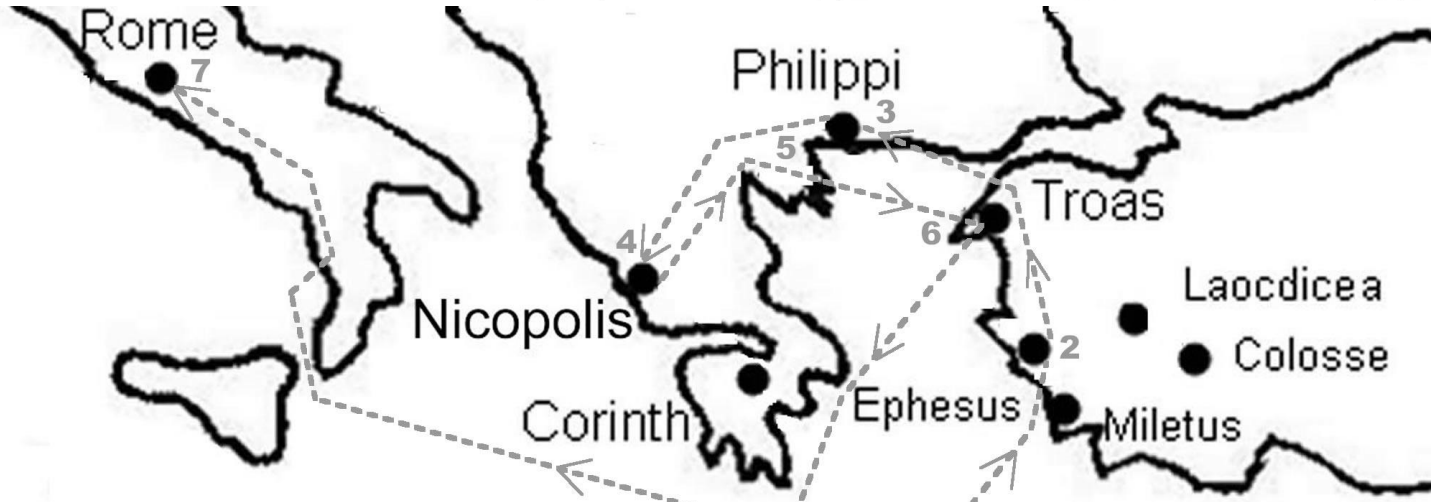
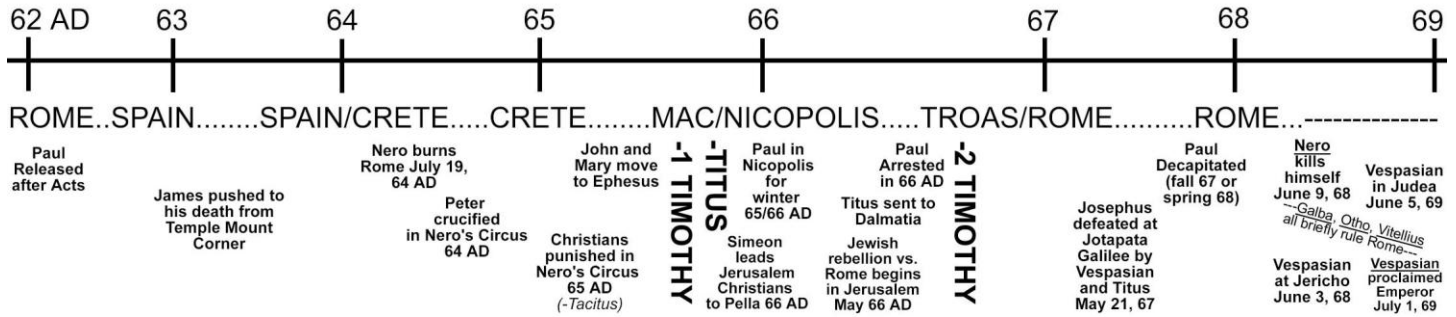


Titus 3:9-11



1. Paul has left Crete and Titus is on Crete, 65 AD (Titus 1:5)
2. Paul has just left Timothy in Ephesus, 65 AD (1 Timothy 1:3)
3. Paul is writing Titus and 1 Timothy from Philippi in Macedonia, 65 AD (1 Timothy 1:3)
4. Paul is spending the winter (of 65-66 AD) in Nicopolis (Titus 3:12)
5. In the spring of 66 AD Paul goes through Macedonia (Philippi) to Troas
6. Paul is arrested in Troas (in 66 AD) (2 Timothy 4:13)
7. Paul is in Roman prison from 66 AD until he is decapitated fall of 67 AD or spring of 68 AD. Paul writes 2 Timothy in the summer of 67 AD.

PAUL'S FINAL TRAVELS
(65-68 AD)
 - 1 Timothy
 - Titus
 - 2 Timothy

Titus 3:1-3:

Do as a believer:

- Submissive to Gov't
- Obedient to Gov't
- Every good work
- Speak no evil
- Avoid quarreling
- Be gentle (Socially acceptable)
- Perfect courtesy (Manners)
- —
- —

Behavior in bondage of an unbeliever:

- Foolish
- Disobedient
- Led Astray
- Slaves to passions
- Bondage to pleasures
- Living in malice
- Existing in envy
- Hated by others
- Hating others

Titus 3:4-7:

One long sentence in Greek

“But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.”

Titus 3:8:

*“**The saying is trustworthy**, and I want you to insist on **these things**, so that those who have believed in God may be careful to devote themselves to good works. **These things** are excellent and profitable for people.”*

1. The Previous “saying” (logos) sentence (3:4-7) is “trustworthy”

4103 [e]	3588 [e]	3056 [e]
Pistos	ho	logos
Πιστὸς	ὁ	λόγος
Trustworthy [is]	the	saying
Adj-NMS	Art-NMS	N-NMS

Titus 3:4-7

2. “These things” in this letter

4012 [e]	3778 [e]	1014 [e]	4771 [e]	1226 [e]
peri	touton	boulomai	se	diabebaiousthai
περὶ	τούτων	βούλομαί	σε	διαβεβαιοῦσθαι
concerning	these things	I want	you	to affirm strongly
Prep	DPro-GNP	V-PIMP-1S	PPro-A2S	V-PNMP

Instructions to Titus ch. 1-3

3. “These things” Are “Excellent” and “Profitable” to men

(both the believers and the people in their culture)

3778 [e]	1510 [e]	2570 [e]	2532 [e]	5624 [e]	3588 [e]	444 [e]
tauta	estin	kala	kai	ōphelima	tois	anthrōpois
ταῦτά	ἐστὶν	καλὰ	καὶ	ὠφέλιμα	τοῖς	ἀνθρώποις
These things	are	excellent	and	profitable	-	to men
DPro-NNP	V-PIA-3S	Adj-NNP	Conj	Adj-NNP	Art-DMP	N-DMP

Titus chapters 1-3

Titus 3:9 – But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless.

3474 [e]	1161 [e]	2214 [e]	2532 [e]	1076 [e]	2532 [e]	2054 [e]	2532 [e]	3163 [e]	3544 [e]
<u>Mōras</u>	de	<u>zētēseis</u>	kai	<u>genealogias</u>	kai	<u>ereis</u>	kai	<u>machas</u>	<u>nomikas</u>
9 <u>Μωράς</u>	δὲ	<u>ζητήσεις</u>	καὶ	<u>γενεαλογίας</u>	καὶ	<u>ἔρεις*</u>	καὶ	<u>μάχας</u>	<u>νομικὰς</u> ,
<u>Foolish</u>	however	<u>controversies</u>	and	<u>genealogies</u>	and	<u>arguments</u>	and	<u>quarrels</u>	<u>about [the] Law</u>
Adj-AFP	Conj	N-AFP	Conj	N-AFP	Conj	N-AFP	Conj	N-AFP	Adj-AFP

4026 [e]	1510 [e]	1063 [e]	512 [e]	2532 [e]	3152 [e]
<u>periistaso</u>	eisin	gar	<u>anōpheleis</u>	kai	<u>mataioi</u>
<u>περιίτασο</u> ;	εἰσὶν	γὰρ	<u>ἀνωφελεῖς</u>	καὶ	<u>μάταιοι</u> .
<u>avoid</u>	they are	for	<u>unprofitable</u>	and	<u>worthless</u>
V-PMM-2S	V-PIA-3P	Conj	Adj-NFP	Conj	Adj-NFP

1. One of the most significant points of this letter is refuting false teaching since it was addressed in the beginning at Titus 1:10 and is again addressed at the end of this short letter here in Titus 3:9-11.

- a. Titus 1:10-16 –

“For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.”

This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not devoting themselves to Jewish myths and the commands of people who turn away from the truth. 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. They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.”

- b. Paul counters this false teaching with three solid theological statements in:

- i. Titus 1:1-4
- ii. Titus 2:11-15
- iii. Titus 3:3-7

2. “Foolish” – *moros* – “foolish, dull, stupid”, “morally blockhead”, “absurd”

- a. Six times by Jesus in Matthew:

- i. Matthew 7:26 – “everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand.”

- ii. Matthew 23:16-17 – ““Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.’ You blind fools! For which is greater, the gold or the temple that has made the gold sacred?”
- iii. Matthew 25:2-3, 8, 12 – “Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them...the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’...But he answered, ‘Truly, I say to you, I do not know you.’ “
- b. Used by Paul in 1 Corinthians to contrast the “foolishness of God” with the “wisdom of man” (1 Corinthians 1:25,27; 3:18; 4:10)
- 3. “About the Law” – νομικὰς – nomikas – an adjective from nomikos meaning “lawyer” or “about the law” which is from nomos meaning “law”. Literally means “scribal battles”. *Nomos* (“law”) refers to the OT Scripture with emphasis on the first five books of Moses. Note this group has already been identified in Titus 1:10-16 as “the circumcision group” –
“For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. They must be silenced .”

This “Law” or OT Scripture are twisted by four things that Paul warns Titus about:

- a. “controversies – ζητήσεις– *zeteseis* – meaning “question”, “speculation”, “a searching”
 - i. Trying to read behind the meaning of the text.
 - ii. Not exegesis, but eisegesis.
 - 1. Eisegesis is the interpretation of a text—commonly the Bible or literature—by reading one's own subjective biases, assumptions, or agendas into it, rather than deriving meaning from it. It is the opposite of exegesis (drawing meaning out).
- iii. There were “controversies” about:
 - 1. John’s baptism - John 3:25 – “*Now a discussion arose between some of John’s disciples and a Jew over purification.*”
 - 2. Nature of the Gospel – Acts 15: 1-2, 7 – Jerusalem Council - “*Some men came down from Judea and were teaching the brothers, “Unless you are circumcised according to the custom of Moses, you cannot be saved.” And after Paul and Barnabas had no small dissension and debate with them, Paul and Barnabas and some of the others were appointed to go up to Jerusalem to the apostles and the elders about this question... And after there had been much debate, Peter stood up and said to them, “Brothers, you know...”*”
 - 3. Paul’s message - Acts 25:20 – Governor Festus speaking to Herod Agrippa and Bernice about Paul and his message while Paul was in prison
 - 4. Conflicts in the church – 1 Timothy 6:4 and 2 Timothy 2:23:
 1 Timothy 6:3-4 – “*If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for **controversy** and for quarrels*”

about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain."

2 Timothy 2:23 – "Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels."

- b. "genealogies" – γενεαλογία – *genealogies* – the tracing of generations
 - i. Ancestral descent is important:
 - 1. Human origins to Adam and Eve...basic understanding of creation, sin nature, redemption, seed of the woman
 - 2. Covenant relationship through Abraham
 - 3. Jesus descended as a Son of God and as a seed of woman, tribe of Judah, son of David. But, the Jews of Jesus day claimed he was of Samaritan descent in John 8:48-59
 - ii. The New Testament times in the first century there were movements disputing origins
 - 1. This is also addressed at this time in 1 Timothy 1:3-4 -
"As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith."
 - c. "arguments" – ἔρις – *ereis* – "contention", "debate", "strife".
 - i. Paul knows the church has a mission and will advance when working in harmony and with mutual respect for other members.
 - ii. "arguments" that are "foolish" about meaningless things in the Law destroys the spirit of peace and production in the church.
 - d. "quarrels" – μάχας – *machas* – "fighting", "strive", "a battle", "controversy".
- 4. Paul is not telling Titus to avoid conflict or to find the middle ground of compromise. Paul did not back down from a conflict with sinning Christians or false teachers misleading the church.
 - 5. Examples might be: circumcision requirements, prohibitions on intermarriage, food laws, ritual "cleanness" laws. These laws had an important purpose in the OT to prevent God's people with God's Word, Will, History, Prophecy from syncretizing (mixing culturally/religiously) with the surrounding Gentile nations.
 - 6. 1 Timothy 1:3-7 (context all of chapter 1 of 1 Timothy) -
"As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. Certain persons, by swerving from these, have wandered away into vain

discussion, desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.”

7. 1 Timothy 6:2-6 – “Teach and urge these things. If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.”
8. 2 Timothy 2:14-18 – “Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some.”
9. 2 Timothy 2:22-26 - “So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.”

3:10 – As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him,

	141 [e]	444 [e]	3326 [e]	1520 [e]	2532 [e]	1208 [e]	3559 [e]	3868 [e]
	hairetikon	anthrōpon	meta	mian	kai	deuteran	nouthesian	paraitou
10	αἰρετικὸν	ἄνθρωπον	, μετὰ	μίαν	καὶ	δευτέραν	<u>νουθεσίαν</u>	, παραιτοῦ ,
	A factious	man	after	one	and	a second	admonition	reject
	Adj-AMS	N-AMS	Prep	Adj-AFS	Conj	Adj-AFS	N-AFS	V-PMMM/P-2S

1. Eight words in the Greek becomes 22 words in the NIV and ESV.
2. Divisions produce believers who are confused, angry, bitter which means they are unproductive ministering in the church and in evangelizing the world.
3. “Divisive person” or “a factious man” is from αἰρετικὸν ἄνθρωπον meaning “a factious man”

- a. αἰρετικὸν – *hairetikon* – means “schismatic, discordant, divisive”
 - b. A person who is causing division
 - c. In this case they are causing division on issues that are irrelevant.
4. “Reject” or “have nothing more to do with” (ESV’s 7 word translation of *paraitou*) is from ΠΑΡΑΙΤΟΥ - *paraitou* – which is present imperative middle/passive of *paraiteomai* which means “reject”, “refuse”, “shun”, “make excuse”
- a. Further fellowship or ministry would be a waste of time
 - b. Further interaction would give the person unmerited attention and a sense of flattery, self-importance.

3:11 – **knowing that such a person is warped and sinful; he is self-condemned.**

1492 [e]	3754 [e]	1612 [e]	3588 [e]	5108 [e]	2532 [e]	264 [e]
eidōs	hoti	exestraptai	ho	toioutos	kai	hamartanei
11 εἰδὼς	ὅτι	ἐξέστραπται	ὁ	τοιοῦτος	, καὶ	ἁμαρτάνει
knowing	that	<u>is corrupt</u>	-	such a man	and	<u>is sinning</u>
V-RPA-NMS	Conj	V-RIM/P-3S	Art-NMS	DPro-NMS	Conj	V-PIA-3S

perfect tense, passive mood
 meaning
 "he has been corrupted
 and remains corrupt"

present tense, active mood
 means
 "he continues to sin"

1510 [e]	843 [e]
ōn	autokatakritos
ὄν	αὐτοκατάκριτος .
<u>being</u>	<u>self-condemned</u>
V-PPA-NMS	Adj-NMS

he "is being" condemned by the
 "self-condemning" actions of
 his own actively of sinning

1. First word is εἰδὼς /eidōs/ meaning “knowing”
 - a. Or it could be translated “be sure” as in, “Titus, be sure that man is corrupt”
2. There are three things (3x) Titus can “know” (εἰδὼς) about “such a man”, “this man”. He is:
 - a. First, ἐξέστραπται, “
 - b. Second, ἁμαρτάνει, “
 - c. Third, αὐτοκατάκριτος,“