

Paul's Troubleshooter

New Testament

Gospels & Acts = 5 Paul's Epistles = 13 Prophetic = 1

Matthew
Mark
Luke
John

Acts



7 Churches

Pastoral Epistles

Romans
1, 2 Corinthians
Galatians
Ephesians
Philippians
Colosians
1, 2 Thessalonians
1, 2 Timothy
Titus
Philemon

Prison Epistles

Major Doctrinal Epistles

Revelation

Hebrew Epistles = 8

Hebrews
James
1, 2 Peter
1, 2, 3 John
Jude

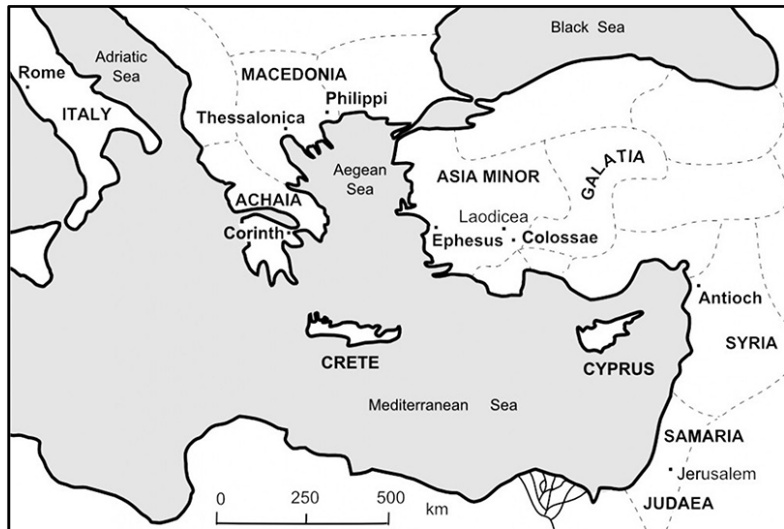


Events in Paul's life

- He held the coats while Stephen was stoned.
- Converted on the Road to Damascus.
- In the Arabian Desert for 3 years.
- Has to flee Damascus in a basket.
- Spends 10 years in Tarsus, his hometown.
- Barnabas brings him to Antioch.
- 1st Missionary Journey.
- The Council in Jerusalem.
- 2nd Missionary Journey.
- Timothy Joins Paul.
- 3rd Missionary Journey.
- Arrested in Judea.
- Imprisoned in Caesarea for 2 years.
- Appealed to Caesar
- Shipwrecked en route to Rome.
- On Malta for 3 months.
- House arrest in Rome
 - Wrote Prison Epistles.
- Acquitted of charges and released.
 - Wrote 1st Timothy and Titus in Macedonia.
- Arrested and put in a dungeon.
 - Wrote 2nd Timothy (his final writing).

Introduction

While Timothy was laboring in the city of Ephesus, Titus was on the island of Crete. Titus was a Greek believer (Gal 2:3) and he, too, had been won to Christ by Paul (Titus 1:4). He had served Paul on special assignments in Corinth (2 Cor 7:13-14; 8:6, 16, 23; 12:18). In fact, Paul wrote: *"As for Titus, he is my partner and fellow worker among you."* (2 Cor 8:23). Many are *"fellow workers;"* but few are really partners.



Crete

Crete was not an easy place to work. There was a great deal of mythology and tradition on a Greek island. According to tradition, Minos was the source of their laws. He conquered the Aegean pirates who were there and established a navy.

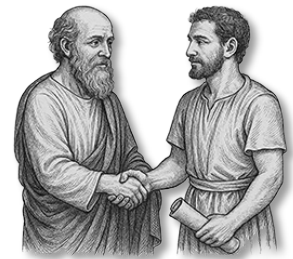
After the Trojan War, the principal cities of the island formed into several independent republics, including Knossos, Cydonia, and Gortyna. There were apparently churches in all of these places. Crete was annexed to the Roman Empire about 67 B.C.

Paul had assigned Titus to set things in order. Jews from Crete were present at Shavuot (the Feast of Pentecost; Acts 2), and these may have been the core group who had returned to their land. This letter is a condensed version of Paul's 1st letter to Timothy, written about the same time, about A.D. 64-67. He will emphasize *"the Blessed Hope"* (Titus 2:13).



King Minos

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Titus: Paul's Troubleshooter

Paul used him to help sort out some extremely delicate situations. While Paul was still working at the church in Antioch, he took Barnabas and Titus on a difficult visit to Jerusalem. They debated with the leaders the position of non-Jews in the church. Titus was probably the only Greek present (Gal 2:1-5).

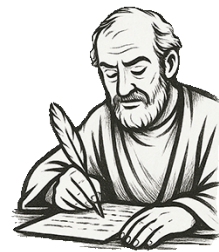


Paul used Titus on a diplomatic mission to the church in Corinth. Titus took a severely worded letter from Paul to the Corinthians, tackling their unruliness. He was also given instructions by Paul to enforce at Corinth. When Paul and Titus met in Macedonia, Titus had achieved a lot of what Paul had asked for (2 Cor 2:12-13; 7:5-16). Paul and Titus travelled to Crete, where Paul left him in authority.

Paul later wrote a letter to Titus. This shows Titus in charge of another difficult situation. Paul urged him to combat quarrelling and slander by rebuking his hearers and using his full authority to bring order.

Outline of Titus: Maintain Good Works

- Chapter 1: Addressed to the elders in the assembly
 - Concentration on putting things in order
- Chapter 2: Address to the particular classes in the assembly.
 - Adorn in sound doctrine
- Chapter 3: Addressed to the members in general
 - Perform and maintain good works



In Chapter 1, Paul reminded Titus of three responsibilities he had to fulfill:

- 01 Preach God's Word Titus 1:1-4 (pg. 3)
- 02 Ordain Qualified Leaders Titus 1:5-9 (pg. 4)
- 03 Silence False Teachers Titus 1:10-16 (pg. 5)



Responsibility 01 Preach God's Word (Titus 1:1-4)



Titus 1:1] Paul, *a servant of God*, and an apostle of Jesus Christ, *according to the faith of God's elect*, and the acknowledging of the *truth which is after godliness*;

Paul used the phrase "*a servant of God*", where the word for "*servant*" (*doulos*) means 'bondslave.' Paul was a bondslave or bondservant to Christ. He also referred to his authority as an apostle. "*According to*" is a key Greek preposition (*kata*). There will be **four** "According to's."

According to...

- ① "**According to the faith of God's elect**": God's elect are those who have trusted Jesus Christ as their Savior (1 Pet 1:1-5; Eph 1:4).
- ② "**The truth which is [according to] godliness**": Some in Crete claimed faith, yet their conduct told a different story (1:12). They were misusing the grace of God. Genuine truth always leads to godliness; when it does not, something is amiss. Faith in Jesus not only brought us salvation in the past—it continues to save and shape us today, producing godly lives—and it anchors our hope for the future.



Titus 1:2] In hope of eternal life, which God, that *cannot lie*, promised before the world began;

There are several things that God "can't do." One of those is that He "*cannot lie*" (Rom 3:4 et al.). However, you can do something that God can't! You can see an equal. God has never seen His equal... All this was "*Promised before the world began*." Wow. Cf. Eph 1:4.



Titus 1:3] *But hath **in due times** manifested his word through **preaching**, which is committed unto me **according to** the commandment of God our Saviour;*

“In due times” means in the appropriate seasons. “Preaching” in the Greek (kerugma), means herald” or “trumpet,” a proclamation.

- ③ “According to the commandment of God our Saviour”: The third “according to.” God reveals His message through preaching (1 Cor 1:21). This was given by God and not by men (Gal 1:10-12). “Savior,” a frequent term in Titus: a Savior is what sinners need.



Titus 1:4] *To Titus, mine own son **after the common** faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.*

- ④ “After (According to) the common faith”: The fourth “according to” (Greek). “Common” means to have in common. This faith is the possession of all of God’s people. Different labels, the same faith. (Jude 3).

Summarizing the four “According to’s”:

- 1) “According to the faith of God’s elect.”
- 2) “The truth which is [according to] godliness.”
- 3) “According to the commandment of God.”
- 4) “After the common faith.”

As you review these four elements (and all three Pastoral Epistles), you can recognize how Paul related everything in his ministry to the Word of God

Responsibility 02 Ordain Qualified Leaders (Titus 1:5-9)



Titus 1:5] *For this cause left I thee in Crete, that thou shouldest **set in order** the things that are wanting, and ordain elders in every city, as I had appointed thee:*

“Set in order” is a medical term, as in setting a crooked limb. It had been Paul’s policy to ordain elders in the churches he planted (Acts 14:23), but he had not been able to stay in Crete long enough to accomplish this. Some of the qualifications are discussed in 1 Tim 3:2-3. **Paul adds nine more qualifications here.**



Titus 1:6] *If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*

Qualification 1: “Faithful Children”: Here, Paul echoes two qualifications from his earlier instructions to Timothy—being blameless and being the husband of one wife (faithful devotion rather than marital history, i.e., not a polygamist) —but adds a new, pointed emphasis suited to the situation in Crete. An elder’s leadership must not only be evident in his personal conduct, but also within his household, specifically in the character and **faithfulness of his children**. This addition underscores a key pastoral principle: a man’s ability to shepherd the church is closely tied to how well he has shepherded his own home.



Titus 1:7] *For a bishop must be blameless, as the **steward of God**; **not selfwilled**, not soon angry, not given to wine, no striker, not given to filthy lucre;*

Qualification 2: “steward of God”: A bishop (*episkopos*) and an elder (*presbuteros*) are one and the same term—a mature person (not young), both physically and spiritually. A steward does not own, but manages all that his master has put in his hands.

A Biblical Example – Joseph: Joseph, who had complete control over all of Potiphar’s business (Gen 39:1-9). The most essential characteristic of a steward is faithfulness (1 Cor 4:1-2; Mt 25:21; Lk 16:1-13). An elder must never say, “This is mine!” All that he has comes from God (Jn 3:27). Nevertheless, ***all Christians ought to be faithful stewards, not just Pastors!***



JOSEPH

Qualification 3: “*Not self-willed*”: not overbearing. There’s no room for arrogance here.

Qualification 4: “*Not soon angry*”: Not touchy; not have a quick temper. There is a righteous anger against sin (Eph 4:26), but that’s not usually our problem. “Temper is such a wonderful thing that it’s a shame to lose it.”



Titus 1:8] *But a lover of hospitality, a **lover of good men**, sober, **just, holy, temperate**;*

Qualification 5: “*Lover of good men*”: good: books, music, causes, et al.

Qualification 6: “*Just*”: upright; a man of integrity who sticks by his word and who practices what he preaches.

Qualification 7: “*Holy*”: unstained. “*Be ye holy, for I am holy*” (1 Pet 1:16). Root meaning: “*different*.” Different from the lost because we are new creations by the grace of God (1 Cor 5:17).

Qualification 8: “*Temperate*”: self-controlled; disciplined. This includes our discipline of time, and our desires (“temperance” means “self-control”; Gal 5:23).



Titus 1:9] ***Holding fast the faithful word** as he hath been taught, that he may be able by **sound doctrine** both to exhort and to convince the gainsayers.*

Qualification 9: “*Holding fast the faithful word*”: God’s Word is faithful because He cannot lie (v.2). In addition to building up the Church in “*sound doctrine*,” Paul now turns to the need to refute false teachers who spread unhealthy doctrine:

Responsibility 03 Silence False Teachers (Titus 1:10-16)



Titus 1:10] *For there are many **unruly** and **vain talkers** and **deceivers**, specially they of the circumcision:*

Titus faced the same type of false teachers as those acknowledged in 1 Timothy: a mixture of legalism, man-made traditions, and mysticism (we see this today: legalism on one hand and ecumenical new-age mysticism on the other). “*Unruly*” = rebellious; self-appointed, without authority. “*Vain talkers*.” Impressive, but vapid hot-air.



Titus 1:11] *Whose mouths must be stopped, who subvert **whole houses**, teaching things which they ought not, for **filthy lucre's sake**.*

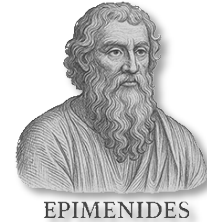
The great tragedy is that this deceives good people. **Question:** How many people are deceived today in their perspective of Christianity by what they see around them? Watch out for strange doctrines from strangers...for money motives. “*Whole houses*” = home meetings were the norm. The flavor here is whole churches, groups, etc. A little leaven leavens the whole lump.

“filthy lucre’s sake...” It is astonishing today how many televangelists are wearing \$12,000 Rolex watches, driving Bentleys, owning personal jets, and living in luxurious mansions.



Titus 1:12] *One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.*

Here, Paul is quoting one of their own poets, Epimenides, born in Crete several centuries earlier. There was a Greek word, *kretizein*, meaning “to speak like a Cretan,” which was synonymous with being a liar. Another poet wrote, “Crete, with a hundred cities doth maintain, and cannot deny this, though to lying given.” Note the adjectives in v. 12: Not just beasts: evil beasts. Not just gluttons, but lazy gluttons.



EPIMENIDES



Titus 1:13] *This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;*

Jude also says the same, “Contend for the faith” (Jude 1:3). Priscilla and Aquila corrected Apollos (Acts 18:26).



Titus 1:14] *Not giving heed to Jewish fables, and commandments of men, that turn from the truth.*

The teaching of legalism is two phases: **First**, that you are saved by the law, and **second**, that you are to live by the law. **Both are false!** Laws are for a nation; Christians are saved—and are to live—by grace.



Titus 1:15] *Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.*

More than just money motives: minds and consciences defiled. (Cf. 1 Tim 4:2)

This is a very misapplied verse in some circles: “*Unto the pure all things are pure.*” Used to defend ungodly practices. Paul was refuting the false teaching of legalists regarding dietary laws. Cf. 1 Tim 4:3-5). Refusing “forbidden food” (legalism) did not make you holier. Cf. Mt 15:18-20. Sin cannot be justified; “in the eye of the beholder.” It wasn’t the food that was defiling the teachers; it was the teachers who were defiling the food.



Titus 1:16] *They profess that they know God; but in works they deny him, being **abominable**, and **disobedient**, and unto every good work **reprobate**.*

“*Abominable*” = detestable, disgusting. “*Disobedient*” = they cannot and will not be persuaded. “*Reprobate*” = not able to pass the test. (Same word is used in 1 Cor 9:27: “castaway;” an athletic term meaning “disqualified.”)

Summary: What was Titus to do? Do not stand by quietly. He was to:

- “*exhort and to convince*” by means of “*sound doctrine*” (Titus 1:9).
- “*stop their mouths*” (Titus 1:11).
- rebuke them sharply (Titus 1:13).

Paul would give this same advice to Timothy in his final letter: “*Reprove, rebuke, exhort with all long-suffering and doctrine*” (2 Tim 4:2).

Sound Doctrine

Doctrine is the difference between life and death, eternally. You can choose what you want to believe, but you cannot change the consequences. "Sound Doctrine" brings us to Chapter 2.



Titus 2:1] *But speak thou the things which become sound doctrine:*



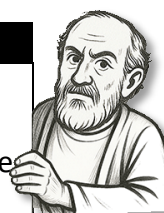
We are reminded that those who were added to the church "...continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). In Chapter 1, the elders whom Titus was to ordain were to be able to do two things: to exhort; and to refute or disprove the heretics (someone who causes division).

A Cross Without Blood: A conundrum is that most self-centered humanity recoils from the idea of Christ dying for their sins. The cross is viewed more as an ornament than a reminder of the high price God paid to reconcile man to Himself.

Yet, the doctrine of the cross is crucial! (The very word "crucial" derives from the Latin word *crux*, meaning "cross!")

Downfall begins with compromises; the most dangerous are the "little ones."

- Salvation without the Lord.
- Church members without conversion.
- Worship without the Spirit.
- People without purity.
- Preachers without power.
- Ministry without urgency
- Society without a conscience



That has led, of course, to corruption of the educational system, in accord with the NEA and others, the propagation of pseudo-science in lieu of Judeo-Christian values, and the promotion of "alternative lifestyles" which are clearly prohibited in the Bible. The church has actually helped to perpetuate this decline rather than slow it.



The prophetic books of the Old Testament (Isaiah, Jeremiah, Ezekiel, et al.) describe the nation of Israel shortly before God poured out His wrath on the people. The very sins that brought God's judgment upon Israel **are rampant (in fact, characteristic) today in America.**



Titus 2:2] *That the aged men be **sober, grave, temperate**, sound in faith, in charity, in patience.*

"Sober" = vigilant; serious. "Grave" = Respected; dignified. "Temperate" = prudent and self-controlled. Opposite of frivolous, carelessness based on ignorance. Translated "sober" in 1:8, 2:4, 6, 12; "discreet" in 2:5.



Titus 2:3] *The aged women likewise, that they be in behaviour as becometh holiness, **not false accusers**, not given to much wine, teachers of good things;*



Titus 2:4] *That they may teach the young women to be sober, to love their husbands, to love their children,*



Titus 2:5] *To be **discreet**, chaste, **keepers at home**, good, obedient to their own husbands, that the word of God be not blasphemed.*

In v. 3, “*Not false accusers*” means not slanderers, not gossips. Paul emphasizes love as the foundation of the home—love for husbands and for children. The word “*discreet*” again conveys a sober-minded, self-controlled sense (as in v. 2). The phrase “*keepers at home*” highlights the home as a primary sphere of a wife’s influence and ministry, where faith is lived out in everyday life. Being “*obedient to their own husbands*” uses the same idea of ordered submission (cf. Rom. 8:7; Eph. 5:18–33), pointing to harmony and God-given structure rather than inferiority. When self-discipline and godliness are present in the home, they shape the next generation and protect the Word of God from reproach.



Titus 2:6, 7] *Young men likewise exhort to be sober minded. In all things shewing thyself a **pattern** of good works: **in doctrine shewing uncorruptness, gravity, sincerity,***

The word “*Pattern*” in Greek (tupos) means type or example. Paul wrote more about Titus the example than Titus the exhorter. “*In doctrine showing uncorruptness*” means complete conformity to the Word of God.



Titus 2:8] *Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*

A church will never rise any higher than its leadership.



Titus 2:9] *Exhort **servants** to be obedient unto their own masters, and to please them well in all things; not answering again;*

“*Servants*” = 90% of the Christian names on the walls of the catacombs are those of slaves or ex-slaves. That going the extra mile “*from the heart*” according to Ephesians:



*Servants, be obedient to them that are your **masters according to the flesh**, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Eph. 6:5-7*

Obedience to “*masters according to the flesh*,” meaning, physical and mental; not spiritual or of the conscience. What does Paul mean here? You work for your boss in “*In singleness of heart*”, i.e., 60 minutes for each hour paid; also, as a fiduciary. “*As unto Christ*” means there is no distinction between secular and “sacred.”

Slaves

Almost half of the over 100 million people of the Roman Empire were slaves. They varied in their stature from mistreated prisoners to household servants to doulos, who were family servants for life. The New Testament does not condemn slavery as such. Every true believer is a bond-slave (doulos) of Christ. The New Testament has more to say to slaves than it does to kings (1 Cor 1:26).



Paul was careful not to confuse the social system with the spiritual order within the Church (1 Cor 7:20-24). Feudal peasants in the Middle Ages owed their landowners 25% of the fruits of their labor. Today, we work from May to July (depending on salary and tax bracket) before we earn for ourselves. Including federal, state, municipal, and other taxes, many average Americans pay a 60% tax rate. Are we slaves in that sense? Yes, absolutely.



What is a fiduciary? A fiduciary is someone you trust to take care of something essential for you, and they are required to put **your best interests ahead of their own**. Think of it like giving someone the keys to your house while you're away—they are expected to protect it, not use it for themselves. This relationship is seen in doctor-patient or attorney-client. Slaves were fiduciaries for their masters; likewise, we are to be fiduciaries for Christ, in that we put our master's interests ahead of our own. In other words, we are held to a higher standard than people of the world, when it comes to being an ambassador for Christ.



Titus 2:10] *Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.*

"Not purloining..." is not stealing (Cf. Onesimus against Philemon, next lesson.). "Showing all good fidelity" refers to the fiduciary role of Christian employees. "Adorn" (kosmeo) means to bring order out of chaos; put in order, arrange, make ready, prepare; to ornament; same word from which we get the word "cosmetics."

Paul mentions Grace in the following three verses and shows us that Grace has three tenses:

- "Hath appeared" (v. 11) = past tense.
- "Teaching us" (v.12) = present tense.
- "Looking for that Blessed Hope" (v.13) = future tense.



Titus 2:11, 12] *For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

God is **NOT** trying to reform this world; He is redeeming those who accept Christ. Redeem means to set free by paying a price. We were all slaves (Titus 3:3) and could not set ourselves free; He gave Himself as a ransom for our sins.

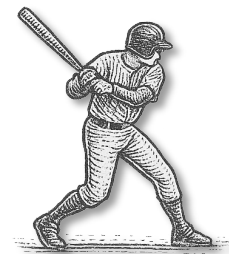
"I'm as good as the next person." Strike One.

"I'm doing the best I can." Strike Two.

"I'm trying to do better." Strike Three.



Titus 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*



What is "that Blessed Hope?" The Blessed Hope is the prophetic anticipation of the second coming of Jesus Christ. It is the very next event in the prophetic scenario: **the Rapture of the Church**. Don't ever apologize for a commitment to Bible prophecy!



Titus 2:14] *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

“From all iniquity” means from all lawlessness. “Purify” means to sanctify, which entails not only separation from sin, but devotion to God (2 Cor 6:14-7:1). “A peculiar people” means “a special people for His possession.” He Reform: to change attitudes, appetites, ambitions, and actions. Before you can live for Him and perform good works, He must redeem you first.



Titus 2:15] *These things speak, and exhort, and rebuke with **all authority**. Let no man despise thee.*

“All authority” calls into remembrance of the 3rd Commandment: “Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain” (Ex 20:7). This commandment doesn’t really refer to vocabulary; instead, it has to do with ambassadorship.

Titus 3: Perform Good Works

Paul and James were never in disagreement: they both emphasized that faith without evidentiary works is dead. A saving faith produces a godly life.



Faith alone saves, but the faith that saves is not alone. —Calvin



Titus 3:1] *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,*

Subjection to the office of authority, not the person. Cooperation in those matters involving the whole community. Our heavenly citizenship (Phil 3:20) does not absolve us from responsibilities as citizens on earth.



Titus 3:2] *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

Paul says here, we are not to malign any man. This should apply especially to publishers and public platforms. Not to repeat gossip. There was an old Ford advertising slogan that said, “Swift as a rumor; Silent as a secret.” A few other old sayings are “Some people will believe anything if it is whispered to them!” and “A secret is something you tell one person at a time.”



Titus 3:3, 4] *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared,*

An example of this is the Old Testament story of Mephibosheth, the lame prince of Saul’s family, who was treated as David’s own at the palace table.



Titus 3:5] *Not by works of righteousness which we have done, but according to his mercy he saved us, by the **washing** of regeneration, and renewing of the Holy Ghost;*

“Washing” refers to the O.T. laver (washing basin) and conveys being washed all over (cleansed).





Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. John 3:5-6

Paul relates this cleansing experience to the Word of God (Eph 5:26). Note: the OT laver for washing appears in Revelation as the “glassy sea,” on which the saints are standing. The Holy Spirit deals in puns! As a matter of fact, there are over 200 different rhetorical devices used in the Bible, and the lack of acknowledgement of this causes great confusion, especially in prophetic books. Also, this is why paraphrase editions of the Bible can cause problems for expositional study.



Titus 3:6] *Which (should be “who”) he shed on us abundantly through Jesus Christ our Saviour;*

Paul says a similar thing in Eph. 3:20, “He is able to do exceeding abundantly above all that we ask or think.”



Titus 3:7] *That being **justified** by his grace, we should be made **heirs** according to the hope of eternal life.*

We are not only washed clean and made new by God, but also declared right with Him—this is what “justified” means (see Romans 3:21–8:39). Even more amazing, believers are called “heirs” of God, meaning we share in what He has promised. This directly connects to Titus 2:13, our Blessed Hope—the future glory God has prepared for us.



Titus 3:8] *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men;*

Doing good works is excellent; however, remember that our righteousness is as filthy rags (cf. Isa 64:6). Works do not save us, nor do they maintain our salvation. Yet, also remember that the only evidence the unsaved world has that we belong to God is our godly lives (love, kindness, mercy, etc.).



Titus 3:9] *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

Debates have never led anyone to the Lord. Warren Wiersbe says that he has learned that professed Christians who like to argue about the Bible are either covering up sin, insecurity, or unhappiness at work or at home.



Titus 3:10] *A man that is an **heretic** after the first and second admonition reject;*



A “Heretic” is one who causes divisions. Usually self-willed; given to works of the flesh (Gal 5:20).

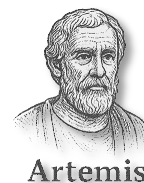


Titus 3:11] *Knowing that he that is such is subverted, and sinneth, being condemned of himself.*



Titus 3:12] *When I shall send **Artemas** unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.*

Artemas: possibly one of the seventy disciples and the bishop of Lystra. Tychicus was with Paul in his first Roman imprisonment and carried Paul's epistles to the Ephesians and the Colossians and to Philemon. Either would replace Titus on Crete to allow Titus to join Paul at Nicopolis.



Artemis



Titus 3:13] *Bring **Zenas** the lawyer and **Apollos** on their journey diligently, that nothing be wanting unto them.*

Zenas was contracted for Zenodorus, a Jewish scribe, learned in the Hebrew law. It is possible that Zenas and Apollos (Cf. Titus 3:13; Acts 18:24ff) carried this letter to Titus.

Apollos: Apollos (Apollonius, or Apollodorus) was an Alexandrian Jew who was very gifted—he spoke well and knew the Scriptures thoroughly, especially the Greek Old Testament (the Septuagint) from his hometown (Acts 18:24). At first, he only understood the baptism of John, but Aquila and Priscilla kindly explained God's truth to him more fully (Acts 18:24–26). After this, Apollos went to Achaia and helped believers grow where Paul had already shared the gospel (1 Cor. 3:4–6).



Apollos

Because he knew the Old Testament so well, Apollos was especially effective in speaking to the Jews. Some believers in Corinth admired him so much that they formed a faction around his name, saying, “*I am of Apollos.*” Paul corrected this wrong attitude but still spoke well of Apollos and even wanted him to return to Corinth (1 Cor. 16:12). Apollos chose not to go at that time, likely to avoid further division.

According to Jerome, Apollos stayed in Crete until Paul's letter helped heal the divisions in Corinth, after which Apollos returned and later served as bishop there. Apollos was better at strengthening churches than starting them. His humility in learning from Aquila and Priscilla, his passion for Scripture, and his refusal to let his popularity cause division show a strong and admirable Christian character.



Titus 3:14] *And let ours also **learn** to maintain good works for necessary uses, that they be not unfruitful.*

“*Learn*” suggests that effort is required to modify behavior.



Titus 3:15] *All that are with me salute thee. Greet them that love us in the faith. **Grace** be with you all. Amen.*



Grace = Paul's unique signature salutation.

The End

Next Lesson: Tues. Dec. 30th. Study Paul's brief letter to Philemon. This short letter will teach us some personal lessons about interceding.

Merry Christmas