

Introduction (Tit 3:8-15)

In professional golf, confidence is a big deal. On my first year on the PGA Tour I was playing a practice round at the Worcester Country Club, where we played the Bank of Boston event. When I went to the first tee, I saw Tom Kite on the practice green. He had a blue carpenter's chalk line drawn from the center of the cup to about ten feet away. He was putting on that chalk line. I watched for a couple of minutes and he made putt after putt. I went on over to the first tee and played the front nine. When I made the turn, Tom was still over there on the practice green making those same ten-foot putts. The chalk line did a couple of things. First, he was able to make sure that he was seeing the line to the hole. Second, he was making sure his putter face was lined up correctly. I had never seen anyone use a chalk line before, and so I asked him some questions. The biggest thing was not the chalk line. He was making all these ten footers to build his confidence up.

Gary Player talked about confidence. He would practice three foot putts from all around the hole. He wanted to see these putts going in time after time. He gained confidence through repeatedly seeing the ball go in the hole.

When a professional golfer plays with confidence, he is less apt to make mistakes. It frees him up to swing aggressively, and the results are much better. Confident golfers do not back away from challenging shots, and they are able to take advantage of opportunities. In every sport, playing with confidence is a huge factor. Confidence is usually a result of successfully doing something over and over. Confidence is about good preparation.

When I went from the PGA Tour to a maximum security prison, I saw the complete opposite. When you spoke with men, they would look down or away from you. They had no self-confidence. They had no self-esteem. Many of them were ashamed of themselves and the predicament they were in. I taught these men confidence, and it was not by repeatedly making putts. I taught them who they are in Christ. They are sons of God. They had been adopted and brought into the family of God. I taught them that there is therefore now no condemnation for those who are in Christ Jesus. They are forgiven. They have been made the righteousness of God in Christ Jesus. I taught them to look at people in the eyes when they talk or listen. This confidence was from knowing who you are in Christ. All Christians, not just inmates, need to know who they are in Christ.

What does confidence in golf have to do with our text? In our text today, Paul charges Titus to speak confidently about these things. I believe that these things were all the things we have covered in Titus so far. We are at the end of Titus and Paul is drawing his letter to a close. I also believe that he is to speak confidently in the remaining things that he is going to tell him. He wants him to speak confidently when telling the Cretan believers to engage in good deeds (Tit 3:8). He wants him to speak confidently when he rejects factious men (Titus 3:10-11). In Titus 1, he told Titus to silence these men and reprove them severely. It takes confidence to do that.

In addition to charging Titus with speaking confidently, he finishes the letter with some miscellaneous instructions. He tells him to come see him in Nicopolis, to help Zenas and Apollos, and finally he gives a final greeting and blessing.

1. **Paul Urges Titus To Speak Confidently** (Titus 3:8-11)
2. **Paul Gives His Concluding Exhortations** (Titus 3:12-15)

1. Paul Urges Titus To Speak Confidently (Tit 3:8-11)

(Tit 3:8-11) “This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men. {9} But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. {10} Reject a factious man after a first and second warning, {11} knowing that such a man is perverted and is sinning, being self-condemned.”

Paul told Titus to speak confidently concerning these things. The Greek word for confidence is used twice in the New Testament. The first time is in 1 Timothy when false teachers were making confident assertions about things they did not know or understand. Even though they were confident, their confidence was not well grounded. When Paul tells Titus to speak confidently, he does so because the things he has said are trustworthy statements. Paul’s exhortations and instructions to Titus are based on a proper understanding of God’s word. He is speaking confidently about things that are fitting for sound doctrine.

(Tit 2:1) “But as for you, speak the things which are fitting for sound doctrine.”

When we teach God’s word, we can speak with authority. Paul told Timothy that “all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness.” (2 Timothy 3:16) We can speak, teach, reprove, correct, and exhort people in God’s word, and we can do it confidently and with authority. It is inspired or breathed by God. God’s word is perfect, revives the soul, and is trustworthy. (Psalm 19:7-8) God’s word is eternal. (Psalm 119:89) The grass withers and the flowers fall, but the word of God stands forever. (Isaiah 40:8) “God is not a man, that He should lie, nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good? (Numbers 23:19) We can be confident and speak with authority about God’s word. Unfortunately, some people misuse God’s word. The devil himself used God’s word to try and tempt Jesus. Therefore, it is important that we know how to rightly divide God’s word. We have to study to show ourselves approved to God, handling accurately the word of God. (2 Timothy 2:15) This comes from diligently studying and training our senses. When we do this, we can speak with confidence and authority.

Titus is also speaking out of proper motives. In 1 Timothy 1:5, Paul said that the goal of their instruction was love from a pure heart, a good conscience, and a sincere faith. They had proper motives. The false teachers on the island of Crete were teaching wrong things with impure motives. Paul said they were doing it for sordid gain. They were trying to take advantage of people. But Titus had no ulterior motives; he had pure motives. Paul wrote for the faith of the chosen. There was no selfish motive; it was for their benefit. (Titus 1:1)

There was a third reason for Titus speaking with confidence. Paul is an apostle and he is charging Titus with carrying out certain things (Titus 1:1). Titus is under proper authority, and he can act and speak confidently because of this. In Titus 2:15, Paul told him to speak and exhort and reprove with all authority. Titus is also an apostle who has been given authority. This is a time to use his apostolic authority, to speak, exhort, and reprove with all authority. This is a time for him to speak confidently.

(Tit 2:15) “These things speak and exhort and reprove with all authority. Let no one disregard you.”

In Matthew 28:18-20, Jesus said, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples...” We can go forth with confidence and boldness because we are acting under Jesus’ authority. Paul was given apostolic authority over churches and he charged Titus with setting the churches on Crete in order. He begins the letter by saying that he is a bond-servant of God and an apostle of Jesus Christ. He made sure that he identified himself as the apostle Paul, and now he is charging Titus with that authority. (Titus 1:1)

Matthew 28:18-20 {18} And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. {19} "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, {20} teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

In Titus 1:5, he charges Titus with setting in order what remains and to appoint elders as he had directed him. The word directed is *diatasso*. We have looked at the word *hupotasso*, which means to be under proper order and arrangement. The prefix *dia* means through. The diameter of something is the measurement through it. Paul wants Titus to go through the island of Crete and set it thoroughly in proper order and arrangement. Titus is acting under proper authority and is making sure that everything is under proper order and authority in Crete. This meant the government of the churches, and the individual lives. Titus can speak with confidence and boldness because of the authority that he is acting under.

(Tit 1:5) “For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,”

A. **Engage in good deeds** (Tit 3:8)

(Titus 3:8b) “...so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.”

The first thing he is to speak confidently about is in telling the Cretan believers to engage in good deeds. We have covered the deeds several times in this series. As believers, our lives are to be characterized by good deeds. Our deeds are part of our witness and testimony. The leaders that had created chaos and harm to the churches there had worthless deeds. But, throughout this letter Paul has encouraged them to be examples of good deeds, zealous for good deeds, and to engage in good deeds.

B. **Avoid unprofitable and worthless conversations** (Tit 3:9)

(Titus 3:9) “But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless.”

Next, Paul tells Titus to avoid unprofitable and worthless conversations. In Titus 1, these false teachers had engaged in unprofitable and worthless conversations. They were paying attention to Jewish myths and commandments of men. The results were that the faith of many families were upset, and people were turned away from the truth.

(Titus 1:13-14) “This testimony is true. For this reason reprove them severely so that they may be sound in the faith, {14} not paying attention to Jewish myths and commandments of men who turn away from the truth.”

In Paul’s letter to Timothy, written about the same time, he said that these teachers did not further the administration of God, which is by faith, and they were fruitless discussions. God wants us to have meaningful and fruitful discussions that build up the faith of others.

(1 Timothy 1:3-6) “As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, {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. {5} But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith. {6} For some men, straying from these things, have turned aside to fruitless discussion,

He also said to avoid disputes about the Law. The biggest discussions about the Law pertained to circumcision. There were many Jewish believers that were going around telling the Gentiles that they had to be circumcised in order to be saved. Paul and Barnabas went to Jerusalem in Acts 15 to discuss this with the apostles and elders. They reached an agreement after much discussion and debate. People are saved by faith, not by keeping the Law or being circumcised. Paul did not want Titus or others to get caught up in discussions about the Law. He told Timothy that the Law was good, if one used it lawfully. The intent of the Law was to set a standard and to reveal sin. In Romans 7:7, Paul said that we would not have come to know sin except through the Law. The Law has its place, and that is to reveal that we have all sinned. But, we are not saved by the Law; we are saved by placing our faith in Christ.

(1 Tim 1:8-9) “But we know that the Law is good, if one uses it lawfully, {9} realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers,”

(Romans 7:7) “What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, "YOU SHALL NOT COVET."

C. **Reject factious men** (Tit 3:10-11)

(Titus 3:10-11) “Reject a factious man after a first and second warning, {11} knowing that such a man is perverted and is sinning, being self-condemned.”

Next, Paul commands Titus to reject a factious man after a first and second warning. The Greek word for factious is *hairesikos* (Strong’s G141), which means a heretic or one that causes divisions. The NIV says to warn a divisive person. The KJV says to reject an heretick. I like the Amplified version, which says “as for a man who is factious [a heretical sectarian and cause of divisions], after admonishing him a first and second time, reject [him from your fellowship and have nothing more to do with him],” I have learned the hard way that you cannot continue to let these people cause divisions. You warn them a first and second time, and if they do not repent and change their ways, you must reject them. You cannot let them stay in your congregation, or they will turn many away. Divisions in a church hurt many people, including pastors.

(Titus 3:10 KJV) “A man that is an heretick after the first and second admonition reject;”

(Titus 3:10 AMP) “[As for] a man who is factious [a heretical sectarian and cause of divisions], after admonishing him a first and second time, reject [him from your fellowship and have nothing more to do with him],”

(Titus 3:10 NIV) “Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him.”

Paul wrote to the church in Rome and urged them to keep an eye on those who cause dissensions and hindrances. He said they are slaves, but not of our Lord Christ, but of their own appetites. They deceive people with their smooth and flattering speech, but they cause troubles. Therefore, we have to keep an eye on them. If we spot them causing division, we must warn them once, and then a second time, and then reject them.

(Romans 16:17-18) “Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. {18} For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.”

In Titus 1, Paul had told Titus to silence rebellious men, empty talkers, and deceivers. Then, he told them to reprove them severely. Finally, in his concluding remarks, he tells him to warn them up to two times and then reject them. The goal was mentioned in Titus 1:13, that they might be sound in faith. However, if they do not listen and heed the warnings, they are to be rejected.

(Titus 1:10-13) “For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, {11} who must be silenced ...{13} This testimony is true. For this reason reprove them severely so that they may be sound in the faith,

2. Paul Gives His Concluding Exhortations (Titus 3:12-15)

A. Come see me in Nicopolis (Tit 3:12)

(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.”

In Paul’s concluding remarks, he tells Titus that he is sending Artemas or Tychicus to him. He is going to send Titus some relief. Apostles and pastors need breaks, and Paul is going to send Titus another man to relieve him for a while. Paul has another thing in mind, and he wants to spend some time with Titus. He tells him to make every effort to come to him at Nicopolis.

Nicopolis is a city on the western side of Greece, about 244 miles northwest of Athens. It was founded in 29 BC by Caesar Augustus. In 31 BC, he was camped there before his fight with Antony, which he won. To commemorate his victory, he built Nicopolis on the exact spot where he had camped. Nike is the Greek goddess of victory and polis means city, so Nicopolis means Victory City.

This is the only reference to Artemas in the Bible. We do not know much about him. His name Artemidorus or Artemas means a gift of Artemis. In Acts 19:23-41, we see Artemis mentioned, in regard to the silver shrines being made. Artemis was the Greek mythological goddess of the hunt. The silversmiths felt threatened by Paul's preaching of the gospel, thinking that people would turn away from the idols and they would no longer have a business. So, there is a good chance that Artemas was from Ephesus or that vicinity. He was probably a Greek or gentile believer, and he may have been led to Christ by Paul. Paul probably disciplined or mentored him, and then asked him to join his apostolic team. We know that Paul required people on his team to be faithful, so we can assume Artemas was a faithful man. You build the kingdom of God with faithful people. You plant and build churches with faithful people. Artemas was a faithful man.

The other person that Paul was considering was Tychicus. His name means fortunate. He is mentioned five times in the New Testament. He was also part of Paul's team and in Acts 20:4 we find that he was from Asia.

(Acts 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."

In Ephesians 6:21 Paul describes Tychicus as a beloved brother and faithful minister in the Lord. He was obviously loved by everyone. He probably loved others and encouraged them. I gather that he was a selfless individual that poured into other people. Paul also calls him a faithful minister. That word minister is diakonos, which means servant. Tychicus had a servant's heart. The kingdom of God is built with faithful servants. In Colossians 4:7, Paul also adds another description to him, that he is a fellow bond-servant in the Lord. He is not just a diakonos, but he is a sundoulos, which is a joint bondsman. This man does not just serve the Lord, he has laid down his life to serve the Lord. If you are considering sending someone to the island of Crete, where there has been a lot of damage done, Tychicus would be at the top of the list. He will faithfully serve the churches there, and people will just love him.

(Ephesians 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."

(Colossians 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."

B. Help Zenas and Apollos (Tit 3:13-14)

(Tit 3:13-14) "Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. {14} Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful."

The second thing he exhorts Titus to do is to diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. Zenas means given by Zeus, who was the Greek king of the gods on Olympia. He is also known as the god of lightning and thunder. He is another man that was probably saved on one of Paul's apostolic trips in Athens or Corinth. He was probably a natural leader. He was a lawyer, so probably well educated and very articulate. Most lawyers are very logically minded and strong debaters.

The other person Paul wants taken care of is Apollos. Apollos comes from the Greek god Apollon, which was the mythological god of the sun. He is mentioned a number of times in the New Testament. After Paul planted the church in Corinth, Apollos came and led the church. A division arose in the church over the different leaders. Some were of Paul, some of Apollos, and some were of Peter. Paul wrote the Corinthians to try and get them to grow up. He said that these squabbles and divisions reveal that they are babes, worldly, and carnal. Paul said that he and Apollos were just servants that God had given opportunities. Paul planted and Apollos watered.

(1 Cor 3:5-6) “What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave opportunity to each one. {6} I planted, Apollos watered, but God was causing the growth.”

We find out a lot more about Apollos in Acts 18. He was first of all a Jew, and was from the city of Alexandria, which is an Egyptian city on the Mediterranean Sea. There were a lot of Jews there and they had a Jewish religious school there. He was an eloquent man, meaning that he was a polished speaker. He was a gifted communicator. He was also mighty in the Scriptures, and had been instructed in the way of the Lord. He was also fervent in spirit, and was speaking and teaching accurately the things concerning Jesus. This is the kind of man that every church would love to have. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. Notice that Priscilla is mentioned first, which means that she probably was the one that led this discussion with Apollos. We see that Apollos was humble and teachable. He was correctable and welcomed correction. Not everyone is teachable and welcomes correction.

(Acts 18:24-28) “Now a Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. {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; {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. {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 greatly helped those who had believed through grace, {28} for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.”

I want to mention one other passage about Apollos. In 1 Corinthians 4:6-9, Paul is continuing his discussion about Apollos and himself. He told them to regard them as servants and stewards of God’s mysteries. Then, he said, “God has exhibited us apostles last of all, as men condemned to death.” Apollos was an apostle, one of about thirty mentioned in the New Testament.

(1 Cor 4:6-9) “Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so ...{9} For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.”

Paul tells Titus to diligently help Zenas and Apollos on their way. They were obviously on an apostolic journey and he wants them well taken care of. Churches need to support apostolic work. We need to support the preaching of the gospel, the planting and establishing of churches.

C. Greetings and Grace (Tit 3:15)

(Tit 3:15) “All who are with me greet you. Greet those who love us in *the* faith. Grace be with you all.”

Paul concludes his letter by sending greetings from all those who are with him. The Greek word for greeting that is used is *aspazomai* (Strong’s G782), which means to enfold in your arms, embrace, greet, or salute. This greeting was a warm and affectionate greeting, probably a hug. We are not given the names of those with him, but they are all sending their greetings to Titus. Luke, the author of the Acts traveled with Paul, so he may have been one of them. Jim Elliff said that Paul had about forty-five people on his team, so there were a lot of people that could have been with him at any given time.

Finally, Paul says, “Grace be with you all.” He has given Titus a big job to do on the island of Crete. Things are in chaos, and he has been left there to set things in order. He needs God’s grace in a big time way. The truth is that we all need God’s grace in our lives. Whether you are a mom with children, or a man working in the marketplace, we need God’s grace in our lives. In this sense, Titus is already saved. This is not God’s riches at Christ’s expense. This is not grace to be saved. This grace is God’s power and hand upon Titus to empower him to carry out God’s work. If you are ever wondering what to pray for me, pray for God’s grace. Paul greeted people with grace, and he ended his letters with grace. The last verse of the Bible is a blessing of grace upon our lives. In these last days, we especially need God’s grace in our lives.

(Rev 22:21) “The grace of the Lord Jesus be with all. Amen.”

Conclusion and Applications

Paul wrote to Titus to set things in order on the island of Crete. God is a God of order and He wants order. The order began with getting the government of God established. There were men who had upset the faith of many and they needed to be silenced. Godly men needed to be ordained to lead the churches. The government of God is the church. The elders of the churches are the spiritual authorities. God want us to be subject to our spiritual authorities.

Titus was about sound doctrine. The elders need to exhort with sound doctrine. Sound doctrine is not a set of rules, but is sound teaching evidenced by godliness. The church needs sound doctrine because we are saints, holy ones, who should be living holy lives. Sound doctrine is evidenced by our submission to authorities, whether in the church, home, workplace, or to secular government. Sound doctrine is evidenced by our testimony. We once had worthless deeds and lived selfish and sinful lives, but by the grace of God, we have been saved and are to live lives that honor the Word of God and are worthy of the gospel. Our new life in Christ is to be a light to others. We are to be an example of good deeds, to be zealous for good deeds. Our deeds do not save us but they are a witness to others.

God wants His church set in order. He wants His people to be in order. Proper order begins by getting under spiritual authority. Have you confessed Jesus as Lord and placed Him on the throne of your life? If not, I exhort you to get under His rule and reign. Have you joined a church and submitted your life to God’s government, the church? If not, I exhort you to get under proper spiritual authority. How is your testimony? Is it full of good deeds? God wants us to have a good testimony that is worthy of the gospel. This is what Paul’s letter to Titus was about.

Introduction (Tit 3:8-15)

1. **Speak Confidently About These Things** (Tit 3:8-11, 2:1, 1 Tim 1:5, Tit 1:1, 2:15, Matt 28:18-20, 2 Tim 3:16, Ps 19:7-8, 119:89, Is 40:8, Num 23:19, 2 Tim 2:15)

A. **Engage in good deeds** (Tit 3:8)

B. **Avoid unprofitable and worthless conversations** (Tit 3:9, 1:13-14, 1 Tim 1:3-6, Rom 7:7, 1 Tim 1:8-9)

C. **Reject factious men** (Tit 3:10-11, Rom 16:17-18, Tit 1:10-13)

2. **Paul Gives His Concluding Exhortations** (Tit 3:12-15)

A. **Come see me in Nicopolis** (Tit 3:12, Acts 19:23-41, Acts 20:4, Eph 6:21, Col 4:7)

B. **Help Zenas and Apollos** (Tit 3:13-14, 1 Cor 1:11-12, Acts 18:24-28, 1 Cor 4:6-9)

C. **Greetings and Grace** (Tit 3:15, Rev 22:21)

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