

Titus
Leader Guide
(NASB and ESV)

DEVELOPING
CHARACTER AND
INTEGRITY IN THE
MIDST OF A
SOCIETY WHICH
HAS LOST RESPECT
FOR GOD

Titus Leader Guide (NASB and ESV)

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USING LEADER GUIDES

Leader Guides are intended for you, the leader, to guide your Precept Upon Precept® and In & Out® discussions. They are designed to help you reason through the content of the lessons and to ensure you have understood what your group should have learned from their study. The guides offer effective plans for leading discussions.

The Holy Spirit is your guide as you prepare. He is the one who knows what your group needs to apply to their lives. Pray for them as they study and for yourself as you prepare to lead the discussion.

These guides can be used for either the NASB or the ESV edition of the courses. ESV words follow the NASB after a slash / or are set off with parentheses.

Leader Guides include the following:

- Lesson emphasis
- A logical order for the discussion
- Discussion questions
- Suggested visual aid(s)

Practical tips for using the Leader Guide:

- **Don't simply "do" the lesson.**
Stay with the lesson until you have a good understanding of it. This will give you a better grasp of how the Leader Guide takes you through the lesson.
- **You don't have to ask every question in the guide.**
Often one question will be covered while discussing another question so there is no reason to ask it. Your goal is not to ask every question, but to ask enough questions to make sure your group understood the lesson and to help them apply the truths to their lives.

Using the Leader Guide with In & Out

When your entire group uses In & Out

Compare an In & Out lesson with the Leader Guide. Use what relates to the In & Out lesson as a guide for the discussion. Don't teach what's not in In & Out lessons. Remember your goal in the discussion is for your group to discuss what they've learned, not for you to lecture on what you learned.

For groups studying both Precept Upon Precept and In & Out

Use the Leader Guides as designed for PUP, knowing that the In & Out assignments will be covered in the discussion. Make a note in the Leader Guide of what is not in the In & Out.

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TITUS
LEADER GUIDE
Lesson 1

The lesson's emphasis:

- Overview of Titus
- Sound doctrine and good deeds (ESV—works)

In discussing the historical setting of Titus, your group should understand that the same kind of setting exists in this present time. Help them to realize that they are to impact the godless society which surrounds them.

Direct your group to their At a Glance charts as a visual aid for this discussion.

HISTORICAL SETTING

You could begin your discussion by asking what they learned about the historical setting of Titus and how it might relate to the present time.

Paul, an apostle of Jesus Christ, wrote to Titus his true child in a common faith who was on the island of Crete, in the Mediterranean Sea. Titus had been left there by Paul to set in order what remains and to appoint elders in every city / town on the island.

There were certain rebellious / insubordinate men who were contradicting sound doctrine. In other words, false teaching and perverting of the truth were going on at that time. Help your group to understand that it is no different from today; there are still those who contradict sound doctrine.

There were those teaching things they shouldn't and upsetting whole families. That also goes on in the name of Christianity in present times. There were those who held to the commandments of men and turned away from the truth. Legalism also still goes on, along with controversies and factions / divisions.

There were those who said they knew God, but denied Him by what they did. And that also happens in "Christian societies" today.

The churches on Crete did not seem to be completely new, but had not had enough time for elders to be appointed in each of the cities or towns. The society was a corrupt one with lying, laziness, gluttony, and slavery as the Roman Empire was in many places. It's like many modern societies as well.

After a few minutes of your group discussing what they learned from their study of the historical setting, then lead them into a discussion of the text of Titus. Chapter by chapter is the most logical order to do this and will help them to become even more familiar with the whole message of Titus.

For this part of your discussion tell them to have their Observation Worksheets in front of them as well as their At A Glance charts.

TITUS 1

What is this chapter about? What is the theme?

Paul wrote Titus to appoint elders and reprove rebellious

NOTE: Encourage your group to discuss with each other what they learned from their study. You might need to remind them that this is only the overview of Titus so that they don't go into too much detail in this discussion.

If your group discusses this chapter well enough without further questions, that's good. But if they need more guided questions, then use all or some of what follows.

Verses 1-4

What are these verses about?

Paul described himself as a servant and an apostle. Titus was called his true child in faith, as opposed to those who said they knew God but really did not.

Verses 5-9

What did Paul say to Titus in these verses?

Paul had left Titus in Crete to set in order what remains, which would be speaking of the church or believers on the island. In the rest of the letter Paul gives more specifics as to how Titus was to do that, with sound doctrine exhorting specific groups of believers to engage in good deeds / works.

The second part of why Paul left Titus in Crete was to appoint elders in every city / town on the island where there was a church. That should have assured a remaining order for the churches there.

Verses 6-9 describe these elders/ overseers.

NOTE: Some in your group might not connect the elders with the overseers yet. Don't get into a debate about it in this discussion as it will be studied in the next lesson. Just help your students to focus on the overall main point of this paragraph.

The end of verse 9 is a transition into the following verses as it introduces a contrasting group of people.

Ask about the definitions of "sound" and "doctrine" given in the Precept book.

Do it so that your group isn't just discussing definitions, but relate the definitions of these two words to the text, specifically verse 9. Word studies make sense only when they are understood in light of the immediate context.

“sound”— *hugies* or *hugiaino*, means whole or healthy¹

“doctrine”— *didaskalia*, means instruction²

Whole or healthy instruction or teaching is what the elders were to do in exhorting.
That whole or healthy instruction or teaching is what others were contradicting.

Verses 10-16

Who and what are these verses about?

Along with verse 9, this gives valuable information in that there were those who contradicted sound doctrine there on the island. There were those rebellious / insubordinate, deceivers, false teachers who were not only Cretans or other Gentiles, but also a Jewish element.

Paul told Titus that the overseers should be able to exhort (ESV—give instruction) in sound doctrine, and that he should reprove / rebuke so that some would be sound in faith. He was not only directing sound doctrine, but an outcome of people being sound in faith (whole in faith).

As there were some who said they knew God, but denied Him by what they did (their deeds) at that time, there are some today. Help your group to understand that Titus will help them know what sound doctrine is, but also how they can be sound in their faith from studying this book.

What is the definition of deeds or works (ESV)?

Ergon means a work, deed, or act.³

There were those who denied that they knew God by what they did.

Titus 1 is a chapter of contrasts: men, doctrine, deeds / works.

TITUS 2

What is this chapter about, or what is the theme?

Speak sound doctrine, be an example / model of good deeds / works

¹ R. L. Thomas, *New American Standard Hebrew-Aramaic and Greek Dictionaries: Updated Edition*, H8674 (Anaheim: Foundation Publications, Inc., 1998, 1981).

² R. L. Thomas.

³ Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 1992), p. 650.

How does this chapter begin, and how does it relate to chapter 1?

Verse 1

“But as for you”; Paul contrasted Titus with the men he described at the end of chapter 1. They contradicted sound doctrine and were not sound in the faith, but Titus was to speak sound doctrine.

Relate verse 15 to verse 1. Paul repeats that Titus is to speak / declare “these things,” the sound doctrine of the previous verses. Healthy instruction for the church is in verses 2-14.

Verses 2-10

Who are the different groups of believers within the church? What is the main point of each, and how does each group relate to the overall message of Titus?

The first group mentioned in verse 2 is the older men. “Sensible” (ESV—self-controlled) is another key word used the most in this chapter. “Sound in faith” is also used again in connection with these older men.

Older and younger women are the subject of verses 3-5. The older are described first. The key words “good” and “teaching” are used in connection with them. They are to encourage / train the younger women regarding husbands, children, and their home.

Young men and Titus himself are the subject of verses 6-8. It seems that Titus was one of the younger men in age, but mature in the faith and godly character. Paul would not have left him to appoint elders had he been an immature believer.

But in this chapter he seems to be connected with the younger men, age-wise. He was to urge them to be sensible / self-controlled, and he was to be the example / model of good deeds / works along with doctrine and sound speech.

The last group mentioned in these verses is the slaves of verses 9 and 10. This also gives some of the historical setting as to the practice of slavery on the island, part of the Roman culture. “Good” and “faith” are key words relating to the slaves so that they adorn the “doctrine” of God.

Verses 2-10 describe good deeds / works of specific groups of believers. Help your group to relate where they might fit into these groups. Encourage them to keep studying the rest of this course so that they learn more of what this book of Titus has to teach them. They need to know sound doctrine so that they produce good deeds, so that they are examples, so that they are sound in faith.

Verses 11-14

How are these verses different from the rest of this chapter?

This is teaching which is not specific to any group of believers, but pertains to all believers. It is about the grace of God and what Jesus did to bring about the good deeds / works from His people, believers. This is doctrine—instruction or teaching.

What is the instruction in verse 15?

Titus was to speak / declare, exhort, and reprove / rebuke with authority, allowing none to disregard him. If he was a young man, then being disregarded by those older than he would have been a problem. Speaking sound doctrine with authority would have brought respect, along with his being an example or model of good deeds / works.

TITUS 3

What is this chapter about, or what is the theme?

Speak confidently, engage in good deeds / works

Verses 1-2

How does the beginning of this chapter relate to chapter 2?

Paul continued to give Titus instructions for believers, although not to a specific group. These are general instructions which again mention good deeds / works.

Verses 3-7

How do these verses differ from the others of this chapter?

This is another one of the doctrinal statements in Titus. It contains teaching about salvation, grace, and deeds / works. It will be studied in more detail along with 1:1-3 and 2:11-14.

Your group might have observed that Jesus is called Savior in all three chapters of this letter. Also the term “God our Savior” is used.

Verses 8-11

What are these verses about?

There are several instructions to Titus, which can be applied to all believers.

The trustworthy statement would be the previous doctrinal statement of verses 3-7. When Paul again mentioned “these things,” he was referring to what he had said before. It had to do again with Titus speaking (ESV—insist on these things). He was to speak sound doctrine, and again it was connected with good deeds / works.

There is another contrast in the book between verses 8 and 9. Titus was to speak confidently / insist on things of sound doctrine, but he was to avoid certain controversies and disputes / quarrels.

Verse 9 instructs to avoid, and verse 10 says to reject (ESV—have nothing to do with).

Avoid the foolish and unprofitable.

Reject the factious. (ESV—Have nothing to do with those who stir up divisions.)

Some in your group might be held captive, so to speak, by the “acceptance” syndrome, or tolerance. They need to know that there are some things to be avoided and some people to be rejected.

Verses 12-15

Again you could ask how these verses are different from the rest of the letter.

This is personal information between Paul and Titus.

Paul was to spend the winter at Nicopolis, so he asked for Titus to come there when Artemas or Tychicus got to Crete.

Zenas and Apollos were either on Crete at the time of the letter or were about to come to Crete. Perhaps they even delivered this letter. Helping them on their way was a good deed / work for the believers of Crete, meeting their pressing or urgent needs.

Verse 15 is the greeting of the letter, the way Paul closed his letters.

To help your group summarize the message of Titus, ask what the key repeated words are.

Sound doctrine and good deeds / works

There are several statements in this letter which could be used as an overall summary. For instance:

3:8, “these things” being a reference to sound doctrine

2:1 combined with 3:8 or 14

So, something along the lines of “Speak sound doctrine/ Engage in good deeds / works” is a way to summarize the message or theme of Titus, using words of the text.

Why was it written?

To encourage Titus in setting in order what remained; Titus did that by speaking sound doctrine for the believers there.

To encourage him in appointing elders in every city / town, so that they spoke sound doctrine

Because there were those who were teaching things which were not sound doctrine, contradicting it

Because there were those who were saying they knew God, but denying Him by their deeds.

The believers on Crete needed to know that there was an inseparable link between sound doctrine and good deeds / works—which still exists. Your group needs to know the same thing; they need to know sound doctrine so that they can speak it, but also so that they do truly good deeds / works.

A study of Titus will ensure whole, healthy instruction for your group because it's God's Word to them, individually and as a whole. They will learn how to recognize sound doctrine.

They will learn also how to know what works, acts, deeds with which they are to be engaged or devoted to. If one can deny knowing God by what he does, then true children in the common faith will do true good deeds / works. The church needs to recognize what they are.

Speak Sound Doctrine/ Engage in Good Deeds

- 1 Appoint elders for sound doctrine/ Reprove rebellious
- 2 Speak sound doctrine/ Be example of good deeds
- 3 Speak confidently/ Engage in good deeds

TITUS
LEADER GUIDE
Lesson 2

This lesson's emphasis:

- Titus
- A profile of the godly

REVIEW

To begin this discussion, you might ask what Titus is about. Tell your group to use their At A Glance charts as a visual aid.

Paul wrote this letter to Titus, his child in the faith.

He had left Titus on the island of Crete to set in order what remains and to appoint elders in every city / town there.

The key words repeated in Titus tell the main theme of it:
Sound doctrine and good deeds / works

- 1 Appoint elders for sound doctrine, reprove rebellious
(ESV—rebuke contradiction)
- 2 Speak sound doctrine, be example (model) of good deeds / works
- 3 Speak confidently, engage in good deeds
(ESV—Insist on these things, be devoted to good works)

Paul encouraged Titus throughout the letter to speak, reprove, exhort, and teach sound doctrine so that those in the church would do good deeds / works.

The problem he faced was those who were contradicting the sound doctrine and leading some astray, upsetting whole families with their teaching.

Use the chart in the lesson as a visual aid for the rest of this discussion.

TITUS 1

To begin, you might ask your group about the contrast in chapter 1.

The godly are mentioned first in verses 1-9, then the ungodly in verses 10-16.

Verses 5-9

Ask your group what they learned about the godly elders and overseers in these verses.

Verse 5 mentions “elders,” *presbuteros*—mature men
Spiritual maturity is what the church needs in its leaders.

They are described as being above reproach.

Verse 7 also says the same thing, but uses the word “overseer,” *episkopos*—bishop.

NOTE: Someone might point out that these words are similar to the Presbyterian and Episcopal churches’ names.

Verse 6 centers on the family life of the elder or overseer of the local church. So, this would be a man who is above reproach regarding his family first.

A one-woman man who has trained his children to be faithful.

Since one cannot be responsible for saving his own children, only God can do that; then it would be that his “children who believe” are faithful to him, his leadership. They’re not rebellious kids. In other words, he successfully “oversees” his own family first.

How does 1 Timothy 3:1-2, 4-5 compare?

The word “overseer” is used in 1 Timothy, also written by Paul to another one of his sons in the faith whom he had disciplined to take over the leadership of churches.

Above reproach in the area of family is mentioned again first in the list.

Family life is of the utmost importance for those men who would be overseers of a local church. Verse 5 states the reasoning clearly. Encourage your class to discuss this reasoning and if it still is valid for church leadership today.

Verse 4 adds to the explanation of Titus 1:6 about his children. They are not out of control; they are faithful to him and his headship over them. He has a dignified, controlled family in the best sense of those words. He leads them in the things of the Lord.

What are the specifics of Titus 1:7-8? In what areas is he to be “above reproach” here?

This description is of character, above reproach in character.
First family, and then what others see in this elder/ overseer.

A steward is one who represents another, acts on behalf of the one he serves.
He is not self-willed, but self-controlled. A man like this would be interested in the matters of others, the best interest of the church.

Even though this is about a specific group, the elders, can these things be applied to all in your group who desire to be godly men and women of influence?

Now turn your group to the other comparisons in 1 Timothy 3 and in 1 Peter 5.

1 Timothy 3:6-7

After describing the family and character of the overseer, Paul says in verse 6 that the overseer is not to be a new convert, a new Christian. That compares with his calling these men “elders” in Titus 1; they are to be the spiritually mature men in the church.

Another point listed here is in verse 7, the reputation an overseer has with people who are not part of the church. This is another area in which he should be “above reproach.”

1 Peter 5:1-4

This is the passage which connects “elders” with “pastors”; they are to shepherd the flock God has given to them. Peter himself was an elder, a pastor of a church—the church of Jerusalem.

Verses 2-3 tell the how of “overseeing.” So here is the connection of overseers with elders and shepherding (pastoring). They are to be examples to the flock, examples of godly character and living. They are to be ones who are above reproach, even though they are not perfect.

Jesus, the Chief Shepherd is their example.

Lead the discussion back to Titus 1. What does verse 9 say?

This has to do with teaching the sound doctrine. 1 Timothy 3:2 says that part of the responsibility of an overseer is that he is able to teach. Then in Titus it says what he is to teach. He should be able to handle God’s Word so that he can refute any who try to contradict it.

The elders, overseers, pastors are the ones who are responsible to feed the flock as well.

Verses 10-16

How are the ungodly contrasted with the godly?

Discuss the cross-references along with the verses in Titus 1.

In the cities of Crete there were those either in the churches or closely associated with them who taught things contrary to sound doctrine. They professed to know God, but by their deeds / works they denied that they did. The same is true today.

Some of these were of “the circumcision” who taught that to be righteous one had to keep the Law (of Moses) or had to keep a law they had come up with on their own.

Their motive was sordid or shameful gain, and one result of their unsound teaching was that whole families were upset. You might ask if this takes place today.

The elders were to silence these false teachers because of the harm they were doing.

Paul was in agreement with the statement made by one of the prophets among these ungodly men that Cretans are always liars, evil beasts, lazy gluttons.

Titus was to severely reprove (rebuke sharply) these so that they could be sound in the faith. That also needs to happen today when false teaching is presented to the church. Severe reproving from those who are able to refute with sound doctrine is needed currently. People are still being upset today by the false teaching they hear, and a lot of those people are in the churches.

That is one of the reasons why the elders, overseers are to be able to teach.

TITUS 2

What does this chapter say about the godly?

The older men

Since the elders are mentioned in chapter 1, then these older men would be the more mature men who are not elders in the church. It's most likely that these are spiritually and physically older men since the contrast is to young men in verse 6.

Let your students discuss how the older men of the church are described. If no one mentions the key words, sensible (self-controlled) and sound, in this description, then ask about them.

Older and young women

Mentioned first are the spiritually and physically older women in a local church. Ask your group how they are described here and what they're to be doing.

If the older women of the church are doing what they should be, then how does that affect the young women? Where is the focus for the young women? Compare with Ephesians 5 and 1 Timothy 5.

The focus for these women is their family, their home. Relate to Titus 1:6, the first area of responsibility mentioned for the elders in chapter 1.

NOTE: This part of your discussion could become quite lively regarding women being submissive to their husbands. If your students need more study on submission, then PMI's Precept Upon Precept course Marriage Without Regrets may be what they need to study next.

The younger women in 1 Timothy 5 are widows. They are encouraged to marry again, godly men, instead of being carried away by the snares of the devil.

The attractions of the world can quickly get the attention of young women.

Young men

There is only one thing mentioned for the young men, the thing which most of them need the most—be sensible (repeated four times in chapter 2).

Slaves

Be subject to their masters as the women are to be to their husbands.

In societies where slavery is no longer an issue, you might relate this list from verses 9-10 to employers and employees.

Compare with 1 Timothy 6:1-2 and Ephesians 6:5-8.

submissive, respectful, not argumentative, well-pleasing from the heart

Bondslaves were to live in this way so that they adorn the doctrine of God in every respect. Let your group discuss what it would mean to adorn, to wear the doctrine of God.

This means to live in such a way that the doctrine of God is seen in our lives. If we live holy lives, the correct doctrine, teaching will be seen by others.

“Bondslaves” is *doulos*, the same Greek word used for “bond-servant” in Titus 1:1. Believers are bondslaves of Christ. (ESV uses the word “servants.”)

Who might the ungodly be in Titus 2?

The opponent in verse 8

TITUS 3

What does this chapter say about the godly?

For the third time “be subject / submissive” is used in Titus. All Christians are to be subject to someone, and to each other as Ephesians 5 says. Here they are to be subject / submissive to even secular, civil, rulers and authorities.

The good deeds / works of Titus 2 are connected with the church body, but in chapter 3 they seem to be general good deeds / works directed toward those outside the church as well as within it.

Verses 3-7 and 1 Corinthians 6:9-11 offer hope for unbelievers, the ungodly, that salvation is for all. Christians, the godly, all used to be ungodly. There is hope in salvation for a changed life. And some in your class might need just that.

How are the ungodly described in Titus 3:9-11? Bring in the cross-references when relevant.

In verse 8 Titus was told to speak confidently or insist, and then in verse 9 Paul told him what to avoid. This verse is talking about things the Jewish false teachers would have been engaged in.

Verses 10-11 speak of a factious man in the church or a person who stirs up division. Ask if these men are still around in churches today. They are to be warned twice and then rejected (ESV—have no more to do with them). They can also be infectious and upsetting to the body.

1 Timothy 1:3-7

False teachers give strange doctrines, not sound. In this context it seems that the false teachers were of Jewish origin as genealogies and the Law are mentioned.

Anything which leads to fruitless discussions, foolish controversies, strife, and disputes is to be rejected.

Be sure to draw attention to verse 5.

2 Timothy 2:16-18

The spread of false teaching or its results, worldly and empty chatter, is like gangrene. And that is why it must be silenced by those who know sound doctrine.

The sound doctrine leads to good deeds / works, not useless debates or discussions.

When people go astray from the truth of sound doctrine, they can upset the faith of others.

Jude 3-4 and 2 Peter 2:1-3

These passages are very similar in content about false teachers among the believers. Their behavior is described as ungodly; they turn the grace of God into licentiousness / sensuality. Use this as a warning to your students that they need to know for themselves the sound doctrine of the Word, so that they are not deceived by any false teaching.

If they continue in their study, then they will know the sound doctrine of Titus. Encourage them to do other studies which help them discover doctrine for themselves from God's Word.

To end your discussion you might ask about the results of proper behavior from Titus 2:5, 10 and 1 Timothy 6:1. Encourage your students to remember these results as they go through their everyday lives.

TITUS
LEADER GUIDE
Lesson 3

Lesson emphasis

- God, Jesus and the Holy Spirit in Titus
- The three “doctrinal passages” in Titus

REVIEW

To begin this last discussion, ask your group what they remember about Titus. Ask about the themes of the chapters. Use the At A Glance chart as a visual aid for this review.

Paul wrote this letter to Titus, his child in the faith.

He had left Titus on the island of Crete to set in order what remains and to appoint elders in every city / town there.

The key words repeated in Titus tell the main theme of it:
Sound doctrine and good deeds / works

- 1 Appoint elders for sound doctrine, reprove rebellious
(ESV—rebuke contradiction)
- 2 Speak sound doctrine, be example (model) of good deeds / works
- 3 Speak confidently, engage in good deeds
(ESV—Insist on these things, be devoted to good works)

The problem he faced was those who were contradicting the sound doctrine and leading some astray, upsetting whole families with their teaching.

Paul wanted Titus to speak sound doctrine so that the people of the churches on the island would be engaged in good deeds.

The three “doctrinal” passages give the sound doctrine Paul wanted them to speak.

TITUS 1:1-3

Ask your group what they learned from their study of this doctrinal passage and related cross-references.

Verse 1 talks about those chosen of God (ESV—God’s elect). This is one of the places that states God chooses, has chosen, people for salvation.

Use the chart in the lesson about God, Jesus and the Holy Spirit as a visual aid for this discussion.

NOTE: At this point in your discussion you should keep the focus on what the passages in the lesson clearly state. There might be questions which are not answered in this lesson, but there is also much which is clear in this study. If someone, or your whole group, wants to study this subject further, the recommendation is Romans PUP.

John 15:16

Jesus said that people don't choose—He does.

This passage was directed to the 11 disciples (apostles) after Judas had left the last supper to betray Jesus. Therefore, some might think that He was only speaking of those eleven.

He chose and appointed them to bear fruit and that fruit will remain or abide.

NOTE: At this point someone might mention the fruit of the Holy Spirit from Galatians 5. If so, you can either discuss it now or tell the group that you'll get to it later in the discussion.

Ephesians 1:3-4

God chose believers in Christ, and Titus said the same thing. Jesus said in John that He chose. It's a wonderful picture of the inner-working of the Father and the Son.

In Ephesians, Paul said that the reason for God's choosing was that believers would be holy and blameless before Him.

He chose before the foundation of the world those who would become holy and blameless. This is a very sobering reality, especially if some in your group have never studied it before. This should bring thanksgiving to every believer's heart. It can also cause a deep sense of humility to know such a truth.

Choosing is only a part of what God the Father did/ does in salvation.

What else does Titus 1:1 teach about God? What doctrine is in this verse?

Paul was God's bond-servant (ESV—servant) and Jesus' apostle for the faith of those chosen, during his lifetime and after (his letters are for now as well). He was also a bond-servant and apostle for the knowledge of the truth.

He defended the truth, and gave knowledge supporting it in his letters. Paul began his letter to Titus with his purpose in life: to serve God and to serve those who did and will come to know Him.

Some might notice the close association of truth and godliness in this opening statement. It's the repeated truth throughout Titus, just stated in different words.

Verses 2 and 3

Ask what your group learned from their study of these verses.

God promised eternal life long ago (ESV—before the ages began).
And since He cannot lie, then there is hope in His promise.

At the proper time, according to His plan, He manifested that promise (His Word).

Galatians 4:4-5

Jesus was born when the fullness of God's time came. His promise was kept as Jesus redeemed and made the way for eternal life.

In Titus 1:3 Paul said that God had entrusted him with the proclamation of that promise, His Word, the gospel which He had manifested. Relate that to Acts 26.

Acts 26:9-23

As Paul told his story to King Agrippa he also presented the gospel to him. Agrippa knew Jesus had died, and Paul said that He was alive. But Paul also told of his mission in life, having been appointed by Jesus as a witness.

His calling was to turn people to God, and the way he did it was to proclaim His Word. He proclaimed it to King Agrippa and in his letters which became part of Scripture.

2 Timothy 1:7-12

This is another example of Paul fulfilling his calling and ministry in a letter. He suffered for his calling, the gospel, and disciplined others to do the same—Timothy and Titus, etc.

Verses 9-10 also parallel Titus 1:1-3 in the timing of the promise of life from God and the appearing of Jesus—the manifesting of the promise. God keeps His Word.

How is God described in verse 3?

God our Savior
He's the one who sent Jesus to save. He and the Son are One. Therefore, He's Savior.

TITUS 2:11-14

Ask your group what they learned from their study of this doctrinal passage.

Paul said that the “grace,” undeserved or unearned favor, of God appeared.
Relate this to what they've just discussed from chapter 1.

John 1:1, 14-17

When Jesus, the Word, became flesh, grace and truth were realized.
Paul wrote about that grace and truth in Titus.

Grace instructs / trains us in how to live. Relate this to the message of Titus, sound doctrine and good deeds / works.

Give time for your group to discuss what God's grace instructs from verse 12 and in what ways they can deny ungodliness and worldly desires. Help them make this practical for their lives.

How do verses 13-14 continue?

This is a continuation of that godly living now, in that believers look for Jesus' second appearing. There is hope for the future. And just as the promise of Jesus' first coming was manifested, so will be the promise of His return.

1 John 3:1-3

When He appears we'll be like Him, pure.

But now while living according to the instruction of His grace, believers are purifying themselves by fixing their hope on Him.

Verse 13 says that Jesus is our great God and Savior. Father and Son are both God and Savior.

Paul then said what Jesus redeemed believers from—lawless deeds or lawlessness. Help your group relate this to the ungodly men. If they deny Him by their deeds / works and are worthless for any good deed, what is true about them? They have not been redeemed.

1 John 3:4-10

Verse 4 says that lawlessness is sin.

It also says that Jesus appeared to take away sins and destroy the works of the devil. Salvation has an effect on how one lives. There is evidence, fruit, of being saved. The children of God and the children of the devil are obvious by how they live.

Verse 14 ends with a statement about God purifying a people for His possession, people zealous for good deeds / works. Relate this to Ephesians 1:3-4, chosen to be holy and blameless before Him.

Ask your group what else they studied about being God's own possession.

1 Corinthians 6:15-20 and 1 Peter 2:9-16

Christians' bodies are temples of the Holy Spirit, and He is to be glorified in how they live.

Peter said that God made a people for His own possession to do good deeds, do what is right, and proclaim His excellencies.

Encourage your group to examine their lives in light of these truths.

TITUS 3:3-8

What is this doctrinal passage about? Ask your group what they learned from their study.

This passage also mentions God our Savior. It's about God and salvation, as are the other two doctrinal passages in Titus 1 and 2.

Verse 3 presents the former life of believers. Foolish, disobedient, deceived / led astray, slaves...

Compare this with Ephesians 2:1-10. These passages are an opportunity for praise. They described what the believer once was like . . . “but . . . He saved us,” how the believer formerly walked and formerly lived . . . “but God.”

“Appeared” is used again in this doctrinal statement.

Relate to “manifested” in 1:2-3 and “appeared” in 2:11 and “appearing” in 2:13.

God manifested His Word, His promise of eternal life.
His grace appeared bringing salvation and instructing
His kindness and love appeared at the same time.

Jesus is the fulfillment and demonstration of God's grace, kindness, and love.
He will appear again showing God's glory.

Titus 3:5 and Ephesians 2 are clear in that salvation is not a result of works any person does. People are engaged in lawless deeds of sin before being saved.

Salvation is a result of what Jesus did according to God's mercy and grace, kindness and love. People are saved by faith in what He did.

Ask your group what they learned about the Holy Spirit from this passage and cross-references.

The Holy Spirit is poured out richly on believers through Jesus Christ. This happens at salvation. This mention of the Spirit is connected with believers being regenerated and renewed.

“regeneration”—a birth again, rebirth

John 3 and 1 Peter 1:3

These well-known passages tell of the spiritual birth which must take place for one to see God's kingdom, for one to have that hope of eternal life and Jesus' return. It's a birth of the Spirit of God. Peter says that God is the One Who causes that rebirth, He chooses, according to His mercy.

John, Peter, and Paul all agree on salvation; what it is, how it happens, and the results of it.

2 Corinthians 5:14-21

a new creature in Christ—

no longer foolish, disobedient, deceived, enslaved, hating

Those who sinned were made the righteousness of God in Jesus.

John 7, Acts 2, Ephesians 1, and 1 Corinthians 12

The Holy Spirit was promised by God, part of the promise of eternal life in Titus 1, and poured forth on all believers in Acts 2. John 7 makes it clear that all believers receive Him, the Spirit.

All Christians are baptized by the Spirit. The preposition “by” can be translated either “in,” “with,” or “by.” Ephesians 1 says that all are sealed with the Holy Spirit when saved. It’s the Spirit who gives life, John 6:63.

When one believes in Jesus’ work of salvation, death, and resurrection, then that person receives the Spirit of life. The Spirit is a pledge of our inheritance (Ephesians 1); Titus says we’re heirs according to the hope, the confident assurance, of eternal life.

Romans 8 and Galatians 5

Those who are led by the Spirit of God are the children of God, the ones who truly belong to Him. If there is no leading of the Spirit, then there is no Spirit within and no life and no salvation.

Walking by the Spirit is the same as being led by the Spirit. His fruit, God’s character, is evidence of His presence within.

That’s why true believers will love their brothers, not like the children of the devil who hate. And self-control is evident in all believers, to one degree or another.

How does this last doctrinal passage of Titus end?

Those of verse 3 are justified in God’s sight when they are saved, and it is all by His grace. The hope of eternal life is the last part of Paul’s doctrinal statements in Titus—looking for the blessed hope and the appearing. Relate this to Titus 1:2.

You might end your discussion by asking for a summary of the points of salvation from Titus and/ or what they learned about God the Father, Jesus the Son, and the Holy Spirit.

Encourage your group to good deeds / works so that they adorn the doctrine of God their Savior.