

**The Attackers: Schisms and Heresies: The Former Is a Difference of Opinion, the Latter Is False Doctrine; Heretics Are to Be Warned Twice, then Removed; Alexander Coppersmith Is a Metonymy for a Heretic; Causes, Conditions, Successions, & Relations: Paul from Claudius to Nero; the Friendship of Claudius & Herod Agrippa I; Both Were Quasi Pro-Semitic but Anti-Christian**

11. Paul lumps most of these personalities together in an example to Titus in:

**Titus 3:10** - Reject a factious man after a first and second warning,

**v. 11** - knowing that such a man is perverted and is sinning, being self-condemned. (NASB)

12. The word “factious” is the noun **αἰρετικός (hairetikós)**: schismatic: one who creates a schism, e.g. division, discord, disharmony.
13. The word comes from the same root as does **αἵρεσις (haíresis)**: “to choose.” An analysis of these two words identifies the threat such an individual has on a local church.

**αἵρεσις.** When it is used as a Christian technical term in conscious or unconscious connection either with the Greek philosophical schools or the Jewish sects it denotes at once societies outside Christianity and the Christian Church (p. 182)

It is distinguished from **σχίσμα [schisma]**, and obviously indicates something more serious. The greater seriousness consists in the fact that **αἵρεσις [haíresis]** affects the foundation of the Church in doctrine, and that they do so in such a fundamental way as to give rise to a new society alongside the **ἐκκλησία [ekklēsia]**. This the Church cannot accept.

Within Christianity **αἵρεσις** always denotes hostile societies, and there is always consciousness of an inner relationship between heretics and the secular philosophical schools or Jewish sects, which they also describe by the term **αἵρεσις**. As seen by the Church, the Gnostics form schools. (p. 183)

**αἰρετικός:** “one who can choose aright.” In Christianity it seems to have been used technically from the very first, and denotes the “adherent of a heresy.” In the New Testament it is found in Titus 3:9f.<sup>1</sup> (p. 184)

14. In verse 10 the factious man is referred to by the word *hairetikós* which indicates a person who is involved in a schism and defined as follows:

**Schism [Greek *schism.*] 1. A split or division in an organized group or society, as the result of difference of opinion, of doctrine, etc.; especially, a formal split or division in the Christian church. 2. The offense of causing or trying to cause a split or division in the church or in religion.<sup>2</sup>**

15. A schism is a difference of opinion regarding a doctrine. To believe that the Rapture will occur in the middle or at the end of the Tribulation is a schism: *hairetikós*. To believe there is not a Rapture, or in the case of Alexander, that it has already occurred, is heresy *aíresis*.
16. Yet choice is the volitional trigger that asserts a position contradictory to what is taught in the local church one attends.

<sup>1</sup> Heinrich Schlier, “αἵρεσις” and “αἰρετικός,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:182–84.

<sup>2</sup> *Webster's New Twentieth Century Dictionary of the English Language: Unabridged*, 2d ed. (Cleveland: The World Publishing Co., 1962), 2:1620.

17. To argue the point can result in others joining in the opinion which creates a schism. Left unaddressed it can lead to heresy.
18. For example, a denomination might profess a doctrine of salvation that requires a person to (1) express faith alone in Christ alone and (2) repent of his sins.
19. This doctrinal position could be interpreted as biblically accurate followed by human good and legalism: the person is saved through faith alone but should repent of his sins after having done so.
20. The word translated "repent" is the verb **μετανοέω (metanoéō)**. It means to change one's mind, in this case, about one's sins. Before he believed in Christ he gave no thought to his sins. Upon realizing that his sins violate divine standards and that Jesus served as the sacrifice for those sins is part of what motivates a person to place his faith in Christ.
21. On the other hand, a denomination might profess a doctrine that in order to be saved a person must (1) repent of his sins and (2) express faith alone in Christ alone.
22. First of all, faith in Christ cannot be the exclusive object of one's faith if repentance must occur first for it to be efficacious.
23. Secondly, this doctrine asserts that a person can repent of his sins while in a state of unbelief as part of being saved later when he believes in Christ.
24. This is works. He assumes his act of repentance contributes to the process of making his salvation a reality.
25. Example #1 above is a schism. The person is saved but he has followed it up by needlessly performing human good and legalism. He has been told that he must feel sorry for all he has done from an erroneous definition of the word "repent" or *metanoéō*.
26. When a person places his faith alone in Christ alone, then all of his pre-salvation sins are forgiven. There is nothing to repent.
27. Spiritual growth will educate the new believer about his sins which he is to then confess. Then over time he will be able to remove them as a path of least resistance from his behavior pattern.
28. Example #2 above is heresy. The person is told that he must repent and then believe. He must feel sorry for his sins and then place his faith in Christ.
29. This adds works to the gospel of salvation, in fact, in this system, works precede one's faith in Christ. If a person believes that he must do something to be saved he is not saved.
30. The person in Titus 3:10 is involved in a schism: e.g. division, discord, disharmony. The NASB translation is "factious" and we will go with that.
31. Paul goes on to instruct Timothy that he is to warn this person twice. If he does not orient and adjust after these admonitions, then Timothy is to remove him from the fellowship.
32. The word translated "warning" is the noun **νουθεσία (nouthesía)**: an admonition or exhortation with the intent of having a corrective influence.

33. The attempt by the pastor is to convince the individual that his behaviors find their sources in the lust patterns of the sinful nature:

**νοουθεσία.** Describes an effect on the will and disposition, and it presupposes an opposition which has to be overcome. It seeks to correct the mind, to put right what is wrong, to improve the spiritual attitude. The basic idea is that of the well-meaning earnestness with which one seeks to influence the mind and disposition by appropriate instruction, exhortation, warning and correction. Hence the dominant meanings “to admonish, warn, soothe, remind, correct.”<sup>3</sup>

34. Titus’s appeal is to be from the pulpit and directed toward the moral consciousness of those guilty in the congregation.
35. The warnings are designed to bring them to rebound so that any further discipline can be forgotten.
36. Such a warning should be designed to also correct without provoking or embittering the guilty party.
37. If the person fails to make rebound adjustment after two warnings, then discipline is mandated. This is brought out by the present middle imperative of the verb **παραιτέομαι (paraitéomai)**: “reject or repudiate.”
38. The present tense is futuristic denoting that which has not yet occurred, but is regarded as so certain that in thought it may be contemplated as already coming to pass.
39. The middle voice is deponent but active in meaning. Titus is to produce this action.
40. The imperative mood is a direct command to pastors to initially warn the heretic twice from the pulpit and if the recommended adjustment does not occur to remove the person from the church’s rolls.
41. This act is to be preceded by a complete collection of all the facts and certainty beyond reasonable doubt that they are true. Then the confrontation with the antagonist is in order.
42. How far the discipline goes, i.e., whether temporary or permanent, is left to good judgment and wisdom. The overriding principle should be the maintenance of the integrity, unity, and overall welfare of the church.
43. The issue is to preserve harmonious rapport within the church body not the execution of a personal vendetta.
44. The corrected translation of our final Alexandrian passage reads as follows:

**2 Timothy 4:14** - Alexander Coppersmith demonstrated many categories of evil to me. The Lord shall pay him back with reference to his deeds.

**v. 15** - You be extremely alert, for he has resisted our doctrines. (EXT)

**Titus 3:10** - After a first and second admonition, remove the heretic. (EXT)

45. Alexander Coppersmith becomes a metonymy, a figure of speech that replaces the name of one thing with the name of something else closely related to it.

<sup>3</sup> J. Behm, “νοουθεσία,” in *Theological Dictionary of the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:1019.

46. In this case, Alexander Coppersmith is an excellent metonymy to describe a heretic: Fred Jones is an Alexander Coppersmith.
- E. Causes, Conditions, Successions, and Relations: Paul from Claudius to Nero:**
1. Claudius became the emperor of SPQR in A.D. 41 with some assistance from Herod Agrippa I of Palestine. In return Claudius appointed Agrippa king over the Jewish people.
  2. Agrippa had a great affinity for the Jews and enjoyed participating in their religious rituals. He was motivated by political pressures to take sides with either the Jews or the upstart Christians and chose the former.
  3. In an attempt to curry favor with the Jews, Agrippa had one of the most prominent figures of the Christian movement, the apostle James, the brother of John, executed.
  4. In Rome, very benevolent policies toward the Jews had been in force under Augustus and Tiberius but they had been withdrawn during the reign of Caligula. Due to his friendship with Agrippa, Claudius resumed these policies.
  5. This relationship may have also resulted in Claudius taking action against Rome's Christian population.
  6. Suetonius reports in his *The Twelve Caesars*, that "since the Jews constantly made disturbances at the instigation of Christus [Christ], he expelled them from Rome."<sup>4</sup>
  7. The Jews in question are those who had placed their faith in Christ and were a part of the city's Christian population. Linus, the son of Pudens and Claudia, is believed to have been the pastor-teacher of the Roman church. (2 Timothy 4:21)

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<sup>4</sup> Suetonius, "The Life of Claudius," chap. 25, in *The Twelve Caesars: The Lives of the Roman Emperors*, trans. J. C. Rolfe (St. Petersburg, FL: Red and Black Publishers, 2008), 154.