

TIT 3:8 This is a trustworthy [reliable] statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men.

1. "This is a trustworthy statement" - This expression occurs several times in the writings of Paul. (1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11).
2. "and concerning these things I want you to speak confidently" - False teachers were forceful and bold in their affirmations. (1 Tim. 1:7).

1TI 1:7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

- a. God's servants should speak "confidently" and not be hesitant or ashamed to speak the truth. (Rom. 1:16).
- b. God's servants should speak with absolute certainty in matters of truth. (2 Tim. 4:1-3).
3. "so that those who have believed [trusted in] God may be careful to engage in good deeds"
 - a. Those trusting in God should busy themselves in good works.
 - b. "May concentrate on a life of goodness" - Philips
4. "These things are good [honorable] and profitable for men [everyone]."
 - a. Gr. can be rendered "to men" or "for men."
 - b. Either translation makes good sense, and has the same meaning.

TIT 3:9 But shun foolish controversies and genealogies and strife and disputes about the [Mosaical] Law; for they are unprofitable and worthless [futile].

1. "But shun foolish controversies and genealogies" - Paul makes mention of such things several times in his writings. (1 Tim. 1:4; 2 Tim. 1:4; Tit. 1:14; 1 Tim. 6:4; 2 Tim. 2:23,24; 1 Tim. 1:7)

1TI 1:4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.

2TI 4:4 and will turn away their ears from the truth, and will turn aside to myths.

TIT 1:14 not paying attention to Jewish myths and commandments of men who turn away from the truth.

1TI 6:4 he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions,

2TI 2:23 But refuse foolish and ignorant speculations, knowing that they produce quarrels.

2TI 2:24 And the Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged,

1TI 1:7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

- a. "Shun" is a very strong word and means that such conduct should not be tolerated.

- b. “periistemi” [peh ree **is** tay mee] - “to keep aloof from, avoid, shun.” (2 Tim. 2:16; Tit. 3:9).
2. “and strife and disputes about the Law” - This is a reference to the Law of Moses.
 3. “for they are unprofitable and worthless”
 - a. This strife and disputes were not helpful to the cause of Christ, but were extremely harmful and worthless.
 - b. Brethren today often argue over unimportant things and these arguments distract from the Lord’s work and sometimes do great harm to the church.

TIT 3:10 Reject a factious [divisive] man after a first and second warning,

1. “Reject a factious man” - This is the one who seeks to bind destructive opinions and false doctrines on others.
 - a. “Reject” means “to dis-fellowship.” McCord “keep away from a factious man.”
 - b. “paraitemai” [pah ri **the** ah mi] - “to decline receiving, refuse, reject.” (1 Tim. 4:7; 5:11; Tit. 3:10; Heb. 12:25; 2 Tim. 2:23).
2. “after a first and second warning” - They were not to put up with “a factious man” forever.
 - a. The church is too important to let troublemakers tear it apart.
 - b. What took years to build can be damaged or destroyed quickly.
 - c. Leaders should act quickly to minimize the damage factious people do to the church.

TIT 3:11 knowing that such a man [person] is perverted and is sinning, being self-condemned.

1. “knowing that such a man is perverted and is sinning” - NIV “warped and sinful.”
2. “being self-condemned” - “autokatakritos” [au tah kah **tah** kree tahs] is from “autos” [self] and “katakrino” [condemned]
 - a. This word is used only here in the New Testament.
 - b. His own actions condemn him.
 - c. “Such a man” may have violated his conscience, and stood self-condemned knowing he was doing wrong.
 - d. Some may have had a seared conscience and others were violating their conscience. (Rom. 14:23).
 - e. Self-condemnation is elsewhere stressed by Paul. (Rom. 2:1; 1 Cor. 11:29).

ROM 2:1 Therefore you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.

1CO 11:29 For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly.

Closing Remarks

- Some believe Paul dictated this epistle to an amanuensis (1:1-3:11), and he penned 3:12-15 “with his own hand. (2 Thess. 3:17).

2TH 3:17 I, Paul, write this greeting with my own hand, and this is a distinguishing mark in every letter; this is the way I write.

- Based on 2 Thessalonians 3:17 this would seem to be the case in this epistle though it is not stated in this epistle.
- An amanuensis would be one approved by Paul and would accurately write the words dictated by Paul.
- The reason Paul used an amanuensis has been much debated. It might be because of eyesight, poor handwriting, arthritis, or some other physical disability.
- Some believe the language used is Galatian 4:15 to express the Galatian Christians affection for Paul are an indication that Paul had poor vision.

GAL 4:15 Where then is that sense of blessing you had? For I bear you witness, that if possible, you would have plucked out your eyes and given them to me.

- This could mean he had some sort of problem with his vision or it can be understood to mean they loved him enough to give up their eyesight for him.
- It likely took a special skill to write clearly and legibly on animal skins or papyrus and Paul may or may not have had that skill.

Artemas And Tychicus

TIT 3:12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

1. “When I send Artemas or Tychicus to you” - He did not know for sure which man he was going to send to them.
 - a. The one sent would take Titus’ place in completing the work on Crete.
 - b. Nothing is known about Artemas except he was a possible replacement for Titus who Paul urged to visit him in Nicopolis.
 - c. Tychicus was a very trusted disciple of the Lord. (Acts 20:4; Eph. 6:21; Col. 4:7, 8, 2 Tim. 4:12).

ACT 20:4 And he was accompanied by Sopater of Berea, the son of Pyrrhus; and by Aristarchus and Secundus of the Thessalonians; and Gaius of Derbe, and Timothy; and Tychicus and Trophimus of Asia.

EPH 6:21 But that you also may know about my circumstances, how I am doing, Tychicus, the beloved brother and faithful minister in the Lord, will make everything known to you.

COL 4:7 As to all my affairs, Tychicus, our beloved brother and faithful servant and fellow bond-servant in the Lord, will bring you information.

COL 4:8 For I have sent him to you for this very purpose, that you may know about our circumstances and that he may encourage your hearts;

2TI 4:12 But Tychicus I have sent to Ephesus.

Nicopolis

2. “make every effort to come to me at Nicopolis” - See introduction to epistle.
 - a. We do not know which Nicopolis Paul is referring to here. Many think it was Nicopolis in Epirus [Western Greece]. This is possible, but not certain.
 - b. Paul did not want Titus to lose time coming to him.
 - c. It is uncertain if verse 12 means Paul was already at Nicopolis or it was his intention to go there.
3. “for I have decided to spend the winter there” - Travel was very dangerous and difficult in the wintertime.
 - a. It is speculated Paul was in Philippi in Macedonia, but he planned to spend the winter in Nicopolis where he desires to be with Titus for the winter.
 - b. This is likely about A.D. 62 or 63. It is before his 2nd Roman imprisonment, and not long after his 1st Roman imprisonment.
 - c. Paul wrote 2 Timothy during his 2nd imprisonment.

Zenas And Apollos

TIT 3:13 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

1. “Diligently help Zenas the lawyer” - He was a Christian lawyer of Crete.
 - a. “Lawyer” is from “nomikos” [nah mee **kahs**] and commonly referred to a Jewish Rabbi [scribe].
 - 1) It is not known if he was a Jew and a teacher of the Mosaic law before his conversion or was a Greek and was an expert in Roman law.
 - 2) Some believe he was a Greek because of his Greek name “Zenas.”
 - 3) This is very possible, but it is not absolute.
 - 4) Paul and Apollos were Jews with Greek names.
 - 5) We will never know for sure, and whether he was a Jewish lawyer (scribe) or Greek lawyer does not change the meaning of this epistle.
 - b. Luke was a physician who was of great help to Paul and the cause of Christ. (Col. 4:14).
2. “and Apollos” - It seems he was the well-known Apollos who was learned in the scriptures. (Acts 18:24-28).

ACT 18:24 Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures.

ACT 18:25 This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John;

ACT 18:26 and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

ACT 18:27 And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to

welcome him; and when he had arrived, he helped greatly those who had believed through grace;
ACT 18:28 for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.

- a. He had a big part in planting the church at Corinth. (Acts 19:1; 1 Cor. 3:4-7; 16:12).
 - b. He is one of the outstanding Christians of the 1st century.
3. “on their way so that nothing is lacking for them”
- a. It seems Zenas and Apollos were bearers of this epistle to be delivered to Titus.
 - b. When they departed Crete the brethren were to make sure they had their needs for travel.
 - 1) The words “diligently help” or as some translate “set forward” means to provide funds and resources for someone to travel. (1 Cor. 16:10; 2 Jn. 6; Acts 15:3; 2 Cor. 1:16).
 - 2) Without the help of the brethren travel would be most difficult for these faithful brothers who needed the assistance of good brethren.

TIT 3:14 And let our people also learn to engage in good deeds to meet pressing needs, that they may not be unfruitful [in their lives].

1. “And let our people also learn to engage in good deeds” - “Our people” are believers, Christians.
2. “to meet pressing needs” - McCord “so that they lack nothing.”
 - a. They were not to be idlers (1 Thess. 4:12; 2 Thess. 3:10), but were to work that they might provide for their families, help those in need, and be hospitable to missionaries and others. (1 Tim. 5:8; Jas. 1:27; Gal. 6:10; Rom. 12:13; 1 Pet. 4:9).
 - b. This may refer primarily to supplying the funds for Zenas and Apollos.
 - c. Helping others was a way of showing others the fruit of faith.
3. “that they may not be unfruitful” - See Eph. 5:11.

Final Greetings From Those With Paul

TIT 3:15 All who are with me greet you. Greet those who love us in the faith. Grace be with you all.

1. “All who are with me greet you” - The singular “you” “se” [seh] is used here.
 - a. NIV “Everyone with me sends you greetings”
 - b. Those with Paul in Philippi or elsewhere are not identified.
2. “Greet those who love us in the faith”
 - a. “love us” - This speaks of the Christian love believers have for one another.
 - 1) “Love” here is from “phileo” [fee leh oh], and is the word Paul used in 1 Corinthians 16:22..

1CO 16:22 If anyone does not love the Lord, let him be accursed. Maranatha [Come, O Lord]..

2) “phileo” is here a synonym with “agapao” [ah gah **pah** oh] and denotes the strongest possible love.

3) “phileo” is also used to the strongest possible love in John 5:20.

JOH 5:20 "For the Father loves [phileo] the Son, and shows Him all things that He Himself is doing; and greater works than these will He show Him, that you may marvel.

b. “in the faith” - The words “in the faith” refers to the gospel system. (Acts 6:7; Gal. 1:23). It has reference to those who have a common faith in Jesus Christ.

1) The definite article “the” is not in the Greek text, but it reads “in faith.”

2) The article appears to be understood and the words “in faith” or “in the faith” have the same meaning.

3. “Grace [God’s favor and blessing] be with you all” - A fitting way to close this epistle. (Tit. 1:4; 2:11; 3:7).

a. This shows this epistle was intended for more than Titus, and was meant for the benefit of the believers in Crete.

1) He used the plural “you” [humon, hoo **mohn**] rather than the singular “you.”

2) It was intended for more than Titus.

3) It was meant for Titus and his associates and the whole congregation.

b. The letter was not just for Titus’ private reading, but would be read to all the believers at Crete.

c. There was likely several congregations on the island.

d. Crete was an island 158 miles long and in some places was up to 50 miles wide.

e. It was intended to help in the elder selection, and to motivate the brethren to greater commitment and service to the Lord.

f. “Amen” [KJV] is omitted by Greek manuscripts.

g. The “so be it” inspired or uninspired does no violation to what Paul hoped to accomplish by this marvelous and short letter.

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