

## Christ Entrusts His Gospel to Men *(the 3 Ts)*

*You were running well; who hindered you from obeying the truth? This persuasion did not come from Him who calls you. A little leaven leavens the whole lump of dough.*  
Galatians 5:7-9

### Review:

**We're all from the same root:** Foolish, enslaved, malicious, hateful  
**God's grace overlooks:** In His kindness & love He saved us  
**This is God's Gospel:** Trustworthy, speak confidently, good & profitable for all  
*not by our righteousness, but by His mercy*

**This was the Word from God, the Gospel** v. 3:8  
 This is a trustworthy statement  
 speak confidently concerning these things  
 so that believer will be careful to do good deeds  
 These things are good and profitable for men. v. 8

### And this is the Word from Man, the Junk

Titus 3:9

But avoid foolish v. 9  
 controversies, genealogies  
 strife, Law disputes  
 they are unprofitable, worthless

Reject a factious man after two warnings v. 10  
 knowing he is v. 11  
 perverted  
 sinning  
 self-condemned

**Factions have splintered God's people from the beginning. Men take liberties with the "deposit of truth" God gives.**

**Acts**  
 5:17;  
 15:5;  
 24:5;  
 24:14;  
 26:5;  
 28:22;

**1 Corinthians**  
 11:19;

**Galatians**  
 5:20;

**2 Peter**  
 2:1

### Closing Comments

When I send Artemas or Tychicus v. 12  
 make every effort to meet at Nicopolis  
 I've decided to spend the winter there

Diligently help Zenas the lawyer and Apollos v. 13  
 All who are with me greet you.

God's people must learn to do good v. 14  
 to meet pressing needs, not be unfruitful.

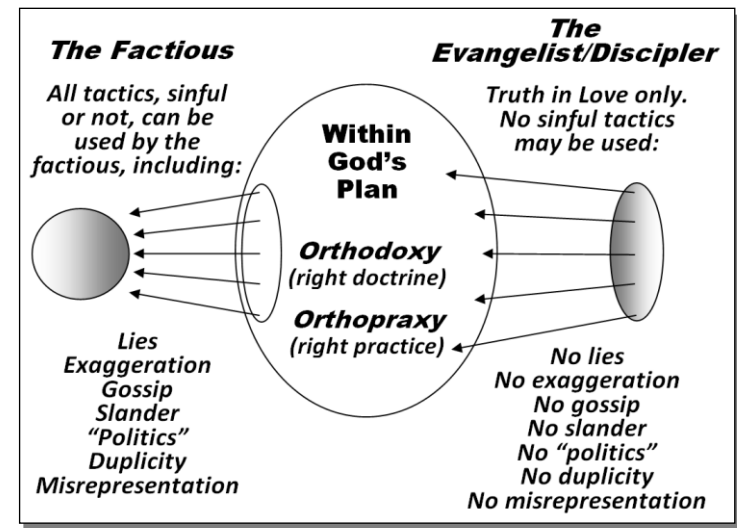
Greet those who love us in the faith. v. 15  
 Grace be with you all.

### Just what exactly is a "factious" man? *(from Titus 3:10)*

*heretikos* - Meant "a divider," moved by individual self-will, doing and teaching independently of the teaching and practice of the God-placed authority (whether the Torah, Sanhedrin, Scriptures, Apostles, or Church (or locally, legitimately-placed leaders)). One who stirs rebellion in either doctrine or practice.

The heretics of Crete, to whom Paul refers in Titus, were followers of their own self-willed, doctrinal questions and their immoral practices.

But what about the prophets, then Jesus, followed by the Apostles, who each came into the Jewish systems in each of their times? They all drew men away from the then-current Jewish system. Were they factious? No, as diagrammed below (cf. Acts 17:1-16).



### Just what does "have nothing to do with" mean? *(from Titus 3:10)*

The Greek meant "to beg off," "excuse oneself," "refuse," or "reject."

In this context, it likely meant to refuse leader-sanctioned influence in God's flock. Once one reveals he'll make unfit disciples (by mentoring in bad doctrine/practice), he must be refused influence in Christ's Church. (cf. Rom 16:17-18; Jude 17-19; Num 12, 16; Miriam, Korah)

The Greek here doesn't necessarily carry an idea of excommunication (shunning or kicking one out of a group), but Jesus, in Matthew 18, includes doing so as one possible step in a correction process. Jesus adds the notion of "if you have won your brother," and is thus focused on offering reconciliation and peace in the correction. Asking to leave is a last resort, if making peace fails.