



WELCOME TO BIBLE HOUSE OF GRACE

If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.

Titus 3

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Titus 3.

Topics.

- Be submissive to rulers and authorities.
- When the loving kindness of God our Saviour appeared.
- God saved us, not because of works but according to his own mercy.
- The washing of regeneration and renewal of the Holy Spirit.
- Heirs according to the hope of eternal life.
- Devote yourselves to helping people in urgent need.

The previous chapter: in the previous chapter Paul told Titus to teach what accords with sound doctrine and then spoke about the behaviour of slaves and masters and of older men and women and of teaching young men and young wives. He spoke about, the grace of God that has appeared, bringing salvation to all people, of Christ giving himself to redeem us from all lawlessness and of waiting for our blessed hope, our Great God and our Saviour the Lord Jesus Christ.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

TITUS 3:1-3

1

Be submissive to Rulers and Authorities.

- **Titus 3:1-3:** Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, ²to speak evil of no one, to avoid quarrelling, to be gentle, and to show perfect courtesy toward all people. ³For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.

The words, "Remind them" links to the previous chapter which Paul spoke about the behaviour of older men and older women of young wives and young men of masters and slaves and of those who have been redeemed by the Lord Jesus Christ so the 'them' in this verse applies to all brothers and sisters in Christ regardless of whether they are in authority, married, single, bosses or workers we are all to be ready:

- To be submissive and obedient to rulers and authorities.
- To do any good work when called to and when able.
- To speaking evil of no-one (meaning don't gossip, degrade or demean others).
- To do whatever is possible to avoid arguments and quarrelling.
- To show perfect courtesy, gentleness and kindness toward all people.

Submit to rulers and authorities: Paul's statement, "Be submissive to rulers and authorities" (v1) has caused some confusion amongst some brothers and sisters throughout history since it seems to imply that we should submit even to those rulers who abuse the people they have authority over, but the words, "Be ready for every good work" (v1) show that submission in this context is to the good and right things that those

in authority call us to do and not to works of wickedness. Nevertheless, wisdom says it is foolish to defy a ruthless and unjust king since he has the power and does what he wills so for this reason it is wise to submit to even to this type of corrupt authority so that we give the ruler no reason to unleash his fury and wrath.

In Paul's letter to the Romans he wrote:

- Let every person be subject to the governing authorities because there is no authority except from God, and those that exist have been instituted by God therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience (Romans 13:1-5).

The Christian religion was designed to extend throughout the world establishing a Kingdom amongst other kingdoms. Christians profess supreme allegiance to the Lord Jesus Christ he is their Lawgiver, their Sovereign and their Judge therefore Paul addresses the question:

- What kind of allegiance are they to render to earthly authorities?

Especially considering that the kingdoms of the world were at that time pagan kingdoms which had been generally founded in conquest, blood and oppression. Many of the kings were not only unprincipled men, but were morally polluted in their private lives and oppressive in their public administration thus Paul is addressing the question: -

- Should Christians acknowledge the laws of such kingdoms and of such authorities?

Many of the early Christians were composed of Jewish converts who had long been under Roman authority and oppression which was founded in a system of idolatry, thus the difficult question, "How far should they submit, if at all, to heathen authorities?" The circumstances for the Gentile converts was not much different since they would naturally look with abhorrence on the system of idolatry which they had forsaken and regard it as opposed to God, but since pagan religion was interwoven with the civil institutions and authorities there also existed danger that they might denounce the rulers of government altogether and be regarded as opposed to the laws of the land. Naturally when the laws interfered with the rights of conscience; when they commanded the worship of idols or any moral wrong then it is right for Christians to resist the laws and take a stand, but where is the line to be drawn, the word be subject denotes that kind of submission which soldiers render to their officers it implies a willingness to occupy our proper place, to yield to the authority of those over us, but it does not designate the specific extent of the submission, but rather presents it as a general principal which would be to obey in all things which are not contrary to the Law of God.

It is most certain that the authorities Paul had in mind are the Roman rulers since he is writing to brothers and sister in Rome, but by extension the principal he is teaching extends to all generations. The reason Paul says Christians should be subject to the authorities over them is that governing rulers have received their appointment from God and therefore since Christians are to be subject to God, they should honour God by honouring the system of government which he has instituted for mankind. The principal applies even if the rulers had secured it, not according to justice, but by oppression, because once a ruling government is established, how it was established is not the concern of a Christian since it is not their duty to seek to overturn it for without government there could be no society, no security, no private property; all would be confusion and anarchy and all nations would soon be in extreme Chaos. In all nations of the earth there is a constitution (a plan by which a particular country or state is governed) and this constitution is less or more calculated to promote the interests of the community. The civil

authority agrees to govern according to that constitution and in this way, there is an agreement and consent between the ruling government and those they are governing, but what if the ruler is an immoral man should Christians submit to his rule? If he is ruling according to the constitution nothing can justify rebellion against his authority no-matter how irregular he maybe in his own private life; he may disgrace himself by an improper conduct, but if he is ruling according to the law and makes no attempt to change the constitution nor break the agreement between him and the people there is no legal ground of opposition to his civil authority and every act against him would be considered rebellion and unlawful. No personal misconduct in the ruler, no immorality in his own life, while he governs according to law, can justify either rebellion against him or contempt of his authority since he is accountable only to the people for his political conduct, for his private life and moral conduct he is accountable to his own conscience and to God. Nevertheless, opposition to a ruler can be justified when there are overt attempts on his part to change the constitution or to rule contrary to law. When the ruler acts in this way he dissolves the agreement between him and his people and therefore his authority is no longer binding because it then becomes illegal since he is acting contrary to the laws of that constitution according to which on being raised to the supreme power he promised to govern. Conduct and actions that are contrary to the law justifies opposition to his government.

The book of proverbs says:

- Keep the king's command, do not take your stand in an evil cause, for the king does whatever he pleases because the word of the king is supreme, and who may say to him, "What are you doing?" Whoever keeps a command will know no evil thing, and the wise heart will know the proper time and the just way to bring about change (Ecclesiastes 8:2-4).

Clearly showing that there are occasions when it is right to stand against a ruthless and unjust ruler, but a wise person will wait for the right time and find a legal way to bring about change according to law.

Conclusion of submitting to authorities: Paul is stating a general principle (i.e., submit to authorities who are appointed to keep the law and administer justice otherwise you will come under their wrath). The entire focus is on authorities who are appointed to bring the wrongdoer to justice and thereby protect the innocent (meaning they have been appointed for the good of the people they rule and not their harm (Rom. 13:4)).

TITUS 3:4

The Loving Kindness of God our Saviour Appeared.

- **Titus 3:4:** But when the goodness and loving kindness of God our Saviour appeared.

The words, "When the goodness and loving kindness of God our Saviour appeared" refer to the appearing of the Lord Jesus Christ. It was in him that the goodness and loving kindness of God appeared. Christ manifested God's love, compassion, kindness, mercy, grace and forgiveness to all mankind when he appeared on earth.

God our Saviour: since every Christian knows the Lord Jesus Christ is their Saviour some religious teachers use the following verse "The glory of our great God and Saviour Jesus Christ" (v13) to support the mistaken theory that that Jesus is God. Sadly, this stems from ancient religious teaching, tradition and a lack of understanding Bible language and the relationship of love between the heavenly Father and His Son the Lord Jesus Christ. God is the Saviour of us all since he is the source of all life. Before time began God in His eternal mind planned and purposed that salvation to eternal life would be in his Son, so Jesus is the fulfilment of

God's foreordained plan of salvation for all mankind, without Christ no-one can be saved, thus both God and Christ are the Saviour but in a different manner. God is the Saviour in that He is the source of all life and planned and purposed the eternal way of salvation, but Christ is our Saviour in that he is the fulfilment of God's eternal plan. Without God there would be no salvation, but God's eternal plan without Christ would be left bankrupt thus the reason the Bible in various contexts can refer to God the Father or the Lord Jesus Christ as the Saviour.

Words of comfort and encouragement: since the teaching that Jesus is God has such a strong hold on much of traditional Christianity the following will encourage and comfort faithful brothers and sisters in Christ who maybe in some doubt and unsure of what to believe concerning the Father and the Son. The Bible very clearly shows that even if Jesus was God no one has to know this to be saved to eternal life since there is not one verse in the entire Bible that states:

- We must believe that Jesus is God to be saved.

Nor is there one verse from Genesis to Revelations that says:

- Whoever believes that Jesus is God the Son will be saved.

In total contrast to this silence there are literally multitudes of Scriptures throughout the pages of the New Testament that very clearly proclaim: -

- We must believe that Jesus is the Son of God to be saved.

And that say:

- Whoever believes that Jesus is the Son of God will be saved.

Surely if it was important to believe that Jesus was actually God to be saved to eternal life Jesus, the apostles and Paul would have told us at least once in all their teaching concerning salvation, but all we hear from Paul, the apostles and Jesus himself is them saying that we must believe that Jesus is the Son of God to be saved to eternal life. Jesus himself said, "This is life eternal, that they might know thee the only true God 'and' Jesus Christ, whom thou hast sent" (John 17:3). For further information see the title:

- Trinity (The Doctrine of the Trinity)
- In Various Topics (ON WEBSITE MENU).

TITUS 3:5-7

God Saved Us, According to His Own Mercy.

- **Titus 3:5-7:** he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, ⁶whom he poured out on us richly through Jesus Christ our Saviour, ⁷so that being justified by his grace we might become heirs according to the hope of eternal life.

The words "Not because of works done by us in righteousness" (v5) refer to ceremonial rites, holy days, and religious customs and traditions etc. Paul is saying it does not matter how ridged a person has been in adhering to ceremonial rites and legalistically keeping holy days, Sabbaths, religious customs and traditions not one of them has any power to save us to eternal life. There is only one power under all of heaven that has the power to save anyone to eternal life and it has nothing to do with the religious things we do, but rather is totally dependent on faith in the Lord and God's love and grace in Christ. God's did not base His eternal plan on human self-effort or good works, nor are our good works the cause of our salvation.

- If people could have been saved by their own self-effort and good works, there would have been no need of salvation by the Lord Jesus Christ.
- If our own deeds were now the basis of our title to eternal life, the work of Christ would be equally unnecessary.
- If anyone of us could attain to the perfect state the law demands Christ died for nothing.

It is a great and fundamental principle of the Gospel that self-effort and good works come in for no share in our justification. They are in no sense a consideration on account of which God pardons a person and receives them to favour. The only basis of justification is the merit of the Lord Jesus Christ, and in the matter of justification before God all mankind is on the same level because salvation to eternal life:

- Is according to God's mercy.
- Has its origin in God's mercy.
- Is by God's mercy and compassion, and not by works.
- Is an expression of God's great mercy.
- Is conferred, awarded and granted only by God's mercy.

Whatever we have done or can do, when we come to receive salvation from the hand of God, there is no other element which enters into it but mercy. It is not because our deeds deserve it; it is not because we have by repentance and faith wrought ourselves into such a state of mind that we can claim it; but, after all our tears, and sighs, and prayers, and good deeds, it is a pure favour and gift of God. Here is the wonder, splendour and spectacular glory of the message of Salvation, "Our justification and our redemption is not in our works or our own self-righteousness, but in the kindness and love of God who accepts us through the excellences and virtues of Christ alone and not from any desert in us, but according to his own mercy and by his grace and his free unmerited goodness. Clearly this is one of the glorious reasons the Christian message of Salvation is called the Good News.

The washing of regeneration and renewal of the Holy Spirit: in this context the words regeneration and renewal carry the idea of a spiritual rebirth (the state or the act) (i.e., a spiritual renovation, restoration or renewing). In order to gain a correct understanding of the words, "The washing of regeneration and renewal of the Holy Spirit" (v5) it is necessary to determine whether it is referring to water baptism (as some believe) or whether it refers to something quite different. The context that the verse is seated in is of being saved to eternal life not by works of righteousness but by God's mercy (v5). If the words washing of regeneration are referring to that outward washing of water baptism it would mean that people are saved by being water baptised. Certainly, water baptism is one of the ordinances connected with salvation as Jesus himself clearly stated:

- He that believeth and is baptized shall be saved (Mark 16:16).

But it is not affirmed in these words of Jesus that water baptism is the actual means of salvation in fact his following words:

- But he that believeth not shall be damned (Mark 16:16).

Point to the fact that the actual means of salvation is in believing and not the actual outward act of water baptism which is in harmony with all teaching regarding salvation (i.e., we are saved by faith and God's grace in Christ and not by our own religious works of which Paul has just gloriously stated in the previous verse (v5) of this letter to Titus.

A new life in Christ: The Gospel message proclaims a new life in Christ and the words regeneration and renewal carry the idea of a new birth, reproduction or renewal. When used spiritually they apply to a person who has found new life or in some way new life has begun or commenced in them so that they may be said to be newly alive which is the state of those who are born again into Christ therefore the words washing of regeneration are referring to the new life in Christ that begins in all who the Father, delivers from the domain of darkness and transfers into the kingdom of his beloved Son, in whom they have redemption and the forgiveness of sins (Col. 1:12-14).

The following are five reasons why the words, "The washing of regeneration and renewal of the Holy Spirit" (v5) cannot be referring to water baptism.

1. Without faith on the part of the person being water baptised, baptism no-matter how high the religious standing of those doing the actual baptism it is no different to taking a bath and will certainly not bring about any change in the life of the person being baptised. For this reason it is to be understood that the words, "The regeneration and renewal of the Holy Spirit" (v5) refer to the grace and love of God that inwardly renews and changes the heart and mind to a new way of living which are a result of faith not works, while the act of water baptism beautifully testifies outwardly that this regeneration and renewal of God's grace by the Holy Spirit upon the heart and mind has been effected inwardly. Water baptism is a rite commanded by Christ himself clearly showing that all who confess to believe in the Lord should enter the waters of baptism. No-doubt one of the reasons Paul immediately links the new birth to water baptism is because water baptism is a visible sign which outwardly evidences that the inward cleansing, purifying influences of the Holy Spirit have transformed and converted the heart to a new way of living and it is only natural and should always be expected that the thing that is used to signify something is linked to the thing it is symbolizing.
2. Another strong reason that the words the washing of regeneration and renewal of the Holy Spirit (v5) cannot be referring to water baptism is the fact that if a person who lacks faith is being water baptised there will be no spiritual benefit, without belief it is no different to simply taking a dip in some cold water. The power lies in the person's faith not in the outward act. It is upon this faith that God by his Holy Spirit makes the outward act of water baptism an outstanding, wonderful and magnificent spiritual moment for the one being baptised into the name of the Lord Jesus Christ. It is God's Spirit of love, mercy and grace working on the inner man that cleanses and purifies. Without believing faith water baptism changes nothing inwardly. This is why infant water baptism is not biblical, but simply a church tradition that has been passed down through the generations, mostly I expect because it's a nice thing to do and gives parents some sense of spiritual security for the new born child whether they themselves are committed to Christ or not.
3. Sinners should be regenerated before they are water baptised (though some may be baptized and not regenerated) therefore it is clear that the washing of regeneration and renewal of the Holy Spirit (v5) does not refer to the ordinance of water baptism, but to new life which is cause by the Spirit of God acting on the heart prior to a person being water baptised.
4. If a person was saved by water baptism that would contradict Paul's statement that no-one can be saved by works of righteousness (v5), which means that the expression, "the washing of regeneration and renewal of the Holy Spirit," (v5) means by the regenerating of God's grace on the heart and refers to being born of the Spirit (also called being born again) which carries the idea that a new life has begun. It is naturally linked or compared with washing of water because of waters purity and cleansing virtue since those who are regenerated and

sanctified are said to be washed and cleansed, having their hearts purified by faith, and their consciences purged from sin by the blood of Christ.

5. The expression the washing of regeneration and renewal of the Holy Spirit (v5) not only refers to a sinner under the influencing effect of the Holy Spirit being converted to newness of life, but also to the gradual increase and progress of the work of grace renewing day by day the spirit of the mind and wooing those who have entered into this new life to greater depths of God's love and his service as they grow in the Lord. It is through this washing of regeneration that the new creature, the new man, the new heart, and new spirit is, formed in the inner most being. A sinners first step toward salvation is the discovery of the love God has toward them, without this regenerating and renewing there is no entrance into eternal life since it is the foundation of all grace and the only means by which brothers and sisters in Christ are heirs of the heavenly inheritance.

Christ and the working of his Spirit: God the Father is the fountain from which the Holy Spirit flows, to teach, regenerate, and save his fallen creatures; and this blessing comes to mankind through Christ God's beloved Son. The spring and rise of this fountain are the kindness and love of God to mankind. Love and grace have, through the Spirit, great power to change and turn the heart of a person to God whereas the outward act of water baptism will avail nothing, which means that the statement, "the washing of regeneration," refers to that which is inward and spiritual it is the work of the Spirit of God on the inner man, while the act of water baptism is the outward sign that this regeneration of the Spirit on the inner man has taken place.

Circumcision and water baptism: in the Old Testament the LORD said to Abraham, "This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised and it shall be a *sign* of the covenant between me and you (Gen. 17:10-14) (Gen. 17:23-27). This was God's covenant with the people of Israel, but it was not the way by which they were saved to eternal life but a *sign* of their lives being committed to God. Water baptism has in this sense replaced the covenant of circumcision and in the same way is an outward *sign* that a person life is now going to be committed from here on to living with Christ seated on the throne of their minds and hearts influencing their choices, speech, actions and behaviour toward what is decent, right, good and loving.

Water baptism and marriage: water baptism is very much like what a marriage is to a courting couple the influence of love in the heart has taken place long before the couple enter into the act of marriage. The marriage is that final commitment to their partner that they are surrendering the rest of their life to live for the one they love. This is why when a man proposes to a girl she is over the moon with joy, because it is not only the ultimate evidence of his love for her, but also the ultimate evidence to the rest of the world that he is not available to any other lovers nor does he desire them. His wife to be is the only woman he desires to sit on the throne of his mind and his heart. Likewise, water baptism is the ultimate act of our love toward Christ and symbolises in the same manner that the one being baptised has no desire for any other Lord or King to sit on the throne of their heart. For further information see the title: "Water Baptism" (ON WEBSITE MENU).

Heirs according to the hope of eternal life (v7) refers to all who belong to the family of Christ. When salvation to eternal life is spoken of as the hope of the faithful in Christ, it is not called hope because it might or might not happen, but because it is unseen and yet future. The hope itself is guaranteed because it is based on God's promise and He cannot lie. The apostle Paul wrote:

- In hope of eternal life, which God, who never lies, promised before the ages began" (Titus 1:2).

Those who belong to the family of Christ have by their faith become brothers and sisters of the Lord Jesus Christ and therefore adopted children of God and legal heirs of God's promise of eternal life. When the Lord Jesus Christ returns all who belong to his family will be gloriously caught up to be with him. They will not only inherit an immortal body that will never again feel tired, depressed, sad, jealous, angry, lustful or have any other sinful thoughts or attitudes, but they will also never again experience pain, sorrow or sickness. Added to this, wild animals will be harmless and they will inherit an eternal family of brothers and sisters in Christ who will rule and reign with Christ as a kingdom of priests to God (Rev. 1:5-10). The Lord ruling and reigning as the King of kings and Lord of lords (Rev 19:14-16) will establish God's Kingdom of righteousness, justice, joy and peace over the earth. But this is not the end of God's awe-inspiring and breath-taking promise of eternal life, but rather only the beginning since at the end of this glorious age of Christ's millennial rule God Himself descends to earth and is ALL in ALL and ETERNITY begins in all its majestic and royal fullness. A godly man named John, exiled on the isle of Patmos had a glorious vision of this climatic and awesome event, he wrote:

- I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more and I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away." And he who was seated on the throne said, "Behold, I am making all things new (Revelation 20:11) (Revelation 21:1-5).

This is the splendour, the glory the wonder and the climax of God's promise of eternal life and the inheritance of all who belong to the family of the Lord. Is there any other religion on earth that proclaims such a glorious eternal hope? (This author has not found one). The Good News of the Gospel of the Lord Jesus Christ in sharp clearness proclaims the stunning splendour of Gods salvation, and that the royal path to this eternal inheritance is not dependent on our abilities, our talents or our lack of them since God before the beginning of time planned and purposed in His eternal wisdom that salvation to eternal life and everlasting glory would be available to all through faith. No-one has any advantage over another because it is not by our own self-effort or works that we are saved, but through faith in the Lord Jesus Christ and God's grace. Can there be any better news than this? I think not thus the reason the Gospel of Christ is called the Good News. How sad it is that some religious teachers today have turned the glorious eternal Gospel of the Lord Jesus Christ into a Gospel of money, success, wealth and worldly possessions to be attained here and now. The faith that should have been the least materialistic has in certain religious groups today become one of the most materialistic religions on earth (is it any wonder many turn to New-Age faiths and spiritual teachings) when the spiritual riches, blessings and promises that are in Christ are being traded for the delights, pleasures and instant gratification of this mortal world. For further information concerning God's descent to earth see the title:

- Resurrection (Second or White Throne Judgment)
- In, Resurrection (ON WEBSITE MENU).

TITUS 3:8

Good Works are Profitable.

- **Titus 3:8:** The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

Those who belong to Christ are to devote themselves to good works because though good works cannot save to eternal life they are nevertheless profitable for the following reasons:

- They help other people.
- They keep us from getting into trouble.
- They bring a good testimony to God, to Christ and the Christian faith.
- They fulfil the royal law love your neighbour as yourself.
- They are the right and loving way to live and behave.

But good works are not only profitable while living in this present world. Paul in his letter to the Corinthians wrote:

- If anyone builds on the foundation (being the Lord Jesus Christ) with gold, silver, precious stones, wood, hay, straw each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, they will receive a reward, but if anyone's work is burned up, they will suffer loss, though they themselves will be saved, but only as through fire. (1 Cor. 3:12-15).

Clearly showing why good works are not only profitable in this world, but also in the world to come. The gold, silver and precious stones here apply to the good we have shown toward other humans especially our brothers and sisters in Christ while the wood, hay and straw refers to the physical, financial, mental, emotional and spiritual harm and hurt we deliberately cause others, thus the reason Paul states good works are profitable.

TITUS 3:9-11

9

Avoid Foolish Controversies, Genealogies and Quarrels.

- **Titus 3:9-11:** But avoid foolish controversies, genealogies, dissension's, and quarrels about the law, for they are unprofitable and worthless. ¹⁰As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, ¹¹knowing that such a person is warped and sinful; he is self-condemned.

Law: in this context primarily refers to things pertaining to Jewish religious laws ceremonial rites and their general regulations, especially to the Law of Moses.

Warped: (subverted in KJV) means to pervert, undermine, overthrow, destabilize, disrupt, twist or turn around.

Today Christians: are not going to be arguing over Jewish laws, (unless they live in Israel), but the principal still applies since there are also those in Christian churches who cause arguments, quarrels and divisions over matters that are trivial and have no bearing on a person's salvation or to the good testimony of God, to Christ or to Christianity. These types of people cause strife and divisions in the following two ways:

1. By undermining those in authority with the intention of overthrowing them.
2. By causing heated and endless quarrels over things such as traditions, religious customs, clothing, singing hymns or songs of praises, the raising hands in worship, the wearing of hats etc., or arguing over genealogies, the history of Israel or the life of a prophet, doctrines and such like things that have no bearing on a person's eternal standing in Christ or to the good name of the Lord. These types of people are not only puffing themselves up in pride and ego, but also condemning themselves (v11). They are full of pride, ego self-importance and through forceful aggression or intimation attempt to impose what they

believe regarding these trivial matters onto others regardless of the contention they cause. They are not only insensitive to the hurt they inflict onto a brother or sister or the church as a whole, but also to the bad testimony they by their arguments and quarrelling bring to the name of Christ and the Christian faith. Paul's tells Titus to warn these types of people twice and then have nothing more to do with them since they are only going to destroy the peace of God within the church and for every other faithful brother and sister.

No brother or sister should feel guilty by avoiding these types of people since they are condemning themselves by their own insensitive and selfish prideful and destructive behaviour.

TITUS 3:12-15

Devote yourselves to Helping People in Urgent Need.

- **Titus 3:12-15:** When I send Artemas or Tychicus to you do your best to come to me at Nicopolis, for I have decided to spend the winter there. ¹³Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. ¹⁴And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful. ¹⁵All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all.

Here is the call of every Christian brother and sister in Christ, devote ourselves to good work, help those in need and seek to develop the fruits of the Spirit.

NOTICE: the words, "Help cases of urgent need" (v14) this is one of the reasons why Paul when writing to the Thessalonians told them if a brother is not willing to work do not give them food (2 Thess. 3:10) because the churches funds (especially during Paul's era) were very limited (as many are today) and therefore Paul wanted to make sure that the money brothers and sisters had from the goodness of their hearts given to help the poor was going to those who were in desperate need and worthy of it, meaning they were willing to work, but for whatever reason were unable. Giving is an act of charity and most who give are already struggling, but from the generosity of their hearts are willing to make a sacrifice to help another human in need. This is the reason Paul says don't give money to those who are in need simply because they are too lazy to work, make sure it goes to, "Helping cases of urgent need," so that the sacrifices made by those who have given is "Not unfruitful" (v14). God does not expect brothers and sisters in Christ to burden their own families by giving financial aid or food to a brother who is lazy and for no good reason is unwilling to work.

Upon saying that it should be mentioned that this command does not apply to a person who is out of work, but is willing to work, nor does it apply to a person who for whatever reason is going through a period of depression or some other crisis in their life and simply does not want to work, that person is in desperate need of encouragement, compassion and comfort to restore and strengthen them through the crisis. The idea behind the words, "Help cases of urgent need," and "If anyone is not willing to work, let him not eat" (2 Thess. 3:10) is that God does not expect a brother or sister to put their own family under a financial burden for others who for no good reason chose not to work. It's about being a good steward with our money since it is limited, and making sure it goes to those who are deserving since by giving it to those who chose not to work we are robbing it from the faithful who are willing to work but for whatever reason are suffering because of some crisis beyond their control.

The author of the book of Proverbs wrote:

- The desire of the sluggard kills him, for his hands refuse to labour. (Prov. 21:25).

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.

Bible House of Grace