

MINISTERING TO HERETICS (Part #2)

The English word heretic is derived from the Greek word (*hairetikos* / agent of heresy / *haireisis*). It is translated heretic in the King James Bible. *Hairetikos* means capable of choosing, causing division by a party spirit, factious. It is from *haireomai* meaning to choose (Vine).

Here are four popular English translations of *hairetikos* from Titus 3:10.

KJB – “A man that is an *heretic* after the first and second admonition reject.”

NAS – “Reject a *factious man* after a first and second warning.”

NIV – “Warn a *divisive person* once and then warn him a second time. After that, have nothing to do with him.”

Amplified – “[As for] a man who is *factious [a heretical sectarian and cause of division]* after admonishing him a first and second time, reject [him from your fellowship and have nothing to do with him].”

This lesson will study FIVE aspects of Ministering to Heretics.
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1. In our lesson text, a heretic is someone who rejects truth of God’s word on grace salvation and preaches a different gospel (Gal.1: 6-10).

In the context our lesson, they were rejecting the milk doctrines of Titus 3:4-7. The heretic understands these doctrines of grace salvation and rejects them for false doctrines. This is considered heresy and the person doing a heretic.

Let me give six examples of heresy.

- Salvation by works of the Law or legalism - Gal.2:16, 21; (Rom.1:16; Eph.2:8-9).
- Resurrection of Jesus not necessary in gospel of grace salvation – 1 Cor.15:12-19; (15:1-4)
- No resurrection of the dead in Christ not even Jesus Christ – 1 Cor.15:12-19; (2 Cor.5:6-8)
- Can be in spiritual and be carnal at same time – 1 John 1:6-7; (Gal.5:16-17)
- Believer does not have an old sinful nature – 1 John 1:8-9; (1 Pet.2:11; Rom.6:12-13; James 1:14-15)
- Denial that Jesus is the Christ and the Son of God – 1 John 2:22-23

2. Two commands are given to the spiritual advancing believer regarding ministering to heretics.

- The first command is shun (*periistemi* / p.m.impv / to turn oneself about). It refers to shunning or staying away from Scriptural arguments with heretics who have rejected the truth of God’s word (3:9).
- The second command is reject (*paraitomai* / p.m.impv / refuse, decline). It refers to declining social fellowship with heretics (3:10).

3. Note there is an important ministry between the first (shun) and second (reject) command. The ministry is called the first and second admonition (*nouthesia*) (3:10).

Nouthesia refers to putting the truth of the word of God in the mind or to train or instruct by the word of God (Eph.6:4). 1 Cor.10:11 says that admonition is one purpose of the Scriptures.

First and second admonition is to give the hearer the benefit of doubt about understanding the truth.

However, the first and second admonitions are to be given according to Gal.6:1 – “you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted.”

4. The reason stated for withdrawing social fellowship from a heretic after the first and second admonition is because “such a man is perverted and is sinning, being self-condemned.” (3:11).

Note the three-fold description of the heretic.

- Perverted (ektrepo / perf.p.ind) has been perverted, changed entirely, turned inside out).
- State of carnality (sinning) (hamartano / p.a.ind)
- Being (eimi / p.a.ptc) self-condemned (autokatakritos) doing himself what he once condemned others for doing. (Self-righteous arrogance).

5. This three-fold description of the heretic is reversionism in blackout, building scar tissue on the soul of a believer under divine discipline headed to the sin unto death (Heb.12: 5-11; 1 John 5:16).

“This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their minds, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their hearts; and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness.” (Eph.4:17-19)

Eph.4: 17-19 gives a fully description of reversionism or spiritual perversion.

- Secondary negative volition – futility of their minds (Negative Volition opens vacuum to Cosmos Diabolicus thinking).
- Skotos (Old Man Cosmos Diabolicus - OMCD) – darkened in their understanding, excluded from the life of God, because of ignorance (retrogression of spiritual growth) (Heb.5: 11-14).
- Scar tissue – hardness of their hearts, become callous.
- State of carnality – given themselves over to sensuality, for the practice of every kind of impurity with greediness.
- Sin unto death – (1 John 5:16)