

# Titus 1:10-16

- These 7 verses are the hinge for the purpose of Paul’s letter to Titus
  - The previous verses (1:5-9) told Titus to appoint leaders on Crete to help Titus establish the church
  - Verses 1:5-9 is “for” the problem identified in verses 1:10-16
  - THESE VERSES (1:10-16) identify the problem
  - Remainder of the book:
    - 2:1-10 – character traits and qualities of various people groups in the church
    - 2:11-15 – explanation why Titus’ work is urgent and identifies the future promises
    - 3:1-3 – general directions for all true believers
    - 3:4-8 – reasons for the general directions in 3:1-3
    - 3:9-11 – final warning concerning church controversies
- ➔ This section identifies the negative side of the Cretan local church situation and the typical form of the troublesome people interfering inside the church.
- This is not persecution
  - This is not trouble from the unbelieving community
  - This is rebels in the church with no truth (no faith, no salvation) teaching deception

## Titus 1:10 – “For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.”

1510 [e] 1063 [e] 4183 [e] 2532 [e] 506 [e] 3151 [e] 2532 [e] 5423 [e] 3122 [e] 3588 [e] 1537 [e] 3588 [e] 4061 [e]  
 Eisin gar polloi kai anypotaktoi , mataiologoi kai phrenapatai malista hoi ek tes peritomēs  
 10 Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότακτοι , ματαιολόγοι , καὶ φρεναπάται , μάλιστα οἱ ἐκ τῆς περιτομῆς ,  
 There are for many also insubordinate empty talkers and deceivers especially those of the circumcision  
 V-PIA-3P Conj Adj-NMP Conj Adj-NMP Adj-NMP Conj N-NMP Adv Art-NMP Prep Art-GFS N-GFS

1. “For” indicates why Titus is to establish what is described in 1:5-9.
2. “many – *polloi* – identifies a group in the church (house churches in every city on Crete) that had not conformed to Paul’s teaching. “Many” is also used in:
  - a. 1 Corinthians 16:9 – “a wide door for effective work has opened to me, and there are many adversaries.”
  - b. Philippians 3:18 – “For many, of whom I have often told you and now tell you even with tears, walk as enemies of the cross of Christ.”
3. “insubordinate” or “rebellious” – *anyptaktoi* – means “not being subject to something or someone.”
  - a. Used already in Titus 1:6 – “if anyone is above reproach, the husband of one wife,[d] and his children are believers and not open to the charge of debauchery or insubordination.”
4. “empty talkers” or “full of meaningless talk” – *mataiologoi* –
  - a. From *mataios* (meaning “vain”, “empty”) and *lego*; (meaning “say, speak, utter”). Together the two words mean: “an idle (senseless, mischievous) talker”

- b. Polycarp used *mataiologia* (noun cognate) when he wrote in 150 AD to the Philippians: “leaving behind the empty and meaningless talk and the error of the many” in his letter to the Philippians (Phil 2:1)
- 5. “deception” – *phrenapates* – from *phren* (“understanding” and *apate* (deceitful, deceiving, delusion) to say “a mind-misleader” thus a “seducer”, “deceiver”
  - a. Irenaeus used a form of the same word in 180 AD when he wrote, “You see, my friend, the method which these men employ to deceive themselves, while they abuse the Scriptures by endeavoring to support their own system out of them.” (Against Heresies 1.9.1)
- 6. “the circumcision party”
  - a. A larger number of them were Jewish, not all of them, but a large portion were Jews who had accepted “Christianity”, but also, rejected important doctrines and aspects of Christianity.
  - b. Even the Jews who accepted Jesus as the promised Messiah did not fully embrace Paul’s revelation of what that meant.
  - c. “Circumcision group” mentioned in:
    - i. Acts 10:45 – “And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles.”
    - ii. Acts 11:2 – “So when Peter went up to Jerusalem, the circumcision party criticized him, saying, “You went to uncircumcised men and ate with them.”
    - iii. Romans 4:12 – “...to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.”
    - iv. Galatians 2:12 – “For before certain men came from James, he was eating with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party.”
    - v. Colossians 4:10-11 – “Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him), and Jesus who is called Justus. These are the only men of the circumcision among my fellow workers for the kingdom of God, and they have been a comfort to me.”
  - d. Sources outside the Bible attest to a large Jewish population on Crete at this time
  - e. Josephus tells of a young man who “deceived” many Jews on Crete at this time writing the word “*exapatesas*” which is related to “*phrenapates*”, or “deception”, used in Titus 1:10

Titus 1:11 – **“They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach.**

3739 [e]	1163 [e]	1993 [e]	3748 [e]	3650 [e]	3624 [e]	396 [e]	1321 [e]
hous	dei	epistomizein	hoitines	holous	oikous	anatrepousin	didaskontes
11 οὓς	δεῖ	ἐπιστομίζειν	οἵτινες	ὄλους	οἴκους	ἀνατρέπουσιν	διδάσκοντες
whom	it is necessary	to silence	who	whole	households	overthrow	teaching
RelPro-AMP	V-PIA-3S	V-PNA	RelPro-NMP	Adj-AMP	N-AMP	V-PIA-3P	V-PPA-NMP

3739 [e]	3361 [e]	1163 [e]	150 [e]	2771 [e]	5484 [e]
ha	mē	dei	aischrou	kerdous	charin
ἃ	μὴ	δεῖ	αἰσχροῦ	κέρδους	χάριν
things that [they]	not	ought	base	gain	for [the] sake of
RelPro-ANP	Adv	V-PIA-3S	Adj-GNS	N-GNS	Prep

1. “Must” means “necessary” Titus must act on this issue now!
2. “silenced” – from *epistomizo* - from *epi* (“on, upon, over, above, against”) and *stoma* (“mouth”) meaning to put something over the mouth or, to silence as in stop the mouths.
  - a. Josephus uses this word referring to a Roman legion under Varus whose presence in Jerusalem after Herod the Great died in 4 BC would “keep the Jews quiet”
  - b. Philo uses this word 17x with the sense of bridling a horse or an unruly passion for a constructive purpose, but not merely preventing sound. The silencing is done by correct teaching
3. “households” would be:
  - a. families living in the same house (this is the subject of correction in Titus 2:1-10)
  - b. Believers who meet in these homes as a church
4. These “households” were being overthrown by “teaching”
5. The teaching is described as:
  - a. “things that ought not be taught”
  - b. Teaching “for the sake of base gain”
    - i. “base”, “shameful” – *aischrou* – means “filthy”, “base”, “shameful”
    - ii. “gain” – *kerdous* – referring to financial or numbers of followers (which meant power, money, prestige)
    - iii. The false teachers’ motive was not education, but money
      1. Titus 1:7
      2. 1 Timothy 3:3,8; 6:10; 1 Peter 5:2
      3. Romans 16:17; 2 Peter 2:3; Acts 20:33; 1 Thess. 2:5

Titus 1:12 – “One of the Cretans, a prophet of their own, said,  
**“Cretans are always liars, evil beasts, lazy gluttons.”**

2036 [e]	5100 [e]	1537 [e]	846 [e]	2398 [e]	846 [e]	4396 [e]	2912 [e]	104 [e]	5583 [e]	2556 [e]	2342 [e]	1064 [e]	692 [e]
eipen	tis	ex	autōn	idios	autōn	prophētēs	Krētes	aei	pseustai	kaka	thēria	gasteres	argai
12 εἶπέν	τις	ἐξ	αὐτῶν	ἴδιος	αὐτῶν	προφήτης	Κρήτες	ἀεὶ	ψεῦσται	κακὰ	θηρία	γαστέρες	ἀργαί
Said	one	of	them	own	of them	a prophet	Cretans	[are] always	liars	evil	beasts	gluttons	lazy
V-AIA-3S	IPro-NMS	Prep	PPro-GM3P	Adj-NMS	PPro-GM3P	N-NMS	N-NMP	Adv	N-NMP	Adj-NNP	N-NNP	N-NFP	Adj-NFP

1. Cretans had a reputation that came from ancient times and still held true in Paul’s day
2. 200’s BC “Cretans are thieves from way back, pirates; they never think along legal lines.” (Anthologia Graeca)
3. Epimenides, a Cretan holy man from 500-600 BC was a Cretan poet/prophet

4. Paul tells Titus this information because it was true and it was the social culture of the Cretans. It was socially acceptable. So, any converts would have their minds and worldview renewed. (And, this was combined with those of the circumcision group, the Jews on Crete.)
5. The social standard of Cretans was listed in three parts in this verse:
  - a. Tendency to lie (without considering it wrong or sinful)
    - i. “Cretans are always liars” is found word for word I Callimachus (Hymn to Zeus, line 8)
    - ii. Noted for deceitfulness because a fundamental Cretan religious claim was to have the tomb of Zeus on Crete. But, that meant their god Zeus was human.
      1. Cretan theology was “theology from below” – the men became gods
      2. Olympian theology from Greece was “theology from above” where the gods came from above
        - a. At times, like Zeus, they would take on human form to deceive men
  - b. Practice life with animal excesses
    - i. Crete, the island, was known for lack of wild animals.
    - ii. But, the warfare on the island between tribes and the piracy on the sea routes and the practice of homosexual religious rites made the Cretans the wild animals of the island
  - c. Ruled or guided by crude appetite
6. The Cretan Problem:
  - a. The Cretans who moved to Christianity were used to having religious lies as Truth (Zeus is buried here, but his grave is empty?)
  - b. Combine this with immoral behavior resulted in chaos in the new Christian church
  - c. Then, combine that with compromised Jewish Christians.
  - d. So, the deceitful teaching for financial gain was a well-known cultural behavior of Cretans.

RELIGIOUS LIES TAUGHT AS TRUTH + IMMORAL BEHAVIOR + MONEY = CRETANS

Titus 1:13 – **“This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,**

	3588 [e]	3141 [e]	3778 [e]	1510 [e]	227 [e]	1223 [e]	3739 [e]	156 [e]	1651 [e]	846 [e]	664 [e]
	Hē	martyria	hautē	estin	alēthēs	di'	hēn	aitian	elenche	autous	apotomōs
13	Ἡ	μαρτυρία	αὕτη	ἐστὶν	ἀληθῆς	, δι'	ἧν	αἰτίαν	ἔλεγε	αὐτοὺς	ἀποτόμως
	The	testimony	this	is	TRUE	for	which	cause	rebuke	them	severely
	Art-NFS	N-NFS	DPro-NFS	V-PIA-3S	Adj-NFS	Prep	RelPro-AFS	N-AFS	V-PMA-2S	PPro-AM3P	Adv

	2443 [e]	5198 [e]	1722 [e]	3588 [e]	4102 [e]
	hina	hygiainōsin	en	tē	pistei
	ἵνα	ὑγιαίνωσιν	ἐν	τῇ	πίστει
	so that	they may be sound	in	the	faith
	Conj	V-PSA-3P	Prep	Art-DFS	N-DFS

1. Notice the motivation for rebuking them here (and, silencing them in 1:11 is to turn them back to be sound in the faith.

2. Here in verse 1:13-16:
  - a. Paul explains
    - i. the **purpose** for Titus “rebuking them sharply”
    - ii. the characteristic of the false teachers
3. Note: **di hen aitian** or “for which cause” refers back to the saying in the Cretan poem and acknowledges this statement was true and was the problem
4. The goal is to change the Cretan teachers to “Sound Faith” or “healthy faith”
5. “Healthy Faith”
  - a. 2:11-14
  - b. 3:4-7
6. “Healthy Faith”
  - a. Pays no attention to false doctrine
    - i. 1 Tim. 1:4
    - ii. 1 Tim 4:1
7. The false doctrine to be ignored:
  - a. Jewish myths
    - i. Genealogies
      1. Titus 3:9
      2. 1 Timothy 1:4
    - ii. Myths were fabricated traditions from OT hero stories used to create speculative exegetical methods used by the rabbis of Paul’s day

Titus 1:14 – “not devoting themselves to Jewish myths and the commands of people who turn away from the truth.

3361 [e]	4337 [e]	2451 [e]	3454 [e]	2532 [e]	1785 [e]	444 [e]	654 [e]	3588 [e]	225 [e]
mē	prosechontes	loudaikois	mythois	kai	entolais	anthrōpōn	apostrephomenōn	tēn	alētheian
14 μὴ	προσέχοντες	Ἰουδαϊκοῖς	μύθοις	καὶ	ἐντολαῖς	ἀνθρώπων	ἀποστρεφόμενων	τὴν	ἀλήθειαν
not	giving heed	to Jewish	myths	and	[the] commands	of men	turning away from	the	truth
Adv	V-PPA-NMP	Adj-DMP	N-DMP	Conj	N-DFP	N-GMP	V-PPP-GMP	Art-AFS	N-AFS

Titus 1:15 – “To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled.

3956 [e]	2513 [e]	3588 [e]	2513 [e]	3588 [e]	1161 [e]	3392 [e]	2532 [e]	571 [e]	3762 [e]
Panta	kathara	tois	katharōis	tois	de	memiammenois	kai	apistois	ouden
15 Πάντα	καθαρά	τοῖς	καθαροῖς	τοῖς	δὲ	μεμιαμμένοις	καὶ	ἀπίστοις	οὐδὲν
All things [are]	pure	to the	pure	to those	however	being defiled	and	unbelieving	nothing
Adj-NNP	Adj-NNP	Art-DMP	Adj-DMP	Art-DMP	Conj	V-RPM/P-DMP	Conj	Adj-DMP	Adj-NNS

2513 [e]	235 [e]	3392 [e]	346 [e]	2532 [e]	3588 [e]	3563 [e]	2532 [e]	3588 [e]	4893 [e]
katharon	alla	memiantai	autōn	kai	ho	nous	kai	hē	syneidēsis
καθαρόν	ἄλλα	μεμιάνται	αὐτῶν	καὶ	ὁ	νοῦς	καὶ	ἡ	συνείδησις
[is] pure	Instead	are defiled	their	both	-	mind	and	-	conscience
Adj-NNS	Conj	V-RIM/P-3S	PPro-GM3P	Conj	Art-NMS	N-NMS	Conj	Art-NFS	N-NFS

1. “Mind” receives, organizes, and holds information and beliefs
2. “Conscience” uses information in the mind to judge and discern right and wrong. The conscience justifies the morals and behaviors
3. If the mind is set in unbelief and approves false doctrine then the conscience will allow and approve dysfunctional, inferior, evil ethics.

Titus 1:16 – “**They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.**”

2316 [e]	3670 [e]	1492 [e]	3588 [e]	1161 [e]	2041 [e]	720 [e]	947 [e]	1510 [e]	2532 [e]
Theon	homologousin	eidenai	tois	de	ergois	arountai	bdelyktoi 1	ontes	kai
16 Θεὸν	ὁμολογοῦσιν	εἰδέναι ;	τοῖς	δὲ	ἔργοις ,	ἀρνοῦνται ,	βδελυκτοὶ ὄντες	καὶ	
God	they profess	to know	in	however	works	they deny [Him]	detestable	being	and
N-AMS	V-PIA-3P	V-RNA	Art-DNP	Conj	N-DNP	V-PIM/P-3P	Adj-NMP	V-PPA-NMP	Conj

545 [e]	2532 [e]	4314 [e]	3956 [e]	2041 [e]	18 [e]	96 [e]
apeitheis 2	kai	pros	pan	ergon	agathon	adokimoi 3
ἀπειθεῖς ,	καὶ	πρὸς	πᾶν	ἔργον	ἀγαθὸν ,	ἀδόκιμοι .
disobedient	and	for	any	work	good	unfit
Adj-NMP	Conj	Prep	Adj-ANS	N-ANS	Adj-ANS	Adj-NMP