

Ladies, in Chapter Three, the last chapter of Titus, Paul stresses godly behavior in four areas of our lives, we are: ¹ to be subject to and obey our government, ² to consider what we were like before our salvation in Christ, ³ to know that our good works are important, and ⁴ to use our time wisely.

The Word of the Week is: _____.

Let's begin by reading together the passage of Scripture for Lesson Eight, which is Titus Chapter 3.

Paul wrote about what the believer's attitude should be toward his government in Romans and in Titus. Peter also wrote about this in 1Peter. Let's consider how we can apply this teaching in our lives. We'll begin with Titus 3:1. We will cover "every good work" later in our Study when we look at Titus 3:8, 14.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to do every good work" (Titus 3:1).

Question #1, part A&B

Paul begins Chapter Three with instructions on how to live within your community. Christians should:

1. Be subject to and to obey your **government**. To be "subject to" is your voluntary decision to place yourself under their authority. It also means we show respect for their position. To obey is to comply with commands. We honor and show respect for our governmental authorities by our good works, our good behavior, and our good attitude.

A. Principalities and Powers **exist** both in the heaven and the earth. The ones in heaven are invisible to us, but the ones on earth are visible to us. We obey the ones on earth, the ones visible to us. The principalities and powers mentioned in Titus 3:1 refer to the **earthly** governments.

We learn from Paul that Governmental authority exists in both heaven and in earth:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist" (Colossians 1:16-17).

Titus would need to teach the Cretians (Cretans) to respect their governmental authorities because they were an unruly lot of people used to doing only what they wanted to do. Titus will need to teach them the necessity of obeying their governmental authorities. We also need this teaching today. Romans Chapters 12, 13 & 1Peter Chapter 2, teach us about our responsibility toward our Governments:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For the rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Romans 13:1-7).

2. Paul gives us the reasons why a Christian's **attitude** should be respectful, obedient, and peaceful towards **all** levels of their government. They are:
- A. God commands it. These powers are **ordained** by God; even the evil governments, which he has allowed for his purposes. If you rebel against these powers you are rebelling against God. These powers, or authorities, are for our protection as ministers of God for our good. However, you will suffer punishment from these same powers if you do evil. (Romans 13:1-7) Also:
 - B. Christians should provide a good **example** of a responsible and respectful citizen for others to follow. Christians should be the **conscience** of a community, and in a larger sense, of a nation. In this way, they are a good testimony to how Christ is working in their lives. They set a good example for others to follow. (Romans 13:6-7)

Paul warns us not to "take the law into our own hands" and to have a peaceful attitude

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, VENGEANCE IS MINE; I WILL REPAY, saith the Lord" (Romans 12:17-19).

- C. Christians do not want to **hinder** their ability to spread the **gospel** message. Therefore, they want to remain on peaceful terms with their government leaders. Christians who are at odds with their government risk harsh treatment to suppress them, and this jeopardizes the gospel being preached. (Romans 12:17-19; 13:4-6) Furthermore:

Question #3

- D. Paul gives us a **warning** about rebelling against our governmental authorities (Ro 13:1-7).
 - a. Christians who resist their governments will receive damnation (Romans 13:2). This doesn't mean they are damned to hell, but that what they are doing will in the end bring sorrow. This is the **reaping** and **sowing** principle where when one sows to the flesh they receive corruption, but when one sows to the Spirit they reap life. (Galatians 6:7-8) When you go against God you are walking in the flesh and not in the Spirit. The Spirit will lead you to obey God; not go against God's will.
 - b. Christians who ignore their government's **laws** to do evil will suffer punishment at the hands of that government. Our laws protect us by executing punishment upon evil-doers. We obey all laws except those who are against the clear will of God.
 - c. Christians who ignore their government's laws to do evil will have a **guilty** conscience. They will know they have done wrong and it will trouble them.

Peter tells us that we are subject to our leaders both good and bad, and we will suffer for doing good

"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1Peter 2:16-21).

How do we apply what we have just read from Romans and 1Peter when we are living under a government whose rule we don't like? We may be tempted to stand up against it. We may ask ourselves the following question:

Question #5

- E. Should Christians participate in **uprisings** against their government? (Romans 12:19; 13:2, 5; 1Pet 2:16). No, because Paul and Peter are clear that we are to obey our government leaders, good or bad. We are to pursue living at **peace** with others. Clearly, participating even in a protest march could lead to, or at least contribute to, an uprising against the government. Our **objective** is to be good citizens even when the government is bad.

We must remember that:

- a. God has **allowed** that government to be in power and he will avenge any evil at his timing and in his way. We cannot know for what purpose God is allowing the evil to prevail.

We must also remember:

Paul and Peter wrote these instructions to us during the time when Nero was the Caesar of Rome and both were executed by Nero. Nero was an evil man who is blamed for killing his mother and forcing the respected philosopher Seneca to commit suicide. History maintains that it was Nero who started a fire in Rome so he could rebuild part of it for his own purposes. When it raged out of control, people were angry and blamed Nero. Nero blamed it on the Christians knowing most Romans were unsympathetic towards them. This started an outbreak of persecution toward the Christians. Christians died in horrible ways as objects of entertainment. Many were crucified and their bodies set on fire to provide light along roads. Yet neither Paul nor Peter rebelled against this evil government.

- b. With this in mind, it's important to note that **nowhere** in the scriptures does either Paul or Peter call for Christians to rise up against their governments.
- F. Our goal is the **salvation** of souls and the **edifying** of believers. If we make ourselves an irritation to our governments we may inhibit our ability to do both.
- G. Finally, **Paul** is our example. He told the Philippians "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Philippians 3:17). Since Paul is our example, and this is how he handled living under Nero, we should follow his example.

Take Note: As Christians we work to improve our state in life by following the law, electing good leaders, and doing our best to protect those who can't protect themselves. We work within the framework of our government to promote good. We pray. We can do all this apart from rising up against our governmental leaders.

Cornelius Stam said: "True Christians, then will be the best citizens - and the best neighbors. They will uphold law and order and will promote respect for those in authority. They are not only saved by grace, but will show grace even to those who oppress and injure them."

Is there ever a time when we don't obey our earthly rulers?

Question #4

- H. What if our government demands that we do something evil? We **disobey** our government when it demands us to do something that is against the will of **God**.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:18-20).

"Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men" (Acts 5:28-29).

- a. Some examples when we would disobey our government: commands to support abortion, to stop preaching and teaching about Jesus Christ, or to stop giving the gospel to others.

Next, Paul talks about our behavior toward our fellow man:

"To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men (Titus 3:2)

Question #6

3. Our behavior towards others should **reflect** the grace we've been given, for example:

- A. Don't **say** evil things about other people or say that you want evil things to happen to them. Avoid fights; be they physical or verbal.
- B. **Treat** all people with gentleness no matter how they are behaving. Be willing to see their side of things no matter how badly they are expressing their complaint. Treat people with a meek attitude. Don't get irritated quickly; exercise self-control. **Tolerate** unpleasant people and situations without complaining or getting angry. We need to remember that:

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3).

Question #7

- C. Remember what **we** were like before we were saved!
 - a. We used to do **foolish** and stupid things that we wouldn't think of doing now. So don't look down on them.
 - b. We either did those same things before we were saved, or we did something **just** as bad.
 - c. We used to **disobey** what we knew was right in order to satisfy our desires (flesh).
 - d. We used to be **hateful** and were jealous of others, even to the point of malice (meanness).

"But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost (Titus 3:4-5)

Questions #8, #9, #10

4. We were in our **lost** condition, but then we received the kindness and love of God our Saviour, which has been shown to all men.

- A. According to his **mercy** he saved us, not by works of righteousness. Nothing that we did.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

- B. We were **saved** by the washing of regeneration and the renewing of the Holy Ghost.
- Regeneration is the work of God in imparting eternal life through belief of the gospel. This is the work of the **Holy Spirit**. The Holy Ghost gives us spiritual life. This spiritual life places us into Christ and is eternal. We are made new **in Christ**.
 - Before we were dead spiritually in **Adam**, now we are alive spiritually in **Christ**.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1Corinthians 6:11).

Important: The expressions "washing of regeneration" and "the renewing of the Holy Ghost" are one and the same operations. They are figures of speech to describe the **same** operation.

Paul continues to tell us more about our great salvation in Christ Jesus:

"Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:6-7).

Question #11

- C. Jesus Christ abundantly shed his mercy, justified us by his grace, and made us **heirs** of eternal life. Paul describes this in Romans and Ephesians:

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Romans 3:24).

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

Because of our gratitude for this great **salvation** we now have through Christ Jesus, we desire to show our love for Him in how we live our life. Paul often speaks about this in his epistles, and he has sometimes used "faithful sayings". He gives us one of these "faithful sayings" in Titus 3:8.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).

Question #12 A, B

5. Paul gave Titus a "faithful **saying**" about maintaining good works.
- Christians should be **aware** of the need to do good works. To make good decisions. We know that good **works** benefit all men and we care about all men.
 - We realize that the devil doesn't want us to do **good** works or make good decisions. The devil doesn't want lost people attracted to the gospel because of our good works. Christians must be careful of roadblocks the devil may put in our path as we do good works.
 - Paul gave Titus and Timothy a total of 5 faithful sayings.** A saying is any statement that is significant or important enough to repeat. It can be thoroughly relied and acted upon. You can trust it to be true. We will give special attention to what Paul described as a "faithful saying".

1. 1Timothy 1:15 "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."
2. 1Timothy 3:1 "This is a true saying, If a man desire the office of a bishop, he desireth a good work."
3. 1Timothy 4:8-9 "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance."
4. 2Timothy 2:11-13 "It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself."
5. Titus 3:8 "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Paul wants us to use our time in ways that honor God, so there are things we should avoid:

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Titus 3:9).

Question #13 & #14

6. Paul identifies these areas for us to **avoid** because time spent on them is not beneficial: foolish questions, genealogies, contentions, and strivings about the law. Furthermore, they have no eternal value. Our time would be better spent on things of eternal value. Looking at each one individually:
 - A. **Foolish questions** often lead to **foolish** answers, or there is no answer.
 - a. Some current examples: The Flat Earth theory, UFO's, and the actions of celebrities. Some foolish questions we can clearly answer from God's Word, but some are based upon man's actions which we cannot truly understand. What difference would an answer make anyway, we can do little if anything about it! Furthermore, our time needs to be focused on saving the lost and edifying the saints. Not upon those things with **no** eternal value.
 - B. **Genealogies** are about our past **relatives** and we all came from Adam. We can't change who are ancestors were, nor does what they did or didn't do affect who we are today in Christ. While it's interesting to learn about your past be careful about the time you devote to it.
 - C. **Contentions** only lead to more **strife**. We all have those things that we are passionate about but so do others and we may not agree. If you speak your opinion and they don't agree and they show no interest in hearing more, then it's time to **stop**. We should seek to live at peace with others: "If it be possible, as much as lieth in you, live peaceably with all men (Romans 12:18)." Contentions are used by the devil to divide the saints from doing the work of God and maturing as a believer. We need to be **careful**.
 - D. **Strivings about the law**. We are **not** under the law, it has no power over us for we are under grace. Should others try to **put** us under the law we stand fast in the truth and try to persuade them to see Paul's gospel of grace which saves us today. Paul tells us in Galatians 5:1 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage".

- a. Our Christian friends who believe **water** baptism is necessary for salvation is an obvious example. We present the truth in a loving respectful manner, choosing the right time and place. If they show no interest in understanding the Bible rightly divided you should not argue or get **angry** with them. Be gentle while being **firm** in the truth. When they are ready to understand they will come to you.

Paul tells us what kinds of things we should think about in Philippians 4:8 "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It follows that we talk about those things that we think about.

Next, Paul prepares Titus for those people he will encounter who say they believe the truth, yet it becomes clear that what they believe is **opposed** to God's truth.

"A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10-11)

Question #15, A, B

7. Paul's closes his letter to Titus with some advice and instruction about hereticks (heretics).

A. What is a "heretick" and how are we to treat them?

- a. A heretick is someone whose actions or beliefs are opposed to the truth of God's Word.
- b. You present them with the truth of God's word and try to persuade them to change their thinking/beliefs to agree with the truth. If they **persist** you admonish them a second time in the same manner. Finally, if they **continue** to persist in their contrary thinking then you have **nothing** more to do with them. If they are a part of the assembly of believers then they are asked to leave.
- c. Consider **Israel's** example. Israel was temporarily set aside after they rejected God three times. First, they rejected the Father during the Old Testament times through the prophets. Second, Israel rejected the Son when he came as their Messiah. Third, Israel rejected the Holy Spirit when they stoned Stephen, who was full of the Holy Spirit in Acts 7.
- d. Consider **Paul's** example in Acts 13:46. After he presented the Jews the truth of his gospel and they continued to refuse it, he gave up telling them he would now go to the Gentiles.

Paul then instructs Titus concerning four of his companions:

"When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me in Nicopolis; for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them" (Titus 3:12-13).

Question #16, #17

8. Paul mentions these **four** men in his closing comments with some instructions:

- A. They are Artemas, Tychicus, Zenas the lawyer, and Apollos. We only see ¹Artemas and ²Zenas in Paul's letter to Titus. ¹Church tradition says Artemas became the bishop of Lystra. His parents most likely were Greek because he was named after the Greek goddess Artemis. Tradition also states that either Artemas or Tychicus covered Titus' pastoral duties during the time he left to join Paul in Nicopolis. ²All we know about Zenas is he was a lawyer. We only see him once in Paul's letter to Titus. We have however seen both Tychicus and Apollos in Paul's other epistles.

- B. **Tychicus** was one of his disciples who accompanied him into Asia. (Acts 20:4) When Paul was under house arrest in Rome he sent Tychicus to Ephesus and Colossae to comfort them with news about how he was doing. Tychicus was one of Paul's trusted disciples who became a minister. (Ephesians 6:21-22; Colossians 4:7-8)
- C. **Apollos** was a Jew who was born in Alexandria Egypt. He had great knowledge of the scriptures and was an eloquent speaker. He used these skills to faithfully teach the things of the Lord. The only problem was he didn't know anything past John's baptism. When Aquila and Priscilla heard him speaking in the synagogue they realized this from what he spoke. They took him aside and further explained the way of God telling him what had happened following the baptism of John. He received what they taught him and began teaching and convincing the Jews that Jesus was the Christ. (Acts 18:24-28)
- D. **Apollos** appears again at the church of Corinth. The Corinthians were carnal, worldly Christians and they were split into groups; one favoring Paul and the other favoring Apollos. Paul admonishes them over this explaining that they are both ministers of God and God uses them for differing purposes. One plants, another waters, but **God** gives the **increase**. (1Corinthians 3:3-4, 4:6-7)

Paul closes with a reminder of maintaining good works. He has mentioned this before in this letter.

"And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen" (Titus 3:14-15).

Question #18, 19A, B

- B. We notice that "maintain good works" is mentioned twice: in Titus Chapter 3 verses 8 & 14. What is so **important** about doing good works?
- First, in all of Paul's epistles he makes it clear that we are not saved BY good works but that those who are saved are saved to DO good works. In Ephesians 2:8-10 Paul says "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We know that:
 - Good works show the changing power of Christ. They are a worthy testimony to God. Good works makes the Christian stand out against many who don't attend to the needs of others.
 - Good works show that Christians do **care** – about people's physical needs as well as their spiritual needs. Often those who are lost won't trust us with their spiritual needs until they see we care about their physical needs. We build bridges to share the gospel.
 - Good works shows us as **eager** to maintain peace with our government. This makes it easier to preach the gospel. Good works make us the best citizens and an example for others to follow.
 - We do **good works** because it is natural for us. We have **renewed** minds, so we see things as Christ does.

Ladies, we've completed our Study of Titus! At the end of this lesson there is a review of the main points for each of the three chapters in Titus. We will look at just a few of them now and you can go over the others later. We have learned a lot from this small book of the Bible. In our next two lessons we will apply what we have learned from Titus to four women of the Bible. Next week is Lesson Nine.

E. Review of the main points of Titus (what is key, or what stands out, in Titus)

Introducing Titus

- A. Titus was ministering on Crete, a Greek Island 100 miles south of the Greek mainland.
- B. Titus was an educated Greek, reportedly from Antioch of Syria, which today is in Turkey. He was converted to Christianity by the Apostle Paul, probably early in Paul's ministry.
- C. Paul calls Titus "mine own son after the common faith". Titus was his spiritual son in the faith.
- D. Church history states that Titus was the bishop of the Church at Gortyn, the capital city of Crete and that he died there at the age of ninety-four of natural causes.
- E. Titus accompanied Paul as the Gentile representative to the Meeting at Jerusalem in Acts 15.
- F. Titus was sent by Paul to deal with serious problems in the church at Corinth.
- G. Titus was to establish order within the churches and ordain elders.

Chapter 1

- A. Paul's authority came from the risen Jesus Christ who gave him the gospel of Grace (Gal 1:11-12), which is a different gospel from the Kingdom gospel that Peter preached.
- B. Paul is the apostle for the Body of Christ. He is our apostle. (Romans 11:13, 16:25)
- C. God's elect are in two groups: Israel (Isaiah 45:4-5) and the Body of Christ (Isaiah 42:1-2; 11:2). It is about fulfilling God's purpose to redeem back the earth (Israel) and heaven (Body of Christ) under the headship of His Son Christ Jesus (Ephesians 1:10, 20-23). God's elect is not about who is or isn't being saved.
- D. God is not a man therefore he cannot lie. It is impossible for Him to lie. He never changes.
- E. In the Bible the word "hope" is certain because our God cannot lie.
- F. Before the creation, the Godhead; Father, Son, and Holy Spirit, agreed amongst themselves to the purpose and plan of God. The Body of Christ would be known and fulfilled in those who would believe in Christ with His promise of eternal life. (Ephesians 1:7-11)
- G. Against the rising lawlessness shines the glorious light of God's elect displaying godliness. Christ is THE example of godliness. God had revealed something new to Paul about godliness.
- H. The gospel needs to be preached so man can hear it and believe it.
- I. Churches need godly leadership to maintain order and to edify the church with sound preaching.
- J. Paul give Titus a list of the 15 qualifications for an elder (elder/ bishop/ pastor are the same).
- K. Hold fast to sound doctrine and strongly urge and convince those who don't believe it.
- L. Paul warns Titus that the Cretans always lie, they are lazy, wild, and rude.
- M. Take action against the false teachers. Rebuke them sharply!

Chapter 2

- A. Paul lists the characteristics sound doctrine produces in men and women, aged and young.
- B. Aged women should teach the younger women godly behavior.
- C. As a woman we were created for our husband. We are a help meet (suitable) for him.
- D. Being joyful in the Lord will help us to be holy as we live focused on the eternal things of God.
- E. Servants/employees should not steal from their masters and should always do a good job.
- F. God's grace has appeared to all men. The apostle Paul was given the dispensation of the grace of God. Paul's gospel of grace is for both Jew and Gentile. It is for all men.
- G. Grace teaches us to deny ungodliness and to live godly in this present evil world.
- H. We are always looking for the appearing of our Savior Jesus Christ whose return is imminent!
- I. Christ gave himself for us for two reasons: to redeem us from all sin, and to purify us into a people belonging to Him who are eager to do good works.

Chapter 3

- A. Obey and honor your government unless what they command is against the will of God.
- B. Be ready to do good works, don't speak evil of anyone, but be gentle to others.
- C. Our behavior towards others should reflect the grace we've been given.
- D. According to his mercy he saved us, not by our works trying to be righteous.
- E. We were saved by the washing of regeneration and the renewing of the Holy Ghost.
- F. Regeneration is the work of God in imparting eternal life through belief of the gospel. This is the work of the Holy Spirit. This spiritual life places us into Christ and is eternal.
- G. The expressions "washing of regeneration" and "the renewing of the Holy Ghost" are one and the same operations. They are figures of speech to describe the same operation
- H. Don't waste time on foolish questions, genealogies, and contentions, and strivings about the law. Our time is better spent learning those things which have eternal value.
- I. A man is a heretic if after the first and second admonition he does not accept the truth. The third time he is to be rejected and they are asked to leave if they are part of the assembly.
- J. Maintain good works. Good works are a testimony to the work of the changing power of Christ. Good works should be natural because we see things as Christ does. They glorify God.