

Titus

Chapter 1:10-16

¹⁰ For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision,

For > Titus 1:9 > ⁹ holding firmly the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict it.

Rebellious people > Strong' > not subject to rule. From "α" (as a negative particle) and a presumed derivative of "hupotasso" (to place or rank under, to subject, mid. to obey) ... therefore, unsubdued, i.e. Insubordinate (in fact or temper) -- disobedient, that is not put under, unruly.

Swindoll > The word translated "rebellious men" is better rendered "unaccountable men." These individuals on Crete rejected those in authority over them and refused to submit themselves to any oversight or remain accountable to anyone

Many > Precept Austin > Beware of teachers who will not put themselves under authority. And since there were "many" it was all the more imperative for Titus to appoint elders in every city, for Titus no matter how persuasive in refuting these men, would hardly have had time to deal with their growing numbers.

Empty talkers > HELPS > (an adjective derived from *mátēn*, "without purpose or ground") – properly, *aimless* (vain), without purpose; (figuratively) without profit because without basis

Deceivers > Strong's > From *phren* and *apate*; a mind-misleader, i.e. Seducer -- deceiver.

Swindoll > The term used for Paul's third category, "deceivers," is curious. Whereas the commonly used term, *apatai* (deceivers), would have sufficed, Paul combined it with *phren* (heart, mind) to form a new compound: "mind deceivers." I suspect Paul coined the term to describe the false teachers who deliberately engage in mind-bending control,

Utley > The NT gives guidelines on how to identify these false teachers, especially **Matthew 7** and the book of 1 John, which focus on appropriate lifestyle and true doctrine.

Matthew 7: 15-23 > ¹⁵ "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. ¹⁶ You will know them by their fruits.

Grapes are not gathered from thorn bushes, nor figs from thistles, are they? ¹⁷ So every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸ A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. ¹⁹ Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰ So then, you will know them by their fruits. ²¹ "Not everyone who says to Me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of My Father who is in heaven will enter. ²² Many will say to Me on that day, 'Lord, Lord, did we not prophesy in Your name, and in Your name cast out demons, and in Your name perform many miracles?' ²³ And then I will declare to them, 'I never knew you; leave Me, you who practice lawlessness.'

¹¹ who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of dishonest gain.

Who must be silenced > Strong's > to stop the mouth ... From *epi* and *stoma*; to put something over the mouth

Swindoll > At first, I thought a clearer understanding of the original word might make Paul's command easier to take, but it literally means "to muzzle," usually by stuffing something in a person's mouth!

Robertson > Literally, "whom it is necessary to silence by stopping the mouth."

(Please see the paragraph by Stott at the end of this lesson. It is an excellent example of how to do exactly what Paul is talking about here)

They are upsetting whole families > Strong's > to overturn, destroy

Swindoll > Swindoll > To make matters worse, "Their talk will spread like gangrene" (2 Tim. 2:17), poisoning those who hang on their every word.

2 Tim. 2:17 > ¹⁷ and their talk will spread like gangrene.

Gangrene > Strong's > *gaggraina* > a gangrene, an eating sore

They should not ...for the sake > Strong's > in favor of, for the pleasure of

Dishonest > Strong's > shameful

¹² One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

Barnes > To be a Cretan, became synonymous with being a liar, in the same way as to be a Corinthian, became synonymous with living a licentious life

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Polybius (Greek historian, 200 BC-118 BC) > "The Cretans on account of their innate avarice, live in a perpetual state of private quarrel and public feud and civil strife... and you will hardly find anywhere characters more tricky and deceitful than those of Crete.

Money is so highly valued among them, that its possession is not only thought to be necessary, but highly creditable; and in fact greed and avarice are so native to the soil in Crete, that they are the only people in the world among whom no stigma attaches to any sort of gain whatever."

Swindoll relays the background of this quote from Epimenides (6th century BC). I've included it at the end of this lesson

¹³ *This testimony is true. For this reason **reprimand** 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.***

Reprimand > Strong's > to expose, convict, reprove

Severely > Precept Austin > (*apotomos* from *apo* = from, a preposition indicating separation or dissociation + *temno* = to cut as with a knife or ax) is an adverb which means literally "in a manner which cuts off". Figuratively *apotomos* means abruptly, curtly, sharply, precipitously, harshly, rigorously.

Utley > This literally means "cut off with a knife."

Sound > Strong's > to be sound, healthy

So that they may be sound in the faith > Swindoll > Note his purpose: "so that they may be sound in the faith."

Griffin > Loving, sensitive, yet firm confrontation can result in stronger relationships and restored unity or perhaps a needed purging of those who deny the truth

Commandments of men > Precept Austin > The Lord Jesus reiterated this problem declaring that **Matthew 15:8-9** > ⁸ *'This people honors Me with their lips, but their heart is far away from Me. ⁹ And in vain do they worship Me, teaching as doctrines the commandments of men.'*

Isaiah 29:13 > ¹³ *Then the Lord said, "Because this people approaches Me with their ^lwords and honors Me with their lips, but their heart is far away from Me, and their ^lreverence for Me consists of the ^lcommandment of men that is taught;*

Turn away > HELPS > (from *apó*, "away from," which intensifies *stréphō*, "to turn") properly, turn away from, i.e. depart (separate) from the previous point.

¹⁵ To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

Pure > HELPS > *katharós* (a primitive word) – properly, "without admixture" (BAGD); what is separated (purged), hence "clean" (pure) because *unmixed* (without *undesirable elements*)

All things > Utley > "Everything" ("all things" in the NASB) is put first in the Greek sentence for emphasis.

MacDonald > If we take the words *to the pure all things are pure* out of context as a statement of absolute truth in all areas of life, we are in trouble! All things are not pure, even to those whose minds are pure. Yet people have actually used this verse to justify vile magazines, suggestive movies, and even immorality itself. Let it be clearly understood that this verse has absolutely nothing to do with things that are sinful in themselves and condemned in the Bible

Defiled > Precept Austin > (*miaino* cf *miasmos* = the state of being tainted, polluted, corrupted, defiled or stained by) means literally to dye with another color. Figuratively *miaino* describes a mind and conscience that is morally contaminated, corrupted, tainted, tinged and polluted.

Unbelieving > HELPS > (from A "not" and *pistós*, "faithful," see there) – properly, *not faithful* because *unpersuaded*, i.e. not convinced

Defiled ... Unbelieving > Without getting into the Greek grammar involved take a look at Utley's conclusion regarding these two indictments > The (Greek grammar) speaks of a settled state produced by an outside agent, here possibly the evil one. This type of person twists everything and everyone for personal interest.

¹⁶ They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.

Constable > Verse 15 looks at the attitudes of the false teachers whereas verse 16 views their actions.

C. S. Lewis > "Of all bad men religious bad men are the worse."

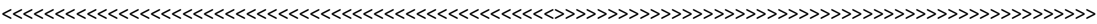
God > Utley > "God" is placed first in the Greek sentence for emphasis.

But by their deeds they deny him > Swindoll > John Stott, based on his study of Paul's letters to Timothy and Titus, very astutely boiled the issue of false teachers and false teaching down to three questions:

- First, is its origin divine or human, revelation or tradition?
- Secondly, is its essence inward or outward, spiritual or ritual?
- Thirdly, is its result a transformed life or merely a formal creed?

Detestable and disobedient and worthless for any good deed > Weirsbe > Paul summed up their character in Titus 1:16.

- They were “abominable,” which means “detestable, disgusting.”
 - Utley > It literally means "smelly"
 - Precept Austin > (*bdekluktos* from *bdelusso* = to emit a foul odor in turn from *bdeo* = to stink) means detestable, idolatrous, abominable and abhorrent. This word referred to heathen idols and images and so describes that which is an abomination to God. Thus the deeds of these "professors" are a stench in the nostrils of God and cause Him disgust! What a horrible thought. And they don't even see it because of their self-deception! God abhors their deeds and finds them abominable. WOE!
- Disobedient” means “they cannot and will not be persuaded.”
 - Precept Austin > (*apeithes* from *a* = without + *peitho* = persuade; related verb = *apeitheo*) is literally one who refuses to be persuaded. *Apeithes* speaks of a stubborn, stiff-necked attitude of disbelief which ultimately manifests itself in disobedience.
- “Reprobate” literally means “not able to pass the test.” God does not use them because they have been proved unfit. This same Greek word is translated “castaway” in 1 Corinthians 9:27. There it is in an athletic context and means “disqualified.”



A Prophet of Their Own

When Paul quoted “a prophet of their own,” he undoubtedly did so with tongue in cheek. The line “Cretans are always liars, evil beasts, lazy gluttons” (1:12) reportedly came from the pen of Epimenides, an almost-mythical sixth-century-BC poet-prophet. According to Cretan legend, Epimenides sought shelter in a cave while searching for a lost sheep and fell asleep for fifty-seven years. When he emerged, not only had the ancient Rip Van Winkle gained astounding knowledge of medicine and natural history, but he could travel great distances outside his body, commune with the gods, and prophesy with great accuracy. When his fellow Cretans insisted that Zeus was born on Crete and claimed to possess his grave, Epimenides (supposedly) wrote in his poem, “Cretica,” They fashioned a tomb for thee, O holy and high one— The Cretans, always liars, evil beasts, idle bellies! But thou art not dead; thou livest and abidest for ever, For in thee we live and move and have our being.

For centuries, mathematicians and logicians have mused over the paradox created when Epimenides, a Cretan, declared all Cretans to be liars. Was he telling the truth or was he lying? Moreover, the supposed source is a man whose history has been exaggerated to the point of disbelief—by Cretans! Like the legendary King Arthur, we can't even be certain Epimenides ever existed.

Stott on "Silencing False Teaching"

An example of how false teaching can be decisively overthrown by sound scholarship may be cited from the life of J. B. Lightfoot, who was a professor of divinity at Cambridge University from 1861, and Bishop of Durham from 1879.

The publication of an anonymous book entitled *Supernatural Religion* upset many people by its vigorous attack on the credibility of the early Church Fathers. Praised by its reviewers, it quickly went into several editions.

But Lightfoot, in a series of essays in the *Contemporary Review* between 1874 and 1877, so thoroughly exposed the book's many errors and demolished its arguments that, according to one bookseller, before the articles were finished 'the book was already a glut in the secondhand market'. For 'under Lightfoot's searching criticism the foundation of the book had been destroyed'

The articles reveal Lightfoot's best qualities – 'his patient investigation of facts, his scrupulous fairness, his generosity to an opponent, and above all his absorbing motive of loyalty to Christ.' God give us scholars of his caliber in our day!