



# *Titus*

## **A 22 WEEK INDUCTIVE BIBLE STUDY**

**SCRIPTURE PATHS BIBLE STUDIES**

*By Lisa Hughes*

## Titus

### Lesson #1, Book Overview

Read through the book of Titus twice before beginning this study. I know, I know, you're ready to start studying now! Be patient because the time spent reading now will bear much fruit in helping you understand the book! As you read, ask the Lord for His help and insight into the book before diving into the lesson.

Directions: Using *only* the text of Titus from your Bible, try to answer the following questions. Be sure to cite Scripture references to support your answers. *At this point you may not be able to answer every question using only your Bible.* Don't worry though as you will have an opportunity later in this lesson to complete your answers using other Bible study sources.

Okay, ready? Using only your Bible, answer the questions that follow<sup>1</sup>.

1. Who wrote the book?
2. To whom is it written?
3. Look up the following verses to learn all you can about Titus. See Gal. 2:1-3; 2 Cor. 2:12-13; 7:5-7, 13-15; 8:6, 16-23; 2 Tim. 4:10; Titus 1:4-5.
4. When was it written?

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<sup>1</sup> The general overview questions are largely the same as the ones Kay Arthur first designed in her *Precept* Bible studies. Other authors use similar types of questions, but I want to acknowledge that I first learned to ask these kinds of questions from a couple of her Bible studies. Learning to ask the basic who, what, when, where, and why questions of observation and the first step in hermeneutics.

5. If you have the resources available, see what you can learn about the island of Crete during this time period.
  
6. Where was it written?
  
7. What was the author's purpose in writing the book?
  
8. What general subjects are covered in the book?
  
9. What are the key words in the book?
  
10. What is the atmosphere or general tone of the book?

Now you may consult your Study Bible notes, Bible dictionaries/encyclopedias, or commentaries. Feel free to go back and add any extra information you have learned to complete any of your answers to the preceding questions.

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### Lesson #2, Chapter 1 Overview

The goal of this lesson is to teach you how to look at and begin to study a text of Scripture. Observation is a necessary part of Bible study, but can often be overlooked or rushed through. Observation begins with reading through the chapter and then reading and rereading it again and again! At this stage in our Bible study you're noticing and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

I've included Chapter 1 at the end of this lesson so you can print it out and mark it up if you'd like. I find it helps me see items more easily if I'm marking and noting things as I go.

1. To begin, read through Chapter 1. Now, summarize the contents of Chapter 1. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-4).
  
  
  
  
  
  
  
  
  
  
  - b. Summarize paragraph 2 (verses 5-9).
  
  
  
  
  
  
  
  
  
  
  - c. Summarize paragraph 3 (verses 10-16).
  
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: What is the main point of this chapter? How do all these details and events reveal the main idea of the chapter? Record your answer below.

3. Next, look for a verse in the chapter that best summarizes the contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, consider which verse best sums up what's in the chapter. Write down the verse you chose here.
  
4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. What people and places are mentioned in Chapter 1? For example: Paul (vs. 1)
  
6. List every time God (include any pronouns that clearly refer to Him) is used in Chapter 1, include details you learn about Him. For example: (vs. 1) Paul is a bond-servant of God; (vs. 3) His word was manifested.
  
7. List every time Jesus Christ is used and what you learn about Him.
  
8. List what you learn about Paul.
  
9. Write down everything you learn about Titus from Chapter 1.
  
10. Include any details you learn about the people of Crete.

11. List what you learn about elders from this chapter.
  
12. Write down what you learn about rebellious (unruly, insubordinate) men.
  
13. What do you discover about Paul's purpose in this chapter?
  
14. What about Titus' purpose?
  
15. List what you learn about the pure.
  
16. What do you learn about the defiled (corrupted)?
  
17. Write down at least one thing that you thought was interesting from this chapter.

Chapter 1

1 PAUL, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior;

4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

5 For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you,

6 namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.

7 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,

8 but hospitable, loving what is good, sensible, just, devout, self-controlled,

9 holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.

- 10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision,
- 11 who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.
- 12 One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, lazy gluttons.
- 13 This testimony is true. For this cause reprove them severely that they may be sound in the faith,
- 14 not paying attention to Jewish myths and commandments of men who turn away from the truth.
- 15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.
- 16 They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.



**Titus**  
**Lesson #3, Chapter 1:1**

1. Paul acknowledges immediately that he is the author of the letter to Titus. What do you know about Paul? Write down as many things as you can about him. (If you can find the Scripture references to support your answers, please use them.) You may want to start in Acts 9 and 22; Gal. 1 and Phil. 3 and move on from there.
2. What are the two ways Paul describes himself in vs. 1?
3. Note who are called bond-servants in the Scriptures: Acts 16:17; Phil. 1:1; Col. 4:12; Heb. 3:5; Jas. 1:1; 2 Pet. 1:1; Jude 1.
4. What do you learn about Christ as bond-servant? See Matt. 20:25-28; Jn. 13:12-17 (1-11); Phil. 2:3-7.
5. What are the characteristics of a bond-slave? See Rom. 6:16-18, 22; 1 Cor. 4:1; 2 Cor. 4:5; 6:4; Gal. 1:10; Eph. 6:6; 1 Tim. 6:1; Rev. 19:5; 22:3.
6. By way of reminder, Paul is bound in service to whom? Why would that be important for him to remember?

Christ keeps no servants only to wear a livery. ~William Jenkyn

7. What kind of Master do we serve? See Deut. 4:31; Ps. 106:1; Eph. 1:7-8; 1 Thess. 5:24; 2 Thess. 2:16-17; Titus 3:4; Heb. 6:10; Jas. 1:17; 1 Pet. 1:15 just for starters! Add your own list of attributes (including Scripture references) of the Master we serve.
  
8. As a bond-slave of the Most-High King, what should your service look like?
  
9. “Paul was in complete, but willing, bondage to God. He had no life that he called his own, no will of his own, purpose of his own, or plan of his own. All was subject to his Lord. In every thought, every breath, and every effort he was under the mastery of God (John MacArthur, Titus Commentary).” What things or attitudes hinder your service? Do you cling to certain “rights” that have no place in the life of a servant?
  
10. Paul also identifies himself as “an apostle of Jesus Christ”. The word means sent one or messenger and most often was used of a “special messenger, a type of ambassador, who was sent with a specific message and spoke with the authority of the one who sent him (John MacArthur).” Even though Paul wasn’t chosen as Christ’s apostle during His earthly ministry, after His death Paul was commissioned by Christ. Record your observations about Paul’s apostleship from the following verses: Acts 9:10-16; 22:12-15; 26:15-18.
  
11. Which comes first in Paul’s mind—being a bond-servant or an apostle? How does Paul use his authority as an apostle to be a more excellent servant? See Acts 20:24; 2 Cor. 6:1-9; 2 Thess. 3:7-9.
  
12. Read how Peter urges leaders in the church to use their authority in 1 Pet. 5:1-5. What do you learn?

13. It is all too natural and easy for us to choose to use our authority to influence people, yet Paul used his authority to serve others. What are some ways you can use the “authority” or “ministry” God has given you to serve others?
  
14. Paul is a bond-servant of God and an apostle of Jesus Christ. He knows exactly who he serves. Do your daily choices and actions reflect that same confidence?

All effective, fruitful, and genuinely spiritual leaders in Christ’s church have a deep awareness that they are under divine authority. That awareness becomes the controlling reality of their lives. They do not seek to fulfill personal agendas, create personal fame, or build personal empires. They are content and feel honored for the privilege of being wholly subject to the Master who has chosen and sent them. ~John MacArthur

**Titus**  
**Lesson #4, Chapter 1:1-2**

1. God enlisted Paul for what purpose (vs. 1)?
2. Acts 20:24 and 2 Tim. 1:8-11; 2:10 give more light to Paul's statement that he is a bond servant and apostle *for the faith of those chosen of God*. What does he mean?
3. Faith is a person's response to the gospel message as stated in Rom. 10:17, "*So faith comes from hearing, and hearing by the word of Christ.*" Paul's role as messenger was to share God's message of salvation. We know that we too, are to tell others about the hope to be found in Christ (1 Thess. 1:8-10). Using the following verses which contain the essentials of the Gospel as a starting point, write a brief gospel presentation: Matt. 4:17; Acts 4:8-12; 1 Cor. 15:1-4; Eph. 2:4-10.
4. Paul says he preaches for the faith of those *chosen of God*. What do you learn about being chosen of God? See Jn. 6:44; Acts 13:48; 1 Thess. 1:4; 2 Thess. 2:13; 1 Pet. 1:1-2.
5. How does the truth of being chosen by God encourage and strengthen you?
6. Paul's work as servant and apostle is to share the good news of the gospel so that the people would come to salvation. What is another facet of his ministry (vs. 1)?

7. What clues do we have in the book of Titus that reveal how important it is that the church in Crete have *the knowledge of the truth which is according to godliness*?
8. Look up 1 Tim. 2:3-4; 2 Tim. 2:25-26 and 3:1-7. What observations can you make about *the knowledge of the truth* from those verses?
9. What relationship is there between the Word, Truth, and Godliness? See Ps. 119:2-3, 9, 127-128; Jn. 17:17; 2 Cor. 4:2; Phil. 1:9-11; 2 Pet. 1:2-3.
10. Godliness is born out of a knowledge of the truth about God. “No matter how sincere our intentions might be, we cannot obey God’s will if we do not know what it is. We cannot be godly if we do not know what God is like and what He expects of those who belong to Him (John MacArthur, Titus Commentary).” So, if you want to be godly where should you start?
11. The New American Commentary states, “The sequence of these three significant terms Paul used in this first verse—faith, knowledge, godliness—suggests a pattern of true Christian growth. Saving faith that opens one’s eyes to the knowledge of the truth should result in a transformed life characterized by godliness.” Can you see a pattern of growth in godliness since you became a Christian? What about now? What are some areas that you feel God is working on in your life now?
12. If you aren’t seeing growth in godliness that can tell you one of three things: 1) you are not saved and therefore cannot understand the things of God and cannot grow in godliness; 2) you have unrepentant, unconfessed sin in your life that is holding you back from growing in godliness; or 3) you have not cultivated a knowledge of God and His ways and so you remain a stunted

infant in Christ with no pattern of godliness in your life. If you find yourself in one of the conditions described above, what are you going to do about it?

The end of all learning is to know God, and out of that knowledge to love and imitate Him. ~John Milton

13. Now we read "*Paul, a bond servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, in the hope of eternal life (vs. 2).*" Who is to have eternal life? See Jn. 6:36-40; Eph. 1:13, 14.
  
14. Believers are to have a hope in eternal life. What will it be like and how will it give hope to us now? See Rom. 8:18-25; 1 Cor. 15:51-57; Phil. 3:20-21; Titus 3:7; 1 Pet. 1:3-9.
  
15. In what other ways does our hope of eternal life affect our lives now? See 1 Cor. 3:12-14; 2 Cor. 5:4-9; Phil. 3:8, 10-14; 1 Jn. 3:2-3.
  
16. Does the hope of your inheritance motivate you to walk in holiness, to love and serve others, to know God better, to live with your eyes on Heaven? If not, why not? Does your view of heaven and this world need to be adjusted so that you will hope in eternal life?

Nothing is more contrary to a heavenly hope than an earthly heart. ~William Gurnall

17. From vs. 2, what two things do you learn that assures you of your hope in eternal life?

18. What do the Scriptures say about God, who cannot lie? See Num. 23:19; 1 Sam. 15:29; Heb. 6:17-18.
  
19. How does understanding that God will not lie; that He cannot lie because it is not even His nature, help you to believe the promises He makes in His word? See Ps. 146:5-6; Rom. 3:3-4; 1 Thess. 5:24; 2 Tim. 2:13.
  
20. The phrase *promised long ages ago* literally means “before times eternal”. What was promised before time began in vs. 1 and 2?
  
21. The phrase *promised long ages ago* brings us back to where we started this lesson as *chosen of God*. This truth blasts away at the view of salvation that has God “choosing” people for eternal life by looking ahead into time and once He sees who chooses Him, then He predestines them. The truth is, God, *before time began*, before man was even created, promised to the Son “a redeemed humanity who would serve and glorify Him forever (John MacArthur, Titus Commentary).” Do you realize the mantle of privilege you wear? You have been chosen to be God’s representative on earth of His love, mercy, forgiveness and holiness. Yet every privilege carries with it responsibility. How have the privileges and responsibilities of this “chosen” life changed you? Or are you enjoying the privileges and blessings that come from being a daughter of the King, but not taking on the responsibilities that come with that position? What are some changes you need to make in your life to reflect the privilege and responsibility of being chosen by God?

A man’s greatest care should be for that place where he lives longest; therefore, eternity should be his scope. ~Thomas Manton

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### Lesson #5, Chapter 1:3-4

Be sure to stop and ask the Lord for His help as you study His Word. He will give you insight and wisdom into *His* Word.

1. What happened at the *proper time* (vs. 3)?
2. What is the *proper time* being contrasted with back in vs. 2? (Take note of that contrasting word “but” at the beginning of vs. 3; NIV uses “and”).
3. What other insights and observations can you make about the *proper time* from the following verses? See Mark 1:14-15; Rom. 5:6; Gal. 4:4-5; Eph. 1:9-12; 3:4-10; 1 Tim. 2:6; 6:13-15.
4. You cannot read the Scriptures without gaining a sense of timing, a sense that God has a definite plan and that all things will be accomplished in due time. How does knowing this truth help you to wait patiently for the “proper times” in your life?
5. Titus 1:3 says, *but at the proper time* (at the right time, in due or full time). God has His own timetable in which to accomplish His purposes. Do you sometimes feel impatient at the slow pace in which God seems to be moving in your life? Cultivate a patient, waiting heart by focusing on the following verses: Ps. 37:1-11; 57:2; 138:8; Phil. 1:6.



6. What did God *manifest* (reveal, make known) at the proper time (vs. 3)?
  
7. What part did Paul play at the proper time in God's plan (vs. 3)?
  
8. *Proclamation* (kerigma) expresses both the *content* and the *method* of conveying the message. Look up the following verses to see what and how Paul was proclaiming. See 1 Cor. 1:21-24; 15:1-5; Phil. 1:15-18.
  
9. Paul was "entrusted" with the gospel. He was to be a steward of God's message to the lost and to build up the church. Define *entrusted* and *stewardship*.
  
10. Now look up the following verses: 1 Cor. 4:1-2; 9:16-17; Gal. 2:7; Eph. 3:1-7; Col. 1:25-27; 1 Thess. 2:3-4; 1 Tim. 1:5-11. What do you learn about how Paul viewed his ministry from these verses?
  
11. Paul took seriously his responsibility to preach the Word. What responsibilities have you been entrusted with? How would you characterize your attitude towards those God-given responsibilities? (If you're not sure what your responsibilities are read Titus 2:3-5 for starters.)
  
12. In vs. 3 how does Paul refer to God? See also 1 Tim. 1:1; 2:3; 4:10; Titus 2:10; 3:4. Notice the context of these verses. What subject is being discussed each time God is referred to in this way?

13. Whose Savior is He (vs. 3)? Think for a moment about the implications of that truth.
  
14. Paul calls Titus his true child. If you claim someone outside your family as your child, what are you wanting to communicate to them and to others?
  
15. What kind of man was Titus? Look at the following verses in light of that question: 2 Cor. 7:5-7, 13-15; 8:1-6, 16-24; Gal. 2:1-5; Titus 1:4; 3:12.
  
16. What bond holds Titus and Paul together from vs. 4?
  
17. Look up the following verses. What do you observe about Paul's ministry? What is the common denominator in all these verses? See Rom. 16; 1 Cor. 16:10-20; Eph. 6:21-22; Col. 4:7-17; 2 Thess. 1:1; 2 Tim. 1:2; 4:9-13, 19-21; Titus 1:4; 3:12; Philemon 1-2, 23-24.
  
18. Paul's ministry was multiplied because he not only shared his message, he also shared his life. At its most basic level, discipleship is simply telling another to "follow me as I follow Christ." Who are you following? How closely are you following? Is it possible that you need to speed up in order to keep up?
  
19. Who is following you? What are they seeing in your life that would help them grow in their own relationship with the Lord? Do you need to make more effort to open your life up so they can follow more easily?

20. Amy Carmichael said, "Friendship is a golden thing only if it be kept free from undisciplined attachment. We are not here to enjoy each other. We are here to do the will of God." What ways do you and your friends encourage one another to follow the Lord? What needs to be done if there are some areas in your friendships that do not aid you in walking with the Lord?

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### Lesson #6, Chapter 1:5-6

Seek the Lord's guidance as you study His Word. He is always ready to help His children understand the Scriptures better!

1. Verse 5 reveals that Paul left Titus in Crete for 2 reasons. What are they?
2. What does Titus need to put in order? You will have to do some detective work for this answer, but clues can be found in each of the 3 chapters.
3. What underlying principles for ministry does Paul want Titus to apply in verse 5?
4. The word "elder" is similarly translated *overseer, bishop, shepherd*. Look up the definitions of those words.
5. What is the *function* of elders in the church? See Acts 20:28-31; Col. 1:28-29; 1 Thess. 2:11-12; 1 Tim. 3:5; 4:6-16; 5:17; 2 Tim. 2:2; Titus 1:9; 2:1; Heb. 13:7, 17; 1 Pet. 5:1-3.
6. Whether a man is married or single, is with or without children, what is the #1 qualification he must have if he is to be an elder? See verses 6 and 7 and 1 Tim. 3:2.

7. What does it mean to be *above reproach*? Define.
  
8. In what ways is an elder to be above reproach? See Phil. 3:17; 1 Tim. 4:12; and Titus 1:6-9.
  
9. Why is it important that the church's leaders be above reproach? Does that standard affect you and me in any way?
  
10. Make 5-10 observations about a life that is above reproach from one or more of the following sections of Scripture: Prov. 4:20-27; Ps. 24:3-6; 119:113-120; 141:1-5.
  
11. If an "Official Integrity Committee" was formed to observe whether your life would be considered above reproach—and they were arriving today to follow you around—what would you change? If needed, what specific steps do you want to begin to implement in order to be above reproach?

Guard my soul and deliver me; Do not let me be ashamed, for I take refuge in Thee.  
Let integrity and uprightness preserve me, For I wait for Thee. Ps. 25:20-21

12. Verse 6 then lists a second qualification for an elder. He is to be "the husband of one wife" which literally in Greek means *one-woman man*. He is to be a husband who is inwardly and outwardly faithful to his wife. He is not characterized by a roving eye, but by a devoted eye. Read Eph. 5:25-33 and discuss the importance of a godly marriage for all those who name the name of Christ.

13. If you are married, what are some ways you can help your husband be a one-woman man?
  
14. Just as men are to be devoted to their wives, women are to be faithful to their husbands. A man's battle for purity and faithfulness takes place largely in the visual arena, while a woman must learn to guard how she thinks about other men. Are your thoughts characteristic of a *one-man woman* or do your thoughts center on other men (whether real or fictitious)? If you struggle with this area, can you identify anything you are doing that encourages those wandering, lingering, unfaithful thoughts?
  - a. Now that you've identified them, what are you going to do about it? It has been said that, "*Secret sin on earth is open scandal in heaven.*" What steps must you take to have a heart *devoted to your husband*?
  
15. What observations about marriage can you make from this verse, "*Like a bird wanders from her nest, so is a man who wanders from his home* (Prov. 27:8)?"
  
16. Next, an elder is to have children who *believe* (NASB). A better rendering of the word is given in the New King James Version which says, "*having faithful children.*" The Greek word *pistos* has been translated both ways making this phrase somewhat disputed as to its meaning. Some believe that an elder must have children who are Christians (who believe) in order to be an elder; while some take it to mean, as we do, that an elder is to have *faithful* children. That is, an elder is to have children who are obedient and under control, though they may not, as yet, be believers. The main reason we take this view is that no one can bring about another's salvation. Salvation is a gracious work of God in the heart of an unbeliever. To say that children of elders must be believers places great stress upon the parents to produce a "saved" child.

17. Define *faithful*. In light of everything stated above, why would it be necessary for an elder to have “faithful” children? See 1 Tim. 3:4-5, 12?
  
18. The children are not to be accused of *dissipation* or *rebellion*. What do those words mean?
  
19. As we’ve stated before, these characteristics are not only for elders, but for the whole body of Christ. If you have children, would you say (or would others say) that you have them under control? Who is running the show in your home—you or your kids? If your kids are running you, then you must, today, begin taking steps to bring order to your family.
  
20. Write down 3 or more ways the Bible says to bring train up *faithful* children: see Deut. 6:5-7; Prov. 19:18; 22:15; 29:15; Eph. 6:4; Col. 3:21; 1 Tim. 3:4; Titus 2:4.
  
21. Titus 1:6 plainly shows the importance of a leader living what he believes in front of his family. God wants no man to lead in the church who doesn’t first tend to his family. What can you do to encourage our church’s leaders to maintain this priority in their lives?
  
22. *What do you do* to maintain the priorities of godliness in marriage and family? If you haven’t maintained them, what are some steps you must take to bring honor to God in this area of your life?

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### Lesson #7, Chapter 1:7-9

Be sure to budget enough time for this lesson as we look at this list of elder qualifications. Amazingly, there is more than enough for us to apply to our lives too! Ask the Lord for His help and insight as you work on this lesson.

1. Elders or overseers are to be above reproach as God's stewards. In our last lesson we talked about the different terms for elder and what it means to be above reproach. Be reminded again that this quality is of absolute necessity in the life of an elder. Why is the overseer to be above reproach?
2. Define *steward* from verse 7 (NIV translates steward as "entrusted with God's work):
3. How do the following texts give greater breadth to the meaning of stewardship? See Luke 12:35-48; 1 Cor. 4:1-2; Gal. 4:2; 1 Pet. 4:10.
4. What do the leaders of a church need to keep in mind as they care for the flock (Heb. 13:17)? How would that reminder be an *aid* to their ministry?
5. Now we begin our look at all the things an elder is *not* supposed to be from verse 7. Look up the definition for *self-willed* (also translated arrogant, overbearing).
6. How is a self-willed man like a horse in Ps. 32:9?



7. Why does God prohibit church leaders from being self-willed? What would it be like to follow a self-willed shepherd?

“Not to us, O Lord, not to us, but to Thy name give glory because of Thy lovingkindness, because of Thy truth (Ps. 115:1).”

8. Next we read that an elder is not to be *quick tempered*. What do the Scriptures say about a quick tempered man? See Prov. 14:17; 15:18; 16:32; 29:11; James 1:19-20.
9. Next we see that an elder is not to be *addicted to wine* (literally “continually alongside of or in the presence of wine”). We know from Eph. 5:18 that all believers are “not to get drunk with wine, for that is dissipation, but be filled with the Spirit.” However, in the Scriptures there are added injunctions for spiritual leaders. See Lev. 10:9-11; Prov. 31:4-5; Rom. 14:21; 1 Tim. 3:3. Why does God place further constraints upon leaders?
10. An elder is not to be *pugnacious* (also translated *not violent or a striker*). What does that mean? Though it is hard to imagine a church’s leaders having a fist fight; it is possible that someone may have a pugnacious attitude—fighting with words rather than fists. What does 2 Tim. 2:24-25 have to say about that?
11. An elder is not to be *fond of sordid gain* (also translated *not greedy for money, not pursuing gain*). What does the Bible say about spiritual leaders and money? See Matt. 10:9-10; 1 Cor. 9:11, 14; 1 Tim. 5:17-18; 6:5-10; Titus 1:10-11; 1 Pet. 5:2-3.
12. How could the ministry be used as a means to gain wealth?

13. Now we come to the six positively stated qualifications for an elder. He is to be *hospitable*. How would maintaining hospitality be a way to check the greed of gaining wealth?
  
14. To show hospitality literally means to be a lover of strangers. This characteristic *must* be exhibited in a church's leaders, but it is in no way *limited* to its leaders. Everyone is commanded to show hospitality. What do you learn about hospitality from the following verses: Rom. 12:13; Titus 3:12-14; Philem. 22; Heb. 13:1-3; 1 Pet. 4:9; 3 Jn. 5-8?
  
15. What spiritual principle is behind showing hospitality? See Matt. 25:31-46.
  
16. How do *you* practice hospitality toward others? What hinders you from showing hospitality? What area would you like to improve? What do you need to do to start working on those areas?
  
17. How would you describe a person who is characterized as a *lover of good things* as seen in our list of qualifications for elders?
  
18. Philippians 4:8 reveals the mind of those who love what is good, "*Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things.*" If you desire to be a lover of what is good, what things can't you dwell on, ponder or stew over?

19. What does *sensible* mean? (Since this characteristic is also mentioned in chapter 2 we won't dig much deeper at this point).
  
20. Define *just* and *devout*:
  
21. The Greek forms of these 2 words are also used in 1 Thess. 2:10. As you read 1 Thess. 2:9-12, what do you notice about who was acting that way and how they were demonstrating it to others?
  
22. Finally, an elder must be *self-controlled*. Are any of these qualities possible without exercising some measure of self-control? Why?
  
23. List five or more benefits of self-control.
  
24. Following the list of godly characteristics an elder is to possess, we see 3 final qualifications. What are they (verse 9)?
  
25. What do we see in the book of Titus that reveals the need for elders who can *exhort* in sound doctrine and *refute* those who contradict?
  
26. An overseer is to *hold fast the faithful word*. How does the phrase "holding fast the faithful word" reveal what the heart of an elder should be? For added insight read Deut. 32:46-47.

27. How do *you* hold fast to the faithful word?
  
28. What is your favorite verse for reminding you to hold fast to and cling to God's word?
  
29. Whew! What a lot of information! What one thing have you found to be interesting or noteworthy from this lesson? What is one thing you realize you need to work on in your own life?

**Titus**  
**Lesson #8, Chapter 1:10-16**

1. Explain how verses 10-16 fit into the flow of Chapter 1.
2. What words are used to describe the false teachers in verses 10-16?
3. What situation was Titus facing on Crete (verses 10-11)?
4. What tactics were the false teachers using to lead the people astray (verses 10-16)?
5. What kind of culture did the churches of Crete exist in the midst of (verse 12)?
6. Survey the books of 1 and 2 Timothy. Record your observations about false teachers—their methods, characteristics, consequences.
7. How was Titus to respond to the “rebellious men” (verses 11, 13-16)?
8. Define *reprove/rebuke* from verse 13.

9. From verse 13 what is the purpose of reproof? See also 2 Cor. 13:10; 1 Tim. 5:20; 2 Tim. 2:24-25.
  
10. One of the functions of elders is to protect the church from false teachers. *Why* is it necessary and *how* will they protect it? See Acts 20:28-31; Rom. 16:17-18; Titus 1:11, 13; 3:9-11.
  
11. What kinds of false teaching was the early church battling (2 Cor. 11:4; Gal. 1:6-10; 2:1-21; Col. 2:8-10, 16-23; Titus 1:14; 3:9)?
  
12. What kinds of false teaching is the church battling today? Have you experienced any repercussions from its influence?
  
13. What do we need to understand about false teachers (verses 15-16)?
  
14. What does it mean to be *defiled* (also translated *corrupt*) as used in verse 15?
  
15. Verse 15 may seem out of step with all that Paul has been saying in verses 10-14, but Paul is making a point and we need to figure it out! How do verses 10-14 lead into verse 15, which gives further clues about the false teaching being spread. (For help, look up the following verses for indications about the false teaching being spread: Matt. 15:11, 17-20; Luke 11:37-42; Col. 2:20-23; 1 Tim. 4:1-4).

16. What do you learn about the *pure* from verses 15-16?
  
17. Compare 1 Jn. 2:3-6 with verse 16. What observations can you make?
  
18. See 1 Sam. 15:22; Ps. 51:16-17; Is. 29:13; and 66:2; Titus 2:11-14. What do these verses teach us about walking with God?
  
19. As you think about your life, is there any area you are prone to give “lip service” to God?
  
20. Complete the following sentences to help summarize this week’s lesson:  
False teachers are \_\_\_\_\_. Elders are to \_\_\_\_\_.  
If you profess to know God, you had better \_\_\_\_\_.
  
21. Write out 3 or more things you can apply to your life from verses 10-16.

Charles Spurgeon made the following observation in his devotional, *Morning and Evening*:

“He shall save his people from their sins.” – Matthew 1:21

Many persons, if they are asked what they understand by salvation, will reply, “Being saved from hell and taken to heaven.” This is one result of salvation, but it is not one tith of what is contained in that boon. It is true our Lord Jesus Christ does redeem all his people from the wrath to come; he saves

them from the fearful condemnation which their sins had brought upon them; but his triumph is far more complete than this. He saves his people “from their sins.” Oh! sweet deliverance from our worst foes. Where Christ works a saving work, he casts Satan from his throne, and will not let him be master any longer. No man is a true Christian if sin reigns in his mortal body. Sin will be in us—it will never be utterly expelled till the spirit enters glory; but it will never have dominion. There will be a striving for dominion—a lusting against the new law and the new spirit which God has implanted—but sin will never get the upper hand so as to be absolute monarch of our nature. Christ will be Master of the heart, and sin must be mortified. The Lion of the tribe of Judah shall prevail, and the dragon shall be cast out. Professor! is sin subdued in you? If your life is unholy your heart is unchanged, and if your heart is unchanged you are an unsaved person. If the Saviour has not sanctified you, renewed you, given you a hatred of sin and a love of holiness, he has done nothing in you of a saving character. The grace which does not make a man better than others is a worthless counterfeit. Christ saves his people, not in their sins, but from them. “Without holiness no man shall see the Lord.” “Let everyone that nameth the name of Christ depart from iniquity.” If not saved from sin, how shall we hope to be counted among his people? Lord, save me now from all evil, and enable me to honour my Saviour.



## Titus

### Lesson #9, Chapter 2 Overview

The goal of this lesson is to teach you how to look at and begin to study a text of Scripture. Observation is a necessary part of Bible study, but can often be overlooked or rushed through. Observation begins with reading through the chapter and then reading and rereading it again and again! At this stage in our Bible study you're noticing and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

I've included Chapter 2 at the end of this lesson so you can print it out and mark it up if you'd like. I find it helps me see items more easily if I'm marking and noting things as I go.

1. To begin, read through Chapter 2. Now, summarize the contents of Chapter 2. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-2).
  
  
  
  
  
  
  
  
  
  
  - b. Summarize paragraph 2 (verses 3-5).
  
  
  
  
  
  
  
  
  
  
  - c. Summarize paragraph 3 (verses 6-8).
  
  
  
  
  
  
  
  
  
  
  - d. Summarize paragraph 4 (verses 9-11).
  
  
  
  
  
  
  
  
  
  
  - e. Summarize paragraph 5 (verses 12-14).

- f. Summarize paragraph 6 (verse 15).
  
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: What is the main point of this chapter? How do all these details and events reveal the main idea of the chapter? Record your answer below.
  
3. Next, look for a verse in the chapter that best summarizes the contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, consider which verse best sums up what's in the chapter. Write down the verse you chose here.
  
4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. List every time *God* is used by Paul in Chapter 2. Include the details that you learn about Him. For example: (verse 5) the word of God can be dishonored.
  
6. List every time *Jesus Christ* is used and what you learn about Him. Include any pronouns that clearly refer to Him along with verse references.
  
7. Who is the *you* referred to in Chapter 2 and what do you learn about him?

8. What groups of people are mentioned in this chapter?
  
9. List what you learned about *older men*.
  
10. Write down everything you learned about *older women*.
  
11. What did you learn about *young women*?
  
12. List what you discovered about *young men*.
  
13. Record the details about *bondslaves*.
  
14. Who are the *us/our* of Chapter 2 and what details do you learn about that group?
  
15. What commands are given in Chapter 2? List them.
  
16. Record all the instances where the word *all* is used.

17. List any references to speech in this chapter and the details you learn about it.
  
18. Write down any purpose statements that give reasons for what they are to do.
  
19. What can you observe about the grace of God from verses 11-14?
  
20. Any other observations you made that you thought were interesting about this chapter?

Chapter 2

1 **B**UT as for you, speak the things which are fitting for sound doctrine.

2 Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.

3 Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good,

4 that they may encourage the young women to love their husbands, to love their children,

5 *to be* sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.

6 Likewise urge the young men to be sensible;

7 in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified,

8 sound *in* speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

9 *Urge* bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative,

10 not pilfering, but showing all good faith that they may adorn the doctrine of God our Savior in every respect.

11 For the grace of God has appeared, bringing salvation to all men,

12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,

13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;

14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

15 These things speak and exhort and reprove with all authority. Let no one disregard you.

## Titus

### Lesson #10, Chapter 2:1-2

Pray for wisdom in understanding and applying the truths in this lesson. The Lord is ever ready to help!

1. Verse 1 begins with *but* (NIV omits *but* and begins with the command). What contrast is being made here?
  
  
  
  
  
  
  
  
  
  
2. Titus is told to *speak the things which are fitting for sound doctrine*. Not only is Titus commanded to “speak” but the Greek word stresses a continuing action of speaking. What is Titus to continually be telling the people (verse 1)?
  
  
  
  
  
  
  
  
  
  
3. Define *fitting/proper*.
  - a. Note the other times *fitting or proper* are used: Matt. 3:15; 1 Cor. 11:13; Eph. 5:3-4; 1 Tim. 2:10; Heb. 2:10 for the other occurrences of the word. What do you learn about its meaning?
  
  
  
  
  
  
  
  
  
  
4. Titus is to speak about things that are *fitting/proper/in accord with/consistent with* sound doctrine. Explain what that phrase means.
  
  
  
  
  
  
  
  
  
  
5. Define the word *sound* as it is used here in Titus 2:1.

6. What else can you learn about sound doctrine from the following verses? See 1 Tim. 1:10; 4:6; 2 Tim. 1:13; 4:3; 6:3; Titus 1:9.
7. Paul urges Titus to continuously speak things that are fitting for sound doctrine. Why would that be necessary?
8. What role does *reminding* (not nagging) play in the life of a Christian and why is it important? See Rom. 15:15; Phil. 3:1; 2 Pet. 1:12-15; 3:1-2; Jude 17-18.
9. What truths from the Scriptures have been helpful for you to be reminded about in the last couple months? What are some ways you can begin to implement “reminding” in your life?
10. What obvious contrasts do you see between the behavior the false teachers advocate (Eph. 4:14; 1 Tim. 1:8-10; 6:3-5; Titus 1:10-16) and the behavior that is fitting in the Lord (Eph. 4:15-16; Titus 1:5-9; 2:2-14)?
11. As we’ve seen from the verses above, there are real dangers associated with false teaching or doctrine that is not sound. What can you do to ensure you receive sound doctrine? Note these verses as you form your answer: Rom. 16:17-18; 2 Tim. 3:16-17; Titus 1:9; 2:7; 2 Jn. 1:8-11.
12. Sound doctrine is never meant to be shelved neatly in the closet of our mind, but to be daily walked around in like a pair of comfy slippers. Consider asking someone you trust if there is an area in your life that does not match up to the sound doctrine of Scripture. Ask them, “Does my life reflect the things I tell others I believe? Are there blind spots in my life or areas where you think I am disobeying the Scriptures?” If you have an area that you need to work on, what plan do you have to deal with it?



13. How old are the older men and women mentioned in verses 2 and 3? (Verse 4 gives a clue, as well as 1 Tim. 5:1-4, 9-16).
  
14. Define *temperate* (KJV *sober*).
  
15. What do the following verses teach you about the word *temperate/sober-minded* and how it is to be lived out in our lives? See 1 Cor. 15:33-34; 1 Thess. 5:6-8; 1 Tim. 3:2, 11; 1 Pet. 1:13; 4:7; 5:8.
  
16. Define *dignified* (KJV *grave*, NIV *worthy of respect*).
  
17. Look up the following verses to learn more about the word *dignified*. What do you discover? See 1 Tim. 3:4, 8, 11 and Titus 2:7.
  
18. Look up *sensible* (KJV *temperate*, NIV *self-controlled*).
  
19. The word translated as *sensible* here is so interesting! Record what you learn about the variety of ways it is used. See Mark 5:15; Acts 24:25; Rom. 12:3; 1Cor. 9:25; 2 Cor. 5:13; Gal. 5:23; Titus 1:8; 2:5; 1Pet. 4:7; 2 Pet. 1:6.
  
20. What are older men to be *sound* or *healthy* in (verse 2)?

21. Sum up in a sentence or two what the character of an older man should be like. Are these qualities only for the men to apply?
  
22. What are the godly characteristics of an older woman to be from verse 3? How does the word *likewise* (in the same way) connect the older women to the godly qualities listed in verse 2?
  
23. How are the characteristics for older men similar for older women (verse 3)?
  
24. No matter what your age, God intends for you to grow in godliness. The qualities we have studied in this lesson are ones to which He wants us to pay attention. These are the life qualities that are fitting for sound doctrine. Are you pursuing these qualities with perseverance and faith? What are some ways you can begin today to grow more in these areas?
  
25. Before we get too bent out of shape, too convicted and under the pile read Gal. 2:20; Phil. 1:6; 3:12-14; and Jude 24-25. What is the balance we must remember?

## Titus

### Lesson #11, Chapter 2:3

In our previous lesson we began our look at the godly qualities the older women in the church are to possess. This lesson will continue our look at the virtues God desires in those He has redeemed.

1. What does the word *likewise* (verse 3) mean? What thoughts is the word *likewise* connecting in verses 2 and 3?
2. Older women are to be *reverent in their behavior* (KJV translates it as *behavior that becomes holiness*). The word *reverent* (hieroprepes) used only here in Titus 2:3 contains the idea of sacred and holy duties performed in everyday living. It does not point to a specific behavior, but encompasses all aspects of demeanor. Walter Lock in his commentary on the Pastoral Epistles describes reverent behavior in this way: "They are to carry into daily life the demeanor of priestesses in a temple." Look up the following verses and note the manner of a godly woman. See Prov. 31:30; 1 Tim. 2:9-15; 1 Pet. 3:1-6.
3. Why are women to be reverent in their behavior? See Titus 2:11-14 and 3:4-7. Why is it important that you understand and remember those truths?
4. What are the "sacred and holy duties" we are to perform each day as women as seen here in Titus 2 and the verses you looked up in question #2?
5. What does reverent behavior look like in your life? Try to put into words the behaviors that define reverence in your daily life. What attitudes are necessary for reverent behavior?

They that borrow the fashions of the Egyptians may get their boils and their blotches. Certainly such as fear the Lord should go in no apparel but first, such as they are willing to die in; secondly, to appear before the Ancient of Days in; thirdly, to stand before the judgement seat in. ~Thomas Brooks

Strength and dignity are her clothing, and she smiles at the future. ~Prov. 31:25

6. Next we read that women are not to be *malicious gossips* (also translated *false accusers or slanderers*). Define *malicious, gossip, accuse, slander*.
  
7. What do the Scriptures have to say about the effects of slander? See Ps. 31:13; Prov. 6:19; 16:28; 25:23; 26:20.
  
8. How should you respond to slander? See Ps. 34:13; Prov. 20:19; 24:25, 28; Eph. 4:31; Col. 3:8; Titus 3:1-2; 1 Pet. 2:1; 3:10.
  
9. Even when we know how bad slander is and how hurtful it can be, there are times when we still indulge in it. Why? See Jer. 17:9; Luke 6:45; James 3:2-10.
  
10. What is necessary if we are going to control our tongues (Gal. 5:16-17; 22-23; Col. 3:1-11; Titus 3:5)?
  
11. When we are walking in the Spirit what is our speech going to be like? See Eph. 4:25-27, 29, 32; 5:19-20; Col. 3:16-17.

12. Stop right now and ask the Lord to show you times when you have not guarded your tongue. Maybe you didn't say anything out loud, but could it be you are slandering someone in your heart, harboring bitterness against them? Confess your sin to the Lord, and if necessary, go to the person you have wronged and ask for their forgiveness. Write out a prayer to the Lord about your speech.
  
13. What is the next quality we are not to be characterized by (verse 3)?
  
14. Who is to abstain from drinking excessively? See Lev. 10:8-10; Num. 6:2-4; Prov. 31:4-5; Eph. 5:18; 1 Tim. 3:2-3, 8; Titus 2:2-3.
  
15. Why are we to exercise self-control in drinking alcohol? See Prov. 20:1; 23:20-21, 29-35.
  
16. What is drunkenness associated with? See Rom. 13:12-13; Gal. 5:19, 21; Eph. 5:15-18; 1 Pet. 4:3-4.
  
17. What is the rule of thumb for the believer in this area? Examine the following passages and determine what course of action needs to be taken, for what purpose, and any other things you see. See Prov. 25:16; Rom. 13:14; 14:13-23; Gal. 5:22-24.
  
18. Define *enslaved* (also translated *addicted* or *given to*) from verse 3. What kinds of things can someone be enslaved to?

19. What do the following Scriptures teach us about breaking free from anything that enslaves us? See Ps. 119:11; Rom. 6:16-18, 22; Gal. 5:1; Titus 2:12, 14; 3:3-7; 2 Pet. 1:3-8; 2:19.
  
20. Ladies, if you are enslaved to something other than the Lord, you need to begin taking steps to break those bonds. First, write down the sin here. Then, confess it to someone else who will begin to pray for you and hold you accountable to stop committing it. Next, come up with a plan to overcome your bondage to this area—not only ways to stop, but also good, new things you will begin doing to replace it.
  
21. What final characteristic is listed for the older women (verse 3)?
  
22. What is the content of the older woman's teaching (verses 3-5)?
  
23. Not all of us consider ourselves teachers, but this quality is addressed to all women. What are some ways to teach others? See Deut. 6:7, 20; Prov. 22:17-21; 1 Thess. 5:14; 1 Tim. 4:12, 13; 1 Pet. 5:3.
  
24. Of course, in order to teach what is good to others you need to be living a life that models those good things. 2 Cor. 13:5 urges us to examine ourselves so we can align ourselves with God's Word. Is there anything you need to work on so your life will match your words?
  
25. Review the godly qualities to be found in any woman who follows Jesus Christ from this week's lesson. What truth or exhortation has impacted you through this study?

Godliness (from the Greek word *eusebia*) denotes an everyday living or conduct that displays devotion to God.

## Titus

### Lesson #12, Chapter 2:4-5

Ask the Lord for help to prayerfully consider and apply the truths found in this lesson.

1. Verse 4 begins with *that* (or *then*). What information given in verse 3 is being connected in verse 4?
2. What are the older women to do for the young women according to verses 4-5?
3. Verses 3 and 4 reveal that the older women are to “*encourage the young women...*”. The Greek word *sophronizo* means “to cause to be of sound mind, to bring someone to their duty.” If we merged the NIV and KJV translations of this verse it would read, “*that they may train the young women to be sober [in their duty]...*”. This translation captures the nuances of the word used here in verse 4. From this definition, what kind of emphasis does God place upon the roles of wife, mother, and homemaker?
4. Verses 3-5 reveal God’s priorities for women. There is no fumbling about in the dark here; the light is on! How have you responded to these areas in your own life? How have you encouraged other women to live out these priorities in their lives?
5. Women are to be trained, brought to their senses, to be sober-minded about and sensible in what two areas from verse 4?



6. The Greek word Paul uses for love is “*phileo*”. Look up the following verses to see if you can gain an understanding about this word for love and how it is to be applied toward husbands and children? See Matt. 10:37; Jn. 11:3, 36; 16:27; 21:15-17; 1 Cor. 16:22; Rev. 3:19.
  
7. Based on your observations from the verses above write out a description of *phileo* love.
  
8. Why would the young women need to be trained to “*phileo*” love their husbands?  
  
...and let the wife see that she respects and reverences her husband—that she notices him, regards him, honors him, prefers him, venerates and esteems him; and that she defers to him, praises him, and loves and admires him exceedingly.” ~Eph. 5:33  
(Amplified Version)
  
9. In the same way that women need to be encouraged and trained to love their husbands, young women also need to be taught how to love their children. Why would it be so crucial for young women to be trained in this area?
  
10. What kinds of things should a child be trained in? Deut. 4:9; 11:18-19; Ps. 78:5-8; Prov. 2:1-5; Eph. 6:1-4.
  
11. What connection do you see between correction in the life of a child and *phileo* love? See Prov. 10:1; 15:20; 17:21, 25; 23:24.

12. What reasons does the Bible give for the need for correction? See Prov. 3:12; 13:24; 19:18; 22:6, 15; 23:13; 29:15, 17.
  
13. Someone once said the greatest compliment you can receive as a parent is when other people like spending time with your kids. Do grandparents tremble at the idea of you bringing your little darlings over or Sunday school teachers smile wanly and rub a trembling hand over their foreheads when you come to pick up your child? These warning signs may be an indication that you need to love your child in a more biblical manner as outlined in the verses above. How are you doing in this area?
  
14. Someone once said, “*Train* your child as though *you* won’t have them next year. *Treat* your child as though *they* won’t have you next year.” What things would you focus on, do, quit focusing on, quit doing if you had the time pressure of only one year?
  
15. It is obvious from this study that God’s priorities for women include their husbands and families. What kind of energy and emphasis should be brought to those relationships?
  
16. The next quality we see for women is that they are to be *sensible* (NAS), *discreet* (KJV), *self-controlled* (NIV). In English, these words don’t seem like close synonyms at all. That variety in translation helps show the breadth of the Greek word (*sophrone*) used here by Paul. It encompasses a wide area of meaning and it is important that we gain an understanding of it. Define each of the following words: sensible, self-controlled, discreet, sober, temperate, prudent.

17. The book of Proverbs has much to say about living in a sensible manner. What do you learn about those who are *discreet/prudent/sensible*? See Prov. 1:1, 4; 8:12; 12:16, 23; 13:16; 14:8, 15, 18; 15:5; 17:28; 18:15; 19:14; 22:3.
  
18. God prizes this quality in His children (men and women alike). How are you growing in this area? Do you prize this quality as much as God does? Can you think of a time when someone helped you to be sensible (self-controlled, discreet, sober, temperate, or prudent)? How did they help you and with what kind of result for you?
  
19. What is the next quality that God wants His women to possess (verse 5)? Please define.
  
20. How is purity manifested in someone's life? See Prov. 20:11; Luke 6:45; Phil. 4:8.
  
21. Why be pure? Look up Ps. 119:118-120; Prov. 5:21; Matt. 5:8; 1 Thess. 4:7-8; 1 Pet. 1:14-16.
  
22. How can a Christian be pure? See Ps. 119:9-11, 57, 60, 101; 2 Tim. 2:22; James 3:17; 1 Pet. 2:11; 2 Pet. 1:2-7.
  
23. A woman who is pure says no to what kinds of things? To what will she say yes?

Our hearts are of that colour which our most constant thoughts dye into it. Transient fleeting thoughts, whether of one kind or another, do not alter the temper of the soul. Neither poison kills nor food nourishes, unless they stay in the body; nor does good or evil benefit or harm the mind unless they abide in it. ~William Gurnall

24. What does verse 5 reveal about the importance for excelling in these areas? How is that a motivation for you to be faithful in the areas we've studied in this lesson?

## Titus

### Lesson #13, Chapter 2:5

Ask the Lord for help to prayerfully consider and apply the truths found in this lesson.

1. List all the qualities of a godly woman we have studied so far in verses 3-5. Remember, these qualities are God's priorities for you.
2. Which quality are we going to study next?
3. Let's examine this little phrase. The KJV translates it as *keepers at home*, the NIV as *to be busy at home*, while the NASB translates it *worker at home*. Give an explanation of what a "home keeper who is busy working at home" is like.
4. Women are to be workers at home—and for that they need to be at home. How much a woman needs to be at home in order to fulfill the priorities as stated in these verses depends on the woman, the family size, age of children, etc. What is clear, however, is that she is to care for her home and to work at it! Turn to Prov. 31:10-31 and note how this woman works to care for her family.
5. Why is it necessary for women to learn to be workers at home? See 1 Tim. 5:13-15.
6. What is the correlation between diligence and work? Remember, diligence means industrious, hardworking, zealous, persevering, persistent, untiring,

plodding, careful, thorough, patient. See Prov. 10:4; 12:24, 27; 13:4; 21:5; Rom. 12:11; 1 Cor. 15:58; 2 Cor. 8:22; 2 Thess. 3:10-12; Heb. 6:10-12.

7. Now let's look at the opposite end of the spectrum—the sluggard! Look up the following verses and note the sluggard's actions, attitudes, and anything else you see: Prov. 6:6-9; 15:19; 18:9; 19:24; 20:4; 21:25-26; 22:13; 26:13-16.
  
8. How does God view a sluggardly person? What is His attitude toward those who work with diligence?
  
9. What kinds of attitudes characterize your work at home? Are there areas that you need to put energy into so that you can be a diligent home worker?
  
10. The next characteristic God prizes in His children is *kindness* (KJV translated as *good*). What behaviors, attitudes, or words characterize kindness?
  
11. What do you learn about *kindness/goodness* from the following verses? Look for where it originates, what it does, any results. See Luke 6:27-36; Eph. 2:4-7; Titus 3:4-7; 1 Pet. 2:1-3.
  
12. According to the verses below, kindness is not natural to us, but a choice we make. Look up the verses and explain the choice that needs to be made to live out kindness: Micah 6:8; 1 Cor. 13:4; Gal. 5:22-23; Col. 3:12.

13. Prov. 31:26 says, “She opens her mouth in wisdom, and the teaching of kindness is on her tongue.” What is the teaching that comes from your tongue? How’s your kindness quotient?
  
14. What is the last quality listed here in verse 5 that women need to pay attention to?
  
15. The Greek word *hupotasso* means *to arrange one’s self under*. It is the voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden. *Biblical submission is meant to be a voluntary yielding to another’s leadership*. It is important to remember that a wife’s submission to her husband is only one part of a Christian’s submission. Look up the following verses, taking note of who is submitting to whom. See Luke 2:51; 10:17-20; Rom. 8:6-8; 1 Cor. 16:15-16; Eph. 5:21; Titus 2:9; 3:1; Heb. 2:8; 12:9; 1 Pet. 5:5.
  
16. What are the conditions in which a wife is to submit to her husband? See Eph. 5:22-24; Col. 3:18 and 1 Pet. 3:1-6 (read 1 Pet. 2:13-25 first).
  
17. In your own words complete the following statements:
  - a. I have learned that submission is not:
  - b. However, submission is:
  - c. God uses submission to:
  - d. The purpose of submission is to:
  
18. Beyond loving your husband and being submissive to him, what other things are necessary to the marriage relationship? See Rom. 7:2-3; 1 Cor. 7:3-5; Eph. 5:33.

19. If you have an unbelieving husband further essentials are placed before you. What are they? 1 Cor. 7:13-16; 1 Pet. 3:1-2.
  
20. From what you've learned from these verses, is submission ever dependent upon another person's behavior? Why or why not?
  
21. If submission is not based on another person's behavior and is a voluntary act, then why is it still so difficult to do at times? What is the antidote? See Rom 8:5-14 for a hint.
  
22. Submission is a response, not a reaction. What are some ways you can help your response to be a gracious, godly submission rather than a stubborn, Sinatra-like ("I did it MY way...") reaction?
  
23. Finally, we close this section with a reason for making these qualities a continual priority. What is the reason given (verse 5)?
  
24. Spend some time with the Lord going over this list of priorities in verses 3-5. Are there any areas from this list that may be bringing dishonor to the Lord because you are not willing to obey God? Are there any potential trouble spots that you want to take care of so that God will continue to be honored by the witness of your life?

...that the Word of God may not be dishonored.



**Titus**  
**Lesson #14, Chapter 2:6-8**

1. Verse 6 contains the word *likewise*, *in the same way*, *similarly* connecting new information with the previous verses. What new information is being given in verse 6?
  
2. Paul says to *urge the young men to be sensible*. Define *urge* in its usage here. How is it different from *speak* as used in verse 1? Why would it be necessary to urge the young men, rather than just speak to them?
  
3. There's that word *sensible* again! What does it mean?
  
4. Isn't it interesting how we are seeing that all members of the body of Christ are to be sensible. Why is this such an important attribute for a Christian? See 2:5, 8, 10.
  
5. What do you learn about being sensible from these verses in Proverbs? See Prov. 14:8, 15, 18, 15:5.
  
6. What should we be sober-minded about (see Rom. 12:3-8; 1 Thess. 5:2-8; 2 Tim. 4:5; 1 Pet. 1:13; 4:7; 5:8)?
  
7. In what ways would good judgment, self-control, sober-mindedness affect each of the areas mentioned in the previous question?

8. We have spent quite a bit of time studying this issue of being sensible and sober-minded since we began the book of Titus. How has this continual reminder to sensible, self-controlled living affected your thinking and your daily life? List an area you think you need to continue to work on.
  
9. A pastor's life has sometimes been likened to living in a fish bowl and here Pastor Titus is reminded by Paul to be an example in all areas. The question is, are any of us exempt from being a model for others? Note in how many areas of your life you need to be an example (verse 7)? What are you to be an example of (verse 7)?
  
10. The word *show* in verse 7 means to "offer, furnish, supply." It means to have near in a sense of supplying. *Example* means "pattern" here. So we are to supply or offer our lives as a pattern of godliness. Most of us quake in our boots at the thought of showing our lives as a model and example to others, knowing all too well our frailties. Yet, how do the following Scriptures encourage the idea of being an example to others? See 1 Cor. 10:6, 11; Phil. 3:17; 1 Thess. 1:5-7; 2 Thess. 3:7-9; 1 Tim. 4:12, 15.
  
11. Why is the example of a godly life so important in the Scriptures? See Titus 2:5, 8, 10, 11-14. Why do we need to be reminded of these truths?
  
12. What quality is next that Titus needs to pay attention to in verse 7?
  
13. Titus' teaching is to have purity, integrity, to be uncorrupted. For a pastor, maintaining the truth of the gospel is a constant battle due to false teachers, the fickleness of the people he shepherds, or his own lack of diligence. How does a shepherd maintain integrity in his teaching? 1 Tim. 4:15-16; 2 Tim. 1:13-14; 2:15.

14. What happens if the doctrine of God becomes tainted? See Col. 2:8, 18-19; 1 Tim. 6:3-5; 2 Tim. 3:6; 4:3-4; and Titus 1:11; 3:9 for just a sampling!
  
15. What are some ways that you can make sure what you are hearing and applying to your life is the pure and uncorrupted doctrine of God?
  
16. Define *dignified (gravity)*:
  
17. What do you learn about being dignified from the following verses? See Prov. 31:25; 1 Tim. 2:2; 3:4, 8, 11; Titus 2:2, 7.
  
18. Titus is to be *dignified, reverent* in his example for others. What does a dignified life reveal about that person's focus or goals? See Eph. 5:15-17; Col. 3:1-4.
  
19. Next, Titus is to be *sound in speech which is beyond reproach*. See Eccles. 10:12-13; Eph. 4:25, 29; 5:4; Col. 3:16-17.
  - a. Sound speech is not:
  
  - b. Sound speech is:
  
20. Oh dear, it's that tongue issue again! What do the following few verses teach us about sound speech (Prov. 12:18; 15:28; 16:21; 21:23)?

21. When it all comes down to it, this passage is talking about self-control. Not only self-control against something, but toward something. John Piper titled one of his books, *A Godward Life*, which sums up that attitude beautifully. Think about how the following verses shape the thinking and direction of a “Godward life.” See Deut. 6:5; 1 Cor. 9:24-27; Phil. 3:7-14; 2 Tim. 2:3-10.
  
22. What have you learned from this lesson? What do you want to carry with you and exhibit in your life?

## Titus

### Lesson #15, Chapter 2:9-10

Before we look at the verses on slaves in this chapter, read what John MacArthur wrote about slaves in his commentary on the book of Titus.

“The Roman Empire depended on bondslaves for most of its labor, and they were an essential part of society and the economy. Many, if not most, slaves were abused and often brutalized. For even minor infractions, or simply for displeasing their owners in some way, they could be severely beaten or killed. Many of them, however, were given great responsibility and authority in running a household and sometimes a family farm or other business. Some of them – frequently those who were captured in war – were highly educated and cultured, in many cases having superior education to that of their owners. Slaves were allowed to marry and raise their own families, their children becoming slaves like their parents. A slave sometimes was given a small parcel of land on which to grow crops to feed his family and perhaps earn a small income.

But Paul does not address the condition of slavery. He offers no judgment about its basic fairness or morality. He simply recognizes that it exists and deals with the attitude that Christian bondslaves should have toward their own masters, whether those masters were believers or unbelievers.

Although slavery was carefully regulated under Mosaic law, neither the Old nor New Testaments condemns slavery as such. Social strata are recognized and even designed by God for man’s good. Some people will be served and some will serve others. That is the nature of human society. *How they treat each other is what concerns God* [emphasis added].”

1. What instruction is given to Christian bondslaves? What attitudes they are to possess? Are there any parameters given? Any commands? Any motivators for service given? Read Titus 2:9-10; see also Eph. 6:5-8; Col. 3:22-25; 1 Tim. 6:1-2; 1 Pet. 2:18-20.
2. Technically, slaves are already subject to their masters by nature of their position, so what kind of submission is meant by the command in verse 9?

3. How might a person's service change if they consider themselves working *as for the Lord rather than for men*?
  
4. God says that slaves are to be subject to their masters *in everything*. As with a wife's submission (Col. 3:18), what exception is given? See verse 10; Col. 3:18; and the verses from #1 to form your answer.
  - a. What kinds of things would not be permissible to submit to?
  
5. Our nation fought a war over slavery. Yet, what possibly surprising omission do you find in these verses on slaves?
  
6. Though slavery is no longer a practice of the United States there are still places where slavery is practiced. No matter what the social status of another person, how are we as Christians to respond to one another? See Rom. 3:22-23; 1 Cor. 12:12-13; Gal. 3:25-28; Col. 3:10-11.
  
7. Slaves are urged to be *well-pleasing*. With the exception of this verse, that term in the New Testament is always used of being acceptable and well-pleasing *to God*. Look up the following verses to note how we are to please God, then comment on how a slave is to exhibit that same attitude toward his master (Rom. 12:1-2; 14:18-19; 2 Cor. 5:9; Eph. 5:8-10; Phil. 4:18).
  
8. The application for this is obvious, whether you work in or outside of your home, what kinds of attitudes should accompany your work?

9. What is the next area addressed to slaves in verse 9? What does the Bible say about this? See Phil. 2:14-15.
  
10. What are some words that describe the *opposite* of being argumentative?
  
11. What's the difference between arguing a point and pointing out an error or oversight?
  
12. Slaves are urged not to *pilfer*. What does that word mean? Why would slaves need to guard against that?
  
13. What do you learn about *pilfering* from the examples in the following verses? See 2 Kings 5:20-24; Jn. 12:6; Acts 5:2-3.
  
14. What does the Bible say about stealing (Ex. 20:15; Eph. 4:28)? Is there a difference between stealing and pilfering?
  
15. Of course, you would never steal, but is there anything in your possession that you need to return? Have you borrowed something and kept it longer than you should have? What about pilfering? Maybe you have a right to use or take something, but do you take more than your share or take it without asking? Do not put off dealing with these issues.

16. *Showing all good faith* could be rendered *show forth all good faithfulness*. Look up the following verses to see the importance of being faithful: Num. 12:7; Prov. 25:13; Matt. 25:21; 1 Cor. 4:17; Heb. 3:2, 5-6.
  
17. Are you trustworthy, faithful to follow through on the tasks you've been given, whether by boss, husband, or God? Generally, can others rely upon you? Name one specific way you can grow more in this area.
  
18. Finally, we arrive at the purpose behind a slave's exemplary behavior. What is it (verse 10)?
  
19. Define *adorn*.
  
20. What's the purpose behind the purpose? Or why adorn the doctrine of God? See Titus 2:11-14; 1 Pet. 2:9-10.
  
21. It is amazing that God did not tell Christian masters to free their slaves or that Christian slaves were to get their freedom, but rather they were to live within the confines of that relationship and to be an influence and a light *in the midst of*, rather than *out of*. Think about times when God taught you in the midst of something, rather than taking you *out of it*. How has that been used for good in your life?



**Titus**  
**Lesson #16, Chapter 2:11-14**

1. Verse 11 begins with *for* which means it is connected in thought to what came previously. What is the connection to the previous verses?
  
2. Verse 11 reads *the grace of God has appeared*. *Appeared* means to make known, show, or manifest. How was God's grace shown or revealed? See Gal 4:4-5. Notice how that sense of timing is used in Titus 1:3, here in 2:11, and in 3:4.
  
3. What does *grace* mean as used here in verse 11?
  
4. What did the grace of God appear to do (verse 11)?
  
5. Who is this gift for? See Jn. 3:16; 1 Tim. 2:4; 4:10; 2 Pet. 3:9.
  
6. So if Christ came to bring salvation to all men, why aren't all men saved? See Is. 53:6; Jn. 3:17-20; 5:40; 8:24.
  
7. What must happen so that a person can be saved? See Luke 24:46-47; Acts 3:19; Rom. 1:16; 10:9-11.

8. The word *instructing* here (verse 12) means teaching, training, disciplining, nurturing. Who is doing the instructing (verse 11)?
  
9. What instructions have we been given (verse 12)?
  
10. When is the instructing and godly living to take place (verse 12)?
  
11. Contrary to the message of many today, what is the true message that accompanies salvation (verses 11-12)?
  
12. We are to deny ungodliness and deny worldly desires. J. J. Van Oosterzee in his commentary on Titus stated, "The true learning of heaven must begin with the unlearning and laying off of all which stands in the way of the development of the new man." What are some ways you have been applying verse 12 this week, this month, this year? What plans do you have for continuing to do so?
  
13. Ungodliness means "a lack of true reverence for and devotion to God." Worldly desires "refers to sins that, although we may not actually have committed, we nevertheless long to commit (John MacArthur)." Are there hidden areas of ungodliness or worldly desires in your life? Now what? What plans do you have to deal with those areas?
  
14. Just saying no to sin won't work unless we fill the gap with something beneficial. What should we devote ourselves to according to verse 12?

15. What hope are we to look forward to (verse 13)?
  
16. Why is Christ's second appearing to be such a blessed and happy hope for us? Matt. 25:31-34; Rom. 8:18-25; Phil. 3:20-21; 2 Tim. 4:8; Rev. 22:20.
  
17. We need to be like Dorothy in Oz, click our red sequined shoes together and say, "This world is not my home. This world is not my home." What are some ways you can train yourself to think of this world as sleeping in a motel on your trip home to Heaven? As Thomas Watson says, "What madness it is to so set our heart upon our inn as to forget our home!"
  
18. Verse 14 gives us more details of our salvation. Define *redeem*.
  
19. How did He redeem us? See verse 14; Acts 20:28; 1 Pet. 1:18-19.
  
20. What was His purpose in redeeming us (verse 14)?
  
21. What did Christ's redemption of us accomplish? See Ps. 130:7-8; Rom. 6:17-18, 22; 8:1; Heb. 9:11-14.
  
22. What does it mean to be a possession of Jesus Christ?

23. As Christ's possession we are to be *zealous for good deeds*. Define *zealous*.
  
24. What are some good deeds we need to be engaged in? Just for the sake of review, why are we to do "good deeds" (verses 11-14)?
  
25. Write out a prayer of gratitude and devotion to the One who redeemed you.

## Titus

### Lesson #17, Chapter 2:15, 3:1-2

1. Titus is to instruct the people in his church in 3 ways from verse 15. What are they? Define each word.
2. What prepositional phrase describes how he is to do these things (in what manner is he to address the people) in verse 15?
3. What kind of authority does a preacher of God's word have to urge people to obey the Lord? See 2 Cor. 13:10; 1 Thess. 4:2; 1 Tim. 6:13-16; 2 Tim. 4:1-2; Titus 1:9.
4. In verse 15 Titus is also told *let no one disregard you*. Why aren't people within the church allowed to disregard a pastor's teaching (for clues see your answers to #3)? How might people *disregard* a pastor's teaching?
5. What needs to happen if someone does not heed God's word? See Matt. 18:15-20; 1 Cor. 5:9-13; 2 Thess. 3:14, 15; Titus 3:9-11.
6. Carefully now, examine your heart to see if there are areas in your life in which you are disregarding God's word. When God's word is preached from the pulpit are you accepting it *for what it really is, the word of God*, or do you discount it as man's opinion?

- a. Are you obeying God to the best of your ability and to the level of knowledge that you have? If so, then continue in faithfulness! However, if you regard certain portions of God's word as picky, prudish, disagreeable or out of your ability to obey and you consistently rebel against those commands of God, be careful. Do not test the Lord further with an evil, unbelieving heart as Israel did in the wilderness. Begin by repenting of your sin and then come up with a plan for obedience.

“The preacher must put himself out of the way and let God's Word speak through him unhindered. No matter what his training, experience, or personal abilities, he has spiritual authority only to the extent that what he says conforms to God's Word. But as with Jesus' own teaching, when a minister of God does faithfully proclaim that Word, those who reject his teaching reject God's truth and are as much accountable for their rejection as if the Lord had spoken the truth with His own lips. It is in that way, and only in that way, that a pastor is able to speak with spiritual authority. It is also in that way that he is commanded to speak with spiritual authority.” ~John MacArthur

7. A simple outline for the book of Titus could be Chapter 1—instructions about church leaders; Chapter 2—instructions about behavior for those within the church; and Chapter 3—instructions about behavior toward those outside the church. Titus 3:1-2 reminds us of our responsibilities toward an unbelieving world in a concise manner. As believers, what are our responsibilities as detailed in verses 1-2?
8. By way of reminder, what does it mean to be *subject* or *submissive*?
9. The text says *to be subject to rulers, to authorities*. Who or what are we to be submissive to *today*?

10. Next we are to be *obedient*. The context tells us to whom our obedience is due (Who is it?). Look up the following verses to examine our role in and toward society. See Rom. 13:1-7; 1 Tim. 2:1-4; 1 Pet. 2:13-17.
11. When are we “allowed” to disobey the governing authorities? See Acts 4:18-20; 5:28-29, 40-41 (note the consequences!).
12. According to 3:1 to whom are we to show good deeds? (Also see Gal. 6:10).
13. For you eager beavers, check out Matt. 5:13-16. What do you observe about good deeds in this passage? Does that change your thoughts about what good deeds are to be?
14. Read the parable of the Good Samaritan in Luke 10:25-37. Finish this sentence: *Jesus began telling this parable in answer to the question about \_\_\_\_\_.* *When the parable is finished it provides a picture of a person who \_\_\_\_\_.*
15. Verse 2 records 4 ways to act toward *all men*. What are they?
16. Define *malign* (*slander*); *uncontentious* (*not a brawler*).
17. What do the Scriptures teach about *maligning* others (Acts 23:1-5; 1 Pet. 2:21-24; 4:14-16; Jude 8-9)?

18. What example from the verses above do you see about how you are to respond in tense situations? What if you've already said something you shouldn't have?
  
19. How can you be *uncontentious* in a perverse world? See Rom. 12:18-19; 1 Cor. 2:14; Phil. 2:14-16; Titus 3:3-5.
  
20. List 5 words that describe or are the opposite of *gentle*.
  
21. Why is it necessary to be gentle in our witness before an unbelieving world?
  
22. Next we are to *show every consideration for all men*. *Consideration* has also been translated meekness or humility. How is consideration toward others lived out (See Gal. 6:1; 2 Tim. 2:25-26; 1 Pet. 3:15-16)?
  
23. John MacArthur writes in his commentary on Titus, "Genuine, heartfelt consideration for all men is one of the most foundational spiritual virtues. As followers and imitators of Jesus Christ, our calling is not to fight for our rights or privileges against the ungodly. Rather, as we live in this corrupt world in subjection and obedience to human authority, doing good deeds, maligning no one, and being uncontentious, gentle, and meek, we will thereby demonstrate the gracious power of God to transform sinners and make them like Himself."

Consider your witness in and to the world. Are you subject to the laws, no matter how inconvenient or disagreeable they may seem? Are you abrasive or abusive in your speech toward unbelievers (especially if they don't know you're a Christian)? Are you humble toward others? Are you ready for every good deed? What are some specific ways you can improve in these areas?



24. Of the list of godly actions here in 3:1-2 which areas are hardest for you to implement? Think of one or more ways you can work on your “tough area” today, this week.

## Titus

### Lesson #18, Chapter 3 Overview

The goal of this lesson is to teach you how to look at and begin to study a text of Scripture. Observation is a necessary part of Bible study, but can often be overlooked or rushed through. Observation begins with reading through the chapter and then reading and rereading it again and again! At this stage in our Bible study you're noticing and then recording what God has put into the chapter. You're not making any interpretations about what it means or how it applies to your life—that will come later. Don't rush through this lesson. Set aside time this week to peer into the living and abiding word of God. You'll be glad you did!

I've included Chapter 3 at the end of this lesson so you can print it out and mark it up if you'd like. I find it helps me see items more easily if I'm marking and noting things as I go.

1. To begin, read through Chapter 3. Now, summarize the contents of Chapter 3. This is not the time to be super detailed; instead, think of trying to tell a 4th grader the contents of the chapter.
  - a. Summarize paragraph 1 (verses 1-11).
  
  
  
  
  
  
  
  
  
  
  - b. Summarize paragraph 2 (verses 12-14).
  
  
  
  
  
  
  
  
  
  
  - c. Summarize paragraph 3 (verses 15).
  
2. After reviewing the chapter and what you wrote for your summaries, ask yourself: What is the main point of this chapter? How do all these details and events reveal the main idea of the chapter? Record your answer below.

3. Next, look for a verse in the chapter that best summarizes the contents of the chapter. You might be tempted to choose your favorite verse here, but please don't do that. Instead, consider which verse best sums up what's in the chapter. Write down the verse you chose here.
  
4. Now you're ready to title your chapter. Your 3-5 word title should reflect the contents of the chapter. Remember, a title's purpose is to help you remember what is in each chapter.
  
5. List every time *God* is used by Paul in Chapter 3. Include the details that you learn about Him. For example: (verse 3) the kindness of God
  
6. List every time *Jesus Christ* is used and what you learn about Him. Include any pronouns that clearly refer to Him along with verse references.
  
7. What do you learn about the *Holy Spirit* in verses 5-6?
  
8. What groups of people are mentioned in this chapter?
  
9. Who are the *we/us/our* of Chapter 3 and what details do you learn about that group?
  
10. What *commands* are given in Chapter 3? List them.

11. Write down all the times *deeds* is used.
  
12. List any *contrasts* (using *but* or a negative quality contrasted with a positive one) in this chapter.
  
13. List any *references to speech* in this chapter and the details you learn about it.
  
14. Cite any references to *time* or a certain point in time from this chapter.
  
15. Write down any *purpose statements* beginning with *that* which give reasons for what they are to do.
  
16. Any other observations you made that you thought were interesting about this chapter?

Chapter 3

1 REMIND them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed,

2 to malign no one, to be uncontentious, gentle, showing every consideration for all men.

3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

4 But when the kindness of God our Savior and *His* love for mankind appeared,

5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

6 whom He poured out upon us richly through Jesus Christ our Savior,

7 that being justified by His grace we might be made heirs according to *the* hope of eternal life.

8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men.

9 But shun foolish controversies and genealogies and strife and disputes about the Law; for they are unprofitable and worthless.

10 Reject a factious man after a first and second warning,

11 knowing that such a man is perverted and is sinning, being self-condemned.

12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

13 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

14 And let our *people* also learn to engage in good deeds to meet pressing needs, that they may not be unfruitful.

15 All who are with me greet you. Greet those who love us in *the* faith.

**G**race be with you all.

## Titus

### Lesson #19, Chapter 3:3-7

There are more goodies here than our hearts can even take in! Ask the Lord for a ready mind and willing heart to take in all He has for you in this lesson.

1. In verse 3 Paul reminds us that *For we also once were foolish ourselves*. What is the connection between verses 1-2 and verse 3?
  
2. Who are the groups of people Paul is addressing in verses 1-3?
  
3. What did we used to be like according to verse 3?
  
4. Read the following passages and note the phrases that are emphasized. What do you glean here?
  - a. 1 Cor. 6:9-11: Or do you not know that the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God. And such *were* some of you; *but* you were washed, *but* you were sanctified, *but* you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.
  
  - b. Eph. 2:1-3: And you *were dead* in your trespasses and sins, in which you *formerly* walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too *all formerly lived* in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

- c. Col. 3:5-7: Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is on account of these things that the wrath of God will come, and in them you also *once walked, when you were living in them.*
  
  - d. Titus 3:3-5: For we also once *were foolish* ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. *But* when the kindness of God our Savior and His love for mankind appeared, He saved us.
5. The older we are when we become Christians the more opportunity we have for these things in verse 3 to be true of us. Yet whether we had time to exercise ungodliness or were saved at a young age we know one thing is true according to verses 3-5. What is it? See also Rom. 3:10-12, 23.
6. We see from verse 3 that an unbeliever's life is described as foolish, deceived, disobedient enslaved, malicious, envious. Let's do a quick overview of those terms to see what the Bible has to say about those areas.
- a. *foolish*: Job 2:10; Jer. 4:22; Matt. 7:26
  
  - b. *disobedient*: Neh. 9:26; Luke 1:17; 1 Pet. 2:8
  
  - c. *deceived*: Deut. 11:16; Ps. 78:36; 1 Cor. 6:9; 15:33
  
  - d. *enslaved* (serving): Jn. 8:33-34; Gal. 4:9; 2 Pet. 2:18-19



e. *malice*: Rom. 1:28-29; Eph. 4:31; Titus 2:3

f. *envy*: Prov. 3:31; 23:17; 1 Tim. 6:3-4

7. It is important to understand the spiritual state of an unbeliever. What do you learn from the following verses: Luke 8:5, 11-12; Rom. 1:18-21; 1 Cor. 2:14; 2 Cor. 4:3,4 (for fun read 2 Cor. 3:16); Eph. 4:17-19?
8. What a desolate situation—blind, unbelieving, unwilling—and yet, there is hope. Something happens, *someone* happens. Where does salvation originate? Who is the initiator of salvation (verse 5; 2 Tim. 1:8-9)?
9. *He saved us* (verse 5) is the main verb in this section. How do verses 4-7 explain and detail salvation?
10. What do you learn in verse 4 that explains why God would save us?
11. How was God's kindness and love manifested? See 1:3; 2:11 and Gal. 4:4-5.
12. How else do the Scriptures speak of God's kindness? In a short paragraph summarize what you have learned about God's kindness. See Ps. 25:10; 32:10; 33:18; 147:11; Lam. 3:22-23, 32; Luke 6:35; Rom. 2:4; 1 Pet. 2:1-3.

13. Why is salvation an act of kindness on God's part?
14. God not only saves us from sin, wrath, our own evil ways, but He also saves us *for* something. Look up the verses in each section, then choose one of the words in the box below that best describes an aspect of our salvation and fill in the blank. Some of these terms are those "fancified, high falutin' kind of words", so please define each word just to make sure you understand its meaning.

new creature forgiven reconciled redeemed propitiation justified adopted sanctified
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- a. Rom. 8:15; Gal. 4:5; 1 Jn. 3:2 - God \_\_\_\_\_ me. Definition:
- b. Rom. 5:11; 2 Cor. 5:18-19 - God \_\_\_\_\_ me to Himself.  
Definition:
- c. Rom. 3:24, 28; Gal. 2:16 - God \_\_\_\_\_ me. Definition:
- d. Heb. 2:17-18; 1 Jn. 2:2; 4:10 - God provided \_\_\_\_\_ for me.  
Definition:
- e. Titus 2:14; 1 Pet. 1:17-19 - God \_\_\_\_\_ me. Definition:
- f. 2 Cor. 5:17; Eph. 4:24 - God makes me a \_\_\_\_\_. Definition:
- g. 1 Cor. 1:30; 6:11 - God \_\_\_\_\_ me. Definition:

h. Eph. 1:7; Col. 2:13-14 - God has \_\_\_\_\_ me. Definition:

15. God wants us to have assurance about our salvation, but never a false sense of security. 2 Cor. 13:5 says, *Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves, that Jesus Christ is in you—unless indeed you fail the test? As you read each of the following verses I want you to ask yourself “Is this true of me? Am I changing in the way that these verses say I should?”* See Rom. 8:29; 2 Cor. 3:18; 2 Pet. 1:10 (look in the preceding verses to see what things you should practice); 1 Jn. 2:3-6.
  
16. Go back now and reread Titus 3:1-7. Why does Paul remind us of our wretched lives before God intervened and saved and changed us?
  
17. How do these verses encourage you in sharing about the Lord with unbelievers?
  
18. Who are you actively sharing Christ with? Are you looking for opportunities to confess your Savior before men? Remember *such were some of you....*

## Titus

### Lesson #20, Chapter 3:4-7

Prayerfully, read Chapter 3 again before beginning this study.

1. In verses 4-7 there are 4 terms that describe God's attributes which were manifested when Christ appeared to save us. There are two in verse 4, one in verse 5 and one in verse 7. Can you find them?
2. In our last lesson we looked at the *kindness* of God, so we will continue our study of verse 4 by looking at His *love*. Paul uses the Greek word *philanthropia* to describe God's love for mankind. If you have a Bible dictionary, look up the definition for that word for love. Note how the same word is used other times in the book of Titus (see 2:2, 4; 3:4, 15)? How is *love* (*philanthropia*) used other places in the Bible? See Rom. 12:10; 1 Cor. 16:22; 1 Thess. 4:9; 1 Tim. 6:10; Heb. 13:1; 1 Pet. 1:22; Rev. 3:19.
3. Summarize what you learn about this kind of love.
4. In verse 5 we have the phrase *He saved us*, which is the main verb of the whole sentence contained in verses 4-7. It is written in the aorist tense, which indicates a past act that need never be done again. Explain what that means and why it is significant.
5. Explain what salvation *is* and *is not* according to verse 5.
6. What does the Bible say about our "righteous deeds" in relation to salvation? See Matt. 7:15-23; Rom. 4:1-6; Heb. 9:14; Rev. 20:11-15.

7. Eager Beavers: In light of our discussion on salvation by grace versus deeds, examine Paul's argument in Gal. 3:1-14, then break it down into manageable bites so you could explain it to an 8-year-old.
  
8. God saved us *according to His mercy*. Define *mercy*. Why do we need the mercy of God applied to us?
  
9. How do the Scriptures describe God's mercy? (In the Old Testament mercy can be translated lovingkindness or compassion). Look up Ps. 86:15; Prov. 28:13; Is. 55:7; Luke 1:78; Eph. 2:4; 1 Pet. 1:3.
  
10. The Greek word for *regeneration* is found only in Matt. 19:28 and Titus 3:5. It literally means "new birth" and was used by classical Greek writers to describe changes that come with the return of spring. Write your own definition of *regeneration* (rebirth) after looking up the following verses: Rom. 12:2; 2 Cor. 5:17; Eph. 2:5; 4:24; Col. 2:13; 1 Pet. 1:23.
  
11. Whenever a metaphor is used in the Bible, as in this case washing in verse 5, to better understand it we need to ask ourselves, "What do we know about washing? What kinds of things need to be washed?"
  - a. Then we can ask, what picture is Paul trying to create here? What does he want us to know about regeneration?
  
12. The process of salvation also includes renewing by the Holy Spirit. *"Renewing...refers to something which is entirely new in kind, not merely new in time. The impartation of the Holy Spirit makes us new creatures, in contrast to*

*the old condition of life* (Homer A. Kent in *The Pastoral Epistles*). We see from this verse that renewing and washing of regeneration are acts of the Holy Spirit. Take a look at a few other ways the Holy Spirit works in a believer's life: Jn. 14:16-17; Rom. 5:3-5; 8:26; 1 Cor. 3:16; 2 Cor. 1:22; Gal. 6:8; Eph. 2:22; 2 Thess. 2:13.

13. Notice what verse 6 says about the Holy Spirit, "*whom He [God] poured out upon us richly through Jesus Christ our Savior.*" What does this tell you about the resources that are available to you as a believer? How should that knowledge impact your day to day activities?
  
14. Define *justified*. See also Is. 45:25; 53:11; Rom. 5:1; Gal. 2:16 to help formulate your definition.
  
15. How do Rom. 4:6-8; 8:1; 2 Cor. 5:21 and Col. 2:13 explain what *justification* is?
  
16. How are we justified (verse 7)?
  
17. What is the result of our justification (verse 7)?

Justification is a mercy spun out of the heart of free grace. God does not justify us because we are worthy, but by justifying us makes us worthy.

~Thomas Watson

18. Verse 7 says we are made *heirs*. What is an heir? What special privileges and rights does an heir have? What do you learn about being an heir from Rom. 8:16-17; Eph. 1:11-14, 18; Col. 1:12; 3:24; Titus 3:7?
  
19. As heirs of God what hope do we have according to verse 7?
  
20. Someone once said, "Eternal life is not a quantity of time in eternity, but a quality of life which is eternal." Record what you learn about eternal life from the following verses: Jn. 3:16; 5:24; 10:28; 17:3; 1 Jn. 2:25.
  
21. What truths made an impact on you from this study? Did you learn something new or relearn something?
  
22. What rich verses we have studied the last 2 weeks. Write a prayer to the Lord concerning the truths of these verses.

If we could weep rivers of tears, out-fast Moses on the mount, if we were exact moralists, touching the law blameless, if we could arrive at the highest degree of sanctification in this life, all this would not save us, without looking to the merits of Him who is God. ~Thomas Watson

## Titus

### Lesson #21, Chapter 3:8-11

1. In verse 8 Paul writes, *This is a trustworthy statement*. What is he referring to when he says that?
2. Paul uses that same phrase 4 other times in the Pastoral Epistles. Look up each instance it is used to see what other things Paul refers to as a trustworthy statement: 1 Tim. 1:15; 3:1; 4:7-9; 2 Tim. 2:11-13.
3. What makes something trustworthy? What can your response be to something that is a trustworthy or a faithful saying?
4. Paul continues to encourage Titus in the ministry and says in verse 8: *and concerning these things I want you to speak confidently* (NIV *And I want you to stress these things*; KJV *and these things I want you to affirm constantly*). What things does Paul want Titus to teach the people? Why are they necessary to affirm constantly and place as a high priority?
5. What is the desired result of Titus' teaching according to verse 8?
6. Sum up what you learn about *good deeds* from the following verses: 2 Cor. 9:8; 1 Tim. 5:24-25; Titus 1:16; 2:7, 14; 3:1, 8, 14; Heb. 10:24; James 3:13; 1 Pet. 2:12.



7. As a Christian woman, what are some specific *good deeds* you can engage in?
  
8. Note that we are to be careful or pay attention to engaging in good deeds. What does that tell you about the degree we are to focus our attention on this area of our lives? What does your life look like when you are *careful to engage in good deeds*? Are you?
  
9. Verse 8 ends with Paul saying, *these things are good and profitable for men*. According to the *context of this passage*, what are these things that are good and profitable?
  
10. Paul contrasts his statements in verse 8 with a command in verse 9. What are we told to do? What reason does he give in verse 9 for doing so?
  
11. We see here and in the rest of the book that believers are to be making choices between things that are good and profitable versus those that are unprofitable and worthless. How can you learn to discern between what is good and profitable from what is unprofitable and worthless?
  
12. Are there any areas in your life which could be said to be unprofitable and worthless to your walk with the Lord? If so, what do you need to do about it? Are you willing to take the steps to make changes? Why or why not?

God loves adverbs better than nouns; not praying only but praying well; not doing good but doing it well. ~Thomas Brooks

13. By way of review, note how the false teachers and their teaching are described in 1:10-16 along with 3:9-11.
  
14. How does verse 11 define a *factious* (NIV *divisive*; KJV *heretic*) man? Give another definition of factious from a dictionary or commentary.
  
15. Define *perverted* (KJV *subverted*; NIV *warped*).
  
16. *The Theological Dictionary of the New Testament* says that the word *self-condemned* is a very rare word. Here in 3:11 it refers to “one who has been admonished twice and who can have no doubts as to the wrongness of what he does.” What does that tell you about a person who is self-condemned?
  
17. What is Paul’s teaching for dealing with a rebellious man in Rom. 16:17-18; 2 Thess. 3:14-15; Titus 1:11, 13; 3:10?

The reprover should have a lion’s stout heart, or he will not be faithful, and a lady’s soft hand, or he is not like to be successful. ~George Swinnock

18. From what you’ve learned, why is it necessary to take care of a rebellious, dissenting person within the church?
  
19. How does engaging in things that are unprofitable and worthless lead to being a factious man?

20. What is the goal of any type of correction or discipline? See 2 Cor. 13:10; 1 Tim. 5:20; 2 Tim. 2:24-25; and Titus 1:13.
  
21. According to the principles we have studied, is it biblical to ignore strife, to let it blow over, to wait and see what happens? As a member of the body of Christ, what is your role in maintaining purity and unity within your church?
  
22. Based upon what you have studied in verses 8-11, how would being careful to engage in good deeds be a safeguard from things that are unprofitable and worthless?

Our duties never garner grace, but the doctrines of grace lead to the duties of gratitude. ~R. Kent Hughes

## Titus

### Lesson #22, Chapter 3:12-15

Stop and thank the Lord for all He's taught you through this book as you come to this final lesson in the book of Titus.

1. Of the four men named in verses 12-13 only Tychicus and Apollos are mentioned in other places of Scripture. What do you learn about these men?
  - a. Tychicus: Acts 20:4; Eph. 6:21-22; Col. 4:7-8; 2 Tim. 4:12
  
  - b. Apollos: Acts 18:24-28; 1 Cor. 1:11-12; 3:4-9
  
2. Based on what you learned about Tychicus and Apollos, what can you surmise about Artemas and Zenas the lawyer?
  
3. What does Paul ask Titus to do in verse 12?
  
4. Paul placed Titus in Crete to pastor the churches there, but later asked that Titus come spend the winter with him. See also Col. 4:8 and 2 Tim. 4:9-12. What principles about the ministry do you see there?

5. How does understanding that God moves people around to minister in different places help you when different pastors/elders/leaders move in and out of your life? What are some ways you can be a help in the comings and goings of those in the ministry?
  
6. In verse 13, what does Paul exhort the congregations to do? What words describe the extent they are to help these men?
  
7. What are some specific ways you could minister to others, that would come under the heading of “diligently help” and “so that nothing is lacking for them?”
  
8. What further instruction is given for us to apply in verse 14? What reason is given for doing so?
  
9. We are to *learn to engage in good deeds to meet pressing needs*. One commentator translates it as, “Our people must really learn to make themselves practically useful.” How would you go about learning that?
  
10. Notice that we *learn* how to meet other’s needs, we *learn* how to do these things well, we *learn* diligence in these areas. Learning means progress, growth, change. What efforts are you making to *learn* how to effectively serve the saints in the body of Christ?

God hath work to do in this world; and to desert it because of its difficulties and entanglements, is to cast off His authority. It is not enough that we be just, that we be righteous, and walk with God in holiness; but we must serve our generation as David did before he fell asleep. ~John Owen

11. Twenty-two weeks on a book with just 3 chapters has got to have left its mark on you in some way! How has the book of Titus made its imprint upon you this year?
  
12. Summarize in 3-5 sentences the purpose of the book of Titus.
  
13. What is your favorite verse from Titus? Why is it significant to you?

A hypocrite knows more than he is willing to do; but a true saint desires to do what he knows, and to know more that he may do more, and better. ~Vavasor Powell