister is an important element in his or her total witness. The lifestyle should confirm rather than contradict the gospel he or she proclaims.

RECOMMENDATIONS

It is on this note that the following recommendations are stated.

- i. Christian ministers of the gospel should be diligent i.e. be serious and committed in their place of call.
- ii. Both Christian ministers on training and on field should know that good name is better than riches and fame. Integrity of a man keeps him blameless from his enemy. As God would say about Job to the devil “he still maintains his integrity, though you pressed me against him to ruin him without any cost” (Job 2:3, NIV).
- iii. Christian should keep integrity not minding what people may say as Job would say “till I die I will not deny my integrity” (Job 27:5).
- iv. A Christian minister should stick to his duty firmly because that is his ministerial integrity.
- v. Christian ministers should encourage one another, and they should as well submit to those who will always caution them on accountability in life and in ministry.

CONCLUSION

What generates moral character and integrity in a pastor is the active presence and operation of the Holy Spirit in a life that is transformed and submits consistently to the Lordship of Christ. Paul encouraged leaders to live above reproach and conduct themselves above the world's standard. The life of a Christianminister will often have more impact on people than his message; consequently, it is vital that Christianministers constantly realize whom they represent. All aspects of the Christianminister's life must be consistent and above reproach. Purity, integrity, and consideration must be an integral part of every Christianminister's life. Effort must be made by the pastor to prevent any lifestyle that will bring stigma or reproach to the name of God in his life and family. Churches and ministries should see the need to take good care of their Pastors as very important as this will help the Christian ministers to overcome temptations with regards to money. Churches should have policies about standard of conduct, screening procedure, supervision and guides.

Endnote

1. John Robertson McQuilkin, *An introduction to Biblical Ethics*, 2nd ed. (Wheaton: Tyndale, 1995), 31-36
2. James Means, *Effective Pastors for a New Century* (Grand Rapids: Baker Books, 1993), 17
3. John Tiller, "Ministry" in *New Dictionary of Theology*, ed. Sinclair Buchanan Ferguson *et al.*, (Leicester: Inter-Varsity Press, 1988): 430-433
4. David DeSilva, *An Introduction to the New Testament* (Downers Grove: Inter-Varsity Academic, 2004), 23
5. Original Bible History Online, "Summary of the New Testament Books: The Book of Titus", <https://www.bible-history.com/new-testament/bookoftitus.html> (accessed October 20, 2019)
6. Robert Jewett Karris, *The Pastoral Epistles* (Wilmington, Delaware: Michael Glazier, 1979), 11-15.
7. Philip Howard Towner, *The Letters to Timothy and Titus* (Grand Rapids: William Eerdmans Publishing Company, 2006), 731-736.
8. Robert Jewett Karris, *The Pastoral Epistles* (Wilmington, Delaware: Michael Glazier, 1979), 13-15.
9. Luke Timothy Johnson, *Letters to Paul's Delegates: 1-2 Timothy, Titus: The New Testament in Context* (Valley Forge, Pennsylvania: Trinity Press, 1996), 230-235.
10. Philip Howard Towner, *The Letters to Timothy and Titus*, 732-736.
11. Ian Howard Marshall, *The Pastoral Epistles*. International Critical Commentary (Edinburgh: T&T Clark, 1999), 256-260.
12. Raymond Francis Collins, *1- 2 Timothy and Titus: A Commentary* (Louisville: Westminster John Knox, 2002), 345.
13. Philip Howard Towner, *The Letters to Timothy and Titus*, 734-735.
14. George William Knight, III. *Commentary on the Pastoral Epistles*. New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1992), 313.
15. Gordon Donald Fee, *1-2 Timothy, Titus*. New International Biblical Commentary (Peabody: Hendrickson, 1988), 243-245.
16. William Mounce, *The Pastoral Epistles*, Word Biblical Commentary (Nashville: Thomas Nelson, 2000), 189.
17. Joe Trull and Robert Creech, *Ethics for Christian Ministry: Moral Formation for 21st Century Leaders* (Grand Rapids: Baker Academic, 2017), 10.
18. D. D. Adegbite, "The Supremacy of Religious and Theological Education and Its Importance to Church Administrators", in MCSER-Mediterranean Center of Social and Educational Research, , 4, no 7 (2014): 1-12
19. William Barclay, *The Letters to Timothy, Titus and Philemon* (Edinburgh: Saint Andrew Press, 1968), 289.

20. Walter Liefeld, "1&2Timothy / Titus" in New International Version Application Commentary Series, Ed. Terry Muck, *et al* (Grand Rapids: Zondervan, 1999), 329-331.

BIBLIOGRAPHY

- Adegbite, D. D. “*The Supremacy of Religious and Theological Education and Its Importance to Church Administrators*”, in MCSER-Mediterranean Center of Social and Educational Research, , 4, no 7 (2014): 1-12
- Butler, Trent. “Integrity” Holman Bible Dictionary, <https://www.studylight.org/dictionaries/hbd/i/integrity.html>(access edAugust 25,2019).
- Chan, Lucas. *Biblical Ethics in the Twenty-first Century: Developments, Emerging Consensus, and Future Directions*. New Jersey: Paulist Press, 2014.
- Collins, Raymond Francis. *1- 2 Timothy and Titus: A Commentary*. The New Testament Library. Louisville: Westminster John Knox, 2003.
- Daniel, Hope Andak’po. *Integrity in Pastoral Ministry: An Exegetical Study of Titus 2:6-8*.
- Bachelor of Arts Project, Theological College of Northern Nigeria, Bukuru, 2016.
- Derek, Prince. *Pastors and Teachers: The Calling and Work of Christ's Ministers*. United Kingdom: Christian Books for Africa Press, 2003.
- DeSilva, David. *An Introduction to the New Testament*. Downers Grove: Inter-Varsity Academic, 2004.
- Gaebelein, Amo Clemens. *Gaebelein’s Concise Commentary of the Whole Bible*. Neptune: Loizeaux Brothers, 1970.
- Gilder, Ray. “Five Key Factors for Maintaining Integrity as a Minister.” <https://www.lifeway.com/en/articles/pastor-key-factors-maintain-integrity-as-minister>(accessed September10,2019)
- Hollinger, Dennis. *Choosing the Good: Christian Ethics in a Complex World*. Grand Rapids: Baker Academic, 2002.
- Karris,Robert Jewett.*The Pastoral Epistles*.Wilmington, Delaware: MichaelGlazier, 1979
- Knight, George William III. *Commentary on the Pastoral Epistles*. New International Greek Testament Commentary.Grand Rapids: Eerdmans, 1992.
- Marshall,Ian Howard. *The Pastoral Epistles*. International Critical Commentary. Edinburgh: T&T Clark, 1999.

- Maston, Thomas. *Biblical Ethics: A Guide to the Ethical Message of the Scriptures from Genesis through Revelation*. U.S.A: Mercer University, 1967.
- Maxey, Parkey Lubbock. *Ministerial Ethics & Etiquette*. Shoals: Indiana Old Paths Tract Society Incorporation, 1987.
- McQuilkin, John Robertson. *An Introduction to Biblical Ethics*. 2nd Ed. Wheaton: Tyndale, 1995.
- Means, James. *Effective Pastors for a New Century*. Grand Rapids: Baker Books, 1993.
- Mounce, William David. "Pastoral Epistles". In *Word Biblical Commentary, Vol. 46*. Edited by Metzger, Bruce Manning et al. Columbia: Thomas Nelson Inc., 2000. Zondervan, 2008.
- Original Bible History Online, "Summary of the New Testament Books: The Book of Titus", <https://www.bible-history.com/new-testament/bookoftitus.html> (accessed October 20, 2019)
- Putnam, Mark Steve. *Ethical Foundations for Church Leaders*. Wheaton, Illinois: Tyndale House Publishers, 2010.
- Rachels, Ray. *Relationships and Ethics in Ministry*. Missouri: Global University Press, 2010.
- Rae, Scott Bothic. *Moral Choices: An Introduction to Ethics*. Grand Rapids: Zondervan, 1995.
- Tiller, John "Ministry" in *New Dictionary of Theology*, edited by Sinclair Buchanan Ferguson et al, Leicester: Inter-Varsity Press, 1988.
- Towner, Philip Howard. *The Letters to Timothy and Titus*. New International Commentary on the New Testament. Grand Rapids: William Eerdmans Publishing Company, 2006.
- Trull, Joe and James Carter. *Ministry Ethics: Being a good Minister in a not so-good world*. England: Broadman, 1993.
- Trull, Joe and Robert Creech. *Ethics for Christian Ministry: Moral Formation for 21st Century Leaders*. Grand Rapids: Baker Academic, 2017.
- Wogaman, Philip. *Christian Ethics: A Historical Introduction*. Louisville, Kentucky: Westminster John Knox Press, 1993.
- Yamsat, Pandang. *An Exposition of Paul's Letter to Titus for Pastors Today*. Jos: Ade Printing Press, 2005.