

# PAUL'S EPISTLE TO TITUS

## Introduction

Paul wrote this letter after release from his first Roman imprisonment (Titus 1:5). This would be around the same time that 1 Timothy was written, around 63 A.D. We know much less about Titus than we do of Timothy. He is commended in Titus 1:4 as *"a true son in our common faith."* While he does not receive quite the same praise as Timothy (see Phil. 2:19–22), neither does he need some of the warnings, correction, and exhortation Paul gave to Timothy (1 Tim. 1:18–20; 4:12–16; 5:21–25; 6:11–16, 20–21; 2 Tim. 1:6–8; 13–14)

The fact that Paul sent him into difficult churches (Corinth, 2 Cor. 12:18; Crete, Titus 1:5) indicates that he was of a stable character and strong faith. He was a strong support and encouragement to Paul (2 Cor. 2:13; 7:6, 13–14). Paul was able to entrust him with the task of delivering a large sum of money to the needy church in Jerusalem (2 Cor. 8:6, 16–23). He was with Paul at the Council of Jerusalem where the issue of circumcision in regard to salvation was settled (Acts 15:1–21; Gal. 2:1, 3).

## TITUS CHAPTER 1

In this chapter, Paul greets Titus and reviews his commission to ordain elders and withstand false teachers.

### **Paul's Greeting to Titus**

Titus 1:1–4

**1:1 *"Paul, a bondservant of God."*** To be a servant of the Most High God is the greatest honor one can receive (Josh. 1:2; 24:29; Amos 3:7). ***"An apostle of Jesus Christ."*** Apostleship was the highest gift given in the Church Age (1 Cor. 12:28; Eph. 4:11). The original apostles were personally chosen by Jesus Christ Himself (1 Cor. 15:3–8), and this office carried the highest delegated authority given to men. ***"According to the faith of God's elect."*** The term *"elect"* here is used corporately of the Church, as it was used in the Old Testament of Israel (Rom. 8:33; Col. 3:12). Individuals become *"elect"* when they enter by faith into union with Christ, who is the *"Elect One"* (Isa. 42:1). ***"And the acknowledgement of the truth."*** Faith requires an object, that is, what we believe in. Here, *"the truth"* specifically relates to the Person and work of the Lord Jesus Christ. ***"Which accords with godliness."*** The truth about God's grace offered to us leads us to *"godliness,"* which is found in Christ (Eph. 2:8–10; Titus 2:11–12; 2 Pet. 1:5–7).

### **Note:**

It is crucial to point out here that Paul gives a very clear definition of how one becomes *"elect."* The phrase *"according to"* identifies that requirement as *"faith,"* and then clarifies that the object of that *"faith"* is revealed in *"the truth which accords with godliness."* In 1 Timothy 3:16, Paul sets forth this truth, as revealed in the Person and work of our Lord. In other words, it is not our godliness that is in view, but that which belongs only to the Son of God (1 Tim. 2:3–6). This is confirmed in v. 2.

**1:2 *"In hope of eternal life."*** The word *"hope,"* as used by Paul, always speaks of an absolute assurance based on the promise of God. ***"God, who cannot lie, promised before time began."*** There are things God cannot do: He cannot lie (Heb. 6:18), and He cannot be tempted by evil, nor can He tempt men to evil (James 1:13). So much, then, for the idea that God makes all things happen! That the promise of eternal salvation was made before time (2 Tim. 1:9) indicates that God revealed some of His plans to the angelic realm. Perhaps this explains Lucifer's revolt (Isa. 14:12–15; Ezek. 28:11–19), in that he could not accept a lesser creature being exalted above him (1 Cor. 6:3).

**1:3 *"But has in due time."*** God's timing is always perfect (Gal. 4:4). God's plan from before time unfolds in His perfect timing. When Christ came into the world, five things made the spread of the gospel possible:

1. The whole known world spoke Greek;
2. The Roman Empire embraced the known world;

3. Roman roads were extensive, and safe to travel;
4. The *Pax Romana*, “peace of Rome,” made for easy access throughout the Empire; and
5. The old religions, philosophies, had proven ineffective in meeting the needs of men’s souls.

**“Manifested His word through preaching.”** This message encompasses all that Paul presents in vv. 1–2. It is the “good news” of the Gospel of Jesus Christ (Titus 2:11–14; 3:4–7). **“God our Savior.”** This phrase is unique to Paul, who credits both the Father and the Son as our Savior (1 Tim. 1:1; Titus 2:10; also 2 Pet. 1:1).

**1:4 “To Titus, a true son.”** This term could refer to Paul having led Titus to faith in Christ. It most certainly indicated a mentor/disciple relationship. **“Grace, mercy, and peace.”** It is interesting that only in his later years did Paul include “mercy” in his greetings (1 Tim. 1:2; 2 Tim. 1:2). Whereas grace supplies all our spiritual needs, which we do not deserve, mercy withholds from us the condemnation and judgment that we do deserve. **“From God the Father and the Lord Jesus Christ our Savior.”** This greeting comes directly from God. Here, “Savior” is applied to Jesus; in v. 3 to God the Father.

### Qualifications of Elders

Titus 1:5–9

**1:5 “Set in order the things that are lacking.”** What was “lacking” in the church in Crete was qualified spiritual leadership. **“Appoint elders in every city.”** The Island of Crete was known even in the time of Homer as “Crete of the hundred cities.” Titus is acting as the agent of Paul, as an apostolic ambassador.

**1:6 “If a man is blameless.”** As in 1 Timothy 3:2 and 10, this does not mean “sinless.” It means “without indictment, unchargeable, above reproach.” An elder must be of good reputation in his own community. Paul’s list of qualifications here roughly follows that of 1 Timothy 3:1–7.

**1:7 “A bishop must be blameless.”** Here, Paul shifts the title from “elder” which emphasizes authority, to “bishop” (literally “overseer”), which speaks more of his function or responsibility. In 1 Peter 5:1–4, Peter uses three titles interchangeably: “elders ... shepherd ... overseers.” This plainly shows that these titles all refer to the office we would call “Pastor,” **“a steward of God.”** The “steward” was the highest ranked servant in the household and was entrusted with all his master’s goods (Gen. 15:2; 43:19; 44:1; Matt. 20:8; Luke 8:3; 12:42; 16:1–8). Five negatives define what a minister of the Word must not be, **“self-willed ... quick tempered ... given to wine ... violent ... greedy.”** These traits are disqualifications from the ministry (1 Tim. 3:3; 6:4–5; James 1:19–21).

**1:8 “But hospitable.”** In this verse, we find six positive qualities: **“Hospitable”** (1 Tim. 3:2; Heb. 13:2–3), **“a lover of what is good”** (Psalm 34:12–16; 1 Pet. 3:10–13), **“sober minded”** (Gal. 5:22–23; 1 Tim. 3:2), **“just,”** **“holy”** (1 Thess. 2:10), and **“self-controlled”** (1 Tim. 4:7–8; 2 Pet. 1:6).

**1:9 “Holding fast the faithful word.”** This contains the idea of holding out against hostile forces. **“As he has been taught.”** He must remain true to the doctrines revealed to and taught by the apostles—now the written Word of God. **“That he may be able.”** The word “able” here means to have power to accomplish what is needed. **“By sound doctrine.”** This is the source of his power (1 Tim. 1:10; 2 Tim. 1:13; 4:3; Titus 1:13; 2:1–2, 8). The ability to use God’s Word accurately was of utmost importance to Paul (2 Tim. 2:15). **“To exhort and convict.”** God’s Word both rebukes those in error and encourages them to correction (2 Tim. 3:16–17).

### The Rebuke of False Teachers

Titus 1:10–16

**1:10–11 “For there are many insubordinate ... idle talkers and deceivers.”** There appears to be, at the end of Paul’s life, a tremendous increase of opposition and false teaching, **“especially those of the circumcision.”** This would have been a continuation of the heresy of circumcision and law-keeping being necessary for salvation (Acts 15:1–5; Gal. 1:6–10; 2:11–21; 3:2–14). **“Whose mouths must be stopped.”** The idea here is to put a

muzzle on an ox (Deut. 25:4; 1 Tim. 5:18), in order to silence their teaching. ***“Who subvert whole households,”*** which probably is referring here to the house-church. These false teachers ***“overthrow the faith of some”*** (2 Tim. 2:18; 3:6–7). ***“For the sake of dishonest gain.”*** Their ulterior motive is personal profit (1 Tim. 6:5).

**1:12 *“Cretans are always liars, evil beasts, lazy gluttons.”*** Paul quotes the sixth century B.C. poet and philosopher, Epimenides. By Paul’s day, this had become a proverbial saying about the Cretans, which Paul says is true.

**1:13 *“This testimony is true.”*** Paul is not afraid to state unpleasant truths, specifically regarding the false teachers. ***“Therefore rebuke them sharply.”*** The ***“sword of the Spirit”*** (Eph. 6:17; Heb. 4:12) must be used boldly to silence teachers of false doctrine (2 Tim. 3:16; 4:2). ***“That they may be sound in the faith.”*** The goal is not to destroy them, but to bring them into the truth of God’s Word (Gal. 6:1–2; 1 Tim. 6:3–5; 2 Thess. 3:14–15).

**1:14 *“Not giving heed to Jewish fables.”*** In Paul’s time, the Pharisees explained Old Testament passages with many fanciful and allegorical explanations (1 Tim. 1:4). ***“Who turn from the truth.”*** The word ***“turn”*** here means “to turn aside, to go off track, to stray.” The idea is that they have misled themselves, and willingly turned aside ***“from the truth.”***

**1:15 *“To the pure all things are pure.”*** As Jesus taught, it is the impurity of the heart that perverts the use of things (Luke 11:39–41; Mark 7:15–23). All things created by God have a pure and proper use (Rom. 14:20; 1 Cor. 10:23–24; 1 Tim. 4:4–5). ***“To those who are defiled ... nothing is pure.”*** A man of corrupt mind and spirit defiles and corrupts everything he touches. An example is King Saul, who defiled the ***“sacrifice”*** by his own evil motives (1 Sam. 13:8–14).

**1:16 *“They profess to know God, but in works they deny Him.”*** The idea here is of an intimate and deep knowledge of God, which they do not have, as evidenced by their conduct (Titus 3:8; 1 John 1:6; 2:3, 6, 9; 3:3, 18–19; 4:20). ***“Being abominable, disobedient, and disqualified for every good work.”*** The word ***“abominable”*** is an expression of disgust at their hypocrisy. Because they are ***“disobedient”*** to the inner demands of God’s Word, ***“[their] thoughts and intents of the heart”*** (Heb. 4: 12) are far from pure and produce disobedience. The word ***“disqualified”*** means “to be rejected” (1 Cor. 9:27; 2 Tim. 3:8).

## **TITUS CHAPTER 2**

In this chapter, Paul gives to Titus examples of how God’s Word counters the destructive effects of the false teachers. The key thought of the chapter is found here in vv. 11–14, which is that sound doctrine, genuinely believed, has a transforming effect on one’s life.

### **The Evidence of Sound Doctrine**

Titus 2:1–10

**2:1 *“Speak the things which are proper for sound doctrine.”*** Paul uses the word ***“sound”*** nine times in the Pastoral Epistles, five times in Titus (Titus 1:9, 13; 2:1, 2, 8; 1 Tim. 1:10; 2 Tim. 1:7, 13; 4:3). The word means “that which is healthy, health-giving.” It speaks of the power of the Word of God to bring us to a healthy spiritual condition in our relationship to God. Faithful teaching, received by faith, produces faithful lives.

**2:2 *“That the older men be sober.”*** Six qualities are given here for older men. These are ***“sober”*** (serious, wise), ***“reverent”*** (fearing God), ***“temperate”*** (self-control), ***“sound in faith”*** (spiritually strong, mature), ***“in love”*** (fruit of the Spirit), and ***“in patience”*** (longsuffering).

**2:3 *“Older women likewise.”*** The word ***“likewise”*** applies the qualities of v. 1 to the older women (see 1 Tim. 5:3–13). Paul then adds ***“reverent in behavior”*** (both toward God and their husbands), ***“not slanderers”*** (not gossips), ***“not given to much wine”*** (not drunkards), and ***“teachers of good things.”*** Women who are spiritually mature are often gifted teachers to young women and children.

**2:4 “Admonish the young women.”** The word “*admonish*” used here means to teach someone self-control. **“To love their husbands, to love their children.”** Genuine love is much greater than emotion. It involves humble and sacrificial service. This does not come naturally, and must be learned from those who have grown strong in the love of Christ (John 13:34–35; 14:15; 15:9–14; 2 Cor. 5:14–15). There is no greater task in the world than to make a holy and happy home, and the home is the foundation of the Church.

**2:5 “To be discreet, chaste, homemakers, good, obedient to their own husbands.”** These qualities speak of vigilance, modesty, and industriousness, being honorable, and submissive to their husbands. **“That the word of God may not be blasphemed.”** Every believer must understand that they are either a steppingstone to the Gospel, or a stumbling-block. Our lives have an effect on others, for good or evil.

**2:6 “Likewise, exhort the young men.”** Just as Jesus’ commission to Peter was to both “*lambs*” and “*sheep*” (John 21:15–18), so the faithful pastor must care for believers of all ages, and at all levels of spiritual growth. **“To be sober-minded.”** This means to be of “*sound mind*” (2 Tim. 1:7), or “*having self-control*” (Prov. 16:32; Gal. 5:23; 2 Pet. 1:6).

**2:7 “Showing yourself ... a pattern.”** Timothy was to be a model or example of the things he taught. This is the standard and challenge for every Bible teacher (1 Tim. 4:12–16). Five qualities are listed here: “*good works*” (fruit of the Spirit, Gal. 5:22–23; 2 Tim. 2:21; Titus 1:16), “*in doctrine showing integrity*” (faithful to God’s Word), “*reverence*” (piety, respect for God), “*incorruptibility*” (this speaks of purity of motive, life, and teaching), and “*sound speech*” (see v. 8).

**2:8 “Sound speech** (again from “*healthy doctrine*”) **that cannot be condemned.”** False teachers will always attack the truth (1 Tim. 1:18–20; 2 Tim. 2:15–19; 3:1–5, 8–9). Our goal is to be sure that the content of our message is true and faithful to God’s Word. Those who embrace false teaching will always be proven wrong at some point. **“An opponent may be ashamed, having nothing evil to say of you.”** Sound teaching and faithful living robs the devil and his servants of grounds for attacking us. By teaching and living the truth, we disarm our enemies, as well as erring believers (2 Thess. 3:13–15).

**2:9 “Exhort bondservants to be obedient ... well pleasing in all things.”** Christian slaves (or employees) have a duty to witness through their obedience (Eph. 6:5–9; Col. 3:22–23; 1 Tim. 6:1–2; 1 Pet. 2:18). The Christian slave who served his master “*as to Christ*” (Eph. 6:5) could not fail to be a good witness.

**2:10 “Not pilfering, but showing all good fidelity.”** The contrast of the negative and the positive here add up to conduct that would earn the trust and confidence of one’s master. **“That they may adorn the doctrine of God our Savior.”** The word “*adorn*” means to “*beautify, to make attractive*.” This is the task of all who believe. We are to be an example to the world of “*the beauty of holiness*” (2 Chron. 20:21; Psalm 29:2; 96:9).

### **The Power behind Sound Doctrine**

Titus 2:11–15

**2:11 “The grace of God ... has appeared to all men.”** In this verse, Paul is explaining where the power comes from for the kind of life-style God requires in vv. 1–10. The power behind the truth of God is found in the provisions of the grace of God (2 Pet. 1:2–4). This appearance was in the form of the “*epiphany*” of Jesus Christ (Titus 3:4–6). The word means “*an appearance of God*.” In the coming of Jesus Christ, men “*beheld His glory, the glory as of the only begotten of the Father, full of grace and truth*” (John 1:14). It is worth noting that whenever the word “*grace*” is linked in the Bible to any other word, such as “*grace and faith*” or “*grace and peace*,” grace always comes first. Grace means “*the unmerited, undeserved favor of God*.” Grace came to men at the greatest cost—that of Christ Jesus crucified. Because “*all men*” are sinners (Rom. 3:23; 5:12), and because Christ died for all men (2 Cor. 5:14–21; 1 Tim. 2:1–6; 1 John 2:2), it follows that God’s grace is offered and available to all men. The grace of God includes the convicting and illuminating ministry of the Holy Spirit (John 16:7–14). Apart from this, no one would understand God’s Word, or receive Jesus Christ as Savior. **“That brings salvation.”** The Greek words of this verse actually read, “*The saving grace of God has appeared to all men*.” It was the revelation of God’s favor, in the Person and work of Jesus Christ, that brings to all men

the offer of eternal life, “*By grace you have been saved through faith*” (Eph. 2:5, 8). But salvation from eternal condemnation is not all that the grace of God supplies, as Paul explains in v. 12.

**2:12 “Teaching us.”** The grace and truth of God does not stop with the message of eternal salvation. The biblical idea of salvation involves three phases:

1. Deliverance from the condemnation of sin (salvation),
2. Deliverance from the practice of sin (sanctification), and
3. Deliverance from the presence of sin (glorification).

**“Denying ungodliness ... lusts.”** The word “*denying*” means “to reject as a lifestyle.” Demas is an example of one who failed in this (2 Tim. 4:10). True repentance is a mental shift from choosing to love evil to loving what is good (Isa. 1:16–18; Rom. 12:9; Heb. 11:24–27; 1 Pet. 3:10–12). This is a learning process (discipleship) through the teaching ministry of God’s Word (Heb. 4:12–13; 2 Pet. 3:18). **“We should live soberly, righteously, and godly in the present age.”** The progression here is from taking life seriously, to obedience to what is right, and to ultimate conformity to Jesus Christ (1 Tim. 3:16; 2 Cor. 3:18). This “*present age*” is seen as evil and totally corrupt (Gal. 1:4; Eph. 2:2).

**2:13 “Looking for the blessed hope.”** Our motivation to be saved, to learn and grow in obedience, is the hope of our Lord’s return (1 Thess. 4:13–18). The word “*hope*” as used in the New Testament speaks of “confident assurance.” It is this “*hope*” that brings blessing into our lives regardless of external circumstances (2 Tim. 4:8; 1 John 2:28–3:3). **“Glorious appearing of our great God and Savior Jesus Christ.”** Here, Paul clearly declares Jesus to be God!

**2:14 “Who gave Himself for us.”** This is a reference to His willing surrender to the cross on our behalf (2 Cor. 5:21; 1 Pet. 1:18–19; 2:21–25; 3:18). **“That He might redeem us.”** This means “to set us free by paying the price of our freedom” (Matt. 20:28; Rom. 5:8–9, 18). This redemption is not just from condemnation, but is also to **“purify for Himself His own special people, zealous for good works.”** The “*good works*” mentioned here are not mere human good deeds—they are works:

1. In obedience to the Word of God (Rom. 12:1–2),
2. Accomplished by faith (2 Cor. 5:7; Rom. 14:23b), and
3. Done in the filling power of the Holy Spirit (Gal. 5:16, 22–23; Eph. 5:18).

**2:15 “Speak these things.”** In other words, “teach these truths” to the people. **“Exhort, and rebuke with all authority.”** The “*authority*” of the Bible teacher rests in the Word of God. **“Let no one despise you”** is similar to Paul’s instruction to Timothy (1 Tim. 4:12), but the age of Titus is not an issue here. He was most likely past his youth.

### **TITUS CHAPTER 3**

In this chapter, Paul expands on his thoughts in Titus 2:11–14. The main idea is that our justification by faith ought to lead us to a life of gratitude demonstrated by works that are God-honoring.

#### **We Are Saved to Serve**

Titus 3:1–11

**3:1 “Remind them.”** Good teaching involves repetition, and reminding people of what they already know (Phil. 3:1; 2 Pet. 1:12; 3:1–2). **“To be subject to rulers and authorities.”** This is a common command of Scripture (Rom. 13:1–7; 1 Pet. 2:13–17), but it is not absolute. There are times that civil authorities demand what is contrary to our duty to God, and then we must resist (Dan. 3:12–28; 6:10–22; Acts 4:19; 5:17–32).

**3:2 “To speak evil of no one.”** This does not prohibit calling out the evil that men do (Matt. 3:7; 12:34; 23:13–36). It commands us not to slander or malign others. **“To be peaceable, gentle, showing all humility to**

**all men.**” Our conduct is to be a witness “*to all men*,” because Christ died for all, and desires all men to come to faith in Christ (1 Tim. 2:3–5; 1 Pet. 3:15; 2 Pet. 3:9). True “*humility*” reflects the character of Jesus Christ (Luke 22:27; John 13:3–16; Phil. 2:5–8).

**3:3 “For we ourselves were also once foolish, disobedient, deceived.”** This is the normal condition of unregenerate men (2 Cor. 4:3–4; Eph. 2:1–3; 1 Pet. 4:3). “*Living in malice and envy, hateful and hating one another.*” Paul knew this as a bitter truth, for he had persecuted the early Church (Acts 22:4; 26:11; 1 Cor. 15:9; Gal. 1:13, 23). This was due to his hatred of the claims of Jesus Christ (Acts 9:4–5; 22:7–8; 26:14–15).

**3:4 “But when the kindness and the love of God our Savior toward man appeared.”** This is a reference back to Titus 2:11, concerning the coming of Jesus Christ into the world. The “*grace of God*” (Titus 2:11) is defined here as “*kindness and ... love ... toward man*[kind].” This is the love of God for a world of lost sinners (John 3:16). Note that in Titus 2:13 he writes, “*our great God and Savior Jesus Christ*” and here, “*God our savior.*”

**3:5 “Not by works of righteousness which we have done.”** Our salvation is totally apart from good works (Eph. 2:9), simply because no one could ever be righteous enough (Rom. 3:10–24). “*But according to His mercy He saved us.*” Grace offers to us eternal life, which we do not deserve. Mercy withholds the judgment for sin, which we all do deserve. “*The washing of regeneration.*” Our sins are said to be “washed away” the moment we receive Jesus as Savior (John 13:10; Eph. 5:26). Paul’s sins were “washed away,” not by being baptized, but because he was saved by “*calling on the name of the Lord*” in faith (Acts 22:16; Rom. 10:13). “*And renewing of the Holy Spirit.*” At the moment of salvation God, the Holy Spirit creates in us a “*new creation*” (2 Cor. 5:17), which Paul calls the “*new man*” or “*inner man*” (John 3:6; Eph. 3:16; 4:24; Col. 3:10; 2 Cor. 4:16; 1 John 5:4).

**3:6 “Whom He poured out on us abundantly.”** This refers back to the Holy Spirit, who indwells every believer at the moment of salvation (John 14:15–18, 26; 1 Cor. 3:16; Rom. 8:9, 11, 15; Gal. 4:6; Eph. 1:13–14; 2 Tim. 1:14). “*Through Jesus Christ our Savior.*” See Titus 1:4; 2:10, 13; and 3:4 where Paul applies the term “*Savior*” both to God the Father and to Jesus Christ.

**3:7 “That having been justified by His grace.”** The word “*justified*” means to be “declared righteous” in the sight of God. This is possible by:

1. Our sins “not being imputed” (accounted) to us (Rom. 4:8; 2 Cor. 5:19), and
2. By having the righteousness of Jesus “imputed to us” (Rom. 4:6, 11, 22–24).

Again, all credit goes to the “*grace of God*” (Titus 2:11). “*We should become heirs according to the hope of eternal life.*” Every child of God has an eternal inheritance from the heavenly Father (Gal. 3:29; Heb. 1:14; James 2:5; 1 Pet. 1:3–5; 3:7). This inheritance can be greatly increased by a life that is worthy of reward (Psalm 19:11; 58:11; Matt. 5:12; 6:20–21; 10:41–42; Mark 9:41; 1 Cor. 3:8; Heb. 10:35–36).

**3:8 “This is a faithful saying.”** This phrase introduces a common saying in the early Church (see the note on 1 Tim. 1:15). “*Affirm constantly.*” These truths need to be “*constantly*” upheld and confirmed. “*Those who believe in God should be careful to maintain good works.*” For a definition of “*good works*” see note on Titus 2:14. “*These ... are good and profitable.*” These works are produced in and through us (Phil. 2:12–13) by His Spirit and His Word. They are beneficial both to us and to others as they back up our witness and point others to Christ.

**3:9 “But avoid foolish disputes ... they are unprofitable and useless.”** As these debates were popular in the ancient world (Acts 17:21; 1 Tim. 1:4; 6:3–5; 2 Tim. 4:3), so they are today, among those who prefer speculation to truth. The word “*foolish*” is from the word where we also get the word “*moron*.”

**3:10 “Reject a divisive man after the first and second admonition.”** Every attempt should be made to bring men to the truth. However, those who only delight in controversy are to be rejected (Rom. 16:17–18;

2 Thess. 3:14–15; 2 Tim. 3:5). The word “*divisive*” comes from the same word we get “heretic” from. This rejection may include putting them out of the church, for the sake of maintaining order (Matt. 18:15–17).

**3:11** “*Such a person is warped and sinning, being self-condemned.*” The person who will not accept correction when it comes from the Word of God is willingly and blatantly resisting both the truth and the Spirit. By their persistence in evil, they stand condemned by their own words and actions.

### **Final Instructions and Greetings**

Titus 3:12–15

**3:12** “*When I send Artemis to you, or Tychicus.*” We know nothing of Artemis, but “*Tychicus*” served with Paul (Eph. 6:21–22; Col. 4:7). He would possibly replace Titus in Crete, so he could join Paul. “*Come to me at Nicopolis, for I have decided to spend the winter there.*” Paul is free at this point, as when he wrote 1 Timothy. Nicopolis was a capitol city in Greece, being founded by Caesar Augustus in 29 B.C.

**3:13** “*Send Zenas the lawyer and Apollos on their journey ... that they may lack nothing.*” We know nothing about Zenas, but perhaps his legal skills were needed by Paul in preparing for a future defense. “*Apollos*” was an eloquent preacher (Acts 18:24; 19:1; 1 Cor. 1:12; 3:4–6; 4:6; 16:12).

**3:14** “*And let our people also learn to maintain good works.*” That believers were to be diligent in “*good works*” is evident in this epistle (Titus 2:14; 3:1, 8, 14). This is said in connection with the provisions for Zenas’ and Apollos’ travel needs, and therefore applies to the support of missionaries (Rom. 15:24; 1 Cor. 16:6; 2 Cor. 1:16; 3 John 5–8). “*To meet urgent needs.*” These were the unexpected necessities of those who came for the ministry of the Word.

**3:15** “*Greet those who love us in the faith.*” In 3 John 14, these are called “*friends.*” “*Grace be with you all.*” Apart from the grace of God, we would have no hope, either of living in this evil world, or of bringing others into the family of God. To say that all is of God, is to say that all is of grace. Paul summarizes all of this in a few words in Ephesians 2:4–5:

*“But God, who is rich in mercy, because of His great love with which  
He loved us ... made us alive together with Christ,  
(by grace you have been saved).”*