

Baptist Expositor

Titus

God's Standards for His Churches



Baptist
Publishing
House

Learner

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INTRODUCTION TO TITUS

AUTHORSHIP

The apostle Paul wrote the book of Titus according to Titus 1:1. The writing style and the many similarities with other books written by Paul further support this fact. For example, 1 and 2 Timothy, Galatians, and Ephesians contain similar content about false teachers.

DATE AND PLACE OF WRITING

Most scholars believe Paul wrote this book around the year AD 63. This was the first (chronologically) of his writings that make up a group of books known as the Pastoral Epistles or Pastoral Letters (1 and 2 Timothy, Titus). While the place Paul wrote from remains uncertain, he did end this letter by asking Titus to meet him in Nicopolis (3:12) (modern Albania, nearly 700 miles away from Crete).

TYPE OF LITERATURE

Titus is an epistle or letter. Paul is clearly identified as the author of 13 such letters to various individuals and churches, which make up the New Testament books of Romans through Philemon. These letters are characterized by their personal nature and usually address specific issues and/or give specific exhortations. Paul typically wrote to give doctrinal instruction, followed by application of that doctrine. The general structure of these letters includes these parts: Salutation, Thanksgiving/Prayer, Body, Exhortation/Instruction, Conclusion.

ORIGINAL RECIPIENTS

Paul wrote this letter to Titus, who was a fellow minister of the gospel (2 Corinthians 7:6; Galatians 2:3; 2 Timothy 4:10). The letter was delivered to Titus on the Island of Crete (possibly by Zenas and/or Apollos). While Paul wrote most letters to churches, he wrote this one to an individual. The implication is that this letter would also be for the church in Crete, and remains true and authoritative for churches today.

THEMES AND PURPOSE

Paul stated his purpose for this letter in 1:5, “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” When Paul left Crete, he left the work unfinished. He wrote this letter to instruct Titus concerning God’s standards for His churches. This letter includes instruction regarding the qualifications of elders/pastors, the importance of good works in the life of the believer, and the doctrine of the gospel.

UNIT AIM

Learners will come to know God’s standards for His churches. As learners progress through this study, they will be able to identify the qualifications for elders/pastors, the proper behavior of believers, the doctrine of the gospel, and gain a proper understanding of church discipline.

GOD, THE ULTIMATE AUTHORITY

GUIDED BIBLE STUDY

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there an example to follow in this passage?
3. Is there something to praise God for in this passage?

Lesson One Outline: God, The Ultimate Authority Titus 1:1-3

Part One: God, The _____ (1:1)

A. Master of Paul (1:1a)

B. Sender of Paul (1:1b)

C. God of the elect (1:1c)

Part Two: God, The _____ (1:2-3a)

A. The hope of eternal life (1:2)

B. The manifestation of God's Word (1:3a)

Part Three: God, The _____ (1:3b)

Apply It

- ***Follow the example***
- ***Praise God***
- ***Believe the truth***

Lesson One: God, The Ultimate Authority

Titus 1:1-3

Aim: Students will learn that God is the ultimate source of authority behind Paul's ministry and writing.

Introduction

Have you ever noticed how many things around the house do not work once the electricity goes off? Power outages reveal how much we depend upon electricity. It is easy to forget the vital role electricity plays in our everyday lives.

The Apostle Paul could not minister or write Scripture apart from God's inspiration, just as electric devices cannot work without electricity. God was the source of power and authority behind Paul's ministry and writing.

Part One: God, The Authority (1:1)

A. Master of Paul (1:1a)

Paul began this book with his regular salutation by identifying himself as the author and providing details about his life and to whom he wrote. Titus 1:1 begins a long sentence, which runs all the way through 1:4. In this sentence, Paul disclosed important details about himself and his ministry. A **repeated word** in these four verses is God. In fact, God is referred to numerous times in these four verses. While Paul wrote this book, the ultimate authority behind these words is through the inspiration of God Himself.

Paul began this letter by referring to himself as a "servant of God." While some may think it presumptuous for Paul to give himself such a title, consider what this **key word** servant means. Paul used the Greek word (the original language of the New Testament) that can be understood as "slave." This word refers to someone who serves in obedience to another person's will. Paul viewed himself literally as a "slave of God." God was Paul's "Master" and ultimate authority. Everyone is a slave to someone or something. For example, Jesus taught that those who love money are slaves to money (Matthew 6:24) and those who sin are slaves of sin (John 8:34). Paul was a slave to Christ. Everyone must consider to whom or what they are slaves. Follow Paul's **example** of submitting to God's authority. **What are some ways you can submit to God's authority?**

B. Sender of Paul (1:1b)

In addition to Paul's position as a "slave of God," he also informed readers he was an "apostle of Jesus Christ." This is important because it speaks of His God-given authority to write Titus. The **key word** apostle means "one who is sent." Jesus sent Paul to minister in a powerful way. Paul was not a "self-made" minister. God called and commissioned Paul under His authority.

Paul's apostolic (A-pos-TAHL-ik) ministry included writing at least thirteen New Testament books and taking three extensive missionary journeys. While God has sent all believers into the world to proclaim the gospel, there are no more apostles today.

Paul made it clear that he was both a servant of God and one who had been sent by the authority of Jesus to minister. Observe how Paul placed these two facts side-by-side. He asserted he was both a “slave of God” and an “apostle of Jesus.” This demonstrates Paul’s acknowledgment of Jesus’ divinity (Godhood). While many deny or redefine the divinity of Jesus, the Bible clearly teaches that Jesus is God. This truth is demonstrated in 1:3-4 and throughout the rest of this book. Believe in the truth that Jesus Christ is God.

C. God of the elect (1:1c)

Paul wrote that he was a servant and apostle for two reasons. **First**, he served “according to the faith of God’s elect.” The phrase “according to” means “for the.” In other words, Paul served “for the” faith of God’s elect. Paul’s ministry was not to advance himself but to advance the Kingdom of God. The primary focus of Paul was not advancing himself but advancing the faith of God’s elect. Paul was called to minister to “God’s elect.” The **key word** elect simply means “chosen” and is used throughout the New Testament to speak of God’s chosen people (i.e., believers). God’s people are those who have repented of their sins and believed the gospel. They also live under the authority of God. In 1 Corinthians 6:19-20, a **related passage**, Paul wrote that believers are not their own, but have been bought with a price. **Have you repented of your sin and believed the gospel of Jesus? Are you living under God’s authority in all areas of your life?**

Second, his ministry was for the “acknowledging of the truth” which means coming to a full knowledge of God’s truth. Paul identifies truth as that which agrees with godliness. While Cretans had a reputation of being liars (1:12), Paul made it clear he acknowledged truth. Throughout Titus, we will see how this truth is tied to the gospel.

Part Two: God, The Guarantor (1:2-3a)

A. The hope of eternal life (1:2)

Paul asserted that he wrote to Titus based upon the “hope of eternal life” (1:2). This hope is more secure than anything one can ever imagine. As Paul reminded Titus, it was founded upon two facts: (1) God cannot lie, and (2) The promises of God existed before the world began. Observe the **cause-and-effect** relationship. There is hope (effect) because God cannot lie and has promised eternal life. Paul wrote more concerning the eternal hope that believers have in the **related passage** of Romans 8:28-39.

This promise of God enables and encourages obedience to Christ as His people live in a world of sin and death. His promise to save His people was put into place before time began. Believers can **praise God** because He always keeps his promises. **Is your hope in the gospel of Jesus Christ or something/ someone else?**

B. The manifestation of God’s Word (1:3a)

What good is a secret hope? Paul wrote it was now the proper time for the gospel to be proclaimed. While it may be tempting to focus on Paul as a preacher of the gospel, readers should understand that God alone manifested

His Word. As the Guarantor of eternal life, God ensures His Word is manifested by calling and sending preachers to proclaim it. The **key word** manifested simply means to be made visible or known. Here, we find another **cause-and-effect** relationship. The Word of God would be manifested (effect) through preaching (cause). In Romans 10:14, a **related passage**, Paul wrote, “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”

The **key word** preach simply means to “proclaim.” What must God’s people proclaim to the world and within the church? They must proclaim the Word of God and the gospel of God. The ministry in Crete required Titus’ devotion to the authority and proclamation of Scripture. Watering down or hiding God’s Word was not (and is not) acceptable. God manifests His saving word through preaching. That must be the church’s primary ministry focus. Believers should **believe the truth** that God manifests His Word through preaching. **What are the dangers of not valuing preaching highly enough?**

Part Three: God, The Commander (1:3b)

Paul wrote the first three verses to identify God as the ultimate authority, the God of the elect, the Guarantor of eternal life, and now the Commander. The phrase “unto me” emphasizes the fact that God gave the ministry of preaching to the apostle Paul by His own command. Paul wrote in 1:3b that this preaching had been “committed” or “entrusted” to him “according to the commandment of God our Saviour.” Paul was a servant, apostle, and preacher because God had committed this ministry to him by His own command. Indeed, God is the ultimate authority behind Paul’s ministry and writing of Titus.

Conclusion

The introduction to Titus says as much about God as it does Paul. The salutation clearly teaches that God is the authority over Paul, the Guarantor of eternal life, and the Commander of ministers. God was the source of power and authority behind Paul’s ministry and writing.

Apply It

- **Follow the example** of submitting to God’s authority.
- **Praise God** because He always keeps his promises and is the Guarantor of eternal life.
- **Believe the truth** that God manifests His Word through preaching.

NOTES

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THE REASONS FOR TITUS' MINISTRY

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

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2. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there an example to follow in this passage?
3. Is there something to praise God for in this passage?

Lesson Two Outline: The Reasons for Titus' Ministry Titus 1:4-5

Part One: To _____ (1:4)

Part Two: Left Behind for a _____ (1:5)

A. The place and the people (1:5a)

B. A ministry and a man left behind (1:5b)

Part Three: Titus' _____ (1:5)

A. Set things in order (1:5c)

B. Appoint Elders (1:5d)

Apply It

- ***Follow the example***
- ***Believe the truth***
- ***Praise God***

Lesson Two: The Reasons for Titus' Ministry

Titus 1:4-5

Aim: Learners will know the reasons for Titus' ministry in Crete.

Introduction

Have you ever had to finish a job someone else started? Titus did just that in Crete. Although Paul did not start the ministry there, he played a major role in its development. Before completing the work, he had to leave it in the hands of Titus so he could go elsewhere. In 1:4-5, Paul addressed Titus as the recipient of this letter and explained the purpose of leaving him there. Titus 1:5 serves as a purpose statement for the whole book of Titus. Properly understanding this verse will help believers in their study of the entire book, as it clearly states the reason Paul left Titus in Crete and what he was to do there.

Part One: To Titus (1:4)

In Paul's typical fashion, he shifted the focus of his writing from his own calling and ministry to his recipient, Titus. From 1:4, it is clear Paul passed his ministry in Crete to Titus. Paul expressed his genuine love and support for Titus as he wrote, "To Titus, mine own son after the common faith." By calling Titus "mine own son," Paul literally called him a "legitimate son." This is not to say Titus was Paul's biological son but was likely a reference to Titus being one of the people Paul led to the Lord. Paul identified Titus as one whom he loved as a son and regarded as being in the same faith as himself.

By stating Titus and Paul had a "common faith," Paul identified Titus as a fellow believer and adherent to sound doctrine. Although Titus was not an apostle, he was a legitimate believer and qualified servant used by God to minister to the people of Crete in a much-needed way (1:5). By writing these things, the apostle Paul endorsed Titus' ministry. It is obvious Paul had spiritually invested in or "discipled" Titus. Paul and Titus' relationship demonstrates a good **example to follow** for believers today, as discipleship is part of Christ's Great Commission for all believers (Matthew 28:16-20). **Are you currently spiritually investing in or "discipling" a fellow believer? If not, why?**

Paul admonished Titus by writing, "Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." Notice the order in which Paul wrote "grace" and "peace." Grace precedes peace. While it is easy to read over these words without a second thought, there is an important theological truth to observe. Grace must come before one can have peace. This is significant because without grace there is no peace, no salvation, no hope. Therefore, it is helpful to note the order in which Paul wrote these words.

Titus' commission to Crete was founded upon confidence in God Himself. Paul desired to encourage Titus by reminding him of the character and nature of God. In the **immediate context**, Paul wrote concerning God's authority over himself and his own ministry in 1:1-3. As Paul passed his ministry to Titus, he kept God the primary focus.

As Paul encouraged Titus, he identified God the Father and the Lord Jesus Christ with each other. This detail may be easy to miss. However, it is

important to understand that when he wrote the words, “God the Father and the Lord Jesus Christ our Saviour,” he was making a statement concerning the divinity of Christ. Paul stated God the Father and God the Son were both equally God and equally the source of grace and peace. In 1:1-3, the **immediate context**, Paul wrote, “God our Saviour.” In back-to-back verses, Paul called both God and Jesus “Saviour.” That is by design, as God inspired the words Paul wrote. **Believe the truth** that God the Father and God the Son are equally God.

Part Two: Left Behind for a Purpose (1:5a-b)

A. The place and the people (1:5a)

The backdrop of this entire book is not only the man Titus but the place known as Crete. Paul wrote, “For this cause left I thee in Crete.” Why is this place so significant? Why leave Titus there? It is apparent from the text that Paul was not able to remain at Crete for long. There was work left to complete, and Titus was “the man for the job.” It is important to know some details about Crete to understand better the context of this book.

Crete is a rather large island, measuring about 145 miles long and 35 miles wide (Approximately the size of Rhode Island and Delaware combined), and is part of modern-day Greece. Although the population of Crete during this time is uncertain, **historical background** reveals there were likely around 20 cities on the island during Paul’s day. Crete did not possess the good roads found nearer to Rome, which would make ministry more difficult. The people possessed a poor reputation. Cretans were widely known as liars and it was common for Greeks to call lying “cretanizing.” This certainly supports Paul’s statement in 1:12 that “One of themselves, even a prophet of their own, said, The Cretians [Cretans] are always liars, evil beasts, slow bellies.” The early Cretans primarily worked as traders and mercenaries—lines of work that tended to draw corrupt men. Indeed, Cretans had a long history of being “rough around the edges.” Despite all of this, Paul and Titus cared for and ministered to these people. **Follow the example** of being willing to care for or minister to people who are “rough around the edges.”

B. A ministry and a man left behind (1:5b)

Titus was certainly “the man for the job,” as he had experience ministering in difficult places and “straightening out” immoral situations. He gained this experience during his time with Paul in the church at Corinth—a church that struggled with dysfunction and sexual immorality and was in a city notorious for sexual perversion and idolatry (1 Corinthians 5:1). God had equipped Titus for this work in Crete through his experience in Corinth.

Acts 2:11, a **related passage**, contains the first mention of Cretans in the New Testament. Luke recorded that Cretans were present in Jerusalem on the day of Pentecost and “heard the wonders of God” that day. It is amazing to see the grace of God on these souls, as they heard the gospel and would later receive help from the apostle Paul and Titus in establishing churches. God is faithful! Remember, 1:5 serves as a “purpose statement” for the entire book of Titus. Let us thoroughly examine what Paul wrote to Titus concerning the ministry he would have in Crete.

Part Three: Titus' Ministry (1:5c-d)

A. Set things in order (1:5c)

Paul left Titus in Crete to do two main things. The first was to “set in order the things that are wanting.” The **key phrase** “set in order” comes from a Greek word meaning to “correct,” and is based upon a word meaning to “set straight.” This word is only used here in the New Testament. As noted earlier, “wanting” (sometimes translated as “lacking” or “remains”) is a reference to the things left undone by Paul.

Some of the things Paul instructed Titus to do to “set things in order” included: rebuking false teachers (1:13), speaking things according to sound doctrine (2:1), speaking, exhorting, rebuking concerning Christian conduct (2:15), teaching submission to authority (3:1), and practicing church discipline (3:9-11). These tasks are as relevant and needed in local churches today as they were in Titus' day. **What are the dangers of not prioritizing these ministry tasks in your church?**

B. Appoint Elders (1:5d)

The second part of Titus' assignment was to “ordain elders in every city.” Observe the **cause-and-effect** relationship here. Titus was left in Crete (cause) so he may set things in order and appoint elders (effects). The **key word** ordain carries the idea of “appointing” or “putting in charge.” Ordination must be according to the qualifications given in 1:6-9. As noted earlier, there were many cities in Crete. In this time and place, most churches met in homes. There were likely many churches meeting in homes on the Island of Crete needing elders. This is a good reminder that facilities are not of primary importance, and churches may meet anywhere. All churches, regardless of meeting location, must be biblically ordered and under the leadership of biblically qualified pastors/elders. Understand that Titus did not act as a sort of “pope” over all the churches, nor did he establish one church encompassing the entire Island of Crete. Paul indicated that “every city” needed elders. This fits with the biblical concept of a church being a local visible body of baptized believers. These churches, having the same doctrine and standards, would have likely associated with one another to do gospel ministry.

What is an elder? This **key word** can refer to someone who is aged but is used here to speak of someone serving in a pastoral leadership role. The terms “pastor,” “elder,” “bishop,” and “overseer” are used interchangeably throughout the New Testament (Acts 20:17, 28; 1 Peter 5:1-2). “Elder” comes from the word “presbuteros” (prez-boo-ter-os). It is important to note that only the masculine form of this word is used in the New Testament when referring to pastors. This reinforces the biblical teaching that the office of the elder or pastor is reserved only for biblically qualified men. The next lesson will address these qualifications in detail. **What is the danger of defining “pastor” differently than the Bible does?**

It appears as if Paul instructed Titus to appoint multiple elders in each church, as the word “elders” is plural. Some churches are blessed with multiple elders/pastors, while God may give only one qualified pastor to other churches. While a plurality (group) of elders/pastors appears to be normal within the New Testament, local churches are not biblically mandated to have a plurality of elders/

pastors. It is wise for churches to receive whom God gives them with gladness and follow their lead—be it one pastor or multiple. **Praise God** for the elders/pastors He gives to His churches to care for them.

Conclusion

Paul could not complete his ministry on the island of Crete, so he left Titus to finish the work. Considering the large size of Crete and the reputation of the Cretan people, it appears Paul gave Titus a difficult work to finish. Based on what we know about Titus, he was “the man for the job” in Crete. By the grace of God and under the instruction of Paul, Titus could “set in order” what was “wanting” in Crete and appoint elders in every city.

Apply It

- **Follow the example**
 - of Paul by spiritually investing in or “discipling” other believers.
 - of Paul and Titus being willing to care for or minister to people who are “rough around the edges.”
- **Believe the truth** that God the Father and God the Son are equally God.
- **Praise God** for the elders/pastors He gives to His churches to care for them.

NOTES

PASTORAL QUALIFICATIONS

PHASE ONE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

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Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?
4. Is there any historical background to note?

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow in this passage?
2. Is there a truth to believe in this passage?

Lesson Three Outline: Pastoral Qualifications, Phase One

Titus 1:6

Part One: “If _____” (1:6a)

Part Two: _____ (1:6b)

Part Three: The _____ of One Wife (1:6c)

Part Four: A Good _____ (1:6d)

Apply It

- ***Believe the truths***

Lesson Three: Pastoral Qualifications, Phase One

Titus 1:6

Aim: Learners will understand the importance of a man's homelife as it relates to being qualified for or disqualified from pastoral ministry.

Introduction

Have you ever watched a NASCAR race? What determines who gets to participate in the race and who does not? A few days before each race there is an event called "qualifying." For most racetracks, each driver is given the opportunity to drive two laps around the track as fast as he or she can. The results determine from which position each driver will start the race (from first through the last position). Those who are not fast enough do not qualify and cannot race. A driver must "meet the qualifications" to race.

The same is true concerning those who serve as elders or pastors. In 1:5, the **immediate context**, Paul wrote that Titus was to "ordain elders in every city." For the sake of this lesson, elders will be referred to as "pastors" since the terms are synonymous. Immediately following this command, Paul gave Titus a list of specific qualifications for who could serve the church in this capacity. The office of pastor is not open to everyone, for one must meet the biblical qualifications. The qualifications given in 1:6-9 appear to be structured into two "phases." The first "phase" is found in 1:6 and will be covered in this lesson. Consider this "lap one" of qualifying!

Part One: "If any" (1:6a)

When Paul penned this list of qualifications, he began by writing the words "if any" (1:6). These two small words may seem insignificant, but they are loaded with important information! One can imagine what the apostle Paul had in mind when he wrote to Titus, *"I've left you in Crete to appoint pastors in every city. However, you cannot appoint just anybody to be a pastor. You must appoint qualified men. Yes, Titus, I know it is difficult to find qualified men in the morally and spiritually bankrupt island of Crete. You'll need to filter out unqualified men. Start your search by taking a closer look at men who have a good reputation and have a solid homelife."*

That paraphrase of 1:4-6 illustrates the gravity of Titus' job in appointing pastors to the churches in Crete. Indeed, it would be difficult to find biblically qualified pastors. Paul gave Titus a way to sort out unqualified men, as he wrote the words, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly" (1:6). This is "phase one" of determining if a man is qualified or not to be a pastor. Note the implied **cause-and-effect** relationship here. If a man is blameless, the husband of one wife, and has faithful children (causes), then he meets the first series of qualifications to be a pastor (1:6) (effect).

The phrase "if any" carries much weight here, as this phrase accomplishes two things. **First**, the word "if" communicates the fact that this is, indeed, a qualification that one can meet or fall short of. If a man meets the qualification, then he may be considered further. If a man does not meet the qualification, then he is disqualified. **Second**, Paul used the masculine form of the word "any." The Greek

language in which Paul wrote is known as an “inflected language.” Simply put, this means that Greek words can be written in different ways to communicate things like number, tense, and gender. The Greek word for “any” reveals gender. So, we can infer from Paul’s words and the **immediate context** that biblically qualified pastors must be men. Paul also used this masculine word when he wrote of the pastoral qualifications to Timothy (1 Timothy 3:1).

Like Titus, churches are given the responsibility of appointing pastors. The qualifications given in Scripture must be the most important thing considered when licensing, ordaining, or calling a pastor today. Churches would do well to prioritize biblical qualifications and devotion to Scripture over a man’s ability to “attract young people,” “make the church grow,” or “innovate the church.” The Lord knows the needs of your church and He will send a qualified pastor, in His time, who will lead the church to fulfill her ministry. He is faithful! **Believe the truth** that a pastor must be a biblically-qualified man.

Part Two: Blameless (1:6b)

The first qualification that Paul gave to Titus was that a man must be “blameless.” The **key word** blameless does not mean perfection, there are no perfect people. The word refers to one whose overall lifestyle is godly or is not able to be legitimately accused of wrongdoing. Those who would serve as a pastor must have good reputations and live holy lives before both God and man. All the other qualifications Paul listed hang upon blamelessness. The character of the man is of supreme importance. **Believe the truth** that a pastor must be blameless.

Part Three: The Husband of One Wife (1:6c)

Perhaps no qualification has raised more questions or been as hotly debated as the “husband of one wife” qualification. This qualification does not prohibit unmarried men from being a pastor, as even the apostle Paul was unmarried. It is worth noting there are two main views concerning this qualification.

First, some believe what Paul intended to say was that a pastor must be a “one-woman man” or simply “not a polygamist.” This view comes from a very literal reading of the Greek text, as it reads “of one-woman man.” This view also has some **historical background**, as polygamy is believed to have been a problem in Crete at this time. Certainly, a polygamist or unfaithful man would not be qualified to serve as a pastor!

The **second** main view is that a man who has been divorced cannot serve as a pastor. This view also finds support within the text, as the phrase “of one-woman man” can be understood as a man only having one wife total, rather than merely having one wife at a time. God hates divorce (Malachi 2:16) and only gives limited allowances for it. Those leading Christ’s churches should be models of love, stability, and faithfulness.

In Greek, the phrase “husband of one wife” is very difficult to interpret and allows room for both of these views to be present. Caution should be taken here as it is easy to become legalistic or overly permissive concerning this qualification. In all cases, a man must adhere to the biblical guidelines for divorce and remarriage. It would be wise to consider the heart of what Paul wrote—that pastors must be men who are faithful to their spouses in all godliness, while unfaithful husbands,

men who do not properly care for their wives, or those who have sinned and caused divorce to come upon their homes, are not qualified to serve as pastor. Remember, pastors are to be “blameless” men. **Believe the truth** that a pastor must be the husband of one wife, unless he has been called to singleness.

Part Four: A Good Father (1:6d)

Paul tied the pastoral qualification to a man’s homelife further, as he addressed not only a man’s relationship with his wife but also his children. In 1 Timothy 3:5, a **related passage**, speaking of pastors Paul said, “For if a man know not how to rule his own house, how shall he take care of the church of God?” A man’s ability to lead his family in godliness is indicative of his ability to lead a church in godliness. There is no greater witness for or against a man’s ability to pastor than the spiritual health of his own family.

Paul wrote that a man who is qualified for the office of pastor will have “faithful children not accused of riot or unruly.” This is not stating that a man must have children to be qualified for the pastorate, but that if he has children, they must be faithful. There are three key words to consider here. **First**, the **key word** faithful can refer either to someone who is trustworthy or to a believer’s faith in God. Either way, Paul expected a pastor’s children to conduct themselves in a godly way. **Second**, the **key word** riot can be translated as “indecent behavior.” This word describes someone living as if they are not saved. The **third key word** to consider is unruly. This is, perhaps, the most serious word out of these three. This word speaks of one who refuses to be subject to authority, particularly God’s authority. The word is used to speak of those who are rebellious and refuse to submit to God. A man qualified to serve as pastor will ensure his children are receiving spiritual care and attention first and foremost. Poor spiritual health among a man’s children can be an indication they are not receiving spiritual care from their father. Such a man is not qualified to be a pastor.

While a man cannot force his children to be saved, he should lovingly lead them in a life of submission to God’s authority. He should be a faithful gospel witness to his children through both word and deed. A qualified pastor sees his children as his primary “mission field” and seeks to lead his children to Christ. While even the most faithful pastors and godly fathers can see their children go wayward, it must be despite their upbringing, not because of it.

Paul made it clear that the first “phase” of qualifications is centered upon the character of the pastoral candidate as husband and father—being “blameless” in both areas. Pastors are to be men who both love and lead their families in godliness. **Believe the truth** that a pastor must be a godly father if he has children.

Conclusion

Who may be a pastor? A pastor must be a man who meets the biblical qualifications. Titus 1:6 acts as “phase one” of the pastoral qualifications, as it states that a pastor must be a blameless man, the husband of one wife, and the father of faithful children. If he meets these qualifications, then he may be examined further to determine if he meets the qualifications found in 1:7-9. A pastor must first be a man with a God-honoring homelife and family.

Pastors must strive to have godly homes. Churches must seek to support

the pastor's role as husband and father. May God bless His churches with biblically-qualified pastors!

Apply It

- ***Believe the truths that:***

- A pastor must be a biblically qualified man.
- A pastor must be blameless.
- A pastor must be the husband of one wife, unless he has been called to singleness.
- A pastor must be a godly father if he has children.

NOTES

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

PASTORAL QUALIFICATIONS

PHASE TWO

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

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Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
2. Is there something to praise God for in this passage?

Lesson Four Outline: Pastoral Qualifications, Phase Two Titus 1:7-9

Part One: What He Must Be (1:7a)

Part Two: What He Must Not Be (1:7b)

A. Not _____ (1:7b)

B. Not soon _____ (1:7c)

C. Not given to wine (1:7d)

D. No striker (1:7e)

E. Not given to filthy _____ (1:7f)

Part Three: What He Must Also Be (1:8)

A. A lover of _____ (1:8a)

B. A lover of good men (1:8b)

C. _____ (1:8c)

D. Just (1:8d)

E. _____ (1:8e)

F. Temperate (1:8f)

Part Four: What He Must Do (1:9)

A. Hold fast to the faithful _____ (1:9a)

B. Encourage and rebuke (1:9b)

Lesson Four Outline: Pastoral Qualifications, Phase Two

Titus 1:7-9

Aim: Learners will come to know that Christ has high standards for who can pastor one of His churches.

Introduction

In the last lesson, we compared the pastoral qualifications to how a NASCAR driver qualifies for a race. Remember, for most racetracks, drivers are given the opportunity to drive two laps around the track. The starting position for each driver depends upon how fast they drove around the track during qualifying. The fastest driver starts in the first-place position. Others who qualify start behind him/her, while the slowest drivers are disqualified and cannot race.

While NASCAR qualifying usually involves 2 laps, the pastoral qualifications consist of 2 “phases.” Phase 1 deals with a man’s homelife, as he is to be the husband of one wife and have faithful children (see the **immediate context** of 1:6). Phase 2 is focused on the personal conduct or the lifestyle of the man. Consider this “lap 2” of qualifying.

Part One: What He Must Be (1:7a)

It seems Paul gave Titus instructions to narrow his search further for qualified men when he wrote, “For a bishop must be blameless” in 1:7. This may be understood as “phase two” of determining if a man is qualified or not to be a pastor. So, while 1:6 dealt with “any,” 1:7-9 deals with “a bishop.” Do you see this progression from “any” to “bishop?”

The **key word** “bishop” refers to a pastor or overseer. Paul gave Titus a list of qualifications that would continually narrow the search for pastors to biblically qualified men. It may be helpful to consider the qualifications as a sort of filter with two parts. The first part of the filter removes men who do not have godly homelives (1:6), while the second part of the filter removes men who live in an ungodly way (1:7-9).

These qualifications are of supreme importance, as they reflect God’s standards for who may be a pastor of one of His churches. The man must meet all the qualifications to be a pastor. Jesus loves His churches and has high standards of who can serve as her shepherds. He will not approve of having people serve as pastors who are not qualified to do so.

Part Two: What He Must Not Be (1:7b)

“Phase two” of the pastoral qualifications includes a succinct list of what the man must not be. Paul wrote that a pastor is “not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre (LOU-kur).” It will be very helpful to define and explain each of these.

A. Not self-willed (1:7b)

The **key word** self-willed means to satisfy oneself or seek one’s own best interest. There is nothing wrong with a pastor wanting good for himself and his family. As God’s steward, he is not to be arrogant or consumed with himself.

B. Not soon angry (1:7c)

The **key phrase** “soon angry” refers to someone who is easily angered or overly passionate. Passion and righteous anger certainly have their place. However, a man who is consistently in sinful anger is not qualified to be a pastor.

C. Not given to wine (1:7d)

“Given to wine” is a **key phrase** that refers to one being addicted to wine or alcohol in general. Pastors are not to be men who are addicted to alcohol.

D. No striker (1:7e)

The **key word** striker speaks of someone who is a fighter or contentious. Fistfights—literal or figurative—are not becoming of pastors. They should not be the sort of men who look for a fight, but who seek to keep the peace without compromising the truths of God’s Word.

E. Not given to filthy lucre (1:7f)

The **key phrase** “not given to filthy lucre” (LOU-kur) is better understood as “not greedy for shameful gain.” This refers to a money-hungry man who will do dishonest or ungodly things to satisfy his appetite. The dangers of such a man entering the pastorate are obvious!

Titus was to appoint men to serve as pastors who lived godly lives. This would be a stark contrast to the sinful culture of Crete (1:12)! The men who would be appointed to pastoral ministry would not seek their own will, would not lose their temper, would not be drunkards, would not be fighters, and would not seek dishonest financial gain.

Pastors (and believers in general) are to behave differently than the people of the world. They must live in a way that pleases God and brings Him glory.

Believe the truth that believers must have high moral standards for their pastor . . . and themselves.

Part Three: What He Must Also Be (1:8)

Titus 1:8 begins with the word “but.” This denotes a strong **contrast** from 1:7. While Paul had been writing concerning what a pastor must not be, he again turned his attention to defining what a pastor *must* be.

A. A lover of hospitality (1:8a)

“Lover of hospitality” is a **key phrase** that literally means “lover of strangers.” A man qualified for the ministry is someone who loves others and has a genuine concern for them.

B. A lover of good men (1:8b)

The **key phrase** lover of good men is more clearly translated as “lover of that which is good.” Pastors must be men who love good things, as opposed to loving things that are worldly or sinful. What a man loves says much about the condition of his heart.

C. Sober (1:8c)

Sober is a **key word** that describes a man's ability to practice self-control and keep a level head. While it is tempting to apply this word to alcohol use, it goes beyond that. The pastor must be a man who knows how to practice moderation in his temper, judgment, actions, eating, affections, etc. He lives a life balanced by God's Word in all areas. This word only appears four times in the New Testament, three times in Titus (1:8, 2:2, 2:5) and once in 1 Timothy 3:2. Paul wrote both of these "pastoral letters."

D. Just (1:8d)

The **key word** just means righteous. This is a broad qualification that encompasses the entire lifestyle of the man. Pastors ought to be able to fit into a broad description of what is good and godly and should be considered "good" by those in the church and in the world. A pastor's righteous lifestyle is evidence of his salvation being legitimate and supports the message he is called to preach. How unfortunate it is when a man preaches righteousness, yet lives a life of ungodliness!

E. Holy (8e)

Holy is a **key word** that means devout or dedicated to the Lord; however, this is not the typical word we see for "holy" in the New Testament that refers to being set apart unto God. Men who are qualified to pastor a church must be holy and devoted to the Lord. This does not mean perfect, for even believers wrestle with sin (1 John 1:8-10). However, the man must first be made holy by salvation through Jesus Christ and then live in a way that demonstrates the salvation he has received. He must be a man who bears good spiritual fruit (Matthew 3:8; Galatians 5:22-23).

F. Temperate (1:8f)

The **key word** temperate speaks of someone who is self-controlled. Self-control is part of the fruit of the Spirit found in Galatians 5:22-23, which serves as evidence someone has truly been born again. If a man can master himself and practice self-control, he is able to do so by the power and grace of God. Men who are qualified to be pastors are able to control themselves well. Interestingly, this word sums up many of the qualifications listed in 1:7-8.

Do not overlook the fact that qualifications for a pastor are tied directly to his behavior and the quality of his Christian witness. Understand that it is not enough for a man to have vast biblical or theological knowledge, to be a gifted speaker, or possess the so-called ability to "grow a church," etc. A biblically qualified pastor must have evidence in his daily life that he is walking with Jesus.

Part Four: What He Must Do (1:9)

A. Hold fast to the faithful word (1:9a)

What is a biblically qualified pastor to do? Paul concluded his list of qualifications by providing a clear statement about the sort of work pastors are to do. Paul wrote that pastors are to be "holding fast to the faithful word as he hath been taught." In the original language, the **key phrase** "holding fast" indicates that

pastors should continually hold tight to the faithful word—that is the Scriptures. This is not speaking of the traditions of man, but of teaching that accords with the Word of God. “Holding fast” is not a momentary event. This is an ongoing, consistent effort.

B. Encourage and rebuke (1:9b)

Why should a pastor consistently “hold fast” to the Scriptures? Paul stated the two-fold reason for this. By sound doctrine, the pastor would **first**, be “able to exhort,” and **second** “to convince the gainsayers.” The **key word** exhort means to encourage. One of the fundamental parts of the pastoral ministry is to encourage believers through the teaching of sound doctrine—that is the teachings of the Bible. The **key phrase** “convince the gainsayers” means to rebuke those who contradict. Do not overlook the **cause-and-effect** relationship here! Because the pastor is holding fast to the Scriptures, he is able by sound doctrine both to exhort and convince (effects). In this setting, the men Titus would appoint as elders of various churches must be willing and able both to encourage believers and refute those who contradict sound doctrine. May every believer, and especially pastors, strive to hold fast to the Word of God!

Conclusion

Christ has high standards for who can be the pastor of one of His churches. This is because He loves His churches and wants the very best for them, having purchased believers by His own blood (Acts 20:28). While it can be easy to feel discouraged or inadequate when comparing oneself to this list of qualifications, we should all remember no one is perfect. These qualifications are intended to describe the overall lifestyle of the man who will serve as pastor of a church.

Ultimately, the only perfect picture we have of a pastor is Jesus Christ. While pastors are shepherds of churches, Jesus Christ is the Chief Shepherd (1 Peter 5:4). Only Christ is perfectly blameless. Only in Christ can a pastor be fully equipped to shepherd a church. Churches must be under the leadership and care of biblically qualified pastors. We must understand such pastors are products of the grace and provision of Jesus Himself. **Praise God** that He is faithful to provide pastors for His churches!

Apply It

- **Believe the truth** that believers must have high moral standards for their pastor ... and themselves.
- **Praise God** that He is faithful to provide pastors for His churches!

FALSE TEACHERS: ENEMIES OF THE CHURCH

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

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Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there an error to avoid in this passage?
2. Is there an example to follow in this passage?
3. Is there a truth to believe in this passage?

Lesson Five Outline: False Teachers: Enemies of the Church

Titus 1:10-16

Part One: How to Identify False Teachers (1:10-12)

A. _____, *empty, and deceptive* (1:10)

B. *Turning over* _____ . . . *and profits* (1:11)

C. *Dangerous* _____ (1:12)

Part Two: How to Handle False Teachers (1:13-14)

A. _____ *them sharply* (1:13a)

B. _____ *to make them better* (1:13b)

C. *Do not* _____ *their lies* (1:14)

Part Three: The Tragic Ending for False Teachers (15-16)

Apply It

- *Believe the truth*
- *Avoid the error*
- *Follow the example*

Lesson Five: False Teachers: Enemies of the Church

Titus 1:10-16

Aim: Learners will come to know how to identify false teachers and how to handle them biblically.

Introduction

A worm glides through the weeds along the shores of a lake. A fish watches the worm as it appears to dance and shimmer in the sunlight. It then moves quickly, striking the worm and swallowing it whole. However, this is no worm at all! As the fish clamps down upon the worm it feels the pulling of a hook in its throat and begins what would be its last fight before being captured by the fisherman. The fish believed it had swallowed a worm, yet it was death disguised as a worm.

The Island of Crete was overrun by false teachers. Part of Titus' work of setting things in order (1:5) was to appoint pastors who would be able to silence them (1:11). How would Titus and the pastors he would appoint be able to identify and handle these false teachers? Paul gave clear instructions for doing these things in 1:10-14.

Part One: How to Identify False Teachers (1:10-12)

The **key word** for is very important because it forces us to look at the preceding **immediate context** (1:9). In 1:10-16, Paul gave Titus clear instructions on how to identify and handle false teachers. Because God's Word is both timeless and authoritative, we can also learn how to identify and handle false teachers today.

A. Unruly, empty, and deceptive (1:10)

Paul described false teachers harshly and thoroughly. While it may be tempting to downplay or "sugarcoat" these verses, it will not do justice to God's Word. The truth is, Paul did not hold anything back when he gave Titus the information needed to identify these false teachers.

He began by calling them unruly. This **key word** describes someone who refuses to be under authority, particularly under God's authority. Paul used this word earlier in 1:6. The false teachers in Crete refused to submit to God's authority. Their actions, which will be examined in this lesson, are evidence of that fact.

These unruly men were "vain talkers and deceivers." In other words, they were "empty talkers and liars." They did not have the substance of the true gospel, nor did they have the fruit of the true gospel. Therefore, they were empty talkers and liars—having nothing to say worth hearing or believing.

In contrast to false teaching, is true teaching. The standard for true teaching is the Word of God, the Bible. The Scriptures are the only authoritative source for the believer's doctrine (beliefs) and practice (actions). Those who search outside the Bible for truth quickly find themselves drowning in false teaching.

Paul said these false teachers primarily came from those of "the circumcision." This is a reference to Jews. Several Bible scholars believe these false teachers were a group of Jews known as the "Judaizers." Consider that the Jews would have had much exposure to the Word of God. If anyone should have known the truths of God's Word and the hope of the gospel of Jesus Christ, it would

have been those of “the circumcision” (Romans 3:1-2). However, that was not so. Rather than submitting to the Word of God, they twisted it. **Believe the truth** that Bible-believing people can also become false teachers. **Avoid the error** of refusing to submit to God’s Word and authority.

B. Turning over homes . . . and profits (1:11)

What do these false teachers do? Paul interjects a brief description of their actions in 1:11. Paul said their “mouths must be stopped.” Interestingly, this **key phrase** means to muzzle. Paul instructed Titus to appoint qualified pastors to the churches across Crete who would be able and willing to “put a muzzle” on these dangerous animals! He told Titus that they “subvert whole houses.” The **key word** subvert, literally means to “turn over.” These false teachers were not distant or impersonal threats to the church in Crete. They were actually turning over homes! Paul referred to how the unruly deceivers upset the families and, perhaps, even the house churches in Crete. The pastors that Titus would appoint over the various congregations would have much work to do in battling these wolves in sheep’s clothing. **Avoid the error** of allowing false teaching into your home or your church.

The false teachers of Crete were not only turning over homes, but they were also turning over profits. Paul said their teaching was for “filthy lucre’s sake.” This phrase is often translated as “for the sake of dishonest gain.” Simply put, these ministers were seeking to get money through teaching false doctrine. Remember, Paul had written that one of the qualifications for a pastor is that he will not be “given to filthy lucre” (1:7). What a contrast between qualified pastors and the actions of false teachers!

One of the marks of false teachers is their willingness to preach and teach unbiblical things for the sake of financial gain. While they may not come into our homes physically, they may enter through TV, radio, books, and the internet. Be careful of them! **Follow Paul’s example** of identifying false teachers for what they are—liars and thieves.

C. Dangerous animals (1:12)

Titus 1:12 contains one of the most severe statements regarding other human beings in the New Testament. Paul quoted someone the Cretans considered a prophet (not a biblical prophet) who called them “liars, evil beasts, slow bellies (or lazy gluttons).” Although harsh, Paul affirmed that this witness was true concerning them (1:13).

Some may wonder if Paul’s harsh words were sinful. In today’s culture of political correctness and acceptance, such words would not find a place—even in some churches! However, Paul’s words demonstrate righteous indignation, which is righteous anger. Jesus exhibited such anger when he turned over the tables in the temple (John 2:15). In the Old Testament, God demonstrated righteous anger as he killed Nadab and Abihu for refusing to worship Him according to His command (Leviticus 10:1-3). Paul’s severe words demonstrate the seriousness of the problem at hand. Christ’s gospel was being twisted. People were being deceived and robbed in the name of Jesus. This was no small problem. The crisis in Crete was worthy of the most severe language. When a wolf enters the sheep pen, the shepherd must not remain silent!

According to Paul, these were animals. He called them evil beasts. This **key phrase** describes an animal that is evil to the core. There is no mistaking how Paul felt about the false teachers of Crete. He regarded them as dangerous animals. How should these dangerous animals be handled? In 1:11, Paul said their "mouths must be stopped." Interestingly, this **key phrase** means to muzzle. Paul instructed Titus to appoint qualified pastors to the churches across Crete who would be able and willing to "put a muzzle" on these dangerous animals! **Follow the example** of Paul in viewing false teachers as a serious threat to the local church.

Part Two: How to Handle False Teachers (1:13-14)

Identifying false teachers is one thing, but knowing how to handle them is another thing altogether. Paul gave Titus (and us) helpful instructions on how to do this.

A. Rebuke them sharply (1:13a)

False teachers must be rebuked sharply. In the form of a **cause and effect**, Paul affirmed that these false teachers needed to be dealt with (effect) because the witness in verse 12 against them was true. The **key phrase** "rebuke them sharply" is a strong phrase, which means to confront someone severely by exposing their sin and leading them to restoration. There is a tendency among believers to seek peace and unity above all. The words of the English Baptist preacher Charles Spurgeon ring true, "To pursue union at the expense of truth is treason to the Lord Jesus." There are times when God's people must sharply rebuke others. The grounds for rebuke must concern biblical issues such as false doctrine (2 Timothy 3:16).

B. Rebuke to make them better (1:13b)

Rebuke is not an end to itself. As a **cause and effect**, Paul said, "Rebuke them sharply (cause) that they may be sound in the faith (effect)." The **key word** sound means healthy or safe. The goal of rebuking someone is not to harm, but to help. Ideally, those being corrected will repent of their sin and be saved. Beware of those who only rebuke, yet never seek to help anyone be sound in the faith. That is an unbiblical approach to handling false teachers. **Follow the example** of Paul in desiring that false teachers would become sound in the faith through a godly rebuke.

C. Do not believe their lies (1:14)

When dealing with false teachers, it is important to remember that they are liars and deceivers. When spending time with and/or speaking to them, it is easy to be lulled into false belief. Paul warned Titus not to believe what they say. It is important to note that their false teaching focused upon "Jewish fables" and the "commandments of men." Some of the most deceptive false doctrines include biblical language, although twisted. When Paul mentioned Jewish fables, he was likely referring to the false teaching of the Judaizers, who added works such as circumcision to faith as a requirement for salvation. The commandments of men would include any unbiblical teaching, particularly relating to Jewish laws. The commandments of men and religious fables are not equal to the Word of God.

Believers need to hear Paul's warning about false teachers today as much as Titus did. **Believe the truth** that listening to false teachers is dangerous!

Part Three: The Tragic Ending for False Teachers (1:15-16)

Paul concluded his warning about false teachers by describing the tragic ending that awaits them. Paul wrote, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (1:15). Here he **contrasts** the purity of God's people against the impurity of the false teachers. It is believed the false teachers taught that certain things were impure (i.e., Jewish fables 1:14), such as food. God's people are not made pure by religious works. They are made pure through salvation. Purity is not the reward for good behavior, but a gift of God's grace! These false teachers in Crete got the gospel wrong, causing their "mind and conscience to become defiled."

Further, false teachers profess to know God, yet deny Him by their actions (1:16). This is the high point of their deception! This is the vilest form of hypocrisy. False teachers may appear to be godly and say good, even biblical, things, yet they deny God by their actions. The old saying rings true: "Actions speak louder than words." The result is that these deceivers become reprobate. This **key word** can also be translated as "unfit" or "worthless." By living a life of deception, they render themselves abominable, disobedient, and reprobate. They literally waste their lives on a lie and miss their opportunity to live for the Lord. How tragic! **Avoid the error** of wasting your life on false teaching.

Conclusion

As a lure to a fish is false teaching to the believer. While it may appear good at first glance, it is deadly. One of the greatest problems facing the churches in Crete was false teachers, and churches today are facing the same threat. False teachers are abundant and they are deceptive. Do not take the bait! Compare all teaching against the Word of God to see if it measures up. Be willing to identify false teachers, warn others of them, and rebuke them sharply so they may be sound in the faith, hoping and praying they may be saved.

Apply It

- **Believe the truth**
 - that Bible-believing people can also become false teachers.
 - that listening to false teachers is dangerous!
- **Avoid the error**
 - of allowing false teaching into your home or your church.
 - of wasting your life on false teaching.
- **Follow the example**
 - of Paul identifying false teachers for what they are—liars and thieves.
 - of Paul in viewing false teachers as a serious threat to the local church.
 - of Paul in desiring that false teachers would become sound in the faith through a godly rebuke.

LIVING ACCORDING TO SOUND DOCTRINE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

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1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

Lesson Six Outline: Living According to Sound Doctrine Titus 2:1-6

Part One: _____ Doctrine (2:1)

Part Two: Older _____ (2:2)

Part Three: Older _____ (2:3)

Part Four: Young _____ (2:4-5)

Part Five: Young _____ (2:6)

Apply It

- ***Believe the truths***

Lesson Six: Living According to Sound Doctrine

Titus 2:1-6

Aim: Learners will understand that every believer should be learning and living according to sound doctrine.

Introduction

The primary subject of 2:1-6 is the application of sound doctrine (healthy teaching) to the lives of both men and women in the context of the local church, the home, and the world around them. Sound doctrine is not merely to be believed, but to be lived out in the lives of men and women, young and old. Every believer is to live according to sound doctrine in their homes, their churches, and their world.

Part One: Sound Doctrine (2:1)

Chapter 2 begins with a **contrast** marked by the **key word** but. The **immediate context** illustrates how the false teachers spread harmful teachings by their empty and corrupt speech (1:10-16). Their speech was so dangerous, Paul believed they should be muzzled (1:11)! On the other hand, Titus was to speak the things “which become sound doctrine” (2:1). This **key word** means to talk. Some have translated this word as “teach,” but the Greek word used here points to a more informal type of teaching and is seldom used in the New Testament to denote formal teaching. By using this word, Paul demonstrated that the content found in 2:1-6 does not necessarily pertain to lessons or sermons given formally in the church, but to those which are taught informally through everyday life conversations. This word points more to daily relationships and discipleship than to formal teaching and preaching.

The **key phrase** “become sound doctrine” means the things which accord or fit with sound doctrine. Paul commanded Titus to speak the things that would fit with sound doctrine. Believers, and particularly pastors, must equip Christians to live out their beliefs in every area of life—in the home, the church, and the world.

Sound doctrine means healthy teaching and refers to the accurate teaching of biblical truths. This is also a **repeated phrase** (1:9). While false teachers were empty talkers and liars who needed to be silenced (1:10-11), Titus was to speak the things which agree with sound doctrine. The proclamation of biblically sound teaching is one of the most important works of the local church.

Part Two: Older Men (2:2)

Paul first addressed older men. Throughout 2:1-6, he highlights men and women, young and old. This demonstrates God’s desire for all believers to learn the things which agree with sound doctrine. Paul said the older men were to be “sober, grave, temperate, sound in the faith” (2:2). This shortlist does not include everything a godly man is supposed to be. However, it serves as a good summary of how a mature man of God is to live.

Note the **key words** in this verse. Sober refers to one who is not intoxicated or is clear-minded. Grave speaks of someone serious and respectable. Temperate refers to self-control and the **key phrase** “sound in the faith” means being secure or healthy in the faith. Speaking the things that accord with sound

doctrine helped the older men grow in godliness. These men did not live under the influence of sin or addiction. They were serious men and worthy of respect. These men would certainly stand out in the sinful culture of Crete! Those who have grown up in church might have memories of a godly man in their church, who everyone respected and who lived a godly life. Paul asserted speaking things that fit with sound doctrine would produce this sort of man. Older men, **believe the truth** that you are to be godly and respectable.

Part Three: Older Women (2:3)

The next group of people Paul emphasized was the older women. He began addressing them by using the **key word likewise**. This demonstrates that the older women were also to hear and learn what accords with sound doctrine. This word will be **repeated** later (2:6). While men and women are given different roles within marriage and the church, both men and women are equally able and responsible to learn what fits with sound doctrine.

What would be the result of women learning what is consistent with sound doctrine? Paul said they would “be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things” (2:3). The **key phrase** “behavior as becometh holiness” directs Christian women to demonstrate reverent or godly behavior. “False accuser” is a **key phrase** meaning slanderer and is the root of the word word “devil.” True accusations are necessary and useful (i.e., church discipline), but false accusations are slander. These women would also not be “given to much wine.” Their godliness was displayed throughout their lives, as they would not be liars or drunkards in a culture known for sinful behavior.

Another **key phrase** is “teachers of good things.” This is a reference to an older woman’s responsibility to teach what is good to younger women. Understand that women have been given a real and important teaching ministry within their homes, churches, and world. While pastors are to be men, this does not erase women’s calling to teach Bible truths to other women. In fact, in many areas of life, it is preferable for women to teach one another.

This may have been to protect Titus, the pastors in Crete, and the young women of the churches by keeping them out of compromising situations. It may also have been so because older women are simply better suited to teach younger women how to be godly wives and mothers (2:4a) than men. Older women, **believe the truth** that you are to live godly lives and teach younger women good things.

Part Four: Young Women (2:4-5)

Younger women are indirectly addressed here as Paul wrote about the older women’s responsibility to teach them. Older women teaching the younger women marks a true example of discipleship. Notice the **cause and effect** here! The older women would be able to teach the younger women (effect) because they were living according to sound doctrine (cause). How does speaking things that agree with sound doctrine affect younger women? The majority of Paul’s writing concerned their roles as wives and mothers. Not all women become wives and mothers, as the **related passage** 1 Corinthians 7:34 indicates. However, all believers need to learn God’s design for the family.

The older women were to train the younger women to be sober, to love

their husbands and children (2:4). The **key phrase** “to love their husbands” refers to how a young woman should treat her husband as a loving companion, giving care and affection to him. She is to be a lover of her husband. Similarly, young women are “to love their children” by providing them with motherly love and care. Learning God’s Word should always result in godly behavior. It is obvious that as these young women learned what accords with sound doctrine, they would also be learning to love their husbands and children better.

The older women were also to teach the younger women “to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed” (2:5). It is helpful to further define some **key words and phrases** in this verse. Discreet refers to being of sound mind or one who is self-controlled. In Greek, the original New Testament language, the word is also used in 1:8 and 2:2. Chaste means one who is holy or pure. “Keepers at home” describes a woman who works at home, as opposed to neglecting the home. This is not to say that women cannot work. Rather, that a woman’s role as a wife and/or mother should not be abandoned. Consider the woman portrayed in the **related passage** of Proverbs 31! She was a hard-working woman, helped to earn income, and was praised by her husband and children.

While most of what Paul wrote here is not controversial, the command for wives to be “obedient to their own husbands” has been the source of much debate. The **key word** obedient, often translated as “subject” or “submit,” literally means to “rank under.” This does not mean that women are worth less than men in any sense. “Rank under” refers to the different roles men and women have within marriage. God has established that husbands are to lead their wives and families with loving, biblical authority.

The issue here is not about worth or value (both men and women are made in the image of God), but of responsibility. This phrase does not mean that all women are to submit to all men, as it refers, specifically, to married women and their relationships with their own husbands. Further, husbands should never obligate their wives to commit sin.

Satan and this sinful world have twisted the meaning of submission in marriage. Women are, indeed, commanded to submit to their husbands. Likewise, husbands are commanded to love their wives. This is God’s design for marriage and believers should embrace it. There is absolutely no place for abuse or disrespect in the Christian marriage.

Do not overlook the **cause and effect** in 2:5! The younger women were to live according to sound doctrine (cause) so that the Word of God would not be blasphemed (effect). The **key word** blasphemed means to profane or speak evil of something. Think about how great of a gospel witness each Christian home would have been in the sinful culture of Crete! The young women in Cretan churches were to live godly lives, which would bring honor to God, add stability to their homes, and protect the Word of God from slander. What an amazing opportunity and responsibility placed on these young women! The same is true for Christian homes today. Young women, **believe the truth** that your behavior can protect the Word of God from being blasphemed.

Part Five: Young Men (2:6)

Finally, Paul wrote about the young men by telling Titus to exhort or encourage them. While it may be tempting to think that Paul “took it easy” on the young men by only requiring that they be sober-minded, one must understand the all-encompassing nature of this command. This **key phrase** refers to one being self-controlled and having a right mind. The concept is also **repeated** from 2:2 where it refers to how the older men are to handle themselves (2:2). How many young men do you know who have a right mind and are self-controlled? Speaking what aligns with sound doctrine molds young men into spiritually mature men.

No, Paul was not “taking it easy” on the young men by requiring less of them. Titus was to exhort or encourage them personally to be sober-minded. This would happen throughout the course of daily life as he would talk with them and spend time with them. Again—this is a great example of discipleship. Today, it is commonplace for young men to remain spiritually immature well into their 20’s, 30’s, 40’s and beyond. This should not be so! However, the Bible sets a clear expectation that young men are to grow into mature men who are sober-minded. Young men, **believe the truth** that you must learn to be sober-minded.

Conclusion

Paul instructed Titus to speak what accords or agrees with sound doctrine. This teaching was for men and women, young and old. As the people learned these things, it would drastically affect the way they lived in their churches, their homes, and their world. We must understand the importance of speaking what accords with sound doctrine so we may live according to sound doctrine and teach others to do the same.

Apply It

- **Believe the truths that:**
 - Older men are to be godly and respectable.
 - Older women are to live godly lives and teach younger women good things.
 - Young women’s behavior can protect the Word of God from being blasphemed.
 - Young men must learn to be sober-minded.

NOTES

WORKING ACCORDING TO SOUND DOCTRINE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?
3. Is anything compared or contrasted?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages which need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow?
2. Is there a truth to believe?
3. Is there something to praise God for?
4. Is there a sin to confess?
5. Is there something to commit to doing?

Lesson Seven Outline: Working According to Sound Doctrine

Titus 2:7-10

Part One: Put _____ to Shame (2:7-8)

A. Be an _____ of good works (2:7-8a)

B. Rise above _____ accusations (2:8b)

Part Two: Adorn the Doctrine of God (2:9-10)

A. _____ in a godly way (2:9-10a)

B. _____ the doctrine of God (2:10b)

Apply It

- *Follow the example*
- *Praise God*
- *Believe the truth*
- *Confess the sins*
- *Commit*

Lesson Seven: Working According to Sound Doctrine

Titus 2:7-10

Aim: Learners will come to understand how working according to sound doctrine defends and beautifies the gospel.

Introduction

We have all probably known people who had a poor work ethic. They are not very disciplined, do not work hard, and their work is low quality. Oftentimes, people like this do not have a good reputation. Isn't it interesting how much a person's work ethic affects how others view them?

Christians should have a biblical understanding of work. We work because God has created us to do so, because it is God's plan for our provision, and because it serves as an opportunity to glorify God. Indeed, there is a biblical understanding of work that we must adopt as followers of Jesus Christ. Consider the words of this **related passage**, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians 3:23).

Paul commanded Titus to set a good example through his good works and to command servants to do the same. Christians are to live according to sound doctrine in all areas of life—including work. The **immediate context** has primarily dealt with vain (empty) talkers and deceivers who profess to know God, yet deny Him through their deeds (1:10-16). Paul then addressed Titus by saying, "But speak thou the things which become sound doctrine" (2:1). This illustrates a stark **contrast** between the speech of the false teachers in Crete and Titus' speech.

This contrast would become clearer as the things which become (or fit with) sound doctrine were not only spoken, but lived out by believers in their homes, churches, and the world. While the empty talkers denied God by their deeds (1:16), believers were admonished to exhibit godliness through all their actions.

Paul further nailed down this concept in 2:7-10 as he addressed how ministers and servants (and presumably everyone else) are to live according to sound doctrine in their work. Consider the impact that living and working according to sound doctrine can have on those around you. Whether one is employed, a student, a stay-at-home mother, a retired person, or someone who is homebound, there is some type of work to do for the glory of God. Let us consider what it means to work according to sound doctrine.

Part One: Put Opponents to Shame (2:7-8)

A. Be an example of good works (2:7-8a)

After demonstrating how speaking the things which fit with sound doctrine affect men and women, young and old, Paul turned his attention to Titus himself by writing, "In all things shewing (showing) thyself a pattern of good works" (2:7). How was Titus supposed to be a pattern or example of good works? Paul wrote, "in doctrine shewing (showing) uncorruptness, gravity, sincerity, sound speech, that cannot be condemned" (2:7-8).

Examine these **key words**. Uncorruptness is used here to describe doctrine that cannot deteriorate or decay. The doctrine or teaching that had been

given by Jesus would not be able to decay or break down over time. God's truth remains to this very day! Gravity means seriousness. This is a **repeated word**, as a form of the word is also used in 2:2 to describe older men. While pastors are not forbidden from having a lighthearted personality or a good sense of humor, they must take the things of God and His Word seriously. The **key phrase** "sound speech" can be understood as healthy speech. Paul said this sort of speech was not "able to be condemned" or would be above reproach. This would certainly be a different pattern of behavior than that exhibited by the false teachers in the latter part of chapter one!

B. Rise above false accusations (2:8b)

What would the practical benefit of living like this be? Paul said it was to silence the opposition by giving them "nothing bad to say about us" (2:8b). Be careful to observe the **cause and effect** in these verses. Titus would show himself to be a pattern or example of good works and sound speech (causes; 2:7-8a) which would put opponents to shame (effect; 2:8b). As noted in 2:1-6, the way believers live can serve to protect the reputation of the gospel (i.e., from slander as seen in 2:4). This truth would certainly apply to Titus and, presumably, pastors in general.

Remember the ungodly characteristics of Crete. **Historical background** indicates that before the days of Christ this island nation had a long history of idol worship which continued into Paul's day as the worship of Greek gods was commonplace. In the years immediately leading up to the writing of Titus, Crete was a place for exiled Roman prisoners. Also, a common term for lying in this period was "cretanizing." It is obvious that the people and the culture of Crete were flooded by sin and possessed a poor reputation among both believers and unbelievers (1:12).

This was the backdrop of Paul's command for Titus to live and speak in such a way that opponents would be put to shame. While Crete was home to many secular enemies of the gospel, there was also religious opposition. **Historical background** indicates that certain Jewish sects had likely become embedded into various Cretan communities and were the source of false teaching. Paul addressed them in 1:14 when he spoke of Jewish fables and the commandments of men that turn people from the truth. Titus' life and work were to be a contrast from that of the Cretans. More specifically, he was commanded to work in a way that would cause him to rise above the false accusations of his opponents. There should be no truth to such accusations because Titus was to exhibit good behavior and God-honoring work (2:8b). **Follow the example** of Titus by living and working according to sound doctrine. **Praise God** that opponents of the gospel may be put to shame and have nothing evil to say of you.

Part Two: Adorn the Doctrine of God (2:9-10)

A. Work in a godly way (2:9-10a)

Some consider the work of the pastor as the highest work, while the work of a slave is certainly believed to be the lowest. However, no matter one's type of work or standing in society, all believers have the opportunity and the obligation to work according to sound doctrine. Every believer should live and work in a way that both defends and beautifies the gospel. What a shame when the lifestyle and works

of believers tarnish their Christian witness!

Paul had this truth in mind as he instructed Titus that servants are to be subject to their own masters. Slavery is a subject that, for good reason, can raise concerns. Believers can rest assured that the Bible never advocates for forced slavery or slavery based upon one's race. The Scriptures clearly teach that all people are made from one blood (Acts 17:26), are made in the image of God (Genesis 1:27), and are part of the people for whom Christ died (Revelation 5:9). Many of the slaves during New Testament times were working to pay off a debt or trying to provide for their families.

The slaves Paul had in mind while writing to Titus were slaves indeed. They would have been believers who were church members in Crete and were also enslaved to someone else. Although their slavery may not have been harsh, they would certainly have a lower social standing than their masters and would be under their authority. It would have been very tempting for these slaves to work in a frustrated and careless way. They could have had thoughts like, "I'm not very respected, so why should I do good work?" Paul instructed them not to behave like this, but to be hardworking people of integrity.

The meanings of the following **key words** and **key phrases** provide insight into the work ethic believers are to have. Paul said that slaves were to be obedient or subject to their own masters. This **key word** simply means to rank under. The **key phrase** "not answering again," sometimes rendered "not argumentative," means to speak against or contradict. Slaves were not to be arguing with their masters. Another **key phrase** to examine is "not purloining." This is more often translated as "not stealing" or "not pilfering." A good understanding of this word is embezzlement. Christian slaves were not to embezzle money or resources from their masters. Finally, the **key phrase** "shewing all good fidelity" literally means to give evidence of having good faith. This refers to the witness of Christian slaves being observed through their work and conduct as they live and work according to sound doctrine.

B. Beautify the doctrine of God (2:10b)

Again, the question may be asked, what would be the practical benefit of living like this? If you look closely at 2:9-10, you will see another powerful **cause-and-effect** relationship. Paul stated that the slaves were to live and work in such a way (causes) so that "they may adorn the doctrine of God our Saviour in all things" (effect; 2:10b). By living and working according to sound doctrine, these slaves would be able to adorn the doctrine of God. The **key word** adorn means to beautify and is the source of the English word "cosmetics." What an honor it is to beautify the doctrine of God! Yes, even the "lowest of the low," (the slave) can play a valuable role in glorifying God in this way. Christians, regardless of their position, can actually beautify the doctrine of God by taking it beyond mere teaching and living it out in real and tangible ways. **Believe the truth** that as a Christian, you can show others the good faith you have and adorn the doctrine of God by living and working according to sound doctrine. If applicable, **confess the sins** of being disobedient, not trying to please your employer, arguing with your employer, or embezzling money or resources. **Commit** to living and working according to sound doctrine.

Conclusion

Like the believers in Crete, we live in a world that is hostile toward Christianity. People often seem to be looking for an opportunity to oppose believers. However, we must not give them a reason to do so. Christians are called not only to know sound doctrine but to live according to it. The believer's daily work serves as a great opportunity to display God-honoring behavior. Regardless of whether you are a pastor, a slave, or anywhere in between, you can rise above false accusations and adorn the doctrine of God through living and working according to sound doctrine. May we all seek to do this!

Apply It

- **Follow the example** of Titus by living and working according to sound doctrine.
- **Praise God** that opponents of the gospel may be put to shame and have nothing evil to say of you.
- **Believe the truth** that as a Christian, you can show others the good faith you have and adorn the doctrine of God by living and working according to sound doctrine.
- **Confess the sins** of being disobedient, not trying to please your employer, arguing with your employer, or embezzling money or resources.
- **Commit** to living and working according to sound doctrine.

NOTES

GOD'S GRACE: THE FOUNDATION OF SALVATION

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow?
2. Is there a truth to believe?
3. Is there a command to obey?

Lesson Eight Outline: God's Grace: The Foundation of Salvation Titus 2:11-15

Part One: God's Grace has _____ (2:11)

A. Grace brings salvation (2:11a)

B. God's grace has appeared to all men (2:11b)

Part Two: What God's Grace _____ (2:12-13)

A. Deny ungodliness (2:12a)

B. Live a godly life (2:12b)

C. Look for Jesus (2:13)

Part Three: Jesus, our _____ (2:14)

A. Jesus' sacrifice (2:14a)

B. Jesus' people (2:14b)

Part Four: _____ these things (2:15)

Lesson Eight: God's Grace: The Foundation of Salvation

Titus 2:11-15

Aim: Learners will discover that God's grace is the foundation of salvation.

Introduction

You are probably familiar with these words from the classic hymn *All Hail the Power of Jesus' Name*, "Ye chosen seed of Israel's race, ye ransomed from the fall, hail him who saves you by his grace, and crown him Lord of all." Those are wonderful words to sing, praising the Lord for His grace in salvation!

In Titus 2:11-15, the apostle Paul "shifts gears" from dealing with living out sound doctrine in the home, the church, and the world to reminding Titus (and us) that the actual foundation of the Christian life is God's grace.

Part One: God's Grace has Appeared (2:11)

In this passage, the Apostle Paul echoes the message of salvation found throughout the entire Bible by writing, "For the grace of God that bringeth salvation hath appeared to all men" (2:11). This is the hope of every believer and the foundation of the believer's salvation.

A. Grace brings salvation (2:11a)

Consider the first part of Paul's statement regarding God's grace. He asserts, by the authority and inspiration of the Holy Spirit, that it is the grace of God that brings salvation. This truth is foundational, for every part of salvation is built upon grace. In this verse, Paul does not provide much detail concerning salvation. However, he has explained many aspects of salvation throughout other portions of Scripture, as noted in the following paragraphs.

Why is grace necessary for people to be saved? God's Word clearly reveals that all people are sinners (Romans 3:23) and that "the wages of sin is death" (Romans 6:23). Further, Scripture reveals that before salvation mankind is spiritually dead and follows satanic influences (Ephesians 2:1-3). The verdict for every person is this: guilty, lost, unbelieving, dead in sin. People are not able to do anything to save themselves (Titus 3:5). For someone to be saved, God must intervene and rescue him/her.

What does grace save us from? Salvation saves sinners from the wrath of God (John 3:36). God's grace saves the believer from eternity in Hell. All people are guilty and deserve the righteous judgment of God. However, God's grace allows sinners to be forgiven.

How is grace demonstrated? God demonstrated His grace through His willingness to save sinners (Ephesians 2:8), sending of His own Son Jesus to die in the place of sinners (Romans 5:8), and forgiving sinners and making them His own children (Galatians 4:6). Some have said, "God saved us from Himself, by Himself, for Himself." This is a helpful saying, as it accurately demonstrates the fact that God saves sinners from His wrath, by His own work (the sacrifice of Jesus), and for His own purpose and glory. Simply put, God gets 100% of the credit for salvation.

Believe the truth that salvation is impossible apart from God's amazing grace!

B. God's grace has appeared to all men (2:11b)

The second part of 2:11 states that God's saving grace has appeared to all men—what a mighty and beautiful **truth to believe!** It is helpful to know that the **key word** appeared, is written in the passive voice in the Greek text. This is important because it communicates the theological truth that people do not enlighten themselves concerning salvation, but that God enlightens them to these truths. “All men” are the recipients of God's action. This is significant because it further clarifies the necessity of God's gracious work in salvation.

The saving grace of God is not restricted to only one nationality, one culture, or one ethnicity. God's salvation-bringing grace has appeared to all. This is not to say that all people will be saved, but that the gospel is intended for every nation, tribe, and tongue (Revelation 7:9-10). Understand that while God's grace has appeared to all, many do not believe the truth of the gospel and “hold the truth” (Romans 1:18). In other words, unbelievers hold down or suppress the gospel's truth.

Remember the words of Jesus, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” from John 14:6—a **related passage**. God's saving grace has ultimately appeared in the Person of Jesus Christ, who is the Savior of all who will believe on Him.

Part Two: What God's Grace Teaches (2:12-13)

Grace changes and teaches believers. God's grace is applied to a person through salvation. Remember, the people Paul had in mind while writing this letter were believers—sinners who were saved by God's grace. This can be seen as Paul wrote the words “teaching us.” The “us” Paul refers to here is believers.

While God's grace instantaneously changes a person through salvation, the results last forever. God's grace actually teaches believers how to live in a godly way that will bring glory to God and display the power and beauty of the gospel to the world. The **key word** teaching here refers specifically to discipline and the training of children. When one is saved, he or she becomes a child of God and He disciplines them as such. The loving and gracious discipline of God's children molds them gradually into the image of Christ (Romans 8:29). Do not overlook the **cause and effect** here! Because God's grace has appeared (cause), He teaches believers how to live godly lives (effect).

A. Deny ungodliness (2:12a)

The first thing God's grace teaches the believer is to deny ungodliness. Salvation completely changes the sinful heart. Those who once loved sin, come to love God. The saved heart no longer approves of ungodliness. Parallel to denying ungodliness is the denial of worldly lusts. The **key phrase** “worldly lusts” refers to sinful passions or desires.

B. Live a godly life (2:12b)

Those who have been transformed by the grace of God will live godly lives, for they have denied ungodliness and worldly lusts and will continue to do so throughout their lives. Paul wrote three words to describe what a godly life looks like. These are also **key words** in this text. Soberly refers to having a sound mind

or self-control. It is also a **repeated word** as variations of this word are also used in 1:8, 2:2, and 2:4. Righteously communicates the idea of being upright or approved by God. Godly means pious or devout.

Through these three words, Paul described how a person saved by God's grace will live. It may be tempting for some to claim salvation by God's grace while living ungodly lives. However, Paul wrote in a **related passage** that God's grace should not be abused, serving as an excuse to sin (Romans 6:1-2). This manner of living is to be applied to the present world (also translated as "present age"). Believers are to live godly lives day-by-day—soberly, righteously, and godly in the present world. While these words were written in Paul's day, they apply just as much to today!

C. Look for Jesus (2:13)

Finally, grace teaches believers to look for Jesus. As believers deny ungodliness and worldly lusts, they are to keep their affections and attention on Jesus Christ. The motivation for living and working for Jesus is rooted in the hope and expectation of His return. Believers have hope as they await the return of the King of kings and Lord of lords, Jesus Christ.

Paul described this way of living as this, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (2:13). Looking is a **key word** that means, not only to wait but to expect. Believers can confidently await Christ's return. The **key phrase** "God and . . . Savior Jesus Christ" was used by Paul to proclaim the divinity of Jesus Christ.

It is the grace of God that causes believers to await the return of Jesus with hope. God's people, saved by His grace, are able to call Jesus their "Blessed Hope" and consider His appearing to be "glorious." Unbelievers do not have the same confidence regarding Christ's return. They should fear Christ's return as it will be dreadful for them (Revelation 6:16-17). Titus 2:13 encourages believers to look for the hope and appearing of Jesus Christ.

Part Three: Jesus, Our Savior (2:14)

A. Jesus' sacrifice (2:14a)

Paul described how God's grace came to mankind. He simply wrote that Jesus "gave Himself for us" (2:14a). This is, perhaps, the clearest and most dramatic example of grace the world has ever known. Jesus died so that His people may live. Observe the **cause and effect** here. Because Jesus gave Himself (cause), believers are redeemed. God purifies for Himself a people for Himself zealous for good works (effects).

B. Jesus' people (2:14b)

Those who receive the saving grace of God through salvation are Jesus' people. Paul succinctly stated that Jesus gave Himself so that He may redeem people from iniquity (sin), purify them, and have a people who will be zealous for good works. The **key word** redeem refers to paying a ransom. It is important to know that Jesus did not pay a ransom to the devil, but to God the Father. Jesus paid the debt of all believers by taking the wrath their sin deserves upon Himself. By God's grace, believers have a purpose for their lives that goes beyond anything

the world can offer—living for the glory of God. Ephesians 2:8-10 is a good **related passage** to read concerning this truth.

Part Four: Speak These Things (2:15)

Paul admonished Titus to make God's grace the overall focus of what he was to proclaim to the believers at Crete. He used three words to urge Titus to speak boldly of God's grace. He wrote, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (2:15). Speak describes the action of talking about, exhort means to encourage or appeal to, and rebuke expresses the action of exposing error. These three key words give an all-encompassing view of the importance of verbally communicating God's grace to God's people. Whether it is speech used in daily life, encouragement, or rebuke, God's grace should be the emphasis. These things were to be accompanied by boldness, as Paul told Titus not to let anyone despise him. This **key word** means to disregard or look down upon someone. Titus was not to be shy or reserved concerning God's grace. He was to minister with "all authority." May God's ministers boldly proclaim His grace today! **Obey the commands** to speak, exhort, rebuke, and let no man despise you.

Conclusion

Take away God's grace and what do you have? You have nothing. The very foundation of the believer's salvation is the grace of God. By the grace of God, sinners are saved, believers live in godliness, and believers await Christ's return with hope. If it were not for grace, all of mankind would remain dead in sin, live in rebellion to God, and await Christ's return with terror. As we consider the role God's grace plays in salvation, let us remember the words of Charles Spurgeon, "That man is truly happy who can say of all his substances, be it little or be it much, 'the Lord gave it to me.'" **Praise God** for His amazing grace!

Apply It

- **Believe the truth** that salvation is impossible apart from God's amazing grace!
- **Obey the commands**
 - to live soberly, righteously, and godly in the present world.
 - to speak, exhort, rebuke, and let no man despise you.
- **Follow the example** of looking for the hope and appearing of Jesus Christ.
- **Praise God** for His amazing grace.

GODLY BEHAVIOR: THE MARK OF GOD'S PEOPLE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?
3. Is anything compared or contrasted?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe?
2. Is there a command to obey?

Lesson Nine Outline: Godly Behavior: The Mark of God's People Titus 3:1-3

Part One: Aspects of _____ Behavior (3:1-2)

A. _____ *to authority* (3:1a)

B. *Readiness for good works* (3:1b)

C. *Peacefulness and meekness* (3:2)

Part Two: The Behavior of _____ (3:3)

A. *Foolish, disobedient, deceived* (3:3a)

B. *Serving lusts and pleasures* (3:3b)

C. *Living in malice, envy, and hate* (3:3c)

Apply It

- *Obey the commands*
- *Praise God*
- *Believe the truth*

Lesson Nine: Godly Behavior: The Mark of God's People

Titus 3:1-3

Aim: Learners will understand that the gospel causes God's people to exhibit godly behavior in their lives.

Introduction

Imagine a bookcase. One of the shelves is not full, so there are bookends in place to prevent the row of books from falling over. The bookends hold the books in their proper place.

Now consider our text. Titus 3:1-3 speaks of godly behavior. Godly behavior cannot save, nor does it make someone godly. Only the gospel does those things. However, these verses are actually “bookended” by the gospel. The end of Titus 2 proclaimed the grace of God in the salvation of sinners. Titus 3:4-7 (which will be covered in the next lesson) also proclaims the grace of God in the salvation of sinners. Right between these two gospel-saturated passages of Scripture, we find this command from Paul to teach God's people to live godly lives.

Godly living alone is not enough. However, just as bookends hold the books in their proper place, the gospel holds good works in their proper place. Good works do not save, but they are the evidence, results, and proof of salvation. Consider how godly behavior is the result of the gospel.

Part One: Aspects of Godly Behavior (3:1-2)

In 2:15, Paul commanded Titus to “speak, and exhort, and rebuke with all authority” concerning what was taught in Titus 2. The first three verses of chapter 3 demonstrate the effects such teaching has upon the life of the believer.

A. Obedience to authority (3:1a)

Titus and the other elders were to “Put them in mind to be subject to principalities and powers, to obey magistrates.” The phrase “put them in mind” simply means to remind. One of the results of godly teaching is godly behavior, and this includes proper submission to authority. This passage of scripture may strike a chord with readers, as obedience to authority has become an especially controversial topic for many over the recent years. However, Christians must remember that obedience to authority is a mark of godly behavior. Paul's use of the **key phrase** “subject to” literally means to rank under or obey. The ideas of submission and obedience are communicated by this phrase.

Paul is very specific regarding the institutions and people to whom believers are to submit. He wrote of principalities and powers. These **key words** are important to understand. Principalities and powers both refer to kingly or governmental authorities and can certainly be applied to governmental rulers. Paul asserts that Christians are to be obedient to these people/institutions. The New Testament makes a bold case for one's submission to the government. Such submission serves as a mark of godliness and a means of glorifying God. See the **related passages** of Romans 13:1-7 and 1 Peter 2:13-17 for more information.

It is important to understand that when man's laws oppose God's laws,

then God must be obeyed “rather than man” (Acts 5:29). Consider the many people throughout the Bible who disobeyed wicked laws in order to honor the Lord. At times, this is unavoidable. However, if possible, God’s people should seek to live at peace with all men (Romans 12:18). Obedience to authority is a godly behavior. **Obey the command** to submit to authority.

B. Readiness for good works (3:1b)

In addition to obedience, God’s people are to be ready for good works. The **key word** ready speaks of being prepared to do something. Believers have been saved in order to serve God. Consider the words of Ephesians 2:10, a **related passage**, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” While God has prepared works for His children, believers must prepare, by God’s grace, to do those good works. **Are you ready or prepared to do good works, which will glorify God? Obey the command** to be ready for good works.

C. Peacefulness and meekness (3:2)

After addressing submission to authority and readiness for good works, Paul addressed the believer’s personal conduct toward others. Titus was instructed to remind the Cretan believers “To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men” (3:2). While 3:1 dealt with the believer’s actions toward leaders, 3:2 is much more personal. One gets the feeling that this verse applies more to the “daily grind” than the words of 3:1. You may be able to coexist peacefully with a ruler who lives hundreds or thousands of miles away, but it is much more difficult to do so with a family member, coworker, or fellow church member!

Notice the detail given to the believer’s behavior here. The Christian is to “speak evil of no man.” This **key phrase** refers to slander. Believers are not permitted to speak of anyone in a slanderous way. This does not prohibit believers from confronting sin or making necessary verbal accusations, but it does prohibit false and unfruitful speech or gossip.

Further, Paul wrote that believers were to “be no brawlers, but gentle.” The **key phrase** “no brawler” means to refrain from arguing. Note the contrast which is signaled by the word “but.” Believers were not to be brawlers, but they were to be gentle. Gentleness is a godly behavior.

Paul continued to intensify the standard for godly behavior, as he transitioned from speech to arguing, to gentleness, and ended upon meekness. This **key word** refers to a gentle strength that comes from the Lord. This is a powerful word for Paul to introduce here, as it reminds readers of Jesus’ Sermon on the Mount. Ultimately, believers are to speak and behave in a way that lines up with Jesus’ words and desires. Did you notice the other **contrast** in this verse? Paul wrote that believers are to speak evil of no man, yet are to show meekness to all. This contrast ought to be evident in the life of every believer. Meekness is a godly behavior. **Obey the command** to be peaceful and meek.

Part Two: The Behavior of Unbelievers (3:3)

While the preceding verses have outlined the godly behavior of believers,

the following verse demonstrates the sinful behavior of unbelievers. Paul marks this **contrast** clearly as he wrote the words “For we ourselves also were sometimes.” The word “sometimes” actually means at one time. Paul is not saying that unbelievers are usually good, but sometimes do bad things. Rather, he is teaching that before Christ saves, this is the condition of every person (including himself and Titus). Indeed, before salvation, every person is lost and living in sin.

A. Foolish, disobedient, deceived (3:3a)

How do lost people behave? The first three words Paul used to describe the way unbelievers live are “foolish, disobedient, deceived.” These **key words** refer (in order) to mindlessness, spiritual rebellion (also a **repeated word** from 1:6), and going astray. These words demonstrate the complete lostness of unbelievers. They live in sinful chaos and are not able to perceive spiritual truths, being deceived. There is a reason that unbelievers are called “lost people!” They are spiritually lost and in desperate need of God’s saving grace. All believers were at one time foolish, disobedient, and deceived. Being foolish, disobedient, and deceived are marks of an unbeliever.

B. Serving lusts and pleasures (3:3b)

Sin is never stagnant. The words of the 19th-century preacher and theologian John Owen remain relevant today, “Be killing sin or it will be killing you.” Titus was reminded of this, as Paul wrote that before salvation believers were at one time “serving divers (different) lusts and pleasures.” Before Christ, believers were not only foolish, disobedient, and deceived, but they were slaves of lusts and pleasures.

The word serving comes from the word often translated as “slave.” This **key word** illustrates the seriousness of sin. Here Paul addressed lusts and pleasures. These **key words** speak of a desire for what is forbidden and various bodily pleasures. Unbelievers are actually enslaved to sin. Remember, Jesus said whoever sins is a slave to sin (John 8:34). **Believe the truth** that unbelievers are slaves to sin. Being enslaved to lusts and pleasures are marks of an unbeliever.

C. Living in malice, envy, and hate (3:3c)

Paul wrote that unbelievers live in “malice and envy, hateful, and hating one another.” This does not sound like a good way to live, does it? Remember, Paul and all other believers lived like this before being saved.

These words serve as **key words**. Malice means here to have ill will toward or a desire to injure someone. Envy refers to jealousy and spite. Hateful describes a detestable person who hates what is good. Finally, hating is an entirely different word that means to love one less than another person. This describes a dreadful life! There is no good to be found! The desperate nature of the human soul is on display here. Malice, envy, and hate are marks of unbelievers. **Believe the truth** that before salvation, you are/were living the life described in 3:3.

Conclusion

The distinction between believers and unbelievers has clearly been demonstrated by the apostle Paul in 3:1-3. In verses 1-2, he commanded Titus

to remind believers how they were to live. He then reminded Titus in 3:3 of how every believer used to live before being saved by the power of the gospel. In these verses, the dividing line is the gospel. Those who have been saved by the gospel live godly lives, while those who have not been saved by the gospel live sinful lives.

Paul contended that godly behavior is the result of salvation. This pattern can be seen in both Titus 3:1-3 and Ephesians 2:1-10. Notice how good works flow from a heart changed by the gospel (see the parallels below). ***Has the gospel of Jesus Christ changed you?*** It may be easy to say you are a follower of Jesus Christ, but what does your behavior say about you?

Titus 3:1-3 (KJV)

¹Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

²To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

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

Ephesians 2:2-3, 10 (KJV)

²Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

³Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others...

¹⁰For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Apply It

• ***Obey the commands:***

- to submit to authority.
- to be ready for good works.
- to be peaceful and meek.

• ***Believe the truths:***

- that before salvation, you are/were living the life described in 3:3.
- that unbelievers are slaves to sin and that every sinner depends upon the power and grace of God for their salvation.

SALVATION: BY GOD'S MERCY AND GRACE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?
3. Is anything compared or contrasted?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there something for which to praise God?
2. Is there a truth to believe?

Lesson Ten Outline: Salvation: By God's Mercy and Grace Titus 3:4-7

Part One: Kindness and _____ (3:4)

A. But after that . . . (3:4a)

B. Kindness and love appeared (3:4b)

Part Two: According to His _____ (3:5-6)

A. Not by our works of righteousness (3:5a)

B. But saved by His mercy (3:5b)

C. Abundantly through Jesus (3:6)

Part Three: Justified by His _____ (3:7)

First, believers are justified by God's _____.

Second, believers are _____ according to the hope of eternal life.

Apply It

- ***Believe the truths***
- ***Praise God***

Lesson Ten: Salvation: By God's Mercy and Grace Titus 3:4-7

Aim: Learners will know that salvation results from God's mercy and grace, not human efforts.

Introduction

Imagine your house is on fire. Flames surround you and you cannot find a way to safety. After struggling to find an exit, you finally collapse from smoke inhalation. Death is imminent. The next time you open your eyes, you find yourself in a hospital bed. The doctor informs you that you are doing well and will soon go home. Before you leave to go home, a firefighter comes to visit. He tells the story of how he found you collapsed on the floor, picked you up, and carried you to safety.

This man saved your life. He came to you when you were helpless and as good as dead. You could not save yourself, but he came to you, picked you up, and saved your life. In the same way, God saves sinners. No persons can save themselves. As you progress through this lesson, consider all God has done to save sinners.

Part One: Kindness and Love (3:4)

This passage is a continuation of the gospel teachings which began in 2:11-14. Those verses served as the first “bookend” while 3:4-7 serve as the second. Between these two “bookends,” Paul described how believers should behave and explained the ungodly life sinners possess before salvation. He even included himself and Titus in this description! In 3:4, Paul explained how that change occurred. Pay close attention to the following paragraphs, as they will further elaborate on how God saves people.

A. But after that . . . (3:4a)

This section of Scripture begins by noting a **contrast**. While 3:3 speaks of how unbelievers were enslaved to sin, 3:4 begins a wonderful description of how God sets those sinners free. There is a clear “before and after” (3:3-4) demonstrated here by Paul, as he wrote, “but after that.”

In order to appreciate fully the miracle of salvation, one must understand the severity of sin in every human soul. No, people are not “basically good,” nor are they only in need of a “little push in the right direction.” They are needing God to intervene powerfully in their lives. The most pressing need that every human has is to be saved from their sin. While sin has a literal “death grip” on humanity, God’s saving grace is more powerful. For every believer, there is a “before and after” element to the story of their conversion—before Christ, they were enslaved to sin, but after Christ, they are set free.

B. Kindness and love appeared (3:4b)

Salvation is wholly based upon the kindness and love of God. Paul made this clear when he wrote, “the kindness and love of God our Saviour toward man appeared.” Salvation became a reality for mankind only after these things appeared in the person of Jesus Christ. Through Him, God showed His kindness to the world

by providing a means to reconcile sinners to Himself.

Furthermore, the **key phrase** “kindness and love toward man” provides fascinating detail about God’s love. This phrase comes from a compound word composed of the word for “love” and the word for “mankind.” This phrase demonstrates the far-reaching love of God for all of mankind, for the gospel of Jesus is available for the whole world.

Part Two: According to His Mercy (3:5-6)

A. Not by our works of righteousness (3:5a)

A popular belief among religious people is that one must work to earn salvation by doing good works. These good works can be anything from going to church, doing sacraments (religious practices that some claim are required for salvation), giving money to church, or simply being a “good person.” Mankind has tried to make various ways to Heaven. Oftentimes, these manmade paths to eternal life involve doing something to earn God’s love or salvation.

The teachings of the Bible are opposite of these views. Look at what Paul wrote in 3:5, “Not by works of righteousness which we have done.” The **key word** righteousness refers to things that are approved of by God. However, Paul asserted that salvation was “not by works of righteousness.” The Bible emphasizes the fact that human works (no matter how good or religious they are) do not produce salvation. Rather, these works are the result of salvation. Salvation is not a reward, but a gift.

God the Father has planned, purposed, and executed salvation according to His eternal and perfect will. Jesus Christ has fulfilled the requirements for people to be saved through His death, burial, and resurrection. The Holy Spirit convicts lost souls through the preaching of the gospel and leads them to faith and repentance. God has done all the work pertaining to salvation. Mankind’s works of righteousness do not provide salvation, but God’s work does! **Believe the truth** that salvation is not possible through human works.

B. But saved by His mercy (3:5b)

Do not overlook the contrast here! This contrast is marked by the word “but” in 3:5. “Not by works of righteousness which we have done, but according to his mercy he saved us.” The **key word** mercy refers to God’s compassion and pity on sinners and is used here to describe sinners not receiving the justice they deserve. What a testimony to God’s grace! Paul drew an obvious line of distinction between human efforts and God’s mercy as they relate to salvation.

A person’s righteous works do not attain salvation, it is obtained through God’s mercy! This is further demonstrated through the phrase “he saved us.” From what did God save us? God saves believers from His wrath, which is what every person deserves for their sin (Romans 6:23). Paul did not write “we saved ourselves” nor did he say “God helped us get saved.” Rather, Paul wrote a very simple and powerful truth here — “He saved us.” **Believe the truth** that only God can save.

How, exactly, does God save someone? Paul wrote that he, Titus, and all believers are saved “by the washing of regeneration, and renewing of the Holy Ghost.” The same is true for believers today. According to the Bible, when someone

is saved, they are the recipient of these actions from God—they receive the washing of regeneration and the renewing of the Holy Ghost.

Notice the **key phrases** “washing of regeneration” and “renewing of the Holy Ghost.” “Washing of regeneration” is made up of two words in Greek (the word that means “washing” and the word which is translated “of regeneration” in English). The meaning of this **key phrase** is “washing of being born again.”

“Renewing of the Holy Ghost” is made up of two parts in Greek (the word meaning “renovation” or “a change for the better” and the words translated “Holy Spirit”). This **key phrase** communicates the idea of one being made new by the Holy Spirit.

Both illustrate a contrast from how Paul, Titus, and other believers were before salvation, as noted in 3:3. Because of God’s merciful work of salvation, they were new creations. ***Have you received these things from God?***

Paul wrote similar words in the **related passage** of 1 Corinthians 6:11 which reads, “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.” The powerful work of washing away sin is attested to throughout Scripture. Even David wrote about it in Psalm 51, another **related passage**. ***Believe the truth*** that God washes away sin and raises spiritually dead people to life!

C. Abundantly through Jesus (3:6)

God’s mercy, washing, regeneration, and renewal are not partial. God applies mercy abundantly to His children. This is evident as Paul wrote, “Which he shed on us abundantly through Jesus Christ our Saviour.” The **key word** shed demonstrates God’s generosity. This word means to pour out liberally. The **key word** abundantly means richly. When God mercifully saves us, He does not hold back. He richly pours out those blessings!

These blessings are given through Christ Jesus our Savior. A sobering **truth to believe** is that not everyone will receive God’s mercy. Salvation is only given to those who repent of their sins and trust Christ alone as their Lord (Acts 20:21). Those who refuse to turn away from their sin and believe the gospel remain lost and are actually enemies of Christ (Romans 5:8-10). This truth should cause every person to evaluate his or her standing with the Lord. ***Have you trusted in Christ as your Savior?***

Part Three: Justified by His Grace (3:7)

Paul concluded this discussion about salvation by writing, “That being justified by his grace, we should be made heirs according to the hope of eternal life.” Give attention to the **cause and effect** in this verse. Because people are justified by God’s grace, they are heirs according to the hope of eternal life (effect). This verse teaches that God’s grace provides two things for believers.

First, believers are justified by God’s grace. Paul built this case throughout the passage. The **key word** justified refers to God declaring one righteous. Even though all have sinned, God will declare His children as righteous through His grace. What an amazing gift!

Second, believers are heirs according to the hope of eternal life. This **key word** means someone who inherits something. Through salvation, people are not

only washed and reborn, but they become the children of God. As children of God, Christians inherit eternal life. This is wonderful news because believers do not need to fear death or separation from God! The Christian life is to be characterized by hope. This hope is the “certainty” of eternal life (a know-so kind of hope), which is only possible through salvation in Jesus Christ. ***Have you been made right with God? Do you have hope of eternal life?***

Conclusion

Many people like to debate the finer points of theology. However, God’s grace in salvation is not a “finer point”—it is the foundation of Christian theology! Paul wrote clearly and compellingly about the impossibility for people to save themselves through good works, and the fact that people are saved only by God through His mercy and grace. God deserves all the glory and all the credit for our salvation. He saves sinners and pours out the blessings of the washing of regeneration, renewal, justification, adoption, and hope upon them. God does these things although nobody deserves them. What an amazing, loving, and gracious God He is! ***Praise God*** for who He is!

Apply It

- ***Believe the truths***
 - that salvation is not possible through human works.
 - that only God can save.
 - that not everyone will receive the blessings of salvation.
 - that God washes and raises spiritually dead people to life!
- ***Praise God*** for who He is!

NOTES

FAITHFUL THINGS: WHAT PASTORS MUST SPEAK

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?
3. Is anything compared or contrasted?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?
4. How is this passage affected by its cultural/historical background?

Application: Apply the passage to our lives as God intends.

1. Is there a command to obey?
2. Is there a truth to believe?
3. Is there something to praise God for?

Lesson Eleven Outline: Faithful Things: What Pastors Must Speak Titus 3:8-9

Part One: A _____ Saying (3:8)

A. Speak these things (3:8a)

B. The results of this faithful saying (3:8b)

Part Two: _____ Talk (3:9)

A. Avoid _____ talk (3:9a)

B. The results of _____ talk (3:9b)

Apply It

Believe the truth

Obey the command

Obey the command

Praise God

Lesson Eleven: Faithful Things: What Pastors Must Speak Titus 3:8-9

Aim: Learners will understand that pastors must speak faithful things and avoid foolish speech.

Introduction

On November 18, 1978, a little more than 900 people died after following the instructions of their leader, Jim Jones. This false teacher created a religious cult called “Peoples Temple” and convinced hundreds of people to move into the jungles of Guyana to establish a place called Jonestown. Jones taught the people false doctrines and ultimately killed them by leading them to commit mass suicide.

In contrast, a few centuries earlier, on July 8, 1741, Jonathan Edwards preached arguably the most famous sermon in American history—Sinners in the Hands of an Angry God. This sermon spurred on the massive revival known as the “Great Awakening,” which resulted in many people being saved and it positively affected the religious landscape of America. To this day, Edward’s sermon remains both a preaching and literary classic.

Make no mistake, just as we see from these two very different examples, what pastors say and teach matters profoundly. The apostle Paul expressed his desire for Titus to affirm (and for him to teach other pastors to affirm) a faithful saying (the gospel, 3:3-7) and avoid foolish speech (3:9). Observe the benefits of faithful speech and the dangers of foolish talk.

Part One: A Faithful Saying (3:8)

A. Speak these things (3:8a)

Paul began this portion of Titus by writing the words, “This is a faithful saying.” This expression is only used in the Pastoral Letters and serves to get the attention of the reader (1 Timothy 1:15; 3:1; 4:9; 2 Timothy 2:11; Titus 3:8). What, exactly, is the faithful saying Paul mentions?

Based on the context of this passage and the consensus of several noted Bible scholars, it appears the faithful saying is found in 3:3-7. These verses serve as the ***immediate context*** of 3:8-9. Although this study has divided the book of Titus into 13 individual lessons, the best way to read Titus (or any book of the Bible) is in one or two sittings so that you may see how all the various verses and chapters are connected. This is a good practice to keep in mind when studying the Bible.

This faithful saying is really a presentation of the gospel message. Paul wrote firmly about Jesus’ work as the Savior and related themes such as the believer’s prior sinful condition, God’s love and mercy, regeneration (new birth), justification, and eternal life. Paul asserted that the faithful saying was, indeed, the gospel itself! He then told Titus that he must constantly affirm these things. There is a saying that goes, “We need the gospel every day because we forget it every day.” That is a powerful statement regarding the believer’s continual need to be reminded of the gospel and how it should affect every area of his/her life.

According to 3:8, the believers in Crete were to be taught the gospel on

a continual basis. Paul wrote, “these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.” Paul impressed this truth upon Titus so that he and the other pastors would teach it to the believers in Crete. “These things” is a reference to the faithful saying noted in the first part of 3:8. Paul considered his words in 3:3-7 a “faithful saying” and desired that Titus would teach “these things” to the people of Crete.

The **key phrase** “affirm constantly” means to assert confidently and continually. The way the word appears in the Greek text demonstrates the intensity of Paul’s desire for Titus to do this. Not only are the words found in 3:3-7 considered a “faithful saying,” but they must be spoken with confidence. It should be understood that a pastor must consistently and confidently assert the gospel in the local church. Churches should expect nothing less from pastors.

B. The results of this faithful saying (3:8b)

What are the results of consistently proclaiming this faithful saying? Notice the **cause and effect**. Paul wrote that by continually affirming the gospel message (cause), believers would, in turn, “be careful to maintain good works” (effect). These good works to which Paul refers are found in 3:1-2. The people Paul spoke of here are “they which have believed.” The **key phrase** “have believed” refers to ones who believed in God for salvation and continue to do so. These people had a real point of conversion and the truthfulness of that conversion was demonstrated by their ongoing belief in God. The Bible is clear that those who have truly been saved will continue in the faith. ***Is your faith in God real and lasting, or was it merely a momentary event with no lasting results?***

This **key phrase** “careful to maintain” means to give continual attention to something. God’s people (they who have believed in God) should give attention to doing good works in their daily lives. According to the Greek grammar in this passage, it should be understood that the potential for these good works centers upon the constant, confident affirmation of the gospel.

This emphasis was likely made because it would have been easy for believers to neglect practicing good works in a society such as Crete. Remember, this was a place where false teachers (likely Judaizers) financially exploited people (1:11), and the citizens were known for lying, laziness, and gluttony (1:12). ***Historical background*** also shows that this was the birthplace of the false Greek god Zeus and where the false goddess Artemis was worshipped. Despite the wickedness of the culture, God’s people were expected to maintain good works (3:1-2). That expectation remains for believers today.

While one must be careful not to believe that good works earn salvation, caution must also be taken not to abandon good works altogether. Far too often people swing from one extreme to another. Some believe good works save them and “keep them saved,” while others devalue the importance of good works altogether and neglect personal holiness. Neither is acceptable.

What is the purpose of good works? They do not save or cause God to love a person more. So, why should Christians do good works? Besides the fact that God expects it of His people, believers are to do good works because they “are good and profitable unto men” (3:8b). Can it be that simple? Absolutely! When Paul wrote “these things are good and profitable to men,” he was referring to both the

teaching of the pastors and the good works of believers. As they lived according to the gospel, they would stand out from the sinful culture around them.

God owns the trademark on goodness. James wrote that all good things come from God in the **related passage** of James 1:17. God can only do good. It should come as no surprise that His children are called to do good also. If God's people fail to do good, then who will? When believers do what is good, it glorifies God and it helps other people. Doing good things should be a normal part of daily life for every believer. God shows His grace towards the world by using His people to demonstrate goodness—even to an ungodly world.

While not all people will be saved, God shows some degree of grace to every person in the world. God often uses believers to extend His grace to the world. A good example of this is the work Christian ministries do to help clean up after natural disasters. Through these efforts, both believers and unbelievers are benefitted, and God is glorified. Sometimes, God even saves people through such efforts! Consider how great a witness believers can be to a lost world by exhibiting the good deeds listed in 3:1-2. **Believe the truth** that faithful speech and good works are beneficial to others.

Part Two: Foolish Talk (3:9)

There is a **contrast** to observe between 3:8 and 3:9. Paul wrote elders were to teach “these things,” but to avoid foolish speech. God's Word clarifies what elders should teach, and makes it clear what elders *should not* teach.

A. Avoid foolish talk (3:9a)

Paul wrote these words of warning to Titus, who would then teach the other elders, to “avoid foolish questions, and genealogies, and contentions, and strivings about the law.” Notice how all of these refer, in some way, to a person's speech. The **key word** avoid refers to shunning, while foolish means dull or stupid and is related to the English word “moron.” This word applies to the words, questions, genealogies, contentions, and the phrase “strivings about the law.” This means Paul was actually saying to avoid foolish questions, foolish genealogies, foolish contentions, etc. Understanding these **key words** and this **key phrase** is essential to understanding the entire text.

The word questions is sometimes translated as “controversies” and describes a meaningless question that causes debate. Genealogies refers to an error of claiming a higher pedigree because of one's lineage. Contentions simply speaks to arguing. “Strivings about the law” is a phrase that describes arguing over the law, which likely refers to the disputes caused by Judaizers. Remember, this religious sect taught that salvation required the keeping of Old Testament Law.

Legitimate questions, genealogies, contentions, and strivings about the law are good and necessary to consider. Some battles are worth fighting. Paul commanded that foolish versions of these things be avoided altogether. God's people should separate themselves from foolish speech and actions, for they do not honor God or benefit others. **Obey the command** to avoid foolish talk.

B. The results of foolish talk (3:9b)

What is the purpose of avoiding foolish talk? Paul stated that it is

“unprofitable and vain.” Do not overlook the powerful **cause and effect** in 3:9. Foolish talk should be avoided (effect) because it is unprofitable and vain. Notice how the things in 3:8 are profitable, but the things in 3:9 are unprofitable. What good can come from foolish or ungodly talk? According to God’s Word, it does not produce anything good.

Paul specifically used the **key words** unprofitable and vain to describe the results of foolish speech. Unprofitable means useless, while vain is a reference to worthlessness. God’s people are to refrain from such talk because it brings harmful results. **Believe the truth** that foolish talk is unprofitable and vain.

Conclusion

Take a moment to compare the vast difference between the results of the faithful saying (3:8) and foolish speech (3:9). The outcome of the faithful saying (the gospel) is salvation and good works, which is a benefit to others. On the other hand, foolish talk is unprofitable and vain. Faithful speech is beneficial, but foolish talk is harmful.

The speech and behavior of elders or pastors matter. Faithful speech is not optional for pastors, it is mandatory. The words a pastor speaks can have a profound impact on others. Can you imagine if Paul neglected the faithful saying and argued with Titus over something foolish? The damage to the churches in Crete would have likely been catastrophic! **Praise God** that His Word gives pastors a faithful word to speak, which will benefit others!

Apply It

- **Believe the truth** that:
 - faithful speech and good works are beneficial to others.
 - Foolish talk is unprofitable and vain.
- **Obey the command** to avoid foolish talk.
- **Praise God** that His Word gives us a faithful word to speak, which will benefit others.

CHURCH DISCIPLINE: THE CHURCH'S PROTECTION

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What cause/effect relationships appear in the passage?

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a command to obey?
2. Is there a truth to believe?

Lesson Twelve Outline: Church Discipline: The Church's Protection Titus 3:10-11

Part One: Who Needs Discipline? (3:10)

A. _____ *people* (3:10a)

B. _____ *people* (3:10b)

Part Two: Why Do They Need Discipline? (3:11)

A. *They are* _____ (3:11a)

B. *They are in* _____ (3:11b)

C. *The tragic outcome of divisive people* (3:11c)

Apply It

- *Obey the command*

- *Believe the truths*

Lesson Twelve: Church Discipline: The Church's Protection Titus 3:10-11

Aim: Learners will understand that church discipline is the proper method for the local church to protect itself from divisive people.

Introduction

In basketball, one of the most effective defensive plays is called “the trap.” In order to trap someone, two players surround the person with the ball so that they cannot move or pass the ball to another player. The person with the ball is literally “trapped” and oftentimes turns the ball over to the other team. Why is the trap so effective? It is effective because it divides the player with the ball from the rest of the team. When the team is divided, everyone suffers.

In the same way, when a church is divided, everyone suffers. Satan loves to divide churches by “trapping” people in sin. Division is one of the most serious problems faced by a church. How should a church handle those who cause division? The Bible provides clear teaching about how a church is to defend itself. According to God’s Word, church discipline is the proper method for the local church to protect itself from divisive people.

Part One: Who Needs Discipline? (3:10)

As you progress through this lesson, it is critical to remember that Paul left Titus in Crete to appoint elders and put things into order (1:5). Also, keep the **immediate context** of 3:9 in mind, “But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.” After commanding Titus to teach the pastors of Crete to affirm constantly what agrees with the gospel, Paul wrote another command. This second command is about how to handle people who cause division in the local church through corrupt speech. It is a strong teaching, but it is necessary. While church discipline is clearly a biblical teaching, it must be done correctly. The first question to answer is “Who needs discipline?”

A. Divisive people (3:10a)

This passage instructs believers concerning how to discipline people in the church who cause ungodly division—both those in spiritual leadership and laypeople. This truth is demonstrated by Paul’s use of the **key word heretick**, which is also translated as “divisive.” This word speaks of one who causes harmful divisions. Make no mistake, some division is good and necessary. For example, it is good to be divided from false doctrine or religious groups that preach a false gospel. However, Paul is referring here to sinful division among God’s people. This sort of division should not take place among local churches or associations.

What sort of things was Paul referring to when he spoke of divisive persons, especially those in spiritual leadership? Remember, in 3:9, he gave a list of things that were unacceptable for pastors to speak. This certainly applies to anyone in the church as well. Those who are promoting foolish questions, and genealogies, and contentions, and strivings about the law are considered

“hereticks” or divisive people. Pay attention to the nature of this sin. People tend to believe that church discipline should only be reserved for the most severe sorts of sin (i.e., adultery, murder, etc.), but Paul is stating that church discipline should also be applied to those who practice foolish and divisive speech.

Foolish and divisive speech is no small or insignificant sin! Those who consistently engage in foolish and divisive speech prove themselves to be foolish and divisive people. Paul first referred to pastors and teachers who did this in 1:10-11. In 1:13, Paul even wrote that Titus was to “rebuke them sharply, that they may be sound in the faith.” This is the first occurrence of church discipline in the book of Titus. The intended result was that those who engaged in false teaching would become “sound in the faith.” How should a church handle someone who refuses to repent after being rebuked? Paul addresses such in 3:10b.

B. Unrepentant people (3:10b)

Notice that Paul did not command Titus to remove the divisive person immediately from the church. He taught that the divisive person should be given a first and second admonition before being rejected. The **key word** admonition means a warning or counsel. It communicates the idea of helping someone to see things from a godly perspective. This is a wonderful picture of what should happen within the life of the local church.

While this passage can apply to anyone in the church, it appears that Paul primarily had in mind those involved with pastoral ministry. When a pastor is caught in a sin, someone should go to him and lovingly correct him according to God’s Word. Be careful to understand that pastors are people too. They are also members of their local church and need the love and accountability of their church family to point out sin in their lives and help lead them towards repentance.

The first course of action is to make, not one, but two attempts to help the divisive person in sin repent. The last resort is the removal of him/her from the church if they refuse to repent. Observe the **cause and effect** in this verse. Because a person has persisted in unrepentance, he is to be rejected (effect). This is the same pattern Jesus gave in Matthew 18:15-20. The **key word** reject means to shun or avoid. This is the result for someone who refuses to repent after multiple warnings and encouragements to repent have been given.

While this may sound harsh to many, it is the most loving and gracious thing that can be done. By exercising church discipline, the local church protects itself from the harmful effects of divisive persons. A few years earlier Paul anticipated the need for pastors and congregations to be on the lookout for divisive persons in Acts 20:28-30. This **related passage** states that pastors should watch over the flock (the church) carefully and protect it from wolves (false teachers) that would come from within, who would speak perverse things and draw people away from the church. The local church is often the target of Satan’s attacks. These attacks sometimes come from outside the walls of the church but most often come from within the church.

Church discipline is also loving and gracious because it serves to restore the divisive person. It is unloving to allow fellow believers to persist in unrepentant sin, much less to endorse that sin by ignoring it altogether! Remember Jesus’ words “you have gained your brother” in Matthew 18:15, a **related passage**. The primary

goal of church discipline is restoration, not removal. If a person repents of their sin, the desired outcome has been achieved. If they refuse to repent, then they have revealed they may not be a brother in the faith at all, and their most pressing need is not mere correction, but salvation! The next verse elaborates on this. **Obey the command** to reject divisive persons after two attempts to lead them to repentance.

Part Two: Why Do They Need Discipline? (3:11)

God is faithful to explain why an unrepentant person, including a pastor, needs church discipline. There are two reasons given in this verse.

A. They are subverted (3:11a)

The first reason an unrepentant person needs discipline is because he is subverted. This **key word** is often translated as warped and refers to one who is corrupt. Corrupt people do not have good intentions. Therefore, it makes sense that they would be engaged in “foolish questions, and genealogies, and contentions, and strivings about the law” (3:9). These divisive individuals are not seeking to contribute anything good to the church, but are seeking to divide it through their words. It appears here that those causing division have harmed themselves through their own divisive speech, causing them to become corrupt. An important question to consider is, “Would one of God’s people seek to divide a church?”

B. They are in sin (3:11b)

The second reason unrepentant persons need discipline is that they are in sin. Notice the **key word** sinneth (sinful). The way this word is used here in the Greek text indicates that the person is persistently in a state of ongoing sin. John wrote concerning a difficult truth in the **related passage** of 1 John 3:6. Those who live continually in unrepentant sin are not believers. John stated that those who abide in Christ do not keep sinning and those who keep sinning have not seen or known Christ. Persistence in sin and unrepentance are indicators that a person is subverted or corrupt.

When considering how this applies to a divisive pastor, remember the pastoral qualifications that Paul outlined in 1:6-9. This list included qualities such as being blameless, sober-minded, self-controlled, etc. In light of these qualifications, a divisive and foolish pastor who refuses to repent of his sin no longer meets the qualifications. This is further evidence of the church’s need to remove him from the congregation.

God’s people are not perfect, but neither are they corrupt. While pigs love to wallow in the mud and stay there, a sheep might get in the mud for a while but does not desire to stay there. That is the difference between believers and unbelievers. Believers will sin, but they will not be content to remain in sin. Unbelievers will sin, yet they are content remaining in it. Paul gave Titus a clear reason why divisive persons should be removed from the local church, and that reason is that they are subverted.

C. The tragic outcome of divisive people (3:11c)

Paul wrote that such a person is “condemned of himself” or self-condemned. This **key phrase** speaks of someone who has brought judgment

upon himself. The person being disciplined is responsible for the entire situation. His divisive speech has warranted the discipline of the church. This is the idea Paul communicated as he wrote that the unrepentant, sinful person has brought judgment upon himself. Jesus' words in Matthew 7:21-23 (a **related passage**) speak of those who do many things in the name of God, yet are told to depart from Him because He "never knew them." **Believe the truths** that unrepentant people are corrupt, practicing sin, and self-condemned.

The church, having followed the biblical process of discipline and shown godly concern for the offender, has done no wrong. Despite the low view that many have of church discipline, a church that follows the biblical model of church discipline should be praised for its devotion to the Word of God and loving concern for the sinner.

Conclusion

God's churches are precious to Him. He has not left them without a means to defend themselves but has provided a godly way to do so. Church discipline is the proper way to protect the church from divisive persons, whether they are laypersons or spiritual leaders. Churches are not free to practice discipline however they choose. They must administer it biblically.

Although it is very difficult and often painful to practice church discipline, it is a godly and biblical thing to do. The goals for church discipline are church health, restoration of the sinner, and conversion of the lost. May God's churches lovingly and biblically practice church discipline!

Apply It

- **Obey the command** to reject divisive persons after two attempts to lead them to repentance.
- **Believe the truths** that unrepentant persons are corrupt, practicing sin, and self-condemned.

THE PURPOSE OF TITUS

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow?

Lesson Thirteen Outline: The Purpose of Titus Titus, Selected Passages

Part One: Set in Order What is Lacking (selected passages)

A. Proper _____ for God's people (2:1-10; 3:1-2)

- **Older men:** To take godly things seriously, live a godly life, be sound in the faith (2:2)
- **Older women:** To live a godly life, be teachers of good things, teach young women how to be godly wives and mothers (2:3-5)
- **Young men:** To be sober-minded (2:6)
- **Elders/Pastors:** To do good works and hold to sound doctrine (2:7-8)
- **Servants/Employees:** To be obedient and honest workers (2:9-10)

B. Proper _____ of the gospel (2:11-14; 3:3-7)

Part Two: _____ Elders/Pastors (selected passages)

A. They must be biblically qualified (1:6-9a)

- Pastors must be biblically qualified men. (1:6)
- The pastoral qualifications begin with a man's ability to be a godly husband and father. (1:6)
- Pastors are to demonstrate exemplary conduct. (1:7-8)
- Pastors must be lovers of good things and people. (1:8)
- Pastors must hold to sound doctrine. (1:9)
- Failure to maintain the biblical qualifications equals disqualification.

B. They must be men of sound doctrine (1:9b-2:1)

C. They must be men of good works (2:7-8; 3:8-9)

Part Three: The _____ of This Ministry (3:12-15)

A. The handoff (3:12)

B. Pastoral care (3:13)

C. An example for the people (3:14-15)

Lesson Thirteen: The Purpose of Titus

Titus, Selected Passages

Aim: Learners will come to know that the book of Titus communicates God's standards for His churches.

Introduction

The purpose of Paul's letter to Titus is simple and clearly written in 1:5. Paul wrote that he left Titus in Crete to set things in order and to appoint elders/pastors in every city. The book of Titus communicates God's standards for His churches.

Part One: Set in Order What is Lacking (selected passages)

A. Proper behavior for God's people (2:1-10; 3:1-2)

While Titus may appear to be a book that is only intended for pastors, there are many practical things within the book for every believer. One of the main themes in Titus is good works in the life of believers. In 2:1-10, Paul addressed the various things particular groups of people within the church are to do.

Here is a simplified breakdown of these groups and their responsibilities:

- **Older men:** To take godly things seriously, live a godly life, be sound in the faith (2:2)
- **Older women:** To live a godly life, be teachers of good things, teach young women how to be godly wives and mothers (2:3-5)
- **Young men:** To be sober-minded (2:6)
- **Elders/Pastors:** To do good works and hold to sound doctrine (2:7-8)
- **Servants/Employees:** To be obedient and honest workers (2:9-10)

For a church to be set in order, the people must be in good working order. If the people are not living and behaving properly, then the church will not be properly ordered. Every member of the local church has a specific role to play and a responsibility to uphold.

In 3:1-2, Paul gave more instruction on how believers should live. Paul wrote that believers should "be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (3:1-2). These are good and clear-cut descriptions of how God's people are to live. Believers should strive to live in such a way that God is glorified and people are benefitted.

B. Proper understanding of the gospel (2:11-14; 3:3-7)

Without a proper understanding of the gospel, there is no church to put in order. Many false religions are built upon a false gospel or a version of the gospel which is no gospel at all, as seen in the ***related passage*** of Galatians 1:7. In Crete, some false teachers taught a perverted gospel. These were likely Judaizers, which means they taught salvation came through a combination of the gospel plus works of the law (primarily circumcision). This was a false gospel, and it caused problems

in the church (1:10-11).

Knowing this, Paul included strong teachings about the gospel in his letter to Titus. In 2:11-14, he wrote that salvation has been brought to mankind by God's grace, that salvation teaches believers to deny ungodliness and live godly lives, and to await the return of Christ, who gave Himself to save lost people from sin and unto good works. Grace is such a prevalent theme in this book that Paul ended this letter to Titus by writing, "Grace be with you all. Amen" (3:15). In 3:3-7, Paul described the sinfulness of people and the miraculous change that occurs through salvation. Those verses clearly lay out the biblical teaching of the gospel. Salvation is not earned or deserved by a person's good works but is an act of God's mercy whereby He saves sinners from the penalty of sin, washes them, gives them a new life, and renews them. Churches must have a proper understanding of the gospel. ***Is your understanding of the gospel Bible-based?***

Part Two: Appoint Elders/Pastors (selected passages)

A. They must be biblically qualified (1:6-9a)

The office of an elder/pastor is not open to anyone who is simply willing or wanting to fill it. This office is only reserved for those who meet all the qualifications given in the Bible.

When Paul wrote that Titus was to "ordain elders in every city" (1:5), he immediately gave the specific qualifications those men must meet in 1:6-9a. The list of qualifications highlights a man's blamelessness, his conduct as a husband and father, his behavior, and his doctrine. While the list that Paul provides in Titus is short, it is powerful—especially when read alongside the list he gave to Timothy in 1 Timothy 3:2-7, a ***related passage***.

Here are a few facts to consider when examining the pastoral qualifications (*and pastoral candidates*):

- Pastors must be biblically qualified men. (1:6)
- The pastoral qualifications begin with a man's ability to be a godly husband and father. (1:6)
- Pastors are to demonstrate exemplary conduct. (1:7-8)
- Pastors must be lovers of good things and people. (1:8)
- Pastors must hold to sound doctrine. (1:9)
- Failure to maintain the biblical qualifications equals disqualification.

Does your pastor meet these qualifications?

B. They must be men of sound doctrine (1:9b-2:1)

In contrast to the false teachers of Crete, elders/pastors were to have a solid grip on good doctrine. In fact, Paul wrote that pastors are to have such a grip on good doctrine that they would be able to refute those who oppose it (1:9). This work of refuting false teachers included silencing them and rebuking them sharply (1:11,13).

These pastors were given a monumental task. Their work included protecting the churches from and straightening out false teachers. In order to do

this, they needed to be men of conviction who would hold unwaveringly to the faithful word they had been taught (1:9).

Besides holding to sound doctrine themselves (2:7), the pastors were also to teach sound doctrine to the churches. In 2:1, Paul wrote to Titus telling him to speak what accords with sound doctrine. The results of doing this were noted earlier in this lesson (2:2-10).

The high point of holding to and proclaiming sound doctrine is seen in the pastor's beliefs and teachings concerning the gospel. Paul noted that pastors were to affirm constantly the "faithful saying" so that believers would be careful to maintain good works (3:8). Paul referred to the "faithful saying" as the gospel of Jesus Christ, which he portrayed clearly in the preceding verses (3-7). By teaching sound doctrine, churches would be protected from false teaching and learn how to live according to the gospel. ***Why is sound doctrine so important?***

C. They must be men of good works (2:7-8; 3:8-9)

Finally, elders/pastors must be men of good works. Paul wrote that elders/pastors were to show themselves a pattern of good works and to be men of sound speech (2:7-8). They are to set a good example for believers and to bring honor to the Lord through both good works (3:8) and good speech.

Later in his letter to Titus, Paul described the sort of speech in which pastors are not to participate. He wrote they were to "avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (3:9). These are the things of which false teachers spoke. God's ministers are to be different. Their behavior, particularly their speech, should encourage the church, not hurt it. Godly speech is a vital part of the life of the church and the pastor/elder!

Part Three: The Continuation of This Ministry (3:12-15)

A. The handoff (3:12)

As Paul closed his letter to Titus, he included a few details which should not be overlooked. Paul desired that Titus would join him in Nicopolis, which was about 700 miles away (near modern Albania). Titus would leave Crete after Artemas or Tychicus arrived there to take over the ministry (3:12). While not much is known about Artemas, Tychicus is noted in some of Paul's other writings as a beloved brother, a faithful minister, and fellow servant of the Lord (Ephesians 6:21; Colossians 4:7). He would later be sent to Ephesus, which was also a difficult ministry field (2 Timothy 4:12).

Notice how the ministry in Crete was able to be handed from Paul to Titus, and from Titus to one of these other men. One of the marks of a healthy church is that it is not dependent upon the elders/pastors but upon the Word and power of God. As indicated in Titus and the other Pastoral Epistles, discipleship is how churches can remain healthy and intact despite pastoral changes. ***Follow the example*** of Paul and Titus' willingness to disciple others and hand off the ministry to another at the proper time.

B. Pastoral care (3:13)

Paul urged Titus to "Bring Zenas the lawyer and Apollos on their journey

diligently, that nothing be wanting unto them” (3:13). It is believed these two men delivered this letter to Titus. This was the same Apollos noted as a mighty preacher (Acts 18:24). He was actually the product of correction and discipleship, as he was taught the way of God more accurately by Priscilla and Aquilla (Acts 18:26). It is amazing to see how this man had grown to become a leader in the early church (1 Corinthians 3:6). Both correction and discipleship are themes Paul noted in his letter to Titus. Apollos serves as a success story of these important aspects of church ministry.

Titus was to help prepare and equip them to go to their next destination. The **key phrase** “nothing be wanting” means not lacking anything. Throughout this letter, Paul stressed the value of good works. It was now time for Titus to put this into practice himself, as he helped these brothers. **Follow the example** of Titus helping ministers to do their work.

C. An example for the people (3:14-15)

As Titus demonstrated both his willingness to hand the ministry off to another (Artemas or Tychicus) and his pastoral care towards Zenas and Apollos, he provided the believers in Crete with an example to follow. Remember, one of the primary emphases of this letter is good works. Paul wrote that Titus was to “let ours also learn to maintain good works for necessary uses, that they be not unfruitful” (3:14). To accomplish this, Titus needed to be that example of good works and fruitfulness. **Follow the example** of Titus by setting a good example for others to follow.

Paul closed this letter with words of encouragement and a reminder of Christian fellowship. He noted how the believers with him sent their greetings or “salute” to Titus and the Cretan believers—“those who love us in the faith” (3:15). He closed with an expression of grace toward his fellow believers. Paul actually began and ended this letter with grace (1:4, 3:15)! Without grace, none of the words written to Titus could have any effect.

Conclusion

This lesson concludes the study on Titus. Paul wrote Titus to give instructions on setting things in order and appointing elders/pastors (1:5). Paul accomplished this purpose by identifying the qualifications for elders/pastors, the proper behavior of believers, the doctrine of the gospel, and the proper pattern of church discipline. His standards are just as relevant and needed today as they were in Titus’ day. May we strive to ensure our homes, our churches, and our elders/pastors meet God’s standards!

Apply it

Follow the example:

- of Paul and Titus’ willingness to disciple others and hand off the ministry to another at the proper time.
- of Titus helping ministers to do their work.
- of Titus by setting a good example for others to follow.

Baptist Expositor

Titus

God's Standards for His Churches



Baptist
Publishing
House

Leader

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Teacher/Leader's Guide

Please note: The purpose of the leader's guide is to provide teachers/leaders with direction in teaching the Bible passage. **It is designed to be flexible enough to be used in varied formats (Sunday school, small group, individual or family).** This leader's guide contains everything found in the student book plus answers and teaching plans. The *Guided Bible Study* questions are answered with content from the comments in the lesson. Directions and additional comments are highlighted for leaders. **The teacher does not have to cover all the material presented for each lesson. Choose the format or method that agrees with your teaching style.**

Bible Study is Not Just for Sunday Morning!

This Bible Study curriculum can be used in different ways. Consider the following opportunities:

Sunday School (Matthew 28:18-20)

This curriculum can be used in a Sunday school class. Using the *Guided Bible Study*, the learner should read the passage, answer the *Guided Bible Study* questions, read the lesson in the student book, and participate in the class session. The class session can either (1) review the learner's answers to the *Guided Bible Study* or (2) study the student book commentary in class or (3) review the *Lesson Outline* option contained in the leader's guide. This page presents the verse-by-verse teaching outline and asks discussion questions. The *Lesson Outline* may also be copied as a handout for learners.

Small Groups (Romans 12:3-8)

Small groups that meet any day of the week can use this curriculum as described above. Interaction with the inductive questions and/or discussion questions from the *Lesson Outline* encourages active learning in the small group setting. A single lesson can be divided into two sessions: the first interacting with the *Guided Bible Study* and the second studying the student-book comments in depth.

DiscipleWay Groups (2 Timothy 2:2)

Those who are familiar with DiscipleWay will easily see the *Guided Bible Study* questions are taken from the complete list of inductive questions. *DiscipleWay* groups can study the passage using all the questions and use the student book as a trustworthy reference.

One-on-one Mentoring (Proverbs 27:17)

Individuals in mentoring relationships can use the curriculum for joint study. Mentors can use the curriculum to teach the discipline of effective Bible study. The *Guided Bible Study* can encourage discipleship relationships.

Family or Individual Devotions (Deuteronomy 6:4-9)

The curriculum can be used on a daily basis for personal or family devotional study. The Bible study lessons can be studied in parts throughout the week. Use the *Daily Bible Study Guide* to find your own daily Bible readings by reading the context of the passage being studied and locating related passages. Parents can use the *Guided Bible Study* questions to model love and appreciation for God's Word before their children. As children grow older, they can participate in reading and answering questions.

Introduction to Titus

Authorship

The apostle Paul wrote the book of Titus according to Titus 1:1. The writing style and the many similarities with other books written by Paul further support this fact. For example, 1 and 2 Timothy, Galatians, and Ephesians contain similar content about false teachers.

Date and Place of Writing

Most scholars believe Paul wrote this book around the year AD 63. This was the first (chronologically) of his writings that make up a group of books known as the Pastoral Epistles or Pastoral Letters (1 and 2 Timothy, Titus). While the place Paul wrote from remains uncertain, he did end this letter by asking Titus to meet him in Nicopolis (3:12) (modern Albania, nearly 700 miles away from Crete).

Type of Literature

Titus is an epistle or letter. Paul is clearly identified as the author of 13 such letters to various individuals and churches, which make up the New Testament books of Romans through Philemon. These letters are characterized by their personal nature and usually address specific issues and/or give specific exhortations. Paul typically wrote to give doctrinal instruction, followed by application of that doctrine. The general structure of these letters includes these parts: Salutation, Thanksgiving/Prayer, Body, Exhortation/Instruction, Conclusion.

Original Recipients

Paul wrote this letter to Titus, who was a fellow minister of the gospel (2 Corinthians 7:6, Galatians 2:3, 2 Timothy 4:10). The letter was delivered to Titus on the Island of Crete (possibly by Zenas and/or Apollos). While Paul wrote most letters to churches, he wrote this one to an individual. The implication is that this letter would also be for the church in Crete, and remains true and authoritative for churches today.

Themes and Purpose

Paul stated his purpose for this letter in 1:5, “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” When Paul left Crete, he left the work unfinished. He wrote this letter to instruct Titus concerning God’s standards for His churches. This letter includes instruction regarding the qualifications of elders/pastors, the importance of good works in the life of the believer, and the doctrine of the gospel.

Unit Aim

Learners will come to know God’s standards for His churches. As learners progress through this study, they will be able to identify the qualifications for elders/pastors, the proper behavior of believers, the doctrine of the gospel, and gain a proper understanding of church discipline.

Instructions for Using this Curriculum

Prepare to Lead: Teacher/Leader Preparation (Leaders should prepare to lead before every lesson.)

Overview

Read the passage to be studied before every lesson. Review the Introduction to Titus included here or in the study Bible of your choice. Review the previous lesson's aim and look ahead to the next lesson's aim.

Take Aim

The aim is what the learners should *know*, *feel*, or do as a result of the learning experience.

1. The **general aim** for *Baptist Expositor* is to expound the passages studied and for learners to know how to study the Bible for themselves.
2. The **unit aim** for this study: Learners will come to know God's standards for His churches. As learners progress through this study, they will be able to identify the qualifications for elders/pastors, the proper behavior of believers, the doctrine of the gospel, and church discipline.
3. A **lesson aim** is supplied for each lesson as a specific way to achieve the overall unit aim.

Keep in mind that "learning experience" is much more than the time spent in a study session. Learning experience includes what the learner does before, during, and after a session together. For example, the learner should read the passage, do the *Guided Bible Study*, read the lesson in the student book, participate in the class session, and do homework. This can be done in a traditional Bible study class, a small group, or even family devotions with few modifications.

Do Your Own Inductive Bible Study

As teacher/leader it is important for you to study the Bible passage better than the most prepared learner. Do a complete inductive study of the passage – not just the selected questions in the student book. You will then be better equipped to lead learners in the Guided Bible Study section. *DiscipleWay Inductive Bible Study Briefly Explained*, with the complete list of inductive questions, is included on the following pages. Use the questions for your study. (You may make copies and distribute to learners.)

DiscipleWay Inductive Bible Study Briefly Explained

(This explanation is condensed from the *DiscipleWay Bible Study Lessons 3, 4, and 5*).

The process of inductive bible study is accomplished by answering basic inductive questions. These questions appear below along with explanation that will aid you in answering them. Although every question should be asked in every study, **not all the questions will have an answer**. In this event **do not force an answer, simply move to the next question**.

Observation

The inductive method of Bible study involves three major steps with the first being *Observation*. The purpose of *Observation* is to gain a sense of what the passage is saying without getting into the details.

1) *Who is the author of the book being studied?* At times the answer to this question appears within the text itself in what is referred to as the "salutation." At other times the author's identity is not specifically stated in the text. In instances such as these, the author's identity may be determined by consulting reference works outside the Bible. Even then, however, you may find no definite answer, but that is ok. Just move to the next question.

2) *When was the book written and under what circumstances?* As with question one this information can often be found in the salutation of the book you are studying. For example, many of the prophets identify what king was in power during the time of the prophet's writing. In other cases, you may be forced to find

the answer to these questions within the book itself.

3) *Who is involved in the passage being studied?* To answer this question, simply identify the main characters that appear in the passage to be studied. Look for the names of individuals and/or groups of individuals (disciples, Pharisees, etc.).

4) *Who is speaking and being addressed in the passage?* Although the answers to these questions can also be found in the opening verses (salutation) of many books of the Bible (1 Corinthians 1:1-2 for example), narratives such as those found in the Gospels may require you to read the verses which precede the passage you are studying to acquire pertinent information.

5) *What are the key words and/or phrases in the passage?* When answering this question identify those nouns, verbs or descriptive phrases which play a major role in shaping the author/speaker's original intent in a passage. Give special attention to those which are repeated as well as those whose meaning is not readily apparent or obvious.

6) *What words or phrases are repeated?* By answering question 5, you will have more likely answered this question. However, for the sake of being thorough, scan through the passage again identifying those terms or phrases used two or more times.

7) *What is being compared and/or contrasted in the passage?* A *comparison* occurs when word, thought, truth, or action is being likened to something else in order to make a point more clear. Although they are not always a definite sign of a comparison, the terms "like" and "as" are good indicators to watch for. In Psalm 1:3, for example, the "blessed man" is described as being "*like a tree planted by rivers of water.*" *Contrasts* occur when a word, thought, truth, or action is set alongside its opposite. Conjunctions such as "but" are often (but not always) good indicators to look for.

8) *What are the cause/effect relationships in the passage?* Cause and effect relationships occur when one portion of a passage (cause) leads to or results in another portion of the passage (effect). Cause and effect relationship are often (but not always) indicated by the following terms: *therefore, for, that, for this reason, etc.*

9) *What literary form is used in the passage?* Literary forms can be divided into two main groups: poetry and prose. Prose includes historical narrative, gospel, letter, and prophecy. Poetry includes psalms and wisdom literature.

Interpretation

The purpose of *interpretation* is to determine what a passage of scripture means. As with the step of observation, this purpose is accomplished by addressing certain inductive Bible study questions. Those questions appear below along with explanation and examples that will provide you with help in answering them.

1) *How is the passage affected by its cultural/historical background?* As timeless as the message and meaning of the Bible is, one must not ignore the fact that it was addressed to specific people who lived in specific places during specific periods in human history. Because certain cultural, social, geographical, and political factors often exerted an influence on what biblical writer's both had to say and meant to say, Bible students must be mindful of those factors when interpreting scripture. Although background information is at times implied in the text being studied, familiarizing oneself with it usually requires the use of reference materials outside the Bible such as commentaries, Bible dictionaries, and works devoted to historical-cultural issues of Bible lands.

2) *What is the immediate context of the passage?* When referring to “context,” we mean the “setting” in which a passage occurs. The context of a passage can be as broad as the entire Bible and as narrow as the paragraph in which the passage occurs. Here the concern lies with identifying the “immediate” context of a passage of scripture. Steps which should always be taken to identify the immediate context of a passage include: 1) reading the chapter which precedes and follows the passage being studied (or the entire book if it is only a few chapters), and 2) conducting a thorough observation of the passage. Be especially vigilant of repeated words and/or phrases that might indicate an ongoing theme.

3) *What key terms or ideas need to be researched?* Here you will work to identify the precise meaning of key terms or phrases from your observation whose meaning influences the author’s intent and/or whose meaning is not readily apparent. Like question one above, this type of research requires the use of reference materials outside the Bible such as an exhaustive concordance and/or a Bible dictionary.

4) *How does the passage relate to its immediate context?* Here you will utilize all the knowledge you have acquired from observation and interpretation to determine how the passage you are studying *specifically* contributes to the major issue being addressed by the author or speaker.

5) *Are there any related passages which need to be studied?* A long-standing rule of Bible study is that one should “always allow scripture to interpret scripture.” One way this is accomplished is by studying passages “related” to your primary text of consideration. One of the best ways to identify related passages is by cross referencing scripture with scripture. Some Bibles also provide cross references in their margins that can be helpful.

6) *Summarize the passage in your own words.* With the steps of observation and interpretation complete, you simply put into your own words what the passage means.

Application

The purpose of *application* is to determine how to put into practice the meaning of a given passage of scripture.

1) *Is there a promise to claim or a truth to believe?* When answering this question look for specific promises or truths that are stated obviously in the text.

2) *Is there an example to follow?* The answer to this question lies in identifying specific examples alluded to in the passage that are worthy of following.

3) *Is there an error to avoid?* In contrast to the previous question, this one requires you to identify specific examples in the text that God would have you not imitate.

4) *Is there an attitude to change or a sin to confess?* This question must be answered in two ways. In one sense you must deal with it objectively by determining if the passage you are studying reveals a specific attitude or behavior that is unacceptable before God. With these things in mind you would then examine your own heart and determine if your attitude needs adjustment or if there is an area of sin in your life that you need to acknowledge before God and turn from.

5) *Is there a command to obey?* A command is a verb in the imperative/volitional mood used by an author/speaker to call for a deliberate course of action. Some commands appear in the form of a prohibition and call for abstinence or cessation from certain attitudes or activities.

6) *Is there something to praise God for?* Here you are simply identifying anything you view as a motive for praising God.

Suggestions for Leading the Lesson

Read the Scripture Passage.

Leaders know that the passage of scripture should be read at the beginning of the session. It should be done in such a way that recognizes the Word of God is valued and clear.

Read the Lesson Aim.

The leader should construct an aim for the lesson that “sets up a target” for the learning experience. Everything the leader does should contribute to the aim. It is helpful for learners to know the aim as well. The aim is what the learners should know, feel, or do as a result of the learning experience. Most lessons will have a knowledge aim but some may include feeling or doing. Application at the end of the lesson should “hit the target” set up by the aim.

Lead the Lesson.

There are **three options** for teachers/leaders. Leaders may use any, either, or a combination of options. The teacher does not need to do all three in a single lesson.

Option One: Guided Bible Study

Teachers/leaders have the option to use the class session to review the *Guided Bible Study* alone. This is basically a discussion format that focuses upon facts given in the Bible passage being studied. Leaders should avoid asking “What does this passage *mean to you*?” That becomes very subjective or opinionated. Your goal is to focus a learner’s attention upon the Bible through observing what it actually says, and considering its context, and it’s intended application. Learners should be encouraged to answer the guided questions in advance and the class session can be a stand-alone study used to discuss their answers. The commentary in the student book can be used for reference and help learners discover answers to the Guided questions.

Option Two: Lesson Outline

Follow the *Lesson Outline* page included for each lesson. The one-page outline matches up with the lesson commentary (usually the last four pages of a lesson), discussion questions, and main points of the Bible passage. Learners can use the lesson commentary to find answers to the outline’s fill-in-the-blanks. Learners should still be encouraged to answer the *Guided Bible Study* questions in advance of the class session.

Option Three: Commentary

Follow the **Explore the Commentary in the Student Book** in this leader’s guide.

Leaders may conduct a more traditional class session using the **Lead the Lesson** directions. Students should be encouraged to study their lessons by answering the *Guided Bible Study* questions in advance of the class session. The leader may refer to the questions and answers during the traditional class session that examines the commentary in the student book.

Get Attention.

Learning readiness is especially important for the traditional classroom model. Learners may not come to class ready to learn. An opening illustration, example, or activity will help them get ready. A **Get Attention** activity is provided for each lesson or leaders may create one of their own.

Use the Lesson Outline

You may use the optional *Lesson Outline*. Leaders may use the one-page outline, Lesson Outline, which provides a verse-by-verse outline of the main points of the Bible passage and discussion questions to ask learners. Leaders can present the outline in a method that is appropriate for them (lecture, discussion, or small groups).

Explore the Commentary in the Student Book

This leader's guide is designed to assist the leader in helping learners compare their answers to the *Guided Bible Study* with the commentary. Ask learners to answer bolded questions found in the in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the *Guided Bible Study* questions. In the Student Book and in this Leader's Guide, questions will be in **bold print**, key words will be underlined, *related passages*, *context*, etc. will appear in italics. Additional comments and suggestions for leaders are found only in the Leader's Guide.

Make Application

Only after observation and proper interpretation, can appropriate application be made. Review the application questions from the *Guided Bible Study* and suggestions made for specific application at the end of the lesson. Ask learners to make application personal in their lives.

Daily Bible Study Guide

Specific Daily Bible Readings are not prescribed in this curriculum. Instead, a *Daily Bible Study Guide* is offered to teach learners how to use context and related passages to create their own daily readings. Direct learners to fill in the guide as they prepare for the upcoming lesson. If the lesson is on Sunday, instruct learners to follow instructions on the chart beginning the Monday before the lesson. If the lesson is on any other day of the week, instruct them to begin 6 days before the lesson.

Daily Bible Study Guide

Following a Daily Bible Reading guide is a good method of Bible intake.
A Daily Bible Study guide is even better!

Find your own daily Bible readings by reading the context of the passage
being studied and locating related passages.

This page is intended for reuse with each lesson. So, making copies or finding your own method to journal answers may work well for you.

Day of the Week	What to Read.	Fill in Bible Reference
Day 1 (Monday)	Immediate Context: Read the preceding verses or chapter of the passage to be studied. (If no verses or chapter precedes the passage being studied, read the passage itself.)	
Day 2 (Tuesday)	Immediate Context: Read the verses or chapter which follows the passage being studied.	
Day 3 (Wednesday)	Read a related passage. (Study Bibles usually provide cross references in their margins.)	
Day 4 (Thursday)	Read a related passage. (Find where a key word or phrase is used elsewhere in the Bible. Words can be found in a concordance.)	
Day 5 (Friday)	Read a related passage. (Read a related passage referenced in the lesson comments.)	
Day 6 (Saturday)	Read the passage in context. (Read the preceding verses, the passage, and the following verses.)	

Suggestion for a Wednesday evening service (or a mid-week Bible Study): If teaching the lesson on Sunday, instruct learners to follow instructions on the chart beginning the Monday before the lesson. For a **Wednesday evening service**, review the student's progress on Days 1 and 2, when they found and read the *Immediate Context* of the passage being studied. Wednesday is Day 3 so find and discuss related passages. Practice finding *related passages* using cross references and concordances. Instruct students to continue to search out *related passages* on Days 4 and 5.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson One: God, The Ultimate Authority

Read Titus 1:1-3

Read the Lesson aim: Students will learn that God is the ultimate source of authority behind Paul's ministry and writing.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 1:1-3

Lesson 1

GOD, THE ULTIMATE AUTHORITY

GUIDED BIBLE STUDY

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)

"Servant," "apostle," "manifested," "preaching" "elect"

2. What are the cause/effect relationships in the passage?

1:2: Hope of eternal life (Effect) / God cannot lie, promised before the world began (Cause)

1:3: Manifest God's Word (Effect) / preaching (Cause)

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?

2. What key words or phrases need to be researched?

"Servant," "apostle," "manifested," "preaching" "elect"

3. Are there any related passages that need to be studied?

1 Corinthians 6:19-20; Romans 8:28-39; Romans 10:14

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?

That God manifests His Word through preaching.

2. Is there an example to follow in this passage?

Submitting to God's authority.

3. Is there something to praise God for in this passage?

He always keeps his promises and is the Guarantor of eternal life.

Get Attention: Review the Unit Aim for Titus: Learners will come to know God's standards for His churches. As learners progress through this study, they will be able to identify the qualifications for elders/pastors, the proper behavior of believers, the doctrine of the gospel, and church discipline.

Learning Option Two: Review the Lesson Outline:

Lesson One Outline: God, The Ultimate Authority Titus 1:1-3

Part One: God, The Authority (1:1)

A. Master of Paul (1:1a)

B. Sender of Paul (1:1b)

C. God of the elect (1:1c)

Part Two: God, The Guarantor (1:2-3a)

A. The hope of eternal life (1:2)

B. The manifestation of God's Word (1:3a)

Part Three: God, The Commander (1:3b)

Apply It

- **Follow the example** of submitting to God's authority.
- **Praise God** because He always keeps his promises and is the Guarantor of eternal life.
- **Believe the truth** of not valuing preaching highly enough.

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson One: God, The Ultimate Authority Titus 1:1-3

Aim: Students will learn that God is the ultimate source of authority behind Paul's ministry and writing.

Introduction

Have you ever noticed how many things around the house do not work once the electricity goes off? Power outages reveal how much we depend upon electricity. It is easy to forget the vital role electricity plays in our everyday lives.

The Apostle Paul could not minister or write Scripture apart from God's inspiration, just as electric devices cannot work without electricity. God was the source of power and authority behind Paul's ministry and writing.

Part One: God, The Authority (1:1)

A. Master of Paul (1:1a)

Paul began this book with his regular salutation by identifying himself as the author and providing details about his life and to whom he wrote. Titus 1:1 begins a long sentence, which runs all the way through 1:4. In this sentence, Paul disclosed important details about himself and his ministry. A **repeated word** in these four verses is God. In fact, God is referred to numerous times in these four verses. While Paul wrote this book, the ultimate authority behind these words is through the inspiration of God Himself.

Paul began this letter by referring to himself as a "servant of God." While some may think it presumptuous for Paul to give himself such a title, consider what this **key word** servant means. Paul used the Greek word (the original language of the New Testament) that can be understood as "slave." This word refers to someone who serves in obedience to another person's will. Paul viewed himself literally as a "slave of God." God was Paul's "Master" and ultimate authority. Everyone is a slave to someone or something. For example, Jesus taught that those who love money are slaves to money (Matthew 6:24) and those who sin are slaves of sin (John 8:34). Paul was a slave to Christ. Everyone must consider to whom or what they are slaves. Follow Paul's **example** of submitting to God's authority. **What are some ways you can submit to God's authority?**

B. Sender of Paul (1:1b)

In addition to Paul's position as a "slave of God," he also informed readers he was an "apostle of Jesus Christ." This is important because it speaks of His God-given authority to write Titus. The **key word** apostle means "one who is sent." Jesus sent Paul to minister in a powerful way. Paul was not a "self-made" minister. God called and commissioned Paul under His authority.

Paul's apostolic (A-pos-TAHL-ik) ministry included writing at least thirteen New Testament books and taking three extensive missionary journeys. While God has sent all believers into the world to proclaim the gospel, there are no more apostles today.

Leader's Guide. This lengthy introduction serves as a "ministry endorsement" of Titus by Paul and could have served to help the Cretans accept Titus in his new ministry role.

Leader's Guide. Believers and ministers do not have the apostolic authority seen in the New Testament. Apostles physically spent time with Jesus (Acts 1:21-22). The twelve apostles walked with Jesus, while Paul met the resurrected Christ on the road to Damascus (Acts 9). No other apostles were appointed after the death of those in Scripture. There are no apostles today.

Paul made it clear that he was both a servant of God and one who had been sent by the authority of Jesus to minister. Observe how Paul placed these two facts side-by-side. He asserted he was both a “slave of God” and an “apostle of Jesus.” This demonstrates Paul’s acknowledgment of Jesus’ divinity (Godhood). While many deny or redefine the divinity of Jesus, the Bible clearly teaches that Jesus is God. This truth is demonstrated in 1:3-4 and throughout the rest of this book. Believe in the truth that Jesus Christ is God.

C. God of the elect (1:1c)

Paul wrote that he was a servant and apostle for two reasons. **First**, he served “according to the faith of God’s elect.” The phrase “according to” means “for the.” In other words, Paul served “for the” faith of God’s elect. Paul’s ministry was not to advance himself but to advance the Kingdom of God. The primary focus of Paul was not advancing himself but advancing the faith of God’s elect. Paul was called to minister to “God’s elect.” The **key word** *elect* simply means “chosen” and is used throughout the New Testament to speak of God’s chosen people (i.e., believers). God’s people are those who have repented of their sins and believed the gospel. They also live under the authority of God. In 1 Corinthians 6:19-20, a **related passage**, Paul wrote that believers are not their own, but have been bought with a price. **Have you repented of your sin and believed the gospel of Jesus? Are you living under God’s authority in all areas of your life?**

Second, his ministry was for the “acknowledging of the truth” which means coming to a full knowledge of God’s truth. Paul identifies truth as that which agrees with godliness. While Cretans had a reputation of being liars (1:12), Paul made it clear he acknowledged truth. Throughout Titus, we will see how this truth is tied to the gospel.

Part Two: God, The Guarantor (1:2-3a)

A. The hope of eternal life (1:2)

Paul asserted that he wrote to Titus based upon the “hope of eternal life” (1:2). This hope is more secure than anything one can ever imagine. As Paul reminded Titus, it was founded upon two facts: (1) God cannot lie, and (2) The promises of God existed before the world began. Observe the **cause-and-effect** relationship. There is hope (effect) because God cannot lie and has promised eternal life. Paul wrote more concerning the eternal hope that believers have in the **related passage** of Romans 8:28-39.

This promise of God enables and encourages obedience to Christ as His people live in a world of sin and death. His promise to save His people was put into place before time began. Believers can **praise God** because He always keeps his promises. **Is your hope in the gospel of Jesus Christ or something/ someone else?**

B. The manifestation of God’s Word (1:3a)

What good is a secret hope? Paul wrote it was now the proper time for the gospel to be proclaimed. While it may be tempting to focus on Paul as a preacher of the gospel, readers should understand that God alone manifested

Leader’s Guide: “Faith of God’s elect”: Paul’s concern was both the salvation and continued spiritual growth of God’s people.

Leader’s Guide: The explanation Paul gave about the certainty of the believer’s hope is reminiscent of what the writer of Hebrews records in Hebrews 6:13-18, where he wrote salvation has been assured by both the promise of God (Who swore by Himself, 6:13) and the character of God (Who does not lie, 6:18).

His Word. As the Guarantor of eternal life, God ensures His Word is manifested by calling and sending preachers to proclaim it. The **key word** manifested simply means to be made visible or known. Here, we find another **cause-and-effect** relationship. The Word of God would be manifested (effect) through preaching (cause). In Romans 10:14, a **related passage**, Paul wrote, “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?”

The **key word** preach simply means to “proclaim.” What must God’s people proclaim to the world and within the church? They must proclaim the Word of God and the gospel of God. The ministry in Crete required Titus’ devotion to the authority and proclamation of Scripture. Watering down or hiding God’s Word was not (and is not) acceptable. God manifests His saving word through preaching. That must be the church’s primary ministry focus. Believers should **believe the truth** that God manifests His Word through preaching. **What are the dangers of not valuing preaching highly enough?**

Part Three: God, The Commander (1:3b)

Paul wrote the first three verses to identify God as the ultimate authority, the God of the elect, the Guarantor of eternal life, and now the Commander. The phrase “unto me” emphasizes the fact that God gave the ministry of preaching to the apostle Paul by His own command. Paul wrote in 1:3b that this preaching had been “committed” or “entrusted” to him “according to the commandment of God our Saviour.” Paul was a servant, apostle, and preacher because God had committed this ministry to him by His own command. Indeed, God is the ultimate authority behind Paul’s ministry and writing of Titus.

Conclusion

The introduction to Titus says as much about God as it does Paul. The salutation clearly teaches that God is the authority over Paul, the Guarantor of eternal life, and the Commander of ministers. God was the source of power and authority behind Paul’s ministry and writing.

Apply It

- **Follow the example** of submitting to God’s authority.
- **Praise God** because He always keeps his promises and is the Guarantor of eternal life.
- **Believe the truth** that God manifests His Word through preaching.

→ Leader’s Guide: In John 2:11, the glory of Jesus was “manifested.” This is the same word used in Titus 1:3.

→ Leader’s Guide: God manifests His Word through the proclamation of Scripture. The Lord is not giving any new revelation, so we must not believe it when people claim to have a “vision,” “word,” or “revelation” from God. He has revealed Himself in the Scriptures. God’s Word is without error and sufficient in all things. (See Hebrews 1:1-2, 2 Timothy 3:16, and 2 Peter 1:20-21.)

→ Leader’s Guide: The grammar indicates it was God Who acted upon Paul in calling him to ministry. In other words, Paul was not self-appointed (Acts 9:15).

[illegible]

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Two: The Reasons for Titus' Ministry

Read Titus 1:4-5

Read the Lesson aim: Learners will know the reasons for Titus' ministry in Crete.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 1:4-5

Lesson 2

THE REASONS FOR TITUS' MINISTRY

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
"Lacking," "Set in order," "Ordain," "Elder"
2. What are the cause/effect relationships in the passage?
Paul left Titus in Crete (cause) so he may set things in order and appoint elders (effects).

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 1:1-3, 1:6-9
2. What key words or phrases need to be researched?
"Left," "Lacking," "Set in order," "Ordain," "Elder"
3. Are there any related passages that need to be studied?
Matthew 28:16-20, Acts 2:11, 1 Timothy 3:1-7, Titus 1:6-9

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
Of not being willing to care for or minister to people who are "rough around the edges."
2. Is there an example to follow in this passage?
Of spiritually investing in others
3. Is there something to praise God for in this passage?
For the elders/pastors He gives to His churches to care for them.

Get Attention: Display a map or encourage learners to find Crete on a map in their Bibles. Explain that this is the island where Titus ministered. Pay attention to the historical background and setting that is discussed throughout this lesson.

Learning Option Two: Review the Lesson Outline:

Lesson Two Outline: The Reasons for Titus' Ministry Titus 1:4-5

Part One: To Titus (1:4)

Part Two: Left Behind for a Purpose (1:5)

A. The place and the people (1:5a)

B. A ministry and a man left behind (1:5b)

Part Three: Titus' Ministry (1:5)

A. Set things in order (1:5c)

B. Appoint Elders (1:5d)

Apply It

- **Follow the example** of Paul and Titus being willing to care for or minister to people who are "rough around the edges."
- **Believe the truth** that God the Father and God the Son are equally God.
- **Praise God** for the elders/pastors He gives to His churches to care for them.

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Two: The Reasons for Titus' Ministry Titus 1:4-5

Aim: Learners will know the reasons for Titus' ministry in Crete.

Introduction

Have you ever had to finish a job someone else started? Titus did just that in Crete. Although Paul did not start the ministry there, he played a major role in its development. Before completing the work, he had to leave it in the hands of Titus so he could go elsewhere. In 1:4-5, Paul addressed Titus as the recipient of this letter and explained the purpose of leaving him there. Titus 1:5 serves as a purpose statement for the whole book of Titus. Properly understanding this verse will help believers in their study of the entire book, as it clearly states the reason Paul left Titus in Crete and what he was to do there.

Part One: To Titus (1:4)

In Paul's typical fashion, he shifted the focus of his writing from his own calling and ministry to his recipient, Titus. From 1:4, it is clear Paul passed his ministry in Crete to Titus. Paul expressed his genuine love and support for Titus as he wrote, "To Titus, mine own son after the common faith." By calling Titus "mine own son," Paul literally called him a "legitimate son." This is not to say Titus was Paul's biological son but was likely a reference to Titus being one of the people Paul led to the Lord. Paul identified Titus as one whom he loved as a son and regarded as being in the same faith as himself.

By stating Titus and Paul had a "common faith," Paul identified Titus as a fellow believer and adherent to sound doctrine. Although Titus was not an apostle, he was a legitimate believer and qualified servant used by God to minister to the people of Crete in a much-needed way (1:5). By writing these things, the apostle Paul endorsed Titus' ministry. It is obvious Paul had spiritually invested in or "discipled" Titus. Paul and Titus' relationship demonstrates a good **example to follow** for believers today, as discipleship is part of Christ's Great Commission for all believers (Matthew 28:16-20). **Are you currently spiritually investing in or "discipling" a fellow believer? If not, why?**

Paul admonished Titus by writing, "Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." Notice the order in which Paul wrote "grace" and "peace." Grace precedes peace. While it is easy to read over these words without a second thought, there is an important theological truth to observe. Grace must come before one can have peace. This is significant because without grace there is no peace, no salvation, no hope. Therefore, it is helpful to note the order in which Paul wrote these words.

Titus' commission to Crete was founded upon confidence in God Himself. Paul desired to encourage Titus by reminding him of the character and nature of God. In the **immediate context**, Paul wrote concerning God's authority over himself and his own ministry in 1:1-3. As Paul passed his ministry to Titus, he kept God the primary focus.

As Paul encouraged Titus, he identified God the Father and the Lord Jesus Christ with each other. This detail may be easy to miss. However, it is

Leader's Guide: Bible scholars often call Paul's writings "Pauline Literature." Pauline Literature features the common style of writing letters (epistles) of the Greco-Roman world.

Leader's Guide: All believers are called to make disciples. Look at Paul's words to Timothy in 2 Timothy 2:2.

Leader's Guide: Some translations include only "grace and peace."

important to understand that when he wrote the words, “God the Father and the Lord Jesus Christ our Saviour,” he was making a statement concerning the divinity of Christ. Paul stated God the Father and God the Son were both equally God and equally the source of grace and peace. In 1:1-3, the **immediate context**, Paul wrote, “God our Saviour.” In back-to-back verses, Paul called both God and Jesus “Saviour.” That is by design, as God inspired the words Paul wrote. **Believe the truth** that God the Father and God the Son are equally God.

Part Two: Left Behind for a Purpose (1:5a-b)

A. The place and the people (1:5a)

The backdrop of this entire book is not only the man Titus but the place known as Crete. Paul wrote, “For this cause left I thee in Crete.” Why is this place so significant? Why leave Titus there? It is apparent from the text that Paul was not able to remain at Crete for long. There was work left to complete, and Titus was “the man for the job.” It is important to know some details about Crete to understand better the context of this book.

Crete is a rather large island, measuring about 145 miles long and 35 miles wide (Approximately the size of Rhode Island and Delaware combined), and is part of modern-day Greece. Although the population of Crete during this time is uncertain, **historical background** reveals there were likely around 20 cities on the island during Paul’s day. Crete did not possess the good roads found nearer to Rome, which would make ministry more difficult. The people possessed a poor reputation. Cretans were widely known as liars and it was common for Greeks to call lying “cretanizing.” This certainly supports Paul’s statement in 1:12 that “One of themselves, even a prophet of their own, said, The Cretians [Cretans] are always liars, evil beasts, slow bellies.” The early Cretans primarily worked as traders and mercenaries—lines of work that tended to draw corrupt men. Indeed, Cretans had a long history of being “rough around the edges.” Despite all of this, Paul and Titus cared for and ministered to these people. **Follow the example** of being willing to care for or minister to people who are “rough around the edges.”

B. A ministry and a man left behind (1:5b)

Titus was certainly “the man for the job,” as he had experience ministering in difficult places and “straightening out” immoral situations. He gained this experience during his time with Paul in the church at Corinth—a church that struggled with dysfunction and sexual immorality and was in a city notorious for sexual perversion and idolatry (1 Corinthians 5:1). God had equipped Titus for this work in Crete through his experience in Corinth.

Acts 2:11, a **related passage**, contains the first mention of Cretans in the New Testament. Luke recorded that Cretans were present in Jerusalem on the day of Pentecost and “heard the wonders of God” that day. It is amazing to see the grace of God on these souls, as they heard the gospel and would later receive help from the apostle Paul and Titus in establishing churches. God is faithful! Remember, 1:5 serves as a “purpose statement” for the entire book of Titus. Let us thoroughly examine what Paul wrote to Titus concerning the ministry he would have in Crete.

Leader’s Guide: Encourage participants to find Crete on a map in their Bibles. Hint: It is in the Mediterranean Sea.

Leader’s Guide: This prophet is believed to be Epimenides, who lived in the 6th century BC and was considered one of the great wise men of ancient Greece.

Part Three: Titus' Ministry (1:5c-d)

A. Set things in order (1:5c)

Paul left Titus in Crete to do two main things. The first was to “set in order the things that are wanting.” The **key phrase** “set in order” comes from a Greek word meaning to “correct,” and is based upon a word meaning to “set straight.” This word is only used here in the New Testament. As noted earlier, “wanting” (sometimes translated as “lacking” or “remains”) is a reference to the things left undone by Paul.

Some of the things Paul instructed Titus to do to “set things in order” included: rebuking false teachers (1:13), speaking things according to sound doctrine (2:1), speaking, exhorting, rebuking concerning Christian conduct (2:15), teaching submission to authority (3:1), and practicing church discipline (3:9-11). These tasks are as relevant and needed in local churches today as they were in Titus' day. **What are the dangers of not prioritizing these ministry tasks in your church?**

B. Appoint Elders (1:5d)

The second part of Titus' assignment was to “ordain elders in every city.” Observe the **cause-and-effect** relationship here. Titus was left in Crete (cause) so he may set things in order and appoint elders (effects). The **key word** ordain carries the idea of “appointing” or “putting in charge.” Ordination must be according to the qualifications given in 1:6-9. As noted earlier, there were many cities in Crete. In this time and place, most churches met in homes. There were likely many churches meeting in homes on the Island of Crete needing elders. This is a good reminder that facilities are not of primary importance, and churches may meet anywhere. All churches, regardless of meeting location, must be biblically ordered and under the leadership of biblically qualified pastors/elders. Understand that Titus did not act as a sort of “pope” over all the churches, nor did he establish one church encompassing the entire Island of Crete. Paul indicated that “every city” needed elders. This fits with the biblical concept of a church being a local visible body of baptized believers. These churches, having the same doctrine and standards, would have likely associated with one another to do gospel ministry.

What is an elder? This **key word** can refer to someone who is aged but is used here to speak of someone serving in a pastoral leadership role. The terms “pastor,” “elder,” “bishop,” and “overseer” are used interchangeably throughout the New Testament (Acts 20:17, 28; 1 Peter 5:1-2). “Elder” comes from the word “presbuteros” (prez-boo-ter-os). It is important to note that only the masculine form of this word is used in the New Testament when referring to pastors. This reinforces the biblical teaching that the office of the elder or pastor is reserved only for biblically qualified men. The next lesson will address these qualifications in detail. **What is the danger of defining “pastor” differently than the Bible does?**

It appears as if Paul instructed Titus to appoint multiple elders in each church, as the word “elders” is plural. Some churches are blessed with multiple elders/pastors, while God may give only one qualified pastor to other churches. While a plurality (group) of elders/pastors appears to be normal within the New Testament, local churches are not biblically mandated to have a plurality of elders/

Leader's Guide: Refer to Acts 2:46 and Philemon for examples of churches meeting in homes during the time of the New Testament.

Leader's Guide: While modern culture would call this teaching “sexist,” the Bible explicitly states elders/pastors are to be men only. This refers to those practicing spiritual oversight/authority and teaching/preaching within the local church. This does not lessen the value of women. While men and women are completely equal in worth, they are given different roles within God's plan. Only biblically qualified men may serve as an elder/pastor.

Leader's Guide: The list of qualifications for pastors in Titus is somewhat abbreviated compared to the list found in 1 Timothy 3:1-7. Since Paul wrote both 1 Timothy and Titus, it is helpful to read them side-by-side.

pastors. It is wise for churches to receive whom God gives them with gladness and follow their lead—be it one pastor or multiple. **Praise God** for the elders/pastors He gives to His churches to care for them.

Conclusion

Paul could not complete his ministry on the island of Crete, so he left Titus to finish the work. Considering the large size of Crete and the reputation of the Cretan people, it appears Paul gave Titus a difficult work to finish. Based on what we know about Titus, he was “the man for the job” in Crete. By the grace of God and under the instruction of Paul, Titus could “set in order” what was “wanting” in Crete and appoint elders in every city.

Apply It

- **Follow the example**
 - of Paul by spiritually investing in or “discipling” other believers.
 - of Paul and Titus being willing to care for or minister to people who are “rough around the edges.”
- **Believe the truth** that God the Father and God the Son are equally God.
- **Praise God** for the elders/pastors He gives to His churches to care for them.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Three: Pastoral Qualifications, Phase One

Read Titus 1:6

Read the Lesson aim: Learners will understand the importance of a man's homelife as it relates to being qualified for or disqualified from pastoral ministry.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 1:6

Lesson 3

PASTORAL QUALIFICATIONS PHASE ONE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
Blameless, Faithful, Riot, Unruly
2. What are the cause/effect relationships in the passage?
If a man is blameless, the husband of one wife, and has faithful children (causes), then he meets the first series of qualifications to be a pastor (effect)

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 1:1-5
2. What key words or phrases need to be researched?
Blameless, Faithful, Riot, Unruly
3. Are there any related passages that need to be studied?
1 Timothy 3:5
4. Is there any historical background to note?
Polygamy is believed to have been a problem in Crete at this time.

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow in this passage?
Of requiring a godly homelife for your pastor.
2. Is there a truth to believe in this passage?
*A pastor must be a biblically-qualified man.
A pastor must be blameless.
A pastor must be the husband of one wife unless he has been called to singleness.
A pastor must be a godly father if he has children.*

Get Attention: Read the related passage of 1 Timothy 3:1-7. Paul wrote to Timothy concerning qualifications of pastors. Instruct learners to keep this passage in mind as they study this lesson.

Learning Option Two: Review the Lesson Outline:

Lesson Three Outline: Pastoral Qualifications, Phase One Titus 1:6

Part One: “If any” (1:6a)

Part Two: Blameless (1:6b)

Part Three: The Husband of One Wife (1:6c)

Part Four: A Good Father (1:6d)

Apply It

- **Believe the truths**
 - *A pastor must be a biblically-qualified man.*
 - *A pastor must be blameless.*
 - *A pastor must be the husband of one wife, unless he has been called to singleness.*
 - *A pastor must be a godly father if he has children.*

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Three: Pastoral Qualifications, Phase One Titus 1:6

Aim: Learners will understand the importance of a man's homelife as it relates to being qualified for or disqualified from pastoral ministry.

Introduction

Have you ever watched a NASCAR race? What determines who gets to participate in the race and who does not? A few days before each race there is an event called "qualifying." For most racetracks, each driver is given the opportunity to drive two laps around the track as fast as he or she can. The results determine from which position each driver will start the race (from first through the last position). Those who are not fast enough do not qualify and cannot race. A driver must "meet the qualifications" to race.

The same is true concerning those who serve as elders or pastors. In 1:5, the **immediate context**, Paul wrote that Titus was to "ordain elders in every city." For the sake of this lesson, elders will be referred to as "pastors" since the terms are synonymous. Immediately following this command, Paul gave Titus a list of specific qualifications for who could serve the church in this capacity. The office of pastor is not open to everyone, for one must meet the biblical qualifications. The qualifications given in 1:6-9 appear to be structured into two "phases." The first "phase" is found in 1:6 and will be covered in this lesson. Consider this "lap one" of qualifying!

Part One: "If any" (1:6a)

When Paul penned this list of qualifications, he began by writing the words "if any" (1:6). These two small words may seem insignificant, but they are loaded with important information! One can imagine what the apostle Paul had in mind when he wrote to Titus, *"I've left you in Crete to appoint pastors in every city. However, you cannot appoint just anybody to be a pastor. You must appoint qualified men. Yes, Titus, I know it is difficult to find qualified men in the morally and spiritually bankrupt island of Crete. You'll need to filter out unqualified men. Start your search by taking a closer look at men who have a good reputation and have a solid homelife."*

That paraphrase of 1:4-6 illustrates the gravity of Titus' job in appointing pastors to the churches in Crete. Indeed, it would be difficult to find biblically qualified pastors. Paul gave Titus a way to sort out unqualified men, as he wrote the words, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly" (1:6). This is "phase one" of determining if a man is qualified or not to be a pastor. Note the implied **cause-and-effect** relationship here. If a man is blameless, the husband of one wife, and has faithful children (causes), then he meets the first series of qualifications to be a pastor (1:6) (effect).

The phrase "if any" carries much weight here, as this phrase accomplishes two things. **First**, the word "if" communicates the fact that this is, indeed, a qualification that one can meet or fall short of. If a man meets the qualification, then he may be considered further. If a man does not meet the qualification, then he is disqualified. **Second**, Paul used the masculine form of the word "any." The Greek

→ Leader's Guide: For those not familiar with auto racing, NASCAR stands for the National Association for Stock Car Auto Racing.

Leader's Guide: The examples, the grammar, and the pastoral qualifications given in Scripture demonstrate the office of pastor is only open to biblically qualified men. This, in no way, lessens the value of women but highlights the different, yet equal, roles God has assigned to men and women.

language in which Paul wrote is known as an “inflected language.” Simply put, this means that Greek words can be written in different ways to communicate things like number, tense, and gender. The Greek word for “any” reveals gender. So, we can infer from Paul’s words and the **immediate context** that biblically qualified pastors must be men. Paul also used this masculine word when he wrote of the pastoral qualifications to Timothy (1 Timothy 3:1).

Like Titus, churches are given the responsibility of appointing pastors. The qualifications given in Scripture must be the most important thing considered when licensing, ordaining, or calling a pastor today. Churches would do well to prioritize biblical qualifications and devotion to Scripture over a man’s ability to “attract young people,” “make the church grow,” or “innovate the church.” The Lord knows the needs of your church and He will send a qualified pastor, in His time, who will lead the church to fulfill her ministry. He is faithful! **Believe the truth** that a pastor must be a biblically-qualified man.

Part Two: Blameless (1:6b)

The first qualification that Paul gave to Titus was that a man must be “blameless.” The **key word** blameless does not mean perfection, there are no perfect people. The word refers to one whose overall lifestyle is godly or is not able to be legitimately accused of wrongdoing. Those who would serve as a pastor must have good reputations and live holy lives before both God and man. All the other qualifications Paul listed hang upon blamelessness. The character of the man is of supreme importance. **Believe the truth** that a pastor must be blameless.

Part Three: The Husband of One Wife (1:6c)

Perhaps no qualification has raised more questions or been as hotly debated as the “husband of one wife” qualification. This qualification does not prohibit unmarried men from being a pastor, as even the apostle Paul was unmarried. It is worth noting there are two main views concerning this qualification.

First, some believe what Paul intended to say was that a pastor must be a “one-woman man” or simply “not a polygamist.” This view comes from a very literal reading of the Greek text, as it reads “of one-woman man.” This view also has some **historical background**, as polygamy is believed to have been a problem in Crete at this time. Certainly, a polygamist or unfaithful man would not be qualified to serve as a pastor!

The **second** main view is that a man who has been divorced cannot serve as a pastor. This view also finds support within the text, as the phrase “of one-woman man” can be understood as a man only having one wife total, rather than merely having one wife at a time. God hates divorce (Malachi 2:16) and only gives limited allowances for it. Those leading Christ’s churches should be models of love, stability, and faithfulness.

In Greek, the phrase “husband of one wife” is very difficult to interpret and allows room for both of these views to be present. Caution should be taken here as it is easy to become legalistic or overly permissive concerning this qualification. In all cases, a man must adhere to the biblical guidelines for divorce and remarriage. It would be wise to consider the heart of what Paul wrote—that pastors must be men who are faithful to their spouses in all godliness, while unfaithful husbands,

Leader's Guide: The list of qualifications for pastors in Titus is somewhat abbreviated compared to the list found in 1 Timothy 3:1-7. Since Paul wrote both 1 Timothy and Titus, it is helpful to read them side-by-side.

Leader's Guide: Adultery or desertion by an unbelieving spouse are the two biblical provisions for divorce. In addition to these clear allowances, it can be inferred from Scripture that situations divorce may be warranted when a spouse (believing or unbelieving) has broken the marriage covenant by harsh sins, abusing or neglecting the other spouse and/or children. Divorce should be the last course of action after attempts are made for biblical reconciliation.

men who do not properly care for their wives, or those who have sinned and caused divorce to come upon their homes, are not qualified to serve as pastor. Remember, pastors are to be “blameless” men. **Believe the truth** that a pastor must be the husband of one wife, unless he has been called to singleness.

Part Four: A Good Father (1:6d)

Paul tied the pastoral qualification to a man’s homelife further, as he addressed not only a man’s relationship with his wife but also his children. In 1 Timothy 3:5, a **related passage**, speaking of pastors Paul said, “For if a man know not how to rule his own house, how shall he take care of the church of God?” A man’s ability to lead his family in godliness is indicative of his ability to lead a church in godliness. There is no greater witness for or against a man’s ability to pastor than the spiritual health of his own family.

Paul wrote that a man who is qualified for the office of pastor will have “faithful children not accused of riot or unruly.” This is not stating that a man must have children to be qualified for the pastorate, but that if he has children, they must be faithful. There are three key words to consider here. **First**, the **key word** faithful can refer either to someone who is trustworthy or to a believer’s faith in God. Either way, Paul expected a pastor’s children to conduct themselves in a godly way. **Second**, the **key word** riot can be translated as “indecent behavior.” This word describes someone living as if they are not saved. The **third key word** to consider is unruly. This is, perhaps, the most serious word out of these three. This word speaks of one who refuses to be subject to authority, particularly God’s authority. The word is used to speak of those who are rebellious and refuse to submit to God. A man qualified to serve as pastor will ensure his children are receiving spiritual care and attention first and foremost. Poor spiritual health among a man’s children can be an indication they are not receiving spiritual care from their father. Such a man is not qualified to be a pastor.

While a man cannot force his children to be saved, he should lovingly lead them in a life of submission to God’s authority. He should be a faithful gospel witness to his children through both word and deed. A qualified pastor sees his children as his primary “mission field” and seeks to lead his children to Christ. While even the most faithful pastors and godly fathers can see their children go wayward, it must be despite their upbringing, not because of it.

Paul made it clear that the first “phase” of qualifications is centered upon the character of the pastoral candidate as husband and father—being “blameless” in both areas. Pastors are to be men who both love and lead their families in godliness. **Believe the truth** that a pastor must be a godly father if he has children.

Conclusion

Who may be a pastor? A pastor must be a man who meets the biblical qualifications. Titus 1:6 acts as “phase one” of the pastoral qualifications, as it states that a pastor must be a blameless man, the husband of one wife, and the father of faithful children. If he meets these qualifications, then he may be examined further to determine if he meets the qualifications found in 1:7-9. A pastor must first be a man with a God-honoring homelife and family.

Pastors must strive to have godly homes. Churches must seek to support

Leader’s Guide: While it is tempting to see this as a more important qualification than the others listed in 1:6-9, all these qualifications are equally important. A pastor must not only be the husband of one wife but also sober, just, temperate, not soon angry, etc.

Leader’s Guide: Churches should help their pastor make their own families a priority. While pastors are called to serve the church diligently, they must never do so at the expense of his family. The Bible describes pastors as being men who can both maintain a healthy family life and faithful ministry within the church. Pray for your pastor and help him do both of those to the best of his abilities.

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Apply It

- A pastor must be a biblically qualified man.
- A pastor must be blameless.
- A pastor must be the husband of one wife, unless he has been called to singleness.
- A pastor must be a godly father if he has children.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and extend across the width of the page. There are no margins, text, or other markings on the paper.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Four: Pastoral Qualifications, Phase Two

Read Titus 1:7-9

Read the Lesson aim: Learners will come to know that Christ has high standards for who can pastor one of His churches.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 1:7-9

Lesson 4

PASTORAL QUALIFICATIONS PHASE TWO

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
Given to wine; Striker; Not given to filthy lucre; Holy
2. What are the cause/effect relationships in the passage?
Because the pastor is holding fast to the Scriptures, he is able by sound doctrine to exhort and convince (effects).

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 1:4-6
2. What key words or phrases need to be researched?
Given to wine; Striker; Not given to filthy lucre; Holy
3. Are there any related passages that need to be studied?

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
That believers must have high moral standards for their pastor ... and themselves.
2. Is there something to praise God for in this passage?
That He is faithful to provide pastors for His churches!

Get Attention: Ask learners to list qualifications of a “perfect” pastor. Instruct them to look over their list and decide which have to do with internal character and which have to do with external appearance.

Learning Option Two: Review the Lesson Outline:

Lesson Four Outline: Pastoral Qualifications, Phase Two Titus 1:7-9

Part One: What He Must Be (1:7a)

Part Two: What He Must Not Be (1:7b)

A. Not self-willed (1:7b)

B. Not soon angry (1:7c)

C. Not given to wine (1:7d)

D. No striker (1:7e)

E. Not given to filthy lucre (1:7f)

Part Three: What He Must Also Be (1:8)

A. A lover of hospitality (1:8a)

B. A lover of good men (1:8b)

C. Sober (1:8c)

D. Just (1:8d)

E. Holy (1:8e)

F. Temperate (1:8f)

Part Four: What He Must Do (1:9)

A. Hold fast to the faithful word (1:9a)

B. Encourage and rebuke (1:9b)

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Four Outline: Pastoral Qualifications, Phase Two Titus 1:7-9

Aim: Learners will come to know that Christ has high standards for who can pastor one of His churches.

Introduction

In the last lesson, we compared the pastoral qualifications to how a NASCAR driver qualifies for a race. Remember, for most racetracks, drivers are given the opportunity to drive two laps around the track. The starting position for each driver depends upon how fast they drove around the track during qualifying. The fastest driver starts in the first-place position. Others who qualify start behind him/her, while the slowest drivers are disqualified and cannot race.

While NASCAR qualifying usually involves 2 laps, the pastoral qualifications consist of 2 “phases.” Phase 1 deals with a man’s homelife, as he is to be the husband of one wife and have faithful children (see the **immediate context** of 1:6). Phase 2 is focused on the personal conduct or the lifestyle of the man. Consider this “lap 2” of qualifying.

Part One: What He Must Be (1:7a)

It seems Paul gave Titus instructions to narrow his search further for qualified men when he wrote, “For a bishop must be blameless” in 1:7. This may be understood as “phase two” of determining if a man is qualified or not to be a pastor. So, while 1:6 dealt with “any,” 1:7-9 deals with “a bishop.” Do you see this progression from “any” to “bishop?”

The **key word** “bishop” refers to a pastor or overseer. Paul gave Titus a list of qualifications that would continually narrow the search for pastors to biblically qualified men. It may be helpful to consider the qualifications as a sort of filter with two parts. The first part of the filter removes men who do not have godly homelives (1:6), while the second part of the filter removes men who live in an ungodly way (1:7-9).

These qualifications are of supreme importance, as they reflect God’s standards for who may be a pastor of one of His churches. The man must meet all the qualifications to be a pastor. Jesus loves His churches and has high standards of who can serve as her shepherds. He will not approve of having people serve as pastors who are not qualified to do so.

Part Two: What He Must Not Be (1:7b)

“Phase two” of the pastoral qualifications includes a succinct list of what the man must not be. Paul wrote that a pastor is “not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre (LOU-kur).” It will be very helpful to define and explain each of these.

A. **Not self-willed** (1:7b)

The **key word** self-willed means to satisfy oneself or seek one’s own best interest. There is nothing wrong with a pastor wanting good for himself and his family. As God’s steward, he is not to be arrogant or consumed with himself.

Leader’s Guide: For those not familiar with auto racing, NASCAR stands for the National Association for Stock Car Auto Racing.

Leader’s Guide: “Bishop” is a term that is used throughout the New Testament for pastors.

Leader's Guide: In the present day, we do not see many men getting into fistfights or shootouts in person. However, we are all familiar with the man who is contentious and argumentative both in person and, especially, through social media. These things should not be.

Leader's Guide: A mark of false teachers is their desire for financial gain. While a pastor should have his needs met, the love of money is sinful. See 1 Timothy 6:9-10.

Leader's Guide: Paul also used the Greek word translated as "lover of hospitality" in another list of pastoral qualifications (1 Timothy 3:2).

Leader's Guide: Being hospitable in this culture was important, especially as believers in this time were often under persecution and needed help. John commended Gaius for his hospitality in 3 John.

B. Not soon angry (1:7c)

The **key phrase** "soon angry" refers to someone who is easily angered or overly passionate. Passion and righteous anger certainly have their place. However, a man who is consistently in sinful anger is not qualified to be a pastor.

C. Not given to wine (1:7d)

"Given to wine" is a **key phrase** that refers to one being addicted to wine or alcohol in general. Pastors are not to be men who are addicted to alcohol.

D. No striker (1:7e)

The **key word** striker speaks of someone who is a fighter or contentious. Fistfights—literal or figurative—are not becoming of pastors. They should not be the sort of men who look for a fight, but who seek to keep the peace without compromising the truths of God's Word.

E. Not given to filthy lucre (1:7f)

The **key phrase** "not given to filthy lucre" (LOU-kur) is better understood as "not greedy for shameful gain." This refers to a money-hungry man who will do dishonest or ungodly things to satisfy his appetite. The dangers of such a man entering the pastorate are obvious!

Titus was to appoint men to serve as pastors who lived godly lives. This would be a stark contrast to the sinful culture of Crete (1:12)! The men who would be appointed to pastoral ministry would not seek their own will, would not lose their temper, would not be drunkards, would not be fighters, and would not seek dishonest financial gain.

Pastors (and believers in general) are to behave differently than the people of the world. They must live in a way that pleases God and brings Him glory.

Believe the truth that believers must have high moral standards for their pastor . . . and themselves.

Part Three: What He Must Also Be (1:8)

Titus 1:8 begins with the word "but." This denotes a strong **contrast** from 1:7. While Paul had been writing concerning what a pastor must not be, he again turned his attention to defining what a pastor *must* be.

A. A lover of hospitality (1:8a)

"Lover of hospitality" is a **key phrase** that literally means "lover of strangers." A man qualified for the ministry is someone who loves others and has a genuine concern for them.

B. A lover of good men (1:8b)

The **key phrase** lover of good men is more clearly translated as "lover of that which is good." Pastors must be men who love good things, as opposed to loving things that are worldly or sinful. What a man loves says much about the condition of his heart.

C. Sober (1:8c)

Sober is a **key word** that describes a man's ability to practice self-control and keep a level head. While it is tempting to apply this word to alcohol use, it goes beyond that. The pastor must be a man who knows how to practice moderation in his temper, judgment, actions, eating, affections, etc. He lives a life balanced by God's Word in all areas. This word only appears four times in the New Testament, three times in Titus (1:8, 2:2, 2:5) and once in 1 Timothy 3:2. Paul wrote both of these "pastoral letters."

D. Just (1:8d)

The **key word** just means righteous. This is a broad qualification that encompasses the entire lifestyle of the man. Pastors ought to be able to fit into a broad description of what is good and godly and should be considered "good" by those in the church and in the world. A pastor's righteous lifestyle is evidence of his salvation being legitimate and supports the message he is called to preach. How unfortunate it is when a man preaches righteousness, yet lives a life of ungodliness!

E. Holy (8e)

Holy is a **key word** that means devout or dedicated to the Lord; however, this is not the typical word we see for "holy" in the New Testament that refers to being set apart unto God. Men who are qualified to pastor a church must be holy and devoted to the Lord. This does not mean perfect, for even believers wrestle with sin (1 John 1:8-10). However, the man must first be made holy by salvation through Jesus Christ and then live in a way that demonstrates the salvation he has received. He must be a man who bears good spiritual fruit (Matthew 3:8; Galatians 5:22-23).

F. Temperate (1:8f)

The **key word** temperate speaks of someone who is self-controlled. Self-control is part of the fruit of the Spirit found in Galatians 5:22-23, which serves as evidence someone has truly been born again. If a man can master himself and practice self-control, he is able to do so by the power and grace of God. Men who are qualified to be pastors are able to control themselves well. Interestingly, this word sums up many of the qualifications listed in 1:7-8.

Do not overlook the fact that qualifications for a pastor are tied directly to his behavior and the quality of his Christian witness. Understand that it is not enough for a man to have vast biblical or theological knowledge, to be a gifted speaker, or possess the so-called ability to "grow a church," etc. A biblically qualified pastor must have evidence in his daily life that he is walking with Jesus.

Part Four: What He Must Do (1:9)

A. Hold fast to the faithful word (1:9a)

What is a biblically qualified pastor to do? Paul concluded his list of qualifications by providing a clear statement about the sort of work pastors are to do. Paul wrote that pastors are to be "holding fast to the faithful word as he hath been taught." In the original language, the **key phrase** "holding fast" indicates that

Leader's Guide: Notice how many of these qualifications are based on the man's observable behavior. How a man lives is important, and the world is watching!

Leader's Guide: If there is no fruit of the Spirit, then there may be no salvation. This is true of anyone ... not just pastors!

pastors should continually hold tight to the faithful word—that is the Scriptures. This is not speaking of the traditions of man, but of teaching that accords with the Word of God. “Holding fast” is not a momentary event. This is an ongoing, consistent effort.

B. Encourage and rebuke (1:9b)

Why should a pastor consistently “hold fast” to the Scriptures? Paul stated the two-fold reason for this. By sound doctrine, the pastor would **first**, be “able to exhort,” and **second** “to convince the gainsayers.” The **key word** exhort means to encourage. One of the fundamental parts of the pastoral ministry is to encourage believers through the teaching of sound doctrine—that is the teachings of the Bible. The **key phrase** “convince the gainsayers” means to rebuke those who contradict. Do not overlook the **cause-and-effect** relationship here! Because the pastor is holding fast to the Scriptures, he is able by sound doctrine both to exhort and convince (effects). In this setting, the men Titus would appoint as elders of various churches must be willing and able both to encourage believers and refute those who contradict sound doctrine. May every believer, and especially pastors, strive to hold fast to the Word of God!

Conclusion

Christ has high standards for who can be the pastor of one of His churches. This is because He loves His churches and wants the very best for them, having purchased believers by His own blood (Acts 20:28). While it can be easy to feel discouraged or inadequate when comparing oneself to this list of qualifications, we should all remember no one is perfect. These qualifications are intended to describe the overall lifestyle of the man who will serve as pastor of a church.

Ultimately, the only perfect picture we have of a pastor is Jesus Christ. While pastors are shepherds of churches, Jesus Christ is the Chief Shepherd (1 Peter 5:4). Only Christ is perfectly blameless. Only in Christ can a pastor be fully equipped to shepherd a church. Churches must be under the leadership and care of biblically qualified pastors. We must understand such pastors are products of the grace and provision of Jesus Himself. **Praise God** that He is faithful to provide pastors for His churches!

Apply It

- **Believe the truth** that believers must have high moral standards for their pastor ... and themselves.
- **Praise God** that He is faithful to provide pastors for His churches!

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Five: False Teachers: Enemies of the Church

Read Titus 1:10-16

Read the Lesson aim: Learners will come to know how to identify false teachers and how to handle them biblically.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 1:10-16

Lesson 5

FALSE TEACHERS: ENEMIES OF THE CHURCH

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
For, unruly, subvert, evil beasts, mouths must be stopped, sound
2. What are the cause/effect relationships in the passage?
"Rebuke them sharply (cause) that they may be sound in the faith (effect)."

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 1:9.
2. What key words or phrases need to be researched?
For, unruly, subvert, evil beasts, mouths must be stopped, sound
3. Are there any related passages that need to be studied?
1 Timothy 6:10

Application: Apply the passage to our lives as God intends.

1. Is there an error to avoid in this passage?
Of allowing false teaching into your home or your church; Of wasting your life on false teaching.
2. Is there an example to follow in this passage?
3. Is there a truth to believe in this passage?

→ **Paul's example** of (a) identifying false teachers for what they are—liars and thieves, (b) of Paul in viewing false teachers as a serious threat to the local church, (c) of Paul in desiring that false teachers would become sound in the faith through a godly rebuke.

→ That Bible-believing people can also become false teachers; That listening to false teachers is dangerous!

Get Attention: Remind learners of the fact that in order to detect counterfeit money, bank tellers study genuine bills until they master the look and feel of the real thing. If they have a question, they then have other standard means to test it such as markers or light. Christians should be familiar with the Bible in order to question if someone is teaching false doctrine.

Learning Option Two: Review the Lesson Outline:

**Lesson Five Outline: False Teachers: Enemies of the Church
Titus 1:10-16**

Part One: How to Identify False Teachers (1:10-12)

- A. Unruly, empty, and deceptive (1:10)

- B. Turning over homes . . . and profits (1:11)

- C. Dangerous animals (1:12)

Part Two: How to Handle False Teachers (1:13-14)

- A. Rebuke them sharply (1:13a)

- B. Rebuke to make them better (1:13b)

- C. Do not believe their lies (1:14)

Part Three: The Tragic Ending for False Teachers (15-16)

Apply It

- of Paul identifying false teachers for what they are—liars and thieves.
- of Paul in viewing false teachers as a serious threat to the local church.
- of Paul is desiring that false teachers would become sound in the faith through a godly rebuke.



- **Believe the truth**
 - that Bible-believing people can also become false teachers.
 - that listening to false teachers is dangerous!
- **Avoid the error**
 - of allowing false teaching into your home or your church.
 - of wasting your life on false teaching.
- **Follow the example**

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Five: False Teachers: Enemies of the Church Titus 1:10-16

Aim: Learners will come to know how to identify false teachers and how to handle them biblically.

Introduction

A worm glides through the weeds along the shores of a lake. A fish watches the worm as it appears to dance and shimmer in the sunlight. It then moves quickly, striking the worm and swallowing it whole. However, this is no worm at all! As the fish clamps down upon the worm it feels the pulling of a hook in its throat and begins what would be its last fight before being captured by the fisherman. The fish believed it had swallowed a worm, yet it was death disguised as a worm.

The Island of Crete was overrun by false teachers. Part of Titus' work of setting things in order (1:5) was to appoint pastors who would be able to silence them (1:11). How would Titus and the pastors he would appoint be able to identify and handle these false teachers? Paul gave clear instructions for doing these things in 1:10-14.

Part One: How to Identify False Teachers (1:10-12)

The **key word** for is very important because it forces us to look at the preceding **immediate context** (1:9). In 1:10-16, Paul gave Titus clear instructions on how to identify and handle false teachers. Because God's Word is both timeless and authoritative, we can also learn how to identify and handle false teachers today.

A. Unruly, empty, and deceptive (1:10)

Paul described false teachers harshly and thoroughly. While it may be tempting to downplay or "sugarcoat" these verses, it will not do justice to God's Word. The truth is, Paul did not hold anything back when he gave Titus the information needed to identify these false teachers.

He began by calling them unruly. This **key word** describes someone who refuses to be under authority, particularly under God's authority. Paul used this word earlier in 1:6. The false teachers in Crete refused to submit to God's authority. Their actions, which will be examined in this lesson, are evidence of that fact.

These unruly men were "vain talkers and deceivers." In other words, they were "empty talkers and liars." They did not have the substance of the true gospel, nor did they have the fruit of the true gospel. Therefore, they were empty talkers and liars—having nothing to say worth hearing or believing.

In contrast to false teaching, is true teaching. The standard for true teaching is the Word of God, the Bible. The Scriptures are the only authoritative source for the believer's doctrine (beliefs) and practice (actions). Those who search outside the Bible for truth quickly find themselves drowning in false teaching.

Paul said these false teachers primarily came from those of "the circumcision." This is a reference to Jews. Several Bible scholars believe these false teachers were a group of Jews known as the "Judaizers." Consider that the Jews would have had much exposure to the Word of God. If anyone should have known the truths of God's Word and the hope of the gospel of Jesus Christ, it would

→ The apostle Peter did this in 2 Peter and Jude did so in his book.

→ Leader's Guide: While some Bible scholars believe these false teachers were true believers who went astray, a view that fits better with Scripture is that these men were not believers. See 1:14-15 and 1 John 2:19.

→ Leader's Guide: Judaizers blended the Law of Moses with the Gospel of Jesus Christ, believing the gospel had to be mixed with works of the law in order for someone to be saved. Paul refuted them in the book of Galatians (especially in chapter 1).

Leader's Guide: This is the same word used to describe Jesus' turning over the tables in the temple (John 2:15).

have been those of "the circumcision" (Romans 3:1-2). However, that was not so. Rather than submitting to the Word of God, they twisted it. **Believe the truth** that Bible-believing people can also become false teachers. **Avoid the error** of refusing to submit to God's Word and authority.

B. Turning over homes . . . and profits (1:11)

What do these false teachers do? Paul interjects a brief description of their actions in 1:11. Paul said their "mouths must be stopped." Interestingly, this **key phrase** means to muzzle. Paul instructed Titus to appoint qualified pastors to the churches across Crete who would be able and willing to "put a muzzle" on these dangerous animals! He told Titus that they "subvert whole houses." The **key word** subvert, literally means to "turn over." These false teachers were not distant or impersonal threats to the church in Crete. They were actually turning over homes! Paul referred to how the unruly deceivers upset the families and, perhaps, even the house churches in Crete. The pastors that Titus would appoint over the various congregations would have much work to do in battling these wolves in sheep's clothing. **Avoid the error** of allowing false teaching into your home or your church.

The false teachers of Crete were not only turning over homes, but they were also turning over profits. Paul said their teaching was for "filthy lucre's sake." This phrase is often translated as "for the sake of dishonest gain." Simply put, these ministers were seeking to get money through teaching false doctrine. Remember, Paul had written that one of the qualifications for a pastor is that he will not be "given to filthy lucre" (1:7). What a contrast between qualified pastors and the actions of false teachers!

One of the marks of false teachers is their willingness to preach and teach unbiblical things for the sake of financial gain. While they may not come into our homes physically, they may enter through TV, radio, books, and the internet. Be careful of them! **Follow Paul's example** of identifying false teachers for what they are—liars and thieves.

C. Dangerous animals (1:12)

Titus 1:12 contains one of the most severe statements regarding other human beings in the New Testament. Paul quoted someone the Cretans considered a prophet (not a biblical prophet) who called them "liars, evil beasts, slow bellies (or lazy gluttons)." Although harsh, Paul affirmed that this witness was true concerning them (1:13).

Some may wonder if Paul's harsh words were sinful. In today's culture of political correctness and acceptance, such words would not find a place—even in some churches! However, Paul's words demonstrate righteous indignation, which is righteous anger. Jesus exhibited such anger when he turned over the tables in the temple (John 2:15). In the Old Testament, God demonstrated righteous anger as he killed Nadab and Abihu for refusing to worship Him according to His command (Leviticus 10:1-3). Paul's severe words demonstrate the seriousness of the problem at hand. Christ's gospel was being twisted. People were being deceived and robbed in the name of Jesus. This was no small problem. The crisis in Crete was worthy of the most severe language. When a wolf enters the sheep pen, the shepherd must not remain silent!

Leader's Guide: Oftentimes false teachers appear to be kind, moral, and even godly. However, we must always be on guard against them. Remember, the apostle Paul said Satan disguises himself as an "angel of light" (2 Corinthians 11:14).

Leader's Guide: While God may choose to bless some with more money than others, no believer should have a love affair with money—especially pastors.

Leader's Guide: This prophet is believed to be Epimenides, who lived in the 6th century BC and was considered one of the great wise men of ancient Greece.

According to Paul, these were animals. He called them evil beasts. This **key phrase** describes an animal that is evil to the core. There is no mistaking how Paul felt about the false teachers of Crete. He regarded them as dangerous animals. How should these dangerous animals be handled? In 1:11, Paul said their "mouths must be stopped." Interestingly, this **key phrase** means to muzzle. Paul instructed Titus to appoint qualified pastors to the churches across Crete who would be able and willing to "put a muzzle" on these dangerous animals! **Follow the example** of Paul in viewing false teachers as a serious threat to the local church.

Leader's Guide: It is worth noting that the word used here for "beast" is the same word to describe the evil creature in Revelation 13.

Part Two: How to Handle False Teachers (1:13-14)

Identifying false teachers is one thing, but knowing how to handle them is another thing altogether. Paul gave Titus (and us) helpful instructions on how to do this.

Leader's Guide: While many believe the greatest threats to local churches are other religions, atheism, political figures, etc. The greatest threat actually comes from those within the church who seek to twist the truth. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30).

A. Rebuke them sharply (1:13a)

False teachers must be rebuked sharply. In the form of a **cause and effect**, Paul affirmed that these false teachers needed to be dealt with (effect) because the witness in verse 12 against them was true. The **key phrase** "rebuke them sharply" is a strong phrase, which means to confront someone severely by exposing their sin and leading them to restoration. There is a tendency among believers to seek peace and unity above all. The words of the English Baptist preacher Charles Spurgeon ring true, "To pursue union at the expense of truth is treason to the Lord Jesus." There are times when God's people must sharply rebuke others. The grounds for rebuke must concern biblical issues such as false doctrine (2 Timothy 3:16).

B. Rebuke to make them better (1:13b)

Rebuke is not an end to itself. As a **cause and effect**, Paul said, "Rebuke them sharply (cause) that they may be sound in the faith (effect)." The **key word** sound means healthy or safe. The goal of rebuking someone is not to harm, but to help. Ideally, those being corrected will repent of their sin and be saved. Beware of those who only rebuke, yet never seek to help anyone be sound in the faith. That is an unbiblical approach to handling false teachers. **Follow the example** of Paul in desiring that false teachers would become sound in the faith through a godly rebuke.

Leader's Guide: In this passage, Paul had unbelievers who were false teachers in mind. However, when believers rebuke brothers or sisters in the faith who have fallen into false teaching, they must also do so with the goal of making them sound in the faith.

C. Do not believe their lies (1:14)

When dealing with false teachers, it is important to remember that they are liars and deceivers. When spending time with and/or speaking to them, it is easy to be lulled into false belief. Paul warned Titus not to believe what they say. It is important to note that their false teaching focused upon "Jewish fables" and the "commandments of men." Some of the most deceptive false doctrines include biblical language, although twisted. When Paul mentioned Jewish fables, he was likely referring to the false teaching of the Judaizers, who added works such as circumcision to faith as a requirement for salvation. The commandments of men would include any unbiblical teaching, particularly relating to Jewish laws. The commandments of men and religious fables are not equal to the Word of God.

Leader's Guide: Paul wrote to the church in Galatia, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Galatians 6:1).

Leader's Guide: In Galatians 1, Paul argued against blending works of the Law with the Gospel of Jesus Christ. It appears this was happening in Crete.

Believers need to hear Paul's warning about false teachers today as much as Titus did. **Believe the truth** that listening to false teachers is dangerous!

Part Three: The Tragic Ending for False Teachers (1:15-16)

Paul concluded his warning about false teachers by describing the tragic ending that awaits them. Paul wrote, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (1:15). Here he **contrasts** the purity of God's people against the impurity of the false teachers. It is believed the false teachers taught that certain things were impure (i.e., Jewish fables 1:14), such as food. God's people are not made pure by religious works. They are made pure through salvation. Purity is not the reward for good behavior, but a gift of God's grace! These false teachers in Crete got the gospel wrong, causing their "mind and conscience to become defiled."

Further, false teachers profess to know God, yet deny Him by their actions (1:16). This is the high point of their deception! This is the vilest form of hypocrisy. False teachers may appear to be godly and say good, even biblical, things, yet they deny God by their actions. The old saying rings true: "Actions speak louder than words." The result is that these deceivers become reprobate. This **key word** can also be translated as "unfit" or "worthless." By living a life of deception, they render themselves abominable, disobedient, and reprobate. They literally waste their lives on a lie and miss their opportunity to live for the Lord. How tragic! **Avoid the error** of wasting your life on false teaching.

Conclusion

As a lure to a fish is false teaching to the believer. While it may appear good at first glance, it is deadly. One of the greatest problems facing the churches in Crete was false teachers, and churches today are facing the same threat. False teachers are abundant and they are deceptive. Do not take the bait! Compare all teaching against the Word of God to see if it measures up. Be willing to identify false teachers, warn others of them, and rebuke them sharply so they may be sound in the faith, hoping and praying they may be saved.

Apply It

- **Believe the truth**
 - that Bible-believing people can also become false teachers.
 - that listening to false teachers is dangerous!
- **Avoid the error**
 - of allowing false teaching into your home or your church.
 - of wasting your life on false teaching.
- **Follow the example**
 - of Paul identifying false teachers for what they are—liars and thieves.
 - of Paul in viewing false teachers as a serious threat to the local church.
 - of Paul in desiring that false teachers would become sound in the faith through a godly rebuke.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Six: Living According to Sound Doctrine

Read Titus 2:1-6

Read the Lesson aim: Learners will understand that every believer should be learning and living according to sound doctrine.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 2:1-6

Lesson 6

LIVING ACCORDING TO SOUND DOCTRINE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
2. What are the cause/effect relationships in the passage?

Speak; Become sound doctrine; Sober; False Accuser; Teachers of good things Obedient; Self Controlled

(1) The older women would be able to teach the younger women (effect) because they were living according to sound doctrine (cause); (2) The younger women were to live according to sound doctrine (2:4-5) so that the word of God would not be blasphemed (effect).

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 1:10-16
2. What key words or phrases need to be researched?
Speak; Become sound doctrine; Sober; False Accuser; Teachers of good things. Obedient; Self-controlled
3. Are there any related passages that need to be studied?
1 Corinthians 7:34, Proverbs 31

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe in this passage?
Older men are to be godly and respectable.
Older women are to live a godly life and teach younger women good things.
Young women's behavior can protect the word of God from being blasphemed.
Young men must learn to be sober-minded.

Get Attention: Ask learners to consider which age group they are in: older men, older women, younger women, or younger men. Explain that age is counted in years, but maturity is best measured by character and experience. Spiritual maturity is revealed in ability to accept and teach sound doctrine.

Learning Option Two: Review the Lesson Outline:

Lesson Six Outline: Living According to Sound Doctrine Titus 2:1-6

Part One: Sound Doctrine (2:1)

Part Two: Older Men (2:2)

Part Three: Older Women (2:3)

Part Four: Young Women (2:4-5)

Part Five: Young Men (2:6)

Apply It

- **Believe the truths**
 - Older men are to be godly and respectable.
 - Older women are to live godly lives and teach younger women good things.
 - Young women's behavior can protect the Word of God from being blasphemed.
 - Young men must learn to be sober minded.

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions.

In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.

Lesson Six: Living According to Sound Doctrine Titus 2:1-6

Aim: Learners will understand that every believer should be learning and living according to sound doctrine.

Introduction

The primary subject of 2:1-6 is the application of sound doctrine (healthy teaching) to the lives of both men and women in the context of the local church, the home, and the world around them. Sound doctrine is not merely to be believed, but to be lived out in the lives of men and women, young and old. Every believer is to live according to sound doctrine in their homes, their churches, and their world.

Part One: Sound Doctrine (2:1)

Chapter 2 begins with a **contrast** marked by the **key word** but. The **immediate context** illustrates how the false teachers spread harmful teachings by their empty and corrupt speech (1:10-16). Their speech was so dangerous, Paul believed they should be muzzled (1:11)! On the other hand, Titus was to speak the things "which become sound doctrine" (2:1). This **key word** means to talk. Some have translated this word as "teach," but the Greek word used here points to a more informal type of teaching and is seldom used in the New Testament to denote formal teaching. By using this word, Paul demonstrated that the content found in 2:1-6 does not necessarily pertain to lessons or sermons given formally in the church, but to those which are taught informally through everyday life conversations. This word points more to daily relationships and discipleship than to formal teaching and preaching.

The **key phrase** "become sound doctrine" means the things which accord or fit with sound doctrine. Paul commanded Titus to speak the things that would fit with sound doctrine. Believers, and particularly pastors, must equip Christians to live out their beliefs in every area of life—in the home, the church, and the world.

Sound doctrine means healthy teaching and refers to the accurate teaching of biblical truths. This is also a **repeated phrase** (1:9). While false teachers were empty talkers and liars who needed to be silenced (1:10-11), Titus was to speak the things which agree with sound doctrine. The proclamation of biblically sound teaching is one of the most important works of the local church.

Part Two: Older Men (2:2)

Paul first addressed older men. Throughout 2:1-6, he highlights men and women, young and old. This demonstrates God's desire for all believers to learn the things which agree with sound doctrine. Paul said the older men were to be "sober, grave, temperate, sound in the faith" (2:2). This shortlist does not include everything a godly man is supposed to be. However, it serves as a good summary of how a mature man of God is to live.

Note the **key words** in this verse. Sober refers to one who is not intoxicated or is clear-minded. Grave speaks of someone serious and respectable. Temperate refers to self-control and the **key phrase** "sound in the faith" means being secure or healthy in the faith. Speaking the things that accord with sound

Leader's Guide: Christ included the teaching of sound doctrine in His Great Commission when He said, "Teaching them to observe all things whatsoever I have commanded you" (Matthew 28:20).

Leader's Guide: Throughout this lesson, older and younger men and women are addressed. The Bible does not define who is older or who is younger. While there are no specific ages given, common sense can help us determine who is older and who is younger within any particular setting.

Leader's Guide: "The older men should manifest a healthy "trust" in God, "love" toward others, and a hopeful "perseverance and endurance." These three nouns repeat the common NT trio of faith, hope, and love, with patience appropriately taking the place of hope." Knight, G. W. (1992). The Pastoral Epistles: a commentary on the Greek text (p. 306).

Leader's Guide: Take a moment to ask your class if they can remember a man like this from their childhood church. How did he positively affect those around him?

doctrine helped the older men grow in godliness. These men did not live under the influence of sin or addiction. They were serious men and worthy of respect. These men would certainly stand out in the sinful culture of Crete! Those who have grown up in church might have memories of a godly man in their church, who everyone respected and who lived a godly life. Paul asserted speaking things that fit with sound doctrine would produce this sort of man. Older men, **believe the truth** that you are to be godly and respectable.

Part Three: Older Women (2:3)

The next group of people Paul emphasized was the older women. He began addressing them by using the **key word** likewise. This demonstrates that the older women were also to hear and learn what accords with sound doctrine. This word will be **repeated** later (2:6). While men and women are given different roles within marriage and the church, both men and women are equally able and responsible to learn what fits with sound doctrine.

What would be the result of women learning what is consistent with sound doctrine? Paul said they would “be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things” (2:3). The **key phrase** “behavior as becometh holiness” directs Christian women to demonstrate reverent or godly behavior. “False accuser” is a **key phrase** meaning slanderer and is the root of the word “devil.” True accusations are necessary and useful (i.e., church discipline), but false accusations are slander. These women would also not be “given to much wine.” Their godliness was displayed throughout their lives, as they would not be liars or drunkards in a culture known for sinful behavior.

Another **key phrase** is “teachers of good things.” This is a reference to an older woman’s responsibility to teach what is good to younger women. Understand that women have been given a real and important teaching ministry within their homes, churches, and world. While pastors are to be men, this does not erase women’s calling to teach Bible truths to other women. In fact, in many areas of life, it is preferable for women to teach one another.

This may have been to protect Titus, the pastors in Crete, and the young women of the churches by keeping them out of compromising situations. It may also have been so because older women are simply better suited to teach younger women how to be godly wives and mothers (2:4a) than men. Older women, **believe the truth** that you are to live godly lives and teach younger women good things.

Part Four: Young Women (2:4-5)

Younger women are indirectly addressed here as Paul wrote about the older women’s responsibility to teach them. Older women teaching the younger women marks a true example of discipleship. Notice the **cause and effect** here! The older women would be able to teach the younger women (effect) because they were living according to sound doctrine (cause). How does speaking things that agree with sound doctrine affect younger women? The majority of Paul’s writing concerned their roles as wives and mothers. Not all women become wives and mothers, as the **related passage** 1 Corinthians 7:34 indicates. However, all believers need to learn God’s design for the family.

The older women were to train the younger women to be sober, to love

Leader's Guide: Paul asserted this as he wrote, “That they may teach the young women” (2:4a). The older women were to learn what accords with sound doctrine so that they may, in turn, teach the younger women.

Leader's Guide: In Titus’ time and culture, it was common for women to marry very young—even in their early teens. This is not to say the Bible advocates for very young women to be married and/or bear children. That was simply the norm for people in this time and place.

Leader's Guide: The phrase "to be sober" is in the KJV, but is not found in the Greek text.

their husbands and children (2:4). The **key phrase** "to love their husbands" refers to how a young woman should treat her husband as a loving companion, giving care and affection to him. She is to be a lover of her husband. Similarly, young women are "to love their children" by providing them with motherly love and care. Learning God's Word should always result in godly behavior. It is obvious that as these young women learned what accords with sound doctrine, they would also be learning to love their husbands and children better.

The older women were also to teach the younger women "to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (2:5). It is helpful to further define some **key words** and **phrases** in this verse. Discreet refers to being of sound mind or one who is self-controlled. In Greek, the original New Testament language, the word is also used in 1:8 and 2:2. Chaste means one who is holy or pure. "Keepers at home" describes a woman who works at home, as opposed to neglecting the home. This is not to say that women cannot work. Rather, that a woman's role as a wife and/or mother should not be abandoned. Consider the woman portrayed in the **related passage** of Proverbs 31! She was a hard-working woman, helped to earn income, and was praised by her husband and children.

While most of what Paul wrote here is not controversial, the command for wives to be "obedient to their own husbands" has been the source of much debate. The **key word** obedient, often translated as "subject" or "submit," literally means to "rank under." This does not mean that women are worth less than men in any sense. "Rank under" refers to the different roles men and women have within marriage. God has established that husbands are to lead their wives and families with loving, biblical authority.

The issue here is not about worth or value (both men and women are made in the image of God), but of responsibility. This phrase does not mean that all women are to submit to all men, as it refers, specifically, to married women and their relationships with their own husbands. Further, husbands should never obligate their wives to commit sin.

Satan and this sinful world have twisted the meaning of submission in marriage. Women are, indeed, commanded to submit to their husbands. Likewise, husbands are commanded to love their wives. This is God's design for marriage and believers should embrace it. There is absolutely no place for abuse or disrespect in the Christian marriage.

Do not overlook the **cause and effect** in 2:5! The younger women were to live according to sound doctrine (cause) so that the Word of God would not be blasphemed (effect). The **key word** blasphemed means to profane or speak evil of something. Think about how great of a gospel witness each Christian home would have been in the sinful culture of Crete! The young women in Cretan churches were to live godly lives, which would bring honor to God, add stability to their homes, and protect the Word of God from slander. What an amazing opportunity and responsibility placed on these young women! The same is true for Christian homes today. Young women, **believe the truth** that your behavior can protect the Word of God from being blasphemed.

Leader's Guide: Scripture is clear that husbands and wives should love each other. Consequently, both husbands and wives are to have proper respect for each other and treat each other well (Ephesians 5:25-33, Colossians 3:18-19).

Leader's Guide: The biblical view that men and women are equal, yet have distinct roles within the home and the church is known as "Complementarianism." The opposite (and incorrect) view is "Egalitarianism," which asserts men and women have no distinction between their roles in the church (men and women pastors) and the home (no distinction between the roles of husband and wife). While the term Complementarianism generally refers to a biblical understanding of men's/women's roles, beware of the fact that some have taken it beyond the biblical guidelines and advocated for abusive behavior.

Leader's Guide: Paul may have these particular behaviors in mind, as the widows in Ephesus garnered a reputation of being busybodies who did not work, neglected their homes, and spread gossip (1 Timothy 5:13). He would not want the churches in Crete to experience similar problems. Remember, Paul wrote both 1 Timothy and Titus.

Leader's Guide: Paul wrote compelling words regarding the mutual love and respect needed for a godly marriage by using Christ's relationship to His church as an example of the marriage relationship. This is noted in the **related passage** of Ephesians 5:21-33.

Leader's Guide: A helpful resource on abuse in marriage is *Hidden Evil: A Biblical & Pastoral Response to Domestic Abuse* By: Eryl Davies.

Part Five: Young Men (2:6)

Finally, Paul wrote about the young men by telling Titus to exhort or encourage them. While it may be tempting to think that Paul “took it easy” on the young men by only requiring that they be sober-minded, one must understand the all-encompassing nature of this command. This **key phrase** refers to one being self-controlled and having a right mind. The concept is also **repeated** from 2:2 where it refers to how the older men are to handle themselves (2:2). How many young men do you know who have a right mind and are self-controlled? Speaking what aligns with sound doctrine molds young men into spiritually mature men.

No, Paul was not “taking it easy” on the young men by requiring less of them. Titus was to exhort or encourage them personally to be sober-minded. This would happen throughout the course of daily life as he would talk with them and spend time with them. Again—this is a great example of discipleship. Today, it is commonplace for young men to remain spiritually immature well into their 20’s, 30’s, 40’s and beyond. This should not be so! However, the Bible sets a clear expectation that young men are to grow into mature men who are sober-minded. Young men, **believe the truth** that you must learn to be sober-minded.

Conclusion

Paul instructed Titus to speak what accords or agrees with sound doctrine. This teaching was for men and women, young and old. As the people learned these things, it would drastically affect the way they lived in their churches, their homes, and their world. We must understand the importance of speaking what accords with sound doctrine so we may live according to sound doctrine and teach others to do the same.

Apply It

- **Believe the truths that:**

- Older men are to be godly and respectable.
- Older women are to live godly lives and teach younger women good things.
- Young women’s behavior can protect the Word of God from being blasphemed.
- Young men must learn to be sober-minded.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Seven: Working According to Sound Doctrine **Read Titus 2:7-10**

Read the Lesson aim: Learners will come to understand how working according to sound doctrine defends and beautifies the gospel.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 2:7-10

Lesson 7

WORKING ACCORDING TO SOUND DOCTRINE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
Obedient; Not answering again; Not purloining; Shewing all good fidelity
2. What are the cause/effect relationships in the passage?
3. Is anything compared or contrasted?
The language of Titus should contrast that of false teachers

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 1:10-2:6
2. What key words or phrases need to be researched?
Obedient; Not answering again; Not purloining; Shewing all good fidelity.
3. Are there any related passages which need to be studied?
Colossians 3:23-24

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow?
Of Titus living and working according to sound doctrine.
2. Is there a truth to believe?
That as a Christian, you can show others the good faith you have and adorn the doctrine of God by living and working according to sound doctrine.
3. Is there something to praise God for?
That opponents of the gospel may be put to shame and have nothing evil to say of you.
4. Is there a sin to confess?
Being disobedient, not trying to please your employer, arguing with your employer, or embezzling money or resources.
5. Is there something to commit to doing?
Living and working according to sound doctrine.

→ (1) Titus would show himself to be a pattern or example of good works and sound speech (causes) (2:7-8a) which would put opponents to shame (effect) (2:8b); (2) Slaves were to live and work in such a way (causes) so that "they may adorn the doctrine of God our Saviour in all things (effect)" (2:10b).

Get Attention: Ask learners to list ways the world is hostile toward Christianity. The lists may include outright murder and imprisonment of Christians to accusations that Christians are dumb or intolerant. When it comes to battling false accusations, the way a believer lives and works is a good reply.

Learning Option Two: Review the Lesson Outline:

Lesson Seven Outline: Working According to Sound Doctrine Titus 2:7-10

Part One: Put Opponents to Shame (2:7-8)

A. Be an example of good works (2:7-8a)

B. Rise above false accusations (2:8b)

Part Two: Adorn the Doctrine of God (2:9-10)

A. Work in a godly way (2:9-10a)

B. Beautify the doctrine of God (2:10b)

Apply It

- **Follow the example** of Titus living and working according to sound doctrine.
- **Praise God** that opponents of the gospel may be put to shame and have nothing evil to say of you.
- **Believe the truth** that as a Christian, you can show others the good faith you have and adorn the doctrine of God by living and working according to sound doctrine.
- **Confess the sins** of being disobedient, not trying to please your employer, arguing with your employer, or embezzling money or resources.
- **Commit** to living and working according to sound doctrine.

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Seven: Working According to Sound Doctrine **Titus 2:7-10**

Aim: Learners will come to understand how working according to sound doctrine defends and beautifies the gospel.

Introduction

We have all probably known people who had a poor work ethic. They are not very disciplined, do not work hard, and their work is low quality. Oftentimes, people like this do not have a good reputation. Isn't it interesting how much a person's work ethic affects how others view them?

Christians should have a biblical understanding of work. We work because God has created us to do so, because it is God's plan for our provision, and because it serves as an opportunity to glorify God. Indeed, there is a biblical understanding of work that we must adopt as followers of Jesus Christ. Consider the words of this **related passage**, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Colossians 3:23).

Paul commanded Titus to set a good example through his good works and to command servants to do the same. Christians are to live according to sound doctrine in all areas of life—including work. The **immediate context** has primarily dealt with vain (empty) talkers and deceivers who profess to know God, yet deny Him through their deeds (1:10-16). Paul then addressed Titus by saying, "But speak thou the things which become sound doctrine" (2:1). This illustrates a stark **contrast** between the speech of the false teachers in Crete and Titus' speech.

This contrast would become clearer as the things which become (or fit with) sound doctrine were not only spoken, but lived out by believers in their homes, churches, and the world. While the empty talkers denied God by their deeds (1:16), believers were admonished to exhibit godliness through all their actions.

Paul further nailed down this concept in 2:7-10 as he addressed how ministers and servants (and presumably everyone else) are to live according to sound doctrine in their work. Consider the impact that living and working according to sound doctrine can have on those around you. Whether one is employed, a student, a stay-at-home mother, a retired person, or someone who is homebound, there is some type of work to do for the glory of God. Let us consider what it means to work according to sound doctrine.

Part One: Put Opponents to Shame (2:7-8)

A. Be an example of good works (2:7-8a)

After demonstrating how speaking the things which fit with sound doctrine affect men and women, young and old, Paul turned his attention to Titus himself by writing, "In all things shewing (showing) thyself a pattern of good works" (2:7). How was Titus supposed to be a pattern or example of good works? Paul wrote, "in doctrine shewing (showing) uncorruptness, gravity, sincerity, sound speech, that cannot be condemned" (2:7-8).

Examine these **key words**. Uncorruptness is used here to describe doctrine that cannot deteriorate or decay. The doctrine or teaching that had been

Leader's Guide: You may notice that some may or may not have the word "sincerity" in their preferred translation of the Bible. Regardless, the need for sincerity should be obvious.

given by Jesus would not be able to decay or break down over time. God's truth remains to this very day! Gravity means seriousness. This is a **repeated word**, as a form of the word is also used in 2:2 to describe older men. While pastors are not forbidden from having a lighthearted personality or a good sense of humor, they must take the things of God and His Word seriously. The **key phrase** "sound speech" can be understood as healthy speech. Paul said this sort of speech was not "able to be condemned" or would be above reproach. This would certainly be a different pattern of behavior than that exhibited by the false teachers in the latter part of chapter one!

B. Rise above false accusations (2:8b)

What would the practical benefit of living like this be? Paul said it was to silence the opposition by giving them "nothing bad to say about us" (2:8b). Be careful to observe the **cause and effect** in these verses. Titus would show himself to be a pattern or example of good works and sound speech (causes; 2:7-8a) which would put opponents to shame (effect; 2:8b). As noted in 2:1-6, the way believers live can serve to protect the reputation of the gospel (i.e., from slander as seen in 2:4). This truth would certainly apply to Titus and, presumably, pastors in general.

Remember the ungodly characteristics of Crete. **Historical background** indicates that before the days of Christ this island nation had a long history of idol worship which continued into Paul's day as the worship of Greek gods was commonplace. In the years immediately leading up to the writing of Titus, Crete was a place for exiled Roman prisoners. Also, a common term for lying in this period was "cretanizing." It is obvious that the people and the culture of Crete were flooded by sin and possessed a poor reputation among both believers and unbelievers (1:12).

This was the backdrop of Paul's command for Titus to live and speak in such a way that opponents would be put to shame. While Crete was home to many secular enemies of the gospel, there was also religious opposition. **Historical background** indicates that certain Jewish sects had likely become embedded into various Cretan communities and were the source of false teaching. Paul addressed them in 1:14 when he spoke of Jewish fables and the commandments of men that turn people from the truth. Titus' life and work were to be a contrast from that of the Cretans. More specifically, he was commanded to work in a way that would cause him to rise above the false accusations of his opponents. There should be no truth to such accusations because Titus was to exhibit good behavior and God-honoring work (2:8b). **Follow the example** of Titus by living and working according to sound doctrine. **Praise God** that opponents of the gospel may be put to shame and have nothing evil to say of you.

Part Two: Adorn the Doctrine of God (2:9-10)

A. Work in a godly way (2:9-10a)

Some consider the work of the pastor as the highest work, while the work of a slave is certainly believed to be the lowest. However, no matter one's type of work or standing in society, all believers have the opportunity and the obligation to work according to sound doctrine. Every believer should live and work in a way that both defends and beautifies the gospel. What a shame when the lifestyle and works

Leader's Guide: A helpful article on the historical background of Titus written by Dr. Andreas Köstenberger can be found here: biblicalfoundations.org/crete-like-Pauls-day.

Leader's Guide: Crete is a rather large island and part of modern-day Greece. The island measures about 145 miles long and 35 miles wide (approximately the size of Rhode Island and Delaware combined). Although the population of Crete during this time is uncertain, historical background reveals there were likely around 20 cities on the island during Paul's day. Crete did not possess the good roads found nearer to Rome, which would make traveling to minister more difficult.

Leader's Guide: Opponents should be ashamed, but they may not be due to their sin and hardness of heart. Their shame may not be immediate but may take a while.

Leader's Guide: This is not saying Christians will not be accused of wrong, but that no one should not be able to make a legitimate accusation against them (1 Peter 2).

of believers tarnish their Christian witness!

Paul had this truth in mind as he instructed Titus that servants are to be subject to their own masters. Slavery is a subject that, for good reason, can raise concerns. Believers can rest assured that the Bible never advocates for forced slavery or slavery based upon one's race. The Scriptures clearly teach that all people are made from one blood (Acts 17:26), are made in the image of God (Genesis 1:27), and are part of the people for whom Christ died (Revelation 5:9). Many of the slaves during New Testament times were working to pay off a debt or trying to provide for their families.

The slaves Paul had in mind while writing to Titus were slaves indeed. They would have been believers who were church members in Crete and were also enslaved to someone else. Although their slavery may not have been harsh, they would certainly have a lower social standing than their masters and would be under their authority. It would have been very tempting for these slaves to work in a frustrated and careless way. They could have had thoughts like, "I'm not very respected, so why should I do good work?" Paul instructed them not to behave like this, but to be hardworking people of integrity.

The meanings of the following **key words** and **key phrases** provide insight into the work ethic believers are to have. Paul said that slaves were to be obedient or subject to their own masters. This **key word** simply means to rank under. The **key phrase** "not answering again," sometimes rendered "not argumentative," means to speak against or contradict. Slaves were not to be arguing with their masters. Another **key phrase** to examine is "not purloining." This is more often translated as "not stealing" or "not pilfering." A good understanding of this word is embezzlement. Christian slaves were not to embezzle money or resources from their masters. Finally, the **key phrase** "shewing all good fidelity" literally means to give evidence of having good faith. This refers to the witness of Christian slaves being observed through their work and conduct as they live and work according to sound doctrine.

B. Beautify the doctrine of God (2:10b)

Again, the question may be asked, what would be the practical benefit of living like this? If you look closely at 2:9-10, you will see another powerful **cause-and-effect** relationship. Paul stated that the slaves were to live and work in such a way (causes) so that "they may adorn the doctrine of God our Saviour in all things" (effect; 2:10b). By living and working according to sound doctrine, these slaves would be able to adorn the doctrine of God. The **key word** adorn means to beautify and is the source of the English word "cosmetics." What an honor it is to beautify the doctrine of God! Yes, even the "lowest of the low," (the slave) can play a valuable role in glorifying God in this way. Christians, regardless of their position, can actually beautify the doctrine of God by taking it beyond mere teaching and living it out in real and tangible ways. **Believe the truth** that as a Christian, you can show others the good faith you have and adorn the doctrine of God by living and working according to sound doctrine. If applicable, **confess the sins** of being disobedient, not trying to please your employer, arguing with your employer, or embezzling money or resources. **Commit** to living and working according to sound doctrine.

Leader's Guide: This passage does not advocate for any work that goes against the law of the land or biblical morality as it relates to slavery. For a thorough treatment of this, read Exodus 21:1-6, 16.

Leader's Guide: A helpful resource on the Bible and slavery can be found in print (The New Answers Book 3, Published by: Master Books, ISBN: 9780890515792) and free to read online at (answersingenesis.org/bible-questions/doesnt-the-bible-support-slavery/).

Leader's Guide: There are many parallels here to the relationship between bosses and employees. This is a good application of this text to our current day.

Conclusion

Like the believers in Crete, we live in a world that is hostile toward Christianity. People often seem to be looking for an opportunity to oppose believers. However, we must not give them a reason to do so. Christians are called not only to know sound doctrine but to live according to it. The believer's daily work serves as a great opportunity to display God-honoring behavior. Regardless of whether you are a pastor, a slave, or anywhere in between, you can rise above false accusations and adorn the doctrine of God through living and working according to sound doctrine. May we all seek to do this!

Apply It

- **Follow the example** of Titus by living and working according to sound doctrine.
- **Praise God** that opponents of the gospel may be put to shame and have nothing evil to say of you.
- **Believe the truth** that as a Christian, you can show others the good faith you have and adorn the doctrine of God by living and working according to sound doctrine.
- **Confess the sins** of being disobedient, not trying to please your employer, arguing with your employer, or embezzling money or resources.
- **Commit** to living and working according to sound doctrine.

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Eight: God's Grace: The Foundation of Salvation

Read Titus 2:11-15

Read the Lesson aim: Learners will discover that God's grace is the foundation of salvation.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 2:11-15

Lesson 8

GOD'S GRACE: THE FOUNDATION OF SALVATION

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
Appeared, teaching, worldly lusts, soberly, righteously, godly
2. What are the cause/effect relationships in the passage?
Because God's grace has appeared (cause), He teaches believers how to live a godly life (effect).

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 2:1-10
2. What key words or phrases need to be researched?
Appeared, teaching, worldly lusts, soberly, righteously, godly
3. Are there any related passages that need to be studied?
John 14:6, Romans 6:1-2; Ephesians 2:8-10

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow?
Looking for the hope and appearing of Jesus Christ.
2. Is there a truth to believe?
Salvation is impossible apart from God's amazing grace!
3. Is there a command to obey?
*Live soberly, righteously, and godly in the present world.
Speak, exhort, rebuke, and let no man despise you.*

Get Attention: Discuss the word “salvation” with learners. Here is an official explanation taken directly from the BMAA Doctrinal Statement: “The Way of Salvation—Salvation is based wholly on the grace of God apart from works (Titus 3:5; Eph. 2:9). Anyone who will exercise repentance toward God and faith in the Lord Jesus Christ will be saved (Acts 16:30-32; Luke 24:47; Rom. 10:17).” Explain that this lesson will clarify salvation further.

Learning Option Two: Review the Lesson Outline:

Lesson Eight Outline: God’s Grace: The Foundation of Salvation Titus 2:11-15

Part One: God’s Grace has Appeared (2:11)

A. Grace brings salvation (2:11a)

B. God’s grace has appeared to all men (2:11b)

Part Two: What God’s Grace Teaches (2:12-13)

A. Deny ungodliness (2:12a)

B. Live a godly life (2:12b)

C. Look for Jesus (2:13)

Part Three: Jesus, our Savior (2:14)

A. Jesus’ sacrifice (2:14a)

B. Jesus’ people (2:14b)

Part Four: Speak these things (2:15)

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Eight: God's Grace: The Foundation of Salvation **Titus 2:11-15**

Aim: Learners will discover that God's grace is the foundation of salvation.

Introduction

You are probably familiar with these words from the classic hymn *All Hail the Power of Jesus' Name*, "Ye chosen seed of Israel's race, ye ransomed from the fall, hail him who saves you by his grace, and crown him Lord of all." Those are wonderful words to sing, praising the Lord for His grace in salvation!

In Titus 2:11-15, the apostle Paul "shifts gears" from dealing with living out sound doctrine in the home, the church, and the world to reminding Titus (and us) that the actual foundation of the Christian life is God's grace.

Part One: God's Grace has Appeared (2:11)

In this passage, the Apostle Paul echoes the message of salvation found throughout the entire Bible by writing, "For the grace of God that bringeth salvation hath appeared to all men" (2:11). This is the hope of every believer and the foundation of the believer's salvation.

A. Grace brings salvation (2:11a)

Consider the first part of Paul's statement regarding God's grace. He asserts, by the authority and inspiration of the Holy Spirit, that it is the grace of God that brings salvation. This truth is foundational, for every part of salvation is built upon grace. In this verse, Paul does not provide much detail concerning salvation. However, he has explained many aspects of salvation throughout other portions of Scripture, as noted in the following paragraphs.

Why is grace necessary for people to be saved? God's Word clearly reveals that all people are sinners (Romans 3:23) and that "the wages of sin is death" (Romans 6:23). Further, Scripture reveals that before salvation mankind is spiritually dead and follows satanic influences (Ephesians 2:1-3). The verdict for every person is this: guilty, lost, unbelieving, dead in sin. People are not able to do anything to save themselves (Titus 3:5). For someone to be saved, God must intervene and rescue him/her.

What does grace save us from? Salvation saves sinners from the wrath of God (John 3:36). God's grace saves the believer from eternity in Hell. All people are guilty and deserve the righteous judgment of God. However, God's grace allows sinners to be forgiven.

How is grace demonstrated? God demonstrated His grace through His willingness to save sinners (Ephesians 2:8), sending of His own Son Jesus to die in the place of sinners (Romans 5:8), and forgiving sinners and making them His own children (Galatians 4:6). Some have said, "God saved us from Himself, by Himself, for Himself." This is a helpful saying, as it accurately demonstrates the fact that God saves sinners from His wrath, by His own work (the sacrifice of Jesus), and for His own purpose and glory. Simply put, God gets 100% of the credit for salvation.

Believe the truth that salvation is impossible apart from God's amazing grace!

Leader's Guide: This lesson provides you with a wonderful opportunity to proclaim the gospel. Be sure to take advantage of this opportunity, as the Lord may save someone today!

Leader's Guide: Some have, incorrectly, come to believe that all people will be saved regardless of what they believe concerning God. The phrases "Believe your own truth," "Coexist," and "Many paths lead to God" are popular nowadays. The belief that all religions are true, lead to God, and provide salvation is called "Universalism." This belief system does not align with the Bible.

B. God's grace has appeared to all men (2:11b)

The second part of 2:11 states that God's saving grace has appeared to all men—what a mighty and beautiful **truth to believe!** It is helpful to know that the **key word** appeared, is written in the passive voice in the Greek text. This is important because it communicates the theological truth that people do not enlighten themselves concerning salvation, but that God enlightens them to these truths. "All men" are the recipients of God's action. This is significant because it further clarifies the necessity of God's gracious work in salvation.

The saving grace of God is not restricted to only one nationality, one culture, or one ethnicity. God's salvation-bringing grace has appeared to all. This is not to say that all people will be saved, but that the gospel is intended for every nation, tribe, and tongue (Revelation 7:9-10). Understand that while God's grace has appeared to all, many do not believe the truth of the gospel and "hold the truth" (Romans 1:18). In other words, unbelievers hold down or suppress the gospel's truth.

Remember the words of Jesus, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" from John 14:6—a **related passage**. God's saving grace has ultimately appeared in the Person of Jesus Christ, who is the Savior of all who will believe on Him.

Part Two: What God's Grace Teaches (2:12-13)

Grace changes and teaches believers. God's grace is applied to a person through salvation. Remember, the people Paul had in mind while writing this letter were believers—sinners who were saved by God's grace. This can be seen as Paul wrote the words "teaching us." The "us" Paul refers to here is believers.

While God's grace instantaneously changes a person through salvation, the results last forever. God's grace actually teaches believers how to live in a godly way that will bring glory to God and display the power and beauty of the gospel to the world. The **key word** teaching here refers specifically to discipline and the training of children. When one is saved, he or she becomes a child of God and He disciplines them as such. The loving and gracious discipline of God's children molds them gradually into the image of Christ (Romans 8:29). Do not overlook the **cause and effect** here! Because God's grace has appeared (cause), He teaches believers how to live godly lives (effect).

A. Deny ungodliness (2:12a)

The first thing God's grace teaches the believer is to deny ungodliness. Salvation completely changes the sinful heart. Those who once loved sin, come to love God. The saved heart no longer approves of ungodliness. Parallel to denying ungodliness is the denial of worldly lusts. The **key phrase** "worldly lusts" refers to sinful passions or desires.

B. Live a godly life (2:12b)

Those who have been transformed by the grace of God will live godly lives, for they have denied ungodliness and worldly lusts and will continue to do so throughout their lives. Paul wrote three words to describe what a godly life looks like. These are also **key words** in this text. Soberly refers to having a sound mind

Leader's Guide: The discipline of God is also evidence that someone is truly saved. God disciplines His children. If there is no discipline for one's sin, then it may be because he or she does not belong to the Lord. This is a great opportunity to present the Gospel to your class. Remember, the Scriptures say, "For whom the Lord loveth he chasteneth (disciplines), and scourgeth (punishes) every son whom he receiveth" (Hebrews 12:6).

or self-control. It is also a **repeated word** as variations of this word are also used in 1:8, 2:2, and 2:4. Righteously communicates the idea of being upright or approved by God. Godly means pious or devout.

Through these three words, Paul described how a person saved by God's grace will live. It may be tempting for some to claim salvation by God's grace while living ungodly lives. However, Paul wrote in a **related passage** that God's grace should not be abused, serving as an excuse to sin (Romans 6:1-2). This manner of living is to be applied to the present world (also translated as "present age"). Believers are to live godly lives day-by-day—soberly, righteously, and godly in the present world. While these words were written in Paul's day, they apply just as much to today!

C. Look for Jesus (2:13)

Finally, grace teaches believers to look for Jesus. As believers deny ungodliness and worldly lusts, they are to keep their affections and attention on Jesus Christ. The motivation for living and working for Jesus is rooted in the hope and expectation of His return. Believers have hope as they await the return of the King of kings and Lord of lords, Jesus Christ.

Paul described this way of living as this, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (2:13). Looking is a **key word** that means, not only to wait but to expect. Believers can confidently await Christ's return. The **key phrase** "God and . . . Savior Jesus Christ" was used by Paul to proclaim the divinity of Jesus Christ.

It is the grace of God that causes believers to await the return of Jesus with hope. God's people, saved by His grace, are able to call Jesus their "Blessed Hope" and consider His appearing to be "glorious." Unbelievers do not have the same confidence regarding Christ's return. They should fear Christ's return as it will be dreadful for them (Revelation 6:16-17). Titus 2:13 encourages believers to look for the hope and appearing of Jesus Christ.

Part Three: Jesus, Our Savior (2:14)

A. Jesus' sacrifice (2:14a)

Paul described how God's grace came to mankind. He simply wrote that Jesus "gave Himself for us" (2:14a). This is, perhaps, the clearest and most dramatic example of grace the world has ever known. Jesus died so that His people may live. Observe the **cause and effect** here. Because Jesus gave Himself (cause), believers are redeemed. God purifies for Himself a people for Himself zealous for good works (effects).

B. Jesus' people (2:14b)

Those who receive the saving grace of God through salvation are Jesus' people. Paul succinctly stated that Jesus gave Himself so that He may redeem people from iniquity (sin), purify them, and have a people who will be zealous for good works. The **key word** redeem refers to paying a ransom. It is important to know that Jesus did not pay a ransom to the devil, but to God the Father. Jesus paid the debt of all believers by taking the wrath their sin deserves upon Himself. By God's grace, believers have a purpose for their lives that goes beyond anything

Leader's Guide: Encourage your learner(s) to examine their own hearts at this time. Remind them that God's grace should lead to a life of love and devotion to God, rather than a life of sin. If God's grace is consistently being used to make sin permissible, then it may be time to consider whether they have truly been born again.

Leader's Guide: In the original Greek, these are not commands, although they sound like it. These are instructions on how believers are to live.

Leader's Guide: Throughout the book of Titus Paul referred both to God and/or Jesus as Saviour (1:3, 4; 2:10, 13; 3:4, 6) to emphasize the truth that Jesus is both Savior and Lord.

the world can offer—living for the glory of God. Ephesians 2:8-10 is a good **related passage** to read concerning this truth.

Part Four: Speak These Things (2:15)

Paul admonished Titus to make God's grace the overall focus of what he was to proclaim to the believers at Crete. He used three words to urge Titus to speak boldly of God's grace. He wrote, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (2:15). Speak describes the action of talking about, exhort means to encourage or appeal to, and rebuke expresses the action of exposing error. These three key words give an all-encompassing view of the importance of verbally communicating God's grace to God's people. Whether it is speech used in daily life, encouragement, or rebuke, God's grace should be the emphasis. These things were to be accompanied by boldness, as Paul told Titus not to let anyone despise him. This **key word** means to disregard or look down upon someone. Titus was not to be shy or reserved concerning God's grace. He was to minister with "all authority." May God's ministers boldly proclaim His grace today! **Obey the commands** to speak, exhort, rebuke, and let no man despise you.

Conclusion

Take away God's grace and what do you have? You have nothing. The very foundation of the believer's salvation is the grace of God. By the grace of God, sinners are saved, believers live in godliness, and believers await Christ's return with hope. If it were not for grace, all of mankind would remain dead in sin, live in rebellion to God, and await Christ's return with terror. As we consider the role God's grace plays in salvation, let us remember the words of Charles Spurgeon, "That man is truly happy who can say of all his substances, be it little or be it much, 'the Lord gave it to me.'" **Praise God** for His amazing grace!

Apply It

- **Believe the truth** that salvation is impossible apart from God's amazing grace!
- **Obey the commands**
 - to live soberly, righteously, and godly in the present world.
 - to speak, exhort, rebuke, and let no man despise you.
- **Follow the example** of looking for the hope and appearing of Jesus Christ.
- **Praise God** for His amazing grace.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Nine: Godly Behavior: The Mark of God's People

Read Titus 3:1-3

Read the Lesson aim: Learners will understand that the gospel causes God's people to exhibit godly behavior in their lives.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 3:1-3

Lesson 9

GODLY BEHAVIOR: THE MARK OF GOD'S PEOPLE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
Principalities, Powers, Ready, Meekness, Serving, Malice, Etc.
2. What are the cause/effect relationships in the passage?
3. Is anything compared or contrasted?
Contrasts: (1) Not brawling, but gentle; (2) Speak evil of no man but showing meekness to all; (3) Godly behavior of believers and ungodly behavior of unbelievers

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 2:15—3:7
2. What key words or phrases need to be researched?
Principalities, Powers, Ready, Meekness, Serving, Malice, Etc.
3. Are there any related passages that need to be studied?
Romans 13:1-7, 1 Peter 2:13-17, Ephesians 2:10

Application: Apply the passage to our lives as God intends.

1. Is there a truth to believe?
Before salvation, you are/were living the life described in 3:3. ungodly.
2. Is there a command to obey?
*Submit to authority.
Be ready for good works.
Be peaceful and meek.*

Get Attention: Remind learners that the last lesson focused on salvation. Ask them to describe a person's behavior before salvation. This lesson will describe Godly behavior after salvation

Learning Option Two: Review the Lesson Outline:

Lesson Nine Outline: Godly Behavior: The Mark of God's People Titus 3:1-3

Part One: Aspects of Godly Behavior (3:1-2)

- A. Obedience to authority (3:1a)

- B. Readiness for good works (3:1b)

- C. Peacefulness and meekness (3:2)

Part Two: The Behavior of Unbelievers (3:3)

- A. Foolish, disobedient, deceived (3:3a)

- B. Serving lusts and pleasures (3:3b)

- C. Living in malice, envy, and hate (3:3c)

- to submit to authority.
- to be ready for good works.
- to be peaceful and meek.



Apply It

- Obey the commands

- Praise God for His sovereign saving grace!

- Believe the truth that before salvation, you are/were living the life described in 3:3.

Learning Option Three: Explore the Commentary in the Student Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to those provided with the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Nine: Godly Behavior: The Mark of God's People Titus 3:1-3

Aim: Learners will understand that the gospel causes God's people to exhibit godly behavior in their lives.

Introduction

Imagine a bookcase. One of the shelves is not full, so there are bookends in place to prevent the row of books from falling over. The bookends hold the books in their proper place.

Now consider our text. Titus 3:1-3 speaks of godly behavior. Godly behavior cannot save, nor does it make someone godly. Only the gospel does those things. However, these verses are actually “bookended” by the gospel. The end of Titus 2 proclaimed the grace of God in the salvation of sinners. Titus 3:4-7 (which will be covered in the next lesson) also proclaims the grace of God in the salvation of sinners. Right between these two gospel-saturated passages of Scripture, we find this command from Paul to teach God's people to live godly lives.

Godly living alone is not enough. However, just as bookends hold the books in their proper place, the gospel holds good works in their proper place. Good works do not save, but they are the evidence, results, and proof of salvation. Consider how godly behavior is the result of the gospel.

Part One: Aspects of Godly Behavior (3:1-2)

In 2:15, Paul commanded Titus to “speak, and exhort, and rebuke with all authority” concerning what was taught in Titus 2. The first three verses of chapter 3 demonstrate the effects such teaching has upon the life of the believer.

A. Obedience to authority (3:1a)

Titus and the other elders were to “Put them in mind to be subject to principalities and powers, to obey magistrates.” The phrase “put them in mind” simply means to remind. One of the results of godly teaching is godly behavior, and this includes proper submission to authority. This passage of scripture may strike a chord with readers, as obedience to authority has become an especially controversial topic for many over the recent years. However, Christians must remember that obedience to authority is a mark of godly behavior. Paul's use of the **key phrase** “subject to” literally means to rank under or obey. The ideas of submission and obedience are communicated by this phrase.

Paul is very specific regarding the institutions and people to whom believers are to submit. He wrote of principalities and powers. These **key words** are important to understand. Principalities and powers both refer to kingly or governmental authorities and can certainly be applied to governmental rulers. Paul asserts that Christians are to be obedient to these people/institutions. The New Testament makes a bold case for one's submission to the government. Such submission serves as a mark of godliness and a means of glorifying God. See the **related passages** of Romans 13:1-7 and 1 Peter 2:13-17 for more information.

It is important to understand that when man's laws oppose God's laws,

Leader's Guide: Remember, the chapter and verse numbers were not in the original manuscripts, but were added later to help readers navigate God's Word. Sometimes teachings or thoughts overlap different chapters, as seen in 2:15—3:4.

then God must be obeyed “rather than man” (Acts 5:29). Consider the many people throughout the Bible who disobeyed wicked laws in order to honor the Lord. At times, this is unavoidable. However, if possible, God’s people should seek to live at peace with all men (Romans 12:18). Obedience to authority is a godly behavior. **Obey the command** to submit to authority.

B. Readiness for good works (3:1b)

In addition to obedience, God’s people are to be ready for good works. The **key word** ready speaks of being prepared to do something. Believers have been saved in order to serve God. Consider the words of Ephesians 2:10, a **related passage**, “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” While God has prepared works for His children, believers must prepare, by God’s grace, to do those good works. **Are you ready or prepared to do good works, which will glorify God? Obey the command** to be ready for good works.

C. Peacefulness and meekness (3:2)

After addressing submission to authority and readiness for good works, Paul addressed the believer’s personal conduct toward others. Titus was instructed to remind the Cretan believers “To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men” (3:2). While 3:1 dealt with the believer’s actions toward leaders, 3:2 is much more personal. One gets the feeling that this verse applies more to the “daily grind” than the words of 3:1. You may be able to coexist peacefully with a ruler who lives hundreds or thousands of miles away, but it is much more difficult to do so with a family member, coworker, or fellow church member!

Notice the detail given to the believer’s behavior here. The Christian is to “speak evil of no man.” This **key phrase** refers to slander. Believers are not permitted to speak of anyone in a slanderous way. This does not prohibit believers from confronting sin or making necessary verbal accusations, but it does prohibit false and unfruitful speech or gossip.

Further, Paul wrote that believers were to “be no brawlers, but gentle.” The **key phrase** “no brawler” means to refrain from arguing. Note the contrast which is signaled by the word “but.” Believers were not to be brawlers, but they were to be gentle. Gentleness is a godly behavior.

Paul continued to intensify the standard for godly behavior, as he transitioned from speech to arguing, to gentleness, and ended upon meekness. This **key word** refers to a gentle strength that comes from the Lord. This is a powerful word for Paul to introduce here, as it reminds readers of Jesus’ Sermon on the Mount. Ultimately, believers are to speak and behave in a way that lines up with Jesus’ words and desires. Did you notice the other **contrast** in this verse? Paul wrote that believers are to speak evil of no man, yet are to show meekness to all. This contrast ought to be evident in the life of every believer. Meekness is a godly behavior. **Obey the command** to be peaceful and meek.

Part Two: The Behavior of Unbelievers (3:3)

While the preceding verses have outlined the godly behavior of believers,

Leader’s Guide: Remind your learner(s) that works do not save us, nor do they sustain us. However, good works should be the result of God’s saving grace in our lives. A soul changed by the power of God will show evidence.

Leader’s Guide: Peace should always be pursued. However, sometimes a person’s sin results in action having to be taken (Galatians 6:1-2, Matthew 18:15-17). It is a godly practice to confront a fellow believer’s sin and to call them to repentance. It is also godly to speak up concerning evil and expose sin. However, no Christian should seek to speak falsehoods or cause needless harm by their words.

Leader’s Guide: Perhaps you have heard the saying “meekness is not weakness.” That is a true saying, for meekness requires strength. “Meekness is God’s strength under God’s control” (Helps Word Studies which can be accessed via biblehub.com). Amazingly, believers have access to such strength!

the following verse demonstrates the sinful behavior of unbelievers. Paul marks this **contrast** clearly as he wrote the words “For we ourselves also were sometimes.” The word “sometimes” actually means at one time. Paul is not saying that unbelievers are usually good, but sometimes do bad things. Rather, he is teaching that before Christ saves, this is the condition of every person (including himself and Titus). Indeed, before salvation, every person is lost and living in sin.

A. Foolish, disobedient, deceived (3:3a)

How do lost people behave? The first three words Paul used to describe the way unbelievers live are “foolish, disobedient, deceived.” These **key words** refer (in order) to mindlessness, spiritual rebellion (also a **repeated word** from 1:6), and going astray. These words demonstrate the complete lostness of unbelievers. They live in sinful chaos and are not able to perceive spiritual truths, being deceived. There is a reason that unbelievers are called “lost people!” They are spiritually lost and in desperate need of God’s saving grace. All believers were at one time foolish, disobedient, and deceived. Being foolish, disobedient, and deceived are marks of an unbeliever.

B. Serving lusts and pleasures (3:3b)

Sin is never stagnant. The words of the 19th-century preacher and theologian John Owen remain relevant today, “Be killing sin or it will be killing you.” Titus was reminded of this, as Paul wrote that before salvation believers were at one time “serving divers (different) lusts and pleasures.” Before Christ, believers were not only foolish, disobedient, and deceived, but they were slaves of lusts and pleasures.

The word serving comes from the word often translated as “slave.” This **key word** illustrates the seriousness of sin. Here Paul addressed lusts and pleasures. These **key words** speak of a desire for what is forbidden and various bodily pleasures. Unbelievers are actually enslaved to sin. Remember, Jesus said whoever sins is a slave to sin (John 8:34). **Believe the truth** that unbelievers are slaves to sin. Being enslaved to lusts and pleasures are marks of an unbeliever.

C. Living in malice, envy, and hate (3:3c)

Paul wrote that unbelievers live in “malice and envy, hateful, and hating one another.” This does not sound like a good way to live, does it? Remember, Paul and all other believers lived like this before being saved.

These words serve as **key words**. Malice means here to have ill will toward or a desire to injure someone. Envy refers to jealousy and spite. Hateful describes a detestable person who hates what is good. Finally, hating is an entirely different word that means to love one less than another person. This describes a dreadful life! There is no good to be found! The desperate nature of the human soul is on display here. Malice, envy, and hate are marks of unbelievers. **Believe the truth** that before salvation, you are/were living the life described in 3:3.

Conclusion

The distinction between believers and unbelievers has clearly been demonstrated by the apostle Paul in 3:1-3. In verses 1-2, he commanded Titus

Leader’s Guide: This quote is taken from John Owen’s book *The Mortification of Sin*.

to remind believers how they were to live. He then reminded Titus in 3:3 of how every believer used to live before being saved by the power of the gospel. In these verses, the dividing line is the gospel. Those who have been saved by the gospel live godly lives, while those who have not been saved by the gospel live sinful lives.

Paul contended that godly behavior is the result of salvation. This pattern can be seen in both Titus 3:1-3 and Ephesians 2:1-10. Notice how good works flow from a heart changed by the gospel (see the parallels below). ***Has the gospel of Jesus Christ changed you?*** It may be easy to say you are a follower of Jesus Christ, but what does your behavior say about you?

Titus 3:1-3 (KJV)

¹Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

²To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

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

Ephesians 2:2-3, 10 (KJV)

²Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

³Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others...

¹⁰For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Apply It

- ***Obey the commands:***
 - to submit to authority.
 - to be ready for good works.
 - to be peaceful and meek.
- ***Believe the truths:***
 - that before salvation, you are/were living the life described in 3:3.
 - that unbelievers are slaves to sin and that every sinner depends upon the power and grace of God for their salvation.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Ten: Salvation: By God's Mercy and Grace

Read Titus 3:4-7

Read the Lesson aim: Learners will know that salvation results from God's mercy and grace, not human efforts.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 3:4-7

Lesson 10

SALVATION: BY GOD'S MERCY AND GRACE

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
Regeneration, Renewing, Shed, Abundantly, Justified, etc.
2. What are the cause/effect relationships in the passage?
Because a person is justified by God's grace, they are heirs according to the hope of eternal life (effect).
3. Is anything compared or contrasted?
3:3 speaks of how unbelievers were enslaved to sin, 3:4 begins a wonderful description of how God sets those sinners free.

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 1:1-3
2. What key words or phrases need to be researched?
Regeneration, Renewing, Shed, Abundantly, Justified, etc.
3. Are there any related passages that need to be studied?
1 Corinthians 6:9-11, Psalm 51,

Application: Apply the passage to our lives as God intends.

1. Is there something for which to praise God?
For who He is!
2. Is there a truth to believe?
(1) that salvation is not possible through human works; (2) that only God can save; (3) that not everyone will receive the blessings of salvation; (4) that God washes away sin and raises spiritually dead people to life!

Get Attention: Review the related passage of Ephesians 2:8-10. Point out that salvation is by faith, not works. This lesson will elaborate on the fact that good works will not save.

Learning Option Two: Review the Lesson Outline:

Lesson Ten Outline: Salvation: By God's Mercy and Grace Titus 3:4-7

Part One: Kindness and Love (3:4)

A. But after that . . . (3:4a)

B. Kindness and love appeared (3:4b)

Part Two: According to His Mercy (3:5-6)

A. Not by our works of righteousness (3:5a)

B. But saved by His mercy (3:5b)

C. Abundantly through Jesus (3:6)

Part Three: Justified by His Grace (3:7)

First, believers are justified by God's Grace.

Second, believers are Heirs according to the hope of eternal life.

Apply It

- **Believe the truths**
 - that salvation is not possible through human works.
 - that only God can save.
 - that not everyone will receive the blessings of salvation.
 - that God washes and raises spiritually dead people to life!
- **Praise God** *for who He is!*

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions.

In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.

Lesson Ten: Salvation: By God's Mercy and Grace **Titus 3:4-7**

Aim: Learners will know that salvation results from God's mercy and grace, not human efforts.

Introduction

Imagine your house is on fire. Flames surround you and you cannot find a way to safety. After struggling to find an exit, you finally collapse from smoke inhalation. Death is imminent. The next time you open your eyes, you find yourself in a hospital bed. The doctor informs you that you are doing well and will soon go home. Before you leave to go home, a firefighter comes to visit. He tells the story of how he found you collapsed on the floor, picked you up, and carried you to safety.

This man saved your life. He came to you when you were helpless and as good as dead. You could not save yourself, but he came to you, picked you up, and saved your life. In the same way, God saves sinners. No persons can save themselves. As you progress through this lesson, consider all God has done to save sinners.

Part One: Kindness and Love (3:4)

This passage is a continuation of the gospel teachings which began in 2:11-14. Those verses served as the first "bookend" while 3:4-7 serve as the second. Between these two "bookends," Paul described how believers should behave and explained the ungodly life sinners possess before salvation. He even included himself and Titus in this description! In 3:4, Paul explained how that change occurred. Pay close attention to the following paragraphs, as they will further elaborate on how God saves people.

A. But after that . . . (3:4a)

This section of Scripture begins by noting a **contrast**. While 3:3 speaks of how unbelievers were enslaved to sin, 3:4 begins a wonderful description of how God sets those sinners free. There is a clear "before and after" (3:3-4) demonstrated here by Paul, as he wrote, "but after that."

In order to appreciate fully the miracle of salvation, one must understand the severity of sin in every human soul. No, people are not "basically good," nor are they only in need of a "little push in the right direction." They are needing God to intervene powerfully in their lives. The most pressing need that every human has is to be saved from their sin. While sin has a literal "death grip" on humanity, God's saving grace is more powerful. For every believer, there is a "before and after" element to the story of their conversion—before Christ, they were enslaved to sin, but after Christ, they are set free.

B. Kindness and love appeared (3:4b)

Salvation is wholly based upon the kindness and love of God. Paul made this clear when he wrote, "the kindness and love of God our Saviour toward man appeared." Salvation became a reality for mankind only after these things appeared in the person of Jesus Christ. Through Him, God showed His kindness to the world

Leader's Guide: Article V of the *BMA Doctrinal Statement* states, "Because of the sin nature, man possesses no divine life and is essentially and unchangeably depraved apart from divine grace (Rom. 3:10-19; Jer. 17:9)."

by providing a means to reconcile sinners to Himself.

Furthermore, the **key phrase** “kindness and love toward man” provides fascinating detail about God’s love. This phrase comes from a compound word composed of the word for “love” and the word for “mankind.” This phrase demonstrates the far-reaching love of God for all of mankind, for the gospel of Jesus is available for the whole world.

Part Two: According to His Mercy (3:5-6)

A. Not by our works of righteousness (3:5a)

A popular belief among religious people is that one must work to earn salvation by doing good works. These good works can be anything from going to church, doing sacraments (religious practices that some claim are required for salvation), giving money to church, or simply being a “good person.” Mankind has tried to make various ways to Heaven. Oftentimes, these manmade paths to eternal life involve doing something to earn God’s love or salvation.

The teachings of the Bible are opposite of these views. Look at what Paul wrote in 3:5, “Not by works of righteousness which we have done.” The **key word** righteousness refers to things that are approved of by God. However, Paul asserted that salvation was “not by works of righteousness.” The Bible emphasizes the fact that human works (no matter how good or religious they are) do not produce salvation. Rather, these works are the result of salvation. Salvation is not a reward, but a gift.

God the Father has planned, purposed, and executed salvation according to His eternal and perfect will. Jesus Christ has fulfilled the requirements for people to be saved through His death, burial, and resurrection. The Holy Spirit convicts lost souls through the preaching of the gospel and leads them to faith and repentance. God has done all the work pertaining to salvation. Mankind’s works of righteousness do not provide salvation, but God’s work does! **Believe the truth** that salvation is not possible through human works.

B. But saved by His mercy (3:5b)

Do not overlook the contrast here! This contrast is marked by the word “but” in 3:5. “Not by works of righteousness which we have done, but according to his mercy he saved us.” The **key word** mercy refers to God’s compassion and pity on sinners and is used here to describe sinners not receiving the justice they deserve. What a testimony to God’s grace! Paul drew an obvious line of distinction between human efforts and God’s mercy as they relate to salvation.

A person’s righteous works do not attain salvation, it is obtained through God’s mercy! This is further demonstrated through the phrase “he saved us.” From what did God save us? God saves believers from His wrath, which is what every person deserves for their sin (Romans 6:23). Paul did not write “we saved ourselves” nor did he say “God helped us get saved.” Rather, Paul wrote a very simple and powerful truth here — “He saved us.” **Believe the truth** that only God can save.

How, exactly, does God save someone? Paul wrote that he, Titus, and all believers are saved “by the washing of regeneration, and renewing of the Holy Ghost.” The same is true for believers today. According to the Bible, when someone

Leader’s Guide: The Roman Catholic Church teaches that the sacraments of Baptism, Confirmation, and Eucharist (Communion) are necessary for salvation (Catechism of the Catholic Church, Part Two, Chapter 1). Other religions teach similar things. For instance, the Church of Christ also teaches baptism is necessary for salvation. The cults of Mormonism and Jehovah’s Witnesses also structure their view of salvation upon works, as opposed to faith in Christ alone.

Leader’s Guide: Paul wrote clearly about the proper place for faith and works in the Christian life in Ephesians 2:8-10. Notice that salvation is by faith, not works. Notice also that God has saved people so that they may do good works. Both faith and works of righteousness are spoken of, and they are laid out in the proper order—faith first, resulting in works.

Leader’s Guide: Article VII of the *BMA Doctrinal Statement* reads, “. . . God, in His sovereignty purposed, planned and executed salvation in eternity while man’s freedom enables him to make a personal choice in time, either to receive this salvation and be saved, or to reject it and be damned (Eph. 1:9-12; 1:13, 14; John 1:12, 13).”

is saved, they are the recipient of these actions from God—they receive the washing of regeneration and the renewing of the Holy Ghost.

Notice the **key phrases** “washing of regeneration” and “renewing of the Holy Ghost.” “Washing of regeneration” is made up of two words in Greek (the word that means “washing” and the word which is translated “of regeneration” in English). The meaning of this **key phrase** is “washing of being born again.”

“Renewing of the Holy Ghost” is made up of two parts in Greek (the word meaning “renovation” or “a change for the better” and the words translated “Holy Spirit”). This **key phrase** communicates the idea of one being made new by the Holy Spirit.

Both illustrate a contrast from how Paul, Titus, and other believers were before salvation, as noted in 3:3. Because of God’s merciful work of salvation, they were new creations. **Have you received these things from God?**

Paul wrote similar words in the **related passage** of 1 Corinthians 6:11 which reads, “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.” The powerful work of washing away sin is attested to throughout Scripture. Even David wrote about it in Psalm 51, another **related passage**. **Believe the truth** that God washes away sin and raises spiritually dead people to life!

Leader’s Guide: Greek is the original language of the New Testament.

C. Abundantly through Jesus (3:6)

God’s mercy, washing, regeneration, and renewal are not partial. God applies mercy abundantly to His children. This is evident as Paul wrote, “Which he shed on us abundantly through Jesus Christ our Saviour.” The **key word** shed demonstrates God’s generosity. This word means to pour out liberally. The **key word** abundantly means richly. When God mercifully saves us, He does not hold back. He richly pours out those blessings!

These blessings are given through Christ Jesus our Savior. A sobering **truth to believe** is that not everyone will receive God’s mercy. Salvation is only given to those who repent of their sins and trust Christ alone as their Lord (Acts 20:21). Those who refuse to turn away from their sin and believe the gospel remain lost and are actually enemies of Christ (Romans 5:8-10). This truth should cause every person to evaluate his or her standing with the Lord. **Have you trusted in Christ as your Savior?**

Part Three: Justified by His Grace (3:7)

Paul concluded this discussion about salvation by writing, “That being justified by his grace, we should be made heirs according to the hope of eternal life.” Give attention to the **cause and effect** in this verse. Because people are justified by God’s grace, they are heirs according to the hope of eternal life (effect). This verse teaches that God’s grace provides two things for believers.

First, believers are justified by God’s grace. Paul built this case throughout the passage. The **key word** justified refers to God declaring one righteous. Even though all have sinned, God will declare His children as righteous through His grace. What an amazing gift!

Second, believers are heirs according to the hope of eternal life. This **key word** means someone who inherits something. Through salvation, people are not

only washed and reborn, but they become the children of God. As children of God, Christians inherit eternal life. This is wonderful news because believers do not need to fear death or separation from God! The Christian life is to be characterized by hope. This hope is the “certainty” of eternal life (a know-so kind of hope), which is only possible through salvation in Jesus Christ. ***Have you been made right with God? Do you have hope of eternal life?***

Conclusion

Many people like to debate the finer points of theology. However, God’s grace in salvation is not a “finer point”—it is the foundation of Christian theology! Paul wrote clearly and compellingly about the impossibility for people to save themselves through good works, and the fact that people are saved only by God through His mercy and grace. God deserves all the glory and all the credit for our salvation. He saves sinners and pours out the blessings of the washing of regeneration, renewal, justification, adoption, and hope upon them. God does these things although nobody deserves them. What an amazing, loving, and gracious God He is! ***Praise God*** for who He is!

Apply It

- ***Believe the truths***
 - that salvation is not possible through human works.
 - that only God can save.
 - that not everyone will receive the blessings of salvation.
 - that God washes and raises spiritually dead people to life!
- ***Praise God*** for who He is!

NOTES

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Eleven: Faithful Things: What Pastors Must Speak

Read Titus 3:8-9

Read the Lesson aim: Learners will understand that pastors must speak faithful things and avoid foolish speech.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 3:8-9

Lesson 11

FAITHFUL THINGS: WHAT PASTORS MUST SPEAK

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
Affirm constantly, Foolish, Questions, Genealogies, Contentions, "Strivings about the law," etc.
2. What are the cause/effect relationships in the passage?
Foolish behavior should be avoided (effect) because it is unprofitable and vain.
3. Is anything compared or contrasted?
Paul wrote that believers were to maintain good works but to avoid foolish behavior.s

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
Titus 3:3
2. What key words or phrases need to be researched?
Affirm constantly, Foolish, Questions, Genealogies, Contentions, "Strivings about the law," etc.
3. Are there any related passages that need to be studied?
James 1:17, 1 Peter 2:9
4. How is this passage affected by its cultural/historical background?

Application: Apply the passage to our lives as God intends.

1. Is there a command to obey?
To avoid foolish talk.
2. Is there a truth to believe?
(1) That faithful speech and good works are beneficial to others.
(2) That foolish talk is unprofitable and vain.
3. Is there something to praise God for?
That His Word gives us a faithful word to speak, which will benefit others.

Get Attention: Freedom of speech is a considerably great power given to the residents of a country. That is why some authoritarian countries limit and suppress free speech. Words are powerful and can incite people to both good and evil. This lesson will examine the power of faithful speech and the danger of foolish talk.

Learning Option Two: Review the Lesson Outline:

Lesson Eleven Outline: Faithful Things: What Pastors Must Speak Titus 3:8-9

Part One: A Faithful Saying (3:8)

A. *Speak these things* (3:8a)

B. *The results of this faithful saying* (3:8b)

Part Two: Foolish Talk (3:9)

A. *Avoid foolish talk* (3:9a)

B. *The results of foolish talk* (3:9b)

Apply It

Believe the truth *that faithful speech is beneficial to others.*

Obey the command *to avoid foolish talk.*

Obey the command *that foolish talk is unprofitable and vain.*

Praise God *that His Word gives us a faithful word to speak, which will benefit others.*

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions.

In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.

Lesson Eleven: Faithful Things: What Pastors Must Speak **Titus 3:8-9**

Aim: Learners will understand that pastors must speak faithful things and avoid foolish speech.

Introduction

On November 18, 1978, a little more than 900 people died after following the instructions of their leader, Jim Jones. This false teacher created a religious cult called "Peoples Temple" and convinced hundreds of people to move into the jungles of Guyana to establish a place called Jonestown. Jones taught the people false doctrines and ultimately killed them by leading them to commit mass suicide.

In contrast, a few centuries earlier, on July 8, 1741, Jonathan Edwards preached arguably the most famous sermon in American history—Sinners in the Hands of an Angry God. This sermon spurred on the massive revival known as the "Great Awakening," which resulted in many people being saved and it positively affected the religious landscape of America. To this day, Edward's sermon remains both a preaching and literary classic.

Make no mistake, just as we see from these two very different examples, what pastors say and teach matters profoundly. The apostle Paul expressed his desire for Titus to affirm (and for him to teach other pastors to affirm) a faithful saying (the gospel, 3:3-7) and avoid foolish speech (3:9). Observe the benefits of faithful speech and the dangers of foolish talk.

Part One: A Faithful Saying (3:8)

A. *Speak these things* (3:8a)

Paul began this portion of Titus by writing the words, "This is a faithful saying." This expression is only used in the Pastoral Letters and serves to get the attention of the reader (1 Timothy 1:15; 3:1; 4:9; 2 Timothy 2:11; Titus 3:8). What, exactly, is the faithful saying Paul mentions?

Based on the context of this passage and the consensus of several noted Bible scholars, it appears the faithful saying is found in 3:3-7. These verses serve as the **immediate context** of 3:8-9. Although this study has divided the book of Titus into 13 individual lessons, the best way to read Titus (or any book of the Bible) is in one or two sittings so that you may see how all the various verses and chapters are connected. This is a good practice to keep in mind when studying the Bible.

This faithful saying is really a presentation of the gospel message. Paul wrote firmly about Jesus' work as the Savior and related themes such as the believer's prior sinful condition, God's love and mercy, regeneration (new birth), justification, and eternal life. Paul asserted that the faithful saying was, indeed, the gospel itself! He then told Titus that he must constantly affirm these things. There is a saying that goes, "We need the gospel every day because we forget it every day." That is a powerful statement regarding the believer's continual need to be reminded of the gospel and how it should affect every area of his/her life.

According to 3:8, the believers in Crete were to be taught the gospel on

Leader's Guide: The work of the pastor involves teaching and leading. Paul urged Titus to teach strongly these truths to the believers in Crete. Pastors today must also teach and preach God's truths with confidence and strength.

a continual basis. Paul wrote, "these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Paul impressed this truth upon Titus so that he and the other pastors would teach it to the believers in Crete. "These things" is a reference to the faithful saying noted in the first part of 3:8. Paul considered his words in 3:3-7 a "faithful saying" and desired that Titus would teach "these things" to the people of Crete.

The **key phrase** "affirm constantly" means to assert confidently and continually. The way the word appears in the Greek text demonstrates the intensity of Paul's desire for Titus to do this. Not only are the words found in 3:3-7 considered a "faithful saying," but they must be spoken with confidence. It should be understood that a pastor must consistently and confidently assert the gospel in the local church. Churches should expect nothing less from pastors.

B. The results of this faithful saying (3:8b)

What are the results of consistently proclaiming this faithful saying? Notice the **cause and effect**. Paul wrote that by continually affirming the gospel message (cause), believers would, in turn, "be careful to maintain good works" (effect). These good works to which Paul refers are found in 3:1-2. The people Paul spoke of here are "they which have believed." The **key phrase** "have believed" refers to ones who believed in God for salvation and continue to do so. These people had a real point of conversion and the truthfulness of that conversion was demonstrated by their ongoing belief in God. The Bible is clear that those who have truly been saved will continue in the faith. ***Is your faith in God real and lasting, or was it merely a momentary event with no lasting results?***

This **key phrase** "careful to maintain" means to give continual attention to something. God's people (they who have believed in God) should give attention to doing good works in their daily lives. According to the Greek grammar in this passage, it should be understood that the potential for these good works centers upon the constant, confident affirmation of the gospel.

This emphasis was likely made because it would have been easy for believers to neglect practicing good works in a society such as Crete. Remember, this was a place where false teachers (likely Judaizers) financially exploited people (1:11), and the citizens were known for lying, laziness, and gluttony (1:12). **Historical background** also shows that this was the birthplace of the false Greek god Zeus and where the false goddess Artemis was worshipped. Despite the wickedness of the culture, God's people were expected to maintain good works (3:1-2). That expectation remains for believers today.

While one must be careful not to believe that good works earn salvation, caution must also be taken not to abandon good works altogether. Far too often people swing from one extreme to another. Some believe good works save them and "keep them saved," while others devalue the importance of good works altogether and neglect personal holiness. Neither is acceptable.

What is the purpose of good works? They do not save or cause God to love a person more. So, why should Christians do good works? Besides the fact that God expects it of His people, believers are to do good works because they "are good and profitable unto men" (3:8b). Can it be that simple? Absolutely! When Paul wrote "these things are good and profitable to men," he was referring to both the

Leader's Guide: The Greek word translated "be careful to maintain" conveys a potential action that is dependent upon the teaching of the faithful saying.

Leader's Guide: It may be tempting to believe the world is more sinful now than ever before. The Bible proves this is not true. God's people have always faced opposition from this sinful world, yet God has always preserved His people by His power and grace.

Leader's Guide: Although every word of the Bible is true and important, there is a reason Paul was inspired to draw attention to this section in particular (3:3-7). Perhaps the reason is that the struggle to maintain good works would present an especially tough challenge to the believers in Crete and those in the present age as well.

Leader's Guide: Salvation is by grace through faith in Jesus Christ. Paul explained this well in Ephesians 2:8-10. Here he noted that salvation is not by works, but that God has saved people to do good works.

teaching of the pastors and the good works of believers. As they lived according to the gospel, they would stand out from the sinful culture around them.

God owns the trademark on goodness. James wrote that all good things come from God in the **related passage** of James 1:17. God can only do good. It should come as no surprise that His children are called to do good also. If God's people fail to do good, then who will? When believers do what is good, it glorifies God and it helps other people. Doing good things should be a normal part of daily life for every believer. God shows His grace towards the world by using His people to demonstrate goodness—even to an ungodly world.

While not all people will be saved, God shows some degree of grace to every person in the world. God often uses believers to extend His grace to the world. A good example of this is the work Christian ministries do to help clean up after natural disasters. Through these efforts, both believers and unbelievers are benefitted, and God is glorified. Sometimes, God even saves people through such efforts! Consider how great a witness believers can be to a lost world by exhibiting the good deeds listed in 3:1-2. **Believe the truth** that faithful speech and good works are beneficial to others.

Part Two: Foolish Talk (3:9)

There is a **contrast** to observe between 3:8 and 3:9. Paul wrote elders were to teach “these things,” but to avoid foolish speech. God's Word clarifies what elders should teach, and makes it clear what elders *should not* teach.

A. Avoid foolish talk (3:9a)


Paul wrote these words of warning to Titus, who would then teach the other elders, to “avoid foolish questions, and genealogies, and contentions, and strivings about the law.” Notice how all of these refer, in some way, to a person's speech. The **key word** avoid refers to shunning, while foolish means dull or stupid and is related to the English word “moron.” This word applies to the words, questions, genealogies, contentions, and the phrase “strivings about the law.” This means Paul was actually saying to avoid foolish questions, foolish genealogies, foolish contentions, etc. Understanding these **key words** and this **key phrase** is essential to understanding the entire text.

The word questions is sometimes translated as “controversies” and describes a meaningless question that causes debate. Genealogies refers to an error of claiming a higher pedigree because of one's lineage. Contentions simply speaks to arguing. “Strivings about the law” is a phrase that describes arguing over the law, which likely refers to the disputes caused by Judaizers. Remember, this religious sect taught that salvation required the keeping of Old Testament Law.

Legitimate questions, genealogies, contentions, and strivings about the law are good and necessary to consider. Some battles are worth fighting. Paul commanded that foolish versions of these things be avoided altogether. God's people should separate themselves from foolish speech and actions, for they do not honor God or benefit others. **Obey the command** to avoid foolish talk.

B. The results of foolish talk (3:9b)

What is the purpose of avoiding foolish talk? Paul stated that it is



Leader's Guide: It has become popular to say that “Christianity is not a religion of dos and don'ts.” That is only partially true. God has certainly commanded His people concerning what they should and should not do. Believers would do well to consider God's commands closely.

Leader's Guide: Encourage your learner(s) to take a moment to evaluate their speech and consider if there is anything of which they need to repent.

“unprofitable and vain.” Do not overlook the powerful **cause and effect** in 3:9. Foolish talk should be avoided (effect) because it is unprofitable and vain. Notice how the things in 3:8 are profitable, but the things in 3:9 are unprofitable. What good can come from foolish or ungodly talk? According to God’s Word, it does not produce anything good.

Paul specifically used the **key words** unprofitable and vain to describe the results of foolish speech. Unprofitable means useless, while vain is a reference to worthlessness. God’s people are to refrain from such talk because it brings harmful results. **Believe the truth** that foolish talk is unprofitable and vain.

Conclusion

Take a moment to compare the vast difference between the results of the faithful saying (3:8) and foolish speech (3:9). The outcome of the faithful saying (the gospel) is salvation and good works, which is a benefit to others. On the other hand, foolish talk is unprofitable and vain. Faithful speech is beneficial, but foolish talk is harmful.

The speech and behavior of elders or pastors matter. Faithful speech is not optional for pastors, it is mandatory. The words a pastor speaks can have a profound impact on others. Can you imagine if Paul neglected the faithful saying and argued with Titus over something foolish? The damage to the churches in Crete would have likely been catastrophic! **Praise God** that His Word gives pastors a faithful word to speak, which will benefit others!

Apply It

- **Believe the truth** that:
 - faithful speech and good works are beneficial to others.
 - Foolish talk is unprofitable and vain.
- **Obey the command** to avoid foolish talk.
- **Praise God** that His Word gives us a faithful word to speak, which will benefit others.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Twelve: Church Discipline: The Church's Protection

Read Titus 3:10-11

Read the Lesson aim: Learners will understand that church discipline is the proper method for the local church to protect itself from divisive people.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus 3:10-11

Lesson 12

CHURCH DISCIPLINE: THE CHURCH'S PROTECTION

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
Heretick, Admonition, Reject, Subverted, Sinneth, Condemned of Himself
2. What cause/effect relationships appear in the passage?
Because a person has persisted in unrepentance, they are to be rejected (effect).

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
3:9
2. What key words or phrases need to be researched?
Heretick, Admonition, Reject, Subverted, Sinneth, Condemned of Himself
3. Are there any related passages that need to be studied?
Matthew 18:15, Acts 20:28-30, 1 John 3:6

Application: Apply the passage to our lives as God intends.

1. Is there a command to obey?
Reject divisive people after two attempts to lead them to repentance.
2. Is there a truth to believe?
Unrepentant sinners are corrupt, practicing sin, and self-condemned.

Get Attention: Read the related passage of Matthew 18:15-20 where Jesus taught His disciples how to administer church discipline properly. Explain that this lesson will provide more teaching on church discipline.

Learning Option Two: Review the Lesson Outline:

Lesson Twelve Outline: Church Discipline: The Church's Protection Titus 3:10-11

Part One: Who Needs Discipline? (3:10)

A. Divisive people (3:10a)

B. Unrepentant people (3:10b)

Part Two: Why Do They Need Discipline? (3:11)

A. They are subverted (3:11a)

B. They are in sin (3:11b)

C. *The tragic outcome of divisive people (3:11c)*

Apply It

- **Obey the command** *to reject divisive persons after two attempts to lead them to repentance.*
- **Believe the truths** *that unrepentant persons are corrupt, practicing sin, and self-condemned.*

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Twelve: Church Discipline: The Church's Protection Titus 3:10-11

Aim: Learners will understand that church discipline is the proper method for the local church to protect itself from divisive people.

Introduction

In basketball, one of the most effective defensive plays is called "the trap." In order to trap someone, two players surround the person with the ball so that they cannot move or pass the ball to another player. The person with the ball is literally "trapped" and oftentimes turns the ball over to the other team. Why is the trap so effective? It is effective because it divides the player with the ball from the rest of the team. When the team is divided, everyone suffers.

In the same way, when a church is divided, everyone suffers. Satan loves to divide churches by "trapping" people in sin. Division is one of the most serious problems faced by a church. How should a church handle those who cause division? The Bible provides clear teaching about how a church is to defend itself. According to God's Word, church discipline is the proper method for the local church to protect itself from divisive people.

Part One: Who Needs Discipline? (3:10)

As you progress through this lesson, it is critical to remember that Paul left Titus in Crete to appoint elders and put things into order (1:5). Also, keep the **immediate context** of 3:9 in mind, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." After commanding Titus to teach the pastors of Crete to affirm constantly what agrees with the gospel, Paul wrote another command. This second command is about how to handle people who cause division in the local church through corrupt speech. It is a strong teaching, but it is necessary. While church discipline is clearly a biblical teaching, it must be done correctly. The first question to answer is "Who needs discipline?"

A. Divisive people (3:10a)

This passage instructs believers concerning how to discipline people in the church who cause ungodly division—both those in spiritual leadership and laypeople. This truth is demonstrated by Paul's use of the **key word** heretick, which is also translated as "divisive." This word speaks of one who causes harmful divisions. Make no mistake, some division is good and necessary. For example, it is good to be divided from false doctrine or religious groups that preach a false gospel. However, Paul is referring here to sinful division among God's people. This sort of division should not take place among local churches or associations.

What sort of things was Paul referring to when he spoke of divisive persons, especially those in spiritual leadership? Remember, in 3:9, he gave a list of things that were unacceptable for pastors to speak. This certainly applies to anyone in the church as well. Those who are promoting foolish questions, and genealogies, and contentions, and strivings about the law are considered

Leader's Guide: The concept of discipline is found throughout the entire Bible. In the Old Testament, God disciplined His people Israel. The 40 years of wandering in the wilderness are probably the most obvious example (Numbers 14). Jesus taught His disciples how to administer church discipline properly (Matthew 18:15-20). The concept is also found in other New Testament passages (1 Corinthians 5:9-13; Galatians 6:1; 1 Timothy 1:20).

Leader's Guide: It appears that one of the main categories of people Paul had in mind when writing these instructions for church discipline was those in spiritual leadership, such as pastors/elders and teachers. However, these instructions apply to anyone in the church who does what is forbidden in 3:9.

Leader's Guide: Consider one's behavior on the internet. Many people struggle to behave themselves when engaging in discussions online. Social media platforms have made it easy to become entangled in foolish questions, foolish contentions, etc. (3:9). Believers must take care of how they interact both in-person and online!

Leader's Guide: The Bible clearly teaches that pastors are not above being disciplined. 1 Timothy 5:19-20 demonstrates that a charge may be brought against a pastor if there are two or three witnesses and that if they persist in sin, then they are to be dealt with publicly.

Leader's Guide: The purpose of church discipline is to correct and restore the one who is in sin. God has given churches a proper way of doing this. It is not unloving or unkind to discipline someone. It is biblical.

Leader's Guide: It appears Paul saw division as the primary threat to the development and growth of the church in Crete.

“hereticks” or divisive people. Pay attention to the nature of this sin. People tend to believe that church discipline should only be reserved for the most severe sorts of sin (i.e., adultery, murder, etc.), but Paul is stating that church discipline should also be applied to those who practice foolish and divisive speech.

Foolish and divisive speech is no small or insignificant sin! Those who consistently engage in foolish and divisive speech prove themselves to be foolish and divisive people. Paul first referred to pastors and teachers who did this in 1:10-11. In 1:13, Paul even wrote that Titus was to “rebuke them sharply, that they may be sound in the faith.” This is the first occurrence of church discipline in the book of Titus. The intended result was that those who engaged in false teaching would become “sound in the faith.” How should a church handle someone who refuses to repent after being rebuked? Paul addresses such in 3:10b.

B. Unrepentant people (3:10b)

Notice that Paul did not command Titus to remove the divisive person immediately from the church. He taught that the divisive person should be given a first and second admonition before being rejected. The **key word** admonition means a warning or counsel. It communicates the idea of helping someone to see things from a godly perspective. This is a wonderful picture of what should happen within the life of the local church.

While this passage can apply to anyone in the church, it appears that Paul primarily had in mind those involved with pastoral ministry. When a pastor is caught in a sin, someone should go to him and lovingly correct him according to God's Word. Be careful to understand that pastors are people too. They are also members of their local church and need the love and accountability of their church family to point out sin in their lives and help lead them towards repentance.

The first course of action is to make, not one, but two attempts to help the divisive person in sin repent. The last resort is the removal of him/her from the church if they refuse to repent. Observe the **cause and effect** in this verse. Because a person has persisted in unrepentance, he is to be rejected (effect). This is the same pattern Jesus gave in Matthew 18:15-20. The **key word** reject means to shun or avoid. This is the result for someone who refuses to repent after multiple warnings and encouragements to repent have been given.

While this may sound harsh to many, it is the most loving and gracious thing that can be done. By exercising church discipline, the local church protects itself from the harmful effects of divisive persons. A few years earlier Paul anticipated the need for pastors and congregations to be on the lookout for divisive persons in Acts 20:28-30. This **related passage** states that pastors should watch over the flock (the church) carefully and protect it from wolves (false teachers) that would come from within, who would speak perverse things and draw people away from the church. The local church is often the target of Satan's attacks. These attacks sometimes come from outside the walls of the church but most often come from within the church.

Church discipline is also loving and gracious because it serves to restore the divisive person. It is unloving to allow fellow believers to persist in unrepentant sin, much less to endorse that sin by ignoring it altogether! Remember Jesus' words “you have gained your brother” in Matthew 18:15, a **related passage**. The primary

goal of church discipline is restoration, not removal. If a person repents of their sin, the desired outcome has been achieved. If they refuse to repent, then they have revealed they may not be a brother in the faith at all, and their most pressing need is not mere correction, but salvation! The next verse elaborates on this. **Obey the command** to reject divisive persons after two attempts to lead them to repentance.

Part Two: Why Do They Need Discipline? (3:11)

God is faithful to explain why an unrepentant person, including a pastor, needs church discipline. There are two reasons given in this verse.

A. They are subverted (3:11a)

The first reason an unrepentant person needs discipline is because he is subverted. This **key word** is often translated as warped and refers to one who is corrupt. Corrupt people do not have good intentions. Therefore, it makes sense that they would be engaged in “foolish questions, and genealogies, and contentions, and strivings about the law” (3:9). These divisive individuals are not seeking to contribute anything good to the church, but are seeking to divide it through their words. It appears here that those causing division have harmed themselves through their own divisive speech, causing them to become corrupt. An important question to consider is, “Would one of God’s people seek to divide a church?”

B. They are in sin (3:11b)

The second reason unrepentant persons need discipline is that they are in sin. Notice the **key word** sinneth (sinful). The way this word is used here in the Greek text indicates that the person is persistently in a state of ongoing sin. John wrote concerning a difficult truth in the **related passage** of 1 John 3:6. Those who live continually in unrepentant sin are not believers. John stated that those who abide in Christ do not keep sinning and those who keep sinning have not seen or known Christ. Persistence in sin and unrepentance are indicators that a person is subverted or corrupt.

When considering how this applies to a divisive pastor, remember the pastoral qualifications that Paul outlined in 1:6-9. This list included qualities such as being blameless, sober-minded, self-controlled, etc. In light of these qualifications, a divisive and foolish pastor who refuses to repent of his sin no longer meets the qualifications. This is further evidence of the church’s need to remove him from the congregation.

God’s people are not perfect, but neither are they corrupt. While pigs love to wallow in the mud and stay there, a sheep might get in the mud for a while but does not desire to stay there. That is the difference between believers and unbelievers. Believers will sin, but they will not be content to remain in sin. Unbelievers will sin, yet they are content remaining in it. Paul gave Titus a clear reason why divisive persons should be removed from the local church, and that reason is that they are subverted.

C. The tragic outcome of divisive people (3:11c)

Paul wrote that such a person is “condemned of himself” or self-condemned. This **key phrase** speaks of someone who has brought judgment

Leader’s Guide: Saved people have the Holy Spirit within them. Therefore, when they sin, they will have conviction in their heart. If a person is not convicted of their sin after having it brought to their attention twice, then it is likely that person does not have the Holy Spirit within them, which means they are not saved.

Leader’s Guide: The verb used for “subvert” could be understood as either middle or passive voice, which means this person has subverted themselves (middle) or has been influenced by someone else (passive). The context of the rest of the verse would lean more toward a middle idea as this person is described as “condemned of himself” or “self-condemned.”

Leader’s Guide: Church discipline is not to be administered to a person every time they sin. If that were the case, the church would never stop disciplining its members! However, church discipline is reserved for those who persist in obvious and unrepentant sin.

Leader's Guide: Many people object to the idea of church discipline because they are afraid of "running people off" from the church. Those being disciplined often tend to become resentful because they feel like a victim. However, the Bible states that those who come under proper church discipline have brought it upon themselves.

upon himself. The person being disciplined is responsible for the entire situation. His divisive speech has warranted the discipline of the church. This is the idea Paul communicated as he wrote that the unrepentant, sinful person has brought judgment upon himself. Jesus' words in Matthew 7:21-23 (a **related passage**) speak of those who do many things in the name of God, yet are told to depart from Him because He "never knew them." **Believe the truths** that unrepentant people are corrupt, practicing sin, and self-condemned.

The church, having followed the biblical process of discipline and shown godly concern for the offender, has done no wrong. Despite the low view that many have of church discipline, a church that follows the biblical model of church discipline should be praised for its devotion to the Word of God and loving concern for the sinner.

Conclusion

God's churches are precious to Him. He has not left them without a means to defend themselves but has provided a godly way to do so. Church discipline is the proper way to protect the church from divisive persons, whether they are laypersons or spiritual leaders. Churches are not free to practice discipline however they choose. They must administer it biblically.

Although it is very difficult and often painful to practice church discipline, it is a godly and biblical thing to do. The goals for church discipline are church health, restoration of the sinner, and conversion of the lost. May God's churches lovingly and biblically practice church discipline!

Apply It

- **Obey the command** to reject divisive persons after two attempts to lead them to repentance.
- **Believe the truths** that unrepentant persons are corrupt, practicing sin, and self-condemned.

Prepare to Lead: Review the Teacher/Leader Preparation on (page 6).

Lead: Lesson Thirteen: The Purpose of Titus

Read Titus, Selected Passages

Read the Lesson aim: Learners will come to know that the book of Titus communicates God's standards for His churches.

Learning Option One: Discuss the Guided Bible Study: Encourage/expect learners to study the Bible passage for themselves before reading the student book or coming to the learning session. You should answer the questions for yourself -- but brief answers are provided below that will be found in the lesson that follows. The answers are not exhaustive so encourage learners to expand as much as desired. **The Introduction will answer basic observation questions not included here. Review the introduction with learners.**

Titus, Selected Passages

Lesson 13

THE PURPOSE OF TITUS

Guided Bible Study

This lesson provides questions designed to guide learners in discovering what this lesson's Bible passage says, means, and how it applies. Before reading the lesson, prayerfully read the Bible passage and ask the Lord to help you see answers to the following questions that will guide you. When finished, compare your answers to those found in the lesson.

Observation: Discover the facts or accurate information God presents in the passage of Scripture.

1. What key words or phrases are in the text? (Are any repeated?)
nothing be wanting

Interpretation: Determine what the passage of Scripture means.

1. What is the immediate context of the passage?
2. What key words or phrases need to be researched?
3. Are there any related passages that need to be studied?
Galatians 1:7, 1 Timothy 3:2-7

Application: Apply the passage to our lives as God intends.

1. Is there an example to follow?
 - of Paul and Titus' willingness to disciple others and hand off the ministry to another at the proper time.
 - of Titus helping ministers to do their work.
 - of Titus by setting a good example for others to follow.

Get Attention: Remind learners of the Unit Aim for Titus: “Learners will come to know God’s standards for His churches. As learners progress through this study, they will be able to identify the qualifications for elders/pastors, the proper behavior of believers, the doctrine of the gospel, and church discipline.” This lesson will summarize this aim..

Learning Option Two: Review the Lesson Outline:

Lesson Thirteen Outline: The Purpose of Titus Titus, Selected Passages

Part One: Set in Order What is Lacking (selected passages)

A. Proper behavior for God’s people (2:1-10; 3:1-2)

- **Older men:** To take godly things seriously, live a godly life, be sound in the faith (2:2)
- **Older women:** To live a godly life, be teachers of good things, teach young women how to be godly wives and mothers (2:3-5)
- **Young men:** To be sober-minded (2:6)
- **Elders/Pastors:** To do good works and hold to sound doctrine (2:7-8)
- **Servants/Employees:** To be obedient and honest workers (2:9-10)

B. Proper understanding of the gospel (2:11-14; 3:3-7)

Part Two: Appoint Elders/Pastors (selected passages)

A. They must be biblically qualified (1:6-9a)

- Pastors must be biblically qualified men. (1:6)
- The pastoral qualifications begin with a man’s ability to be a godly husband and father. (1:6)
- Pastors are to demonstrate exemplary conduct. (1:7-8)
- Pastors must be lovers of good things and people. (1:8)
- Pastors must hold to sound doctrine. (1:9)
- Failure to maintain the biblical qualifications equals disqualification.

B. They must be men of sound doctrine (1:9b-2:1)

C. They must be men of good works (2:7-8; 3:8-9)

Part Three: The Continuation of This Ministry (3:12-15)

A. The handoff (3:12)

B. Pastoral care (3:13)

C. An example for the people (3:14-15)

Learning Option Three: Explore the Commentary in the Learner Book:

Ask learners to answer bolded questions in the following in-depth study. All answers can be found in the Bible text. Encourage learners to compare their answers to those provided with the Guided Bible Study questions. **In the Learner Book and in this Leader's Guide, questions will be in bold print, key words will be underlined, related passages, etc. will appear in italics.**

Lesson Thirteen: The Purpose of Titus Titus, Selected Passages

Aim: Learners will come to know that the book of Titus communicates God's standards for His churches.

Introduction

The purpose of Paul's letter to Titus is simple and clearly written in 1:5. Paul wrote that he left Titus in Crete to set things in order and to appoint elders/pastors in every city. The book of Titus communicates God's standards for His churches.

Part One: Set in Order What is Lacking (selected passages)

A. Proper behavior for God's people (2:1-10; 3:1-2)

While Titus may appear to be a book that is only intended for pastors, there are many practical things within the book for every believer. One of the main themes in Titus is good works in the life of believers. In 2:1-10, Paul addressed the various things particular groups of people within the church are to do.

Here is a simplified breakdown of these groups and their responsibilities:

- **Older men:** To take godly things seriously, live a godly life, be sound in the faith (2:2)
- **Older women:** To live a godly life, be teachers of good things, teach young women how to be godly wives and mothers (2:3-5)
- **Young men:** To be sober-minded (2:6)
- **Elders/Pastors:** To do good works and hold to sound doctrine (2:7-8)
- **Servants/Employees:** To be obedient and honest workers (2:9-10)

For a church to be set in order, the people must be in good working order. If the people are not living and behaving properly, then the church will not be properly ordered. Every member of the local church has a specific role to play and a responsibility to uphold.

In 3:1-2, Paul gave more instruction on how believers should live. Paul wrote that believers should "be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men" (3:1-2). These are good and clear-cut descriptions of how God's people are to live. Believers should strive to live in such a way that God is glorified and people are benefitted.

B. Proper understanding of the gospel (2:11-14; 3:3-7)

Without a proper understanding of the gospel, there is no church to put in order. Many false religions are built upon a false gospel or a version of the gospel which is no gospel at all, as seen in the **related passage** of Galatians 1:7. In Crete, some false teachers taught a perverted gospel. These were likely Judaizers, which means they taught salvation came through a combination of the gospel plus works of the law (primarily circumcision). This was a false gospel, and it caused problems

Leader's Guide: Review the list of people and their corresponding behaviors with your learner(s). Ask them if they are doing what God's Word says.

Leader's Guide: Paul wrote the book of Galatians to address the false teaching of the Judaizers. This group caused many problems for the early church.

in the church (1:10-11).

Knowing this, Paul included strong teachings about the gospel in his letter to Titus. In 2:11-14, he wrote that salvation has been brought to mankind by God's grace, that salvation teaches believers to deny ungodliness and live godly lives, and to await the return of Christ, who gave Himself to save lost people from sin and unto good works. Grace is such a prevalent theme in this book that Paul ended this letter to Titus by writing, "Grace be with you all. Amen" (3:15). In 3:3-7, Paul described the sinfulness of people and the miraculous change that occurs through salvation. Those verses clearly lay out the biblical teaching of the gospel. Salvation is not earned or deserved by a person's good works but is an act of God's mercy whereby He saves sinners from the penalty of sin, washes them, gives them a new life, and renews them. Churches must have a proper understanding of the gospel.

Is your understanding of the gospel Bible-based?

Part Two: Appoint Elders/Pastors (selected passages)

A. They must be biblically qualified (1:6-9a)

The office of an elder/pastor is not open to anyone who is simply willing or wanting to fill it. This office is only reserved for those who meet all the qualifications given in the Bible.

When Paul wrote that Titus was to "ordain elders in every city" (1:5), he immediately gave the specific qualifications those men must meet in 1:6-9a. The list of qualifications highlights a man's blamelessness, his conduct as a husband and father, his behavior, and his doctrine. While the list that Paul provides in Titus is short, it is powerful—especially when read alongside the list he gave to Timothy in 1 Timothy 3:2-7, a ***related passage***.

Here are a few facts to consider when examining the pastoral qualifications (and pastoral candidates):

- Pastors must be biblically qualified men. (1:6)
- The pastoral qualifications begin with a man's ability to be a godly husband and father. (1:6)
- Pastors are to demonstrate exemplary conduct. (1:7-8)
- Pastors must be lovers of good things and people. (1:8)
- Pastors must hold to sound doctrine. (1:9)
- Failure to maintain the biblical qualifications equals disqualification.

Does your pastor meet these qualifications?

B. They must be men of sound doctrine (1:9b-2:1)

In contrast to the false teachers of Crete, elders/pastors were to have a solid grip on good doctrine. In fact, Paul wrote that pastors are to have such a grip on good doctrine that they would be able to refute those who oppose it (1:9). This work of refuting false teachers included silencing them and rebuking them sharply (1:11,13).

These pastors were given a monumental task. Their work included protecting the churches from and straightening out false teachers. In order to do

this, they needed to be men of conviction who would hold unwaveringly to the faithful word they had been taught (1:9).

Besides holding to sound doctrine themselves (2:7), the pastors were also to teach sound doctrine to the churches. In 2:1, Paul wrote to Titus telling him to speak what accords with sound doctrine. The results of doing this were noted earlier in this lesson (2:2-10).

The high point of holding to and proclaiming sound doctrine is seen in the pastor's beliefs and teachings concerning the gospel. Paul noted that pastors were to affirm constantly the "faithful saying" so that believers would be careful to maintain good works (3:8). Paul referred to the "faithful saying" as the gospel of Jesus Christ, which he portrayed clearly in the preceding verses (3-7). By teaching sound doctrine, churches would be protected from false teaching and learn how to live according to the gospel. **Why is sound doctrine so important?**

C. They must be men of good works (2:7-8; 3:8-9)

Finally, elders/pastors must be men of good works. Paul wrote that elders/pastors were to show themselves a pattern of good works and to be men of sound speech (2:7-8). They are to set a good example for believers and to bring honor to the Lord through both good works (3:8) and good speech.

Later in his letter to Titus, Paul described the sort of speech in which pastors are not to participate. He wrote they were to "avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (3:9). These are the things of which false teachers spoke. God's ministers are to be different. Their behavior, particularly their speech, should encourage the church, not hurt it. Godly speech is a vital part of the life of the church and the pastor/elder!

Part Three: The Continuation of This Ministry (3:12-15)

A. The handoff (3:12)

As Paul closed his letter to Titus, he included a few details which should not be overlooked. Paul desired that Titus would join him in Nicopolis, which was about 700 miles away (near modern Albania). Titus would leave Crete after Artemas or Tychicus arrived there to take over the ministry (3:12). While not much is known about Artemas, Tychicus is noted in some of Paul's other writings as a beloved brother, a faithful minister, and fellow servant of the Lord (Ephesians 6:21; Colossians 4:7). He would later be sent to Ephesus, which was also a difficult ministry field (2 Timothy 4:12).

Notice how the ministry in Crete was able to be handed from Paul to Titus, and from Titus to one of these other men. One of the marks of a healthy church is that it is not dependent upon the elders/pastors but upon the Word and power of God. As indicated in Titus and the other Pastoral Epistles, discipleship is how churches can remain healthy and intact despite pastoral changes. **Follow the example** of Paul and Titus' willingness to disciple others and hand off the ministry to another at the proper time.

B. Pastoral care (3:13)

Paul urged Titus to "Bring Zenas the lawyer and Apollos on their journey

Leader's Guide: 2 Timothy was written about 2 years after Titus.

Leader's Guide: 2 Discipleship noted in 1 Timothy 1:18, 2 Timothy 2:1-6, Titus 2:1-6

Leader's Guide: Notice the kindness and boldness in Priscilla and Aquilla's confrontation of Apollos and Apollos' willingness to listen to them in Acts 18: 24-28.

diligently, that nothing be wanting unto them" (3:13). It is believed these two men delivered this letter to Titus. This was the same Apollos noted as a mighty preacher (Acts 18:24). He was actually the product of correction and discipleship, as he was taught the way of God more accurately by Priscilla and Aquilla (Acts 18:26). It is amazing to see how this man had grown to become a leader in the early church (1 Corinthians 3:6). Both correction and discipleship are themes Paul noted in his letter to Titus. Apollos serves as a success story of these important aspects of church ministry.

Titus was to help prepare and equip them to go to their next destination. The **key phrase** "nothing be wanting" means not lacking anything. Throughout this letter, Paul stressed the value of good works. It was now time for Titus to put this into practice himself, as he helped these brothers. **Follow the example** of Titus helping ministers to do their work.

C. An example for the people (3:14-15)

As Titus demonstrated both his willingness to hand the ministry off to another (Artemas or Tychicus) and his pastoral care towards Zenas and Apollos, he provided the believers in Crete with an example to follow. Remember, one of the primary emphases of this letter is good works. Paul wrote that Titus was to "let ours also learn to maintain good works for necessary uses, that they be not unfruitful" (3:14). To accomplish this, Titus needed to be that example of good works and fruitfulness. **Follow the example** of Titus by setting a good example for others to follow.

Paul closed this letter with words of encouragement and a reminder of Christian fellowship. He noted how the believers with him sent their greetings or "salute" to Titus and the Cretan believers—"those who love us in the faith" (3:15). He closed with an expression of grace toward his fellow believers. Paul actually began and ended this letter with grace (1:4, 3:15)! Without grace, none of the words written to Titus could have any effect.

Conclusion

This lesson concludes the study on Titus. Paul wrote Titus to give instructions on setting things in order and appointing elders/pastors (1:5). Paul accomplished this purpose by identifying the qualifications for elders/pastors, the proper behavior of believers, the doctrine of the gospel, and the proper pattern of church discipline. His standards are just as relevant and needed today as they were in Titus' day. May we strive to ensure our homes, our churches, and our elders/pastors meet God's standards!

Apply it

Follow the example:

- of Paul and Titus' willingness to disciple others and hand off the ministry to another at the proper time.
- of Titus helping ministers to do their work.
- of Titus by setting a good example for others to follow.

