



Teaching Titus

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God's Way to Study His Word:

This book was developed as a web page on ljc1611kjv.com. It was then converted to print format and to e-book format. On the web page, and in the e-book format, there are links which can be used to go to the referenced information. The print format, unfortunately, requires the reader to physically go to the referenced material.

Some of the supporting web pages have been included in the print format and e-book format but some of the supporting material is not included but is available on the web site.

This book is part of a series which, God willing, will be published for the entire New Testament and prove that there are **NO** errors nor conflicts within the New Testament. The Detail Studies, which this series is based upon, cover every sentence, every verse, every phrase, every punctuation mark and every doctrinally significant word in every Bible book studied. People have looked for about twenty (20) years and failed to find any other work that covers all that this series cover and yet no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies have literally several million Bible references to support the interpretation provided and to show that "[the perfect word of God](#)" is consistent all across it for word definitions and doctrines.

Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series. This is because I did not write any of these things on my own but only wrote what the Holy Ghost showed me.

In **2Timothy 2:15** we read: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”. The true definition of the word “dividing” is: **'a Mathematical function whereby we separate pre-defined units according to a precise procedure which produces a precise result'**. However, while most people understand that **'there is one interpretation but many applications of the word of God'**, they fail to separate the procedures of each. And, as a result, they fail to separate the **'one interpretation of the word of God'** from the **'many applications of the word of God'**. This leads to many errors which people blame on “**the perfect word of God**” instead of their use of the wrong procedure.

The result, of men using the wrong way, is that men claim that there are errors and conflicts in God's word. In, God tells us how to understand His word. In addition, God preserved the message of His word; He preserves every word of His sentences; and God preserves every punctuation mark (“**jot and tittle**”) of His sentences. Therefore, God preserved what He wanted us to understand and God told us how to understand His word so that we have no errors and no conflicts. Unfortunately, for at least one hundred and fifty (150) years men have been taught to use man's way to understand “**the word of God**”, instead of using God's way.

In **Isaiah 55:8-9** we read: “For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts”. Thus, God warns us that our ways are wrong and that using God's “way” produces better results, which have no errors and no conflicts.

In addition, **1Corinthians 2:14** tells us: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned”. Therefore, we can not properly understand the spiritual “word of God” using man's way. We must use God's way to understand God's preserved “word of God”. And, the basics of God's way is to understand His preserved “word of God” is using the sentence format and true Biblical definitions for Bible words.

This Study follows the **Biblical Way to understand God's Word**. It applies “precepts” (**'truths that never change for any circumstance'**). It then goes through the Bible book sentence-upon-sentence (“**line upon line**”). This is different from the ways of men which use verse-upon-verse or some other method which generates errors. God's sentence-upon-sentence method also pays attention to what **'the word of God'** tells us that God preserved, which are the true Biblical meanings of words and the Biblical usage of punctuation. (These two are the components of sentences and do not give us verses.) The **'the word of God'** tells us that God preserved punctuation (“**one jot or one tittle**”) in **Matthew 5:18; Luke 16:17**. And, the **'the word of God'** tells us that God preserved “every word” when God wrote: “**Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God**” in **Deuteronomy 8:3; Matthew 4:4** and **Luke 4:4**.

The summary of each Bible book comes from the summary of each chapter within that book. Every chapter summary comes from the summary of each sentence within that chapter. And, the sentence summaries come from analysis using the punctuation and true word definitions, as already explained. As a result, we have what God literally had written and see that there are no conflicts even when we consider the smallest part of a sentence compared to the entire Bible book. God is consistent from the start of a Bible book to the end and is consistent in His doctrines and word definitions across the entire Bible. What we have is an integrated whole (single) message, with no errors and no conflicts. This particular book Study is part of a detailed analysis of the entire New Testament which shows this truth.

Other than cults, all claims of errors and conflicts are based upon the New Testament. This Study is part of a series which interprets the preserved “word of God” using God's way and proving that there are no errors, nor any conflicts, if we obey God and use His way to interpret His word. And, this series concentrates on the New Testament, since that is the basis of these lies about the perfect “word of God”.

I have read, or at least skimmed, every book which has been written in the last hundred and fifty (150) years and which claims to teach people how to study and understand “**the word of God**”. In every case,

they use a method which comes from man and do not use God's way ([Isaiah 55:8](#)) to study and understand "the word of God". And, while there are variations from one man-written method to another man-written method, every one of them ends up with problems. The end result of those problems is that people blame God's perfect word for their own problems and either turn to a man-written 'bible' or skip verses. (By skipping the interpretation of certain verses, they can hide the conflict which their method has produced.)

Now, many people find that the Detail Studies to be overwhelming because they have everything required to prove that there are **NO** errors in "the perfect word of God". This summary level is easier to understand for most people. At the same time, if someone has an argument with what is presented here, the matching Detail Study provides all of the proof required in order to show that what is here matches exactly what God wrote in His word. Again, this is not a matter of my opinion versus their opinion. I have over thirty (30) years' experience as a professional Systems Analyst with an international reputation for accuracy in how to prove things. And, this series of books are the result of using recognized methods of analysis to prove what God actually wrote. This series does not present a religious opinion. Therefore, a religious opinion, which was arrived at from using wrong methods, is not superior to a true analysis of what God wrote.

People have looked for over twenty (20) years and failed to find any other work that covers everything this series cover. In addition, no one has found any other work which covers the level of detail found in the Detail Studies. Further, the Detail Studies literally have several million Bible references to support the interpretation provided and to show that "the perfect word of God" is consistent all across it for word definitions and doctrines. Again, no one has found any other work which has this quantity of Bible references supporting what is presented. I do not write this to brag but to inform the reader the depth of study which supports what is presented in this series.

Let any who disagree show their method and the results of their method and try to explain how their method, which produces errors, is greater that God's "way" which produces no errors and no conflicts.

Overview of Titus

Epistle Theme: Basic Job Description of a Pastor

Other people have written all kinds of commentaries on this epistle. You can find many disagreements between these commentaries. The commentaries that teach doctrinal error ignore the context as they try to justify their doctrine. Such action is motivated by devils and the resulting doctrinal error can bring the judgment of God upon His people instead of the blessings that God wants to give. [1John 4:1](#) tells us “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” The commentaries which do base their comments upon what is actually written, with consideration of context and proper methods of interpretation, will agree on doctrine even while presenting different views of that doctrine.

Paul wrote three pastoral epistles: [Titus](#), [1Timothy](#) and [2Timothy](#). This epistle to Titus is giving us the pastor's basic job description and Paul tells him how to use “[sound doctrine](#)” to cause saved people to produce “[good works](#)”. In the Bible, “[good](#)” is defined as: ‘[what comes from God](#)’. Thus, the pastor is to get God's people to do godly “[works](#)” and he is to use “[sound doctrine](#)” to accomplish this.

The phrase “[Sound Doctrine](#)” can be said to have a simple Biblical definition of ‘[God's way to teach spiritual truths so that God's people do the work to build God's kingdom on this Earth and, thereby, obtain God's character as their own character](#)’.

[1Timothy](#) defines “[sound doctrine](#)”. [2Timothy](#) warns that people within the church and outside of the church will turn against “[sound doctrine](#)” to fables. They will be motivated by fleshly “[lusts](#)”, the wisdom of this world ([1Corinthians 1-3](#)), and the “[doctrines of devils](#)” ([2Timothy 4:1](#)). Think about what “[Jesus](#)” said about the “[wise man](#)” and the “[foolish man](#)”. The “[wise man](#)” built his house upon a “[rock](#)”, which symbolically represents “[Christ](#)”, and was “[sound](#)”. The “[foolish man](#)” built his house upon “[sand](#)”, which symbolically represents “[religion](#)”, and his house was destroyed by the storm.

Moreover, the word “[doctrine](#)” is defined as ‘[teaching](#)’. Thus, the pastor is instructed to lead his people by giving them ‘[teachings](#)’ which are based upon “[Christ](#)”. And, He is to avoid the ‘[teachings](#)’ which are based upon religion. With this context of other epistles in mind, we can now look at the details of this particular epistle.

In this book, Paul describes three groups of people and tells the pastor how to deal with each group. The first group are people who are lost but who claim to be saved. They do not personally know “[God our Saviour](#)” and do not have the nature of “[God our Saviour](#)”. Paul also describes people who are saved but are also carnal. They personally know “[God our Saviour](#)” but do not display His nature because they do not maintain a proper relationship with our [Saviour](#), the “[Lord Jesus Christ](#)”. Paul calls these people “[evil beasts, slow bellies](#)”. That is, these people destroy the church, which is the family of God, with their “[evil](#)” nature and they are lazy. They want the benefits of being saved while refusing to work for the “[kingdom of God](#)”. Finally, Paul also describes people who are saved and spiritual. Their life displays the nature of “[God our Saviour](#)”.

Paul tells us how the pastor and Christian is to deal with each of these classes of people. A significant part of the theme of this epistle is the (changed / expected) nature of people who have been saved by “[God our Saviour](#)”. This is because people will claim to be saved and spiritually mature, but are not what they think they are (or claim to be). In this epistle, Paul tells us what evidence we need to support such a claim and what we need to do to become a spiritually mature Christian. Paul also tells us about “[sound doctrine](#)” because it is only when people obey “[sound doctrine](#)” that they can live the changed

life which shows the influence of "God our Saviour". "Sound doctrine" is found in [1:9](#), [13](#); [2:1-2](#); [2:8](#). If people follow any other form of doctrine then they will be lost or remain carnal.

The basic message of "sound doctrine" is to act like "God our Saviour". Those people who show the character of our [Saviour](#) will follow "sound doctrine". Those people who are saved but carnal will disobey "sound doctrine" but are expected to obey it after being taught it. Lost people will try to destroy "sound doctrine".

"God our Saviour" gives "sound doctrine" and the true relationship that someone has with "God our Saviour" is shown by their reaction to "sound doctrine". Within this epistle, Paul says that people who truly follow "sound doctrine" will have "good" works. (The use of "good" works is different than the religious acclaim which is often used by religious people. Most religious people judge someone by how they talk and end up being fooled by liars who happen to be good talkers.) Please see the Message called [Sound Doctrine](#) for more details about this subject in this book and other Pastoral Epistles.

We find Paul talking about "good" works in [1:8](#), [16](#); [2:3-5](#); [2:7](#), [2:10](#); [2:14](#); [3:1](#), [3:8](#), [3:14](#). Several of these verses are in the same sentences as where Paul tells about "sound doctrine". Paul shows that "good" works are the results of "sound doctrine".

Please also see the Messages called: [Sound Doctrine](#); [Pastors](#); [Pastors Produce Missionaries](#); [Pastoral Charge](#) and [A Christ-directed Pastor](#) for the application of these verses in the life of a pastor. In addition, please see the Doctrinal Study on [False](#), for things that this epistle warns us against.

Sentence Summary:

Chapter 1:

Chapter Theme: Basic order in the church.

In [Titus 1](#), we are told about different groups of people and how to identify each. Even lost people know that a person who says one thing and does another is a liar.

Titus was working among people who thought it sport to '*get one over*' on someone else. All throughout [Proverbs](#), we are warned that God says such people are "fools". Paul warns Titus to not make someone a church leader just because they are popular but to make sure that they have the minimum character traits of [1:7-9](#). These people will have overcome the bad parts of their own culture and be able to help others to do the same. In addition, Paul warns in the next sentence ([1:10-11](#)) that "*there are many unruly and vain talkers and deceivers...Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not*". The church leaders have to be able to do this job or God's church will be destroyed.

1. [C1-S1](#): is the opening salutation. Within this sentence, we see that:
 - a. Paul uses himself to describe the nature of a godly preacher.
 - i. The phrase "*a servant of God, and an apostle of Jesus Christ*" describes Paul's personal position. However, all saved people are also supposed to be "*a servant of God*".
 - ii. The phrase "*according to the faith of God's elect*" tells us about all saved. The saved who were walking in God's "*way*" are God's "*elect*".
 - iii. The phrase "*and the acknowledging of the truth which is after godliness*" tells us about all saved. When we "*acknowledge of the truth*", we will have "*godliness*" in our life.
 - iv. The phrase "*In hope of eternal life, which God, that cannot lie, promised before the world began*" tells us about all saved. The attitudes and actions of the saved are to demonstrate their "*hope of eternal life*". As a result, they are to live a life which fulfills God's requirement to receive this "*hope*".
 - v. In the phrase "*But hath in due times manifested his word through preaching*", the word "*manifest*" means: '*revealed in every possible way*'. God uses "*preaching*" to reveal to us how we are to live a life which demonstrates our "*hope of eternal life*".
 - vi. The phrase "*which is committed unto me according to the commandment of God our Saviour*" tells us that only God can make someone a true preacher of God's word.
 - b. Paul calls Titus "*mine own son after the common faith*".
 - i. Paul writes this because Titus has accepted the character of Paul when it comes to the faith that all saved are supposed to display.
 - ii. Paul describes the spiritual rewards that are given to people who do the same as Titus. These are denied to saved people who refuse to be like Titus.
2. [C1-S2](#): The primary purpose of a pastor.
 - a. The phrase "*For this cause left I thee in Crete*" tells us why Paul made Titus the pastor of this church.
 - b. The phrase "*that thou shouldest set in order the things that are wanting*" tells us that the first thing that a pastor needs to do is to get things in the church done orderly. "*Let all things be done decently and in order.*" ([1Corinthians 14:40](#)).
 - c. The phrase "*and ordain elders in every city, as I had appointed thee*" is a command to Titus. Most people have been taught doctrinal errors about the word: "*elders*". The true meaning of this word is: '*older people who are accepted as wise leaders and who will lead church members to obey God and the word of God*'.
 - d. The phrase "*If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly*" tells the qualifications for someone to be a true Biblical "*elder*".
3. [C1-S3](#): The primary requirements to be a spiritual leader in the church.

- a. In the phrase "For a bishop must be blameless", the true Biblical meaning of the word "bishop" is: 'a pastor of pastors'. Some use this to claim that all "elders" must be preachers. However, a "bishop" is one of the several types of "elders" and not all preachers are, nor will become, "bishops".
 - b. The phrase "as the steward of God" tells us of the primary function of a true "elder". He is to take care of what belongs to God and to produce a spiritual profit with God's church by leading it the way that God directs.
 - c. The phrases "not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate" describe the character traits that all true Biblical "elders" must have.
 - d. The phrases "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" describe the actions which all true Biblical "elders" must do.
4. **C1-S4**: Why these requirements exist and what the leader is to do with these people.
 - a. The phrases "For there are many unruly and vain talkers and deceivers, specially they of the circumcision" describe the circumstances which surrounded this church. Likewise, these circumstances also surround many churches of today.
 - b. The phrase "Whose mouths must be stopped" tells us how the pastor is to deal with such people.
 - c. The phrases "who subvert whole houses, teaching things which they ought not" tells us why the pastor must act this way.
 - d. The phrase "for filthy lucre's sake" tells us their motivation.
 5. **C1-S5**: Describes the character of most people that Titus had to deal with.
 - a. The phrase "One of themselves, even a prophet of their own, said" gives us a witness for the judgment by Paul.
 - b. The phrase "The Cretians are always liars, evil beasts, slow bellies" describes these people. The phrase "slow bellies" means: 'lazy'.
 6. **C1-S6**: Read literally.
 7. **C1-S7**: How a pastor is to deal with this type of person.
 - a. The phrase "Wherefore rebuke them sharply" tells us what he is to do.
 - b. The phrase "that they may be sound in the faith" tells us why he is to do this.
 - c. The phrase "Not giving heed to Jewish fables, and commandments of men, that turn from the truth" tells us what he is to tell the people to avoid.
 8. **C1-S8**: How to separate the "pure" person from the "defiled".
 - a. The phrase "Unto the pure all things are pure" means that such people see everything as coming from God.
 - b. The phrase "but unto them that are defiled and unbelieving is nothing pure" describes people who refuse to believe that God is in control, even if they claim that they believe such.
 - c. The phrase "but even their mind and conscience is defiled" tells us why "them that are defiled" think lie they do.
 9. **C1-S9**: Further evidence that a person is "defiled".
 - a. The phrase "They profess that they know God; but in works they deny him" describes many people who claim to be saved and expect God to give them a "mansion".
 - b. The phrases "being abominable, and disobedient, and unto every good work reprobate" describe God's judgment of their lives.
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Chapter 2:

Chapter Theme: How to live if you truly obey “sound doctrine”.

In [Titus 2](#), we are told that “sound doctrine” is to be manifested by the life of the saved. Different people in different circumstances manifest “sound doctrine” in different ways. In this chapter, Paul deals with how “aged men”, “aged women”, “young men”, “servants”, “all men”, and the preacher are to act within the church. Paul also ends the chapter with, “Let no man despise thee”. The circumstances of life don’t determine who should be God’s leader within the church and God’s leader is to not allow anyone else destroy his God-given authority within the church.

1. **C2-S1:** “Sound Doctrine” for “aged men”.
 - a. The phrase “But speak thou the things which become sound doctrine” tells the pastor how he is to preach. (Please see the message called: [Sound Doctrine that is Required from Preachers](#) for more details.)
 - b. The phrase “That the aged men be sober, grave, temperate, sound in faith, in charity, in patience” tells us the result that “sound doctrine” is expected to produce in “aged men”.
2. **C2-S2:** “Sound Doctrine” for “aged women”.
 - a. The phrase “The aged women likewise, that they be in behaviour as becometh holiness” tells us the primary result that “sound doctrine” is expected to produce in “aged women”.
 - b. The phrase “not false accusers, not given to much wine, teachers of good things” tells us the character traits that “sound doctrine” is expected to produce in “aged women”.
 - c. The phrase “That they may teach the young women to be sober, to love their husbands, to love their children” tells us what the “aged women” are to do in the church.
 - d. The phrase “To be discreet, chaste, keepers at home, good, obedient to their own husbands” tells us what character traits the “aged women” are to have.
 - e. The phrase “that the word of God be not blasphemed” tells us why.
3. **C2-S3:** “Sound Doctrine” for “Young men”. (“Young men likewise exhort to be sober minded”).
4. **C2-S4:** “Sound Doctrine” says that the pastor is to live as “a pattern of good works”.
 - a. The phrase “In all things shewing thyself a pattern of good works” is the general statement of this sentence. The rest of this sentence gives us the details of how to obey this phrase.
 - b. The phrase “in doctrine shewing uncorruptness, gravity, sincerity” tells us the main control on what is preached.
 - c. The phrase “Sound speech, that cannot be condemned” tells us the main control that a pastor is to have on his “speech”.
 - d. The phrase “that he that is of the contrary part may be ashamed, having no evil thing to say of you” tells us why the pastor is to have these controls.
5. **C2-S5:** “Sound Doctrine” for workers.
 - a. The phrase “Exhort servants to be obedient unto their own masters” tells us the primary result that “sound doctrine” is expected to produce in “servants”.
 - b. The phrase “and to please them well in all things; not answering again” tells us the attitude that godly “servants” are to maintain.
 - c. The phrase “Not purloining, but shewing all good fidelity” tells us the main actions that godly “servants” are to maintain.
 - d. The phrase “that they may adorn the doctrine of God our Saviour in all things” tells us why.
6. **C2-S6:** Why we should all obey “Sound Doctrine”.
 - a. The phrase “For the grace of God that bringeth salvation hath appeared to all men” tells us that God made His “grace appear to all men”, but most men still need a messenger to explain it to them.
 - b. The phrase “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” tells us the main attitudes that we are to have because we have received God’s “grace”.
 - c. The phrase “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” tells us what we are to be doing in order to maintain the attitudes and actions which God expects from the truly saved.

- d. The phrase "Who gave himself for us" reminds us of the cost of our salvation.
 - e. The phrase "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" tells us the changes that "Jesus Christ" expects to make in the lives of all who are truly saved.
7. C2-S7: Pastor: do the work. ("These things speak, and exhort, and rebuke with all authority").
 8. C2-S8: Don't let anyone "despise" God's man nor God's work.
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Chapter 3:

Chapter Theme: “Sound doctrine” that should be seen in the lives of all saved people regardless of their circumstances of life.

In [Titus 3](#), we are told “sound doctrine” that should be seen in the lives of all saved people regardless of their circumstances of life. All truly saved are to have a changed lifestyle that is caused by having God's life in them. We are to be careful to maintain the God-led life and not backslide to living according to the flesh. We are to also avoid the traps of “foolish questions, and genealogies, and contentions, and strivings about the law” and to “reject” the “heretick”. Finally, we are to help God's missionaries whether they are preachers or not and we are to encourage all saved people.

1. [C3-S1](#): Teach good citizenship.
 - a. The phrase “Put them in mind to be subject to principalities and powers, to obey magistrates” means to obey all government officials.
 - b. The phrase “to be ready to every good work” tells us to always be ready to do the work of the ministry.
 - c. The phrase “To speak evil of no man” means don't be a gossip and keep your mouth shut unless you have good to say or you are correcting doctrinal error. And, even when correcting doctrinal error, correct the doctrine but do not say anything against the person.
 - d. The phrase “to be no brawlers, but gentle, shewing all meekness unto all men” means to avoid violence if possible.
2. [C3-S2](#): Remind God's people of how they used to be and what they should no longer be.
 - a. The word “For” means: ‘Here's why we were given the command in the prior sentence’.
 - b. The phrase “we ourselves also were sometimes foolish, disobedient, deceived” describes the character traits of people before being saved.
 - c. The phrase “serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another” describes the purpose of life that most lost people have.
3. [C3-S3](#): Remind God's people of why they need a good testimony.
 - a. The word “But” means ‘This is a continuation of the subject from the prior sentence while changing directions’.
 - b. The phrase “after that the kindness and love of God our Saviour toward man appeared” tells us how “God our Saviour” came to us and demonstrated His “love toward man” even while we were His enemy.
 - c. The phrase “Not by works of righteousness which we have done” means that we did nothing to earn salvation.
 - d. The phrase “but according to his mercy he saved us” means that our salvation is come in harmony with God's “mercy” and that there is nothing else affecting our salvation, such as the “works”, which our prior phrase eliminated.
 - e. The phrase “by the washing of regeneration, and renewing of the Holy Ghost” explains the change to our life which “the Holy Ghost” brings in at true Biblical salvation. Notice the words “washing of regeneration” and “renewing”. The ‘ing’ makes these words ongoing processes, which matches with what is taught throughout the Bible. That is, our changed life occurs over time due to God working through our ongoing personal relationship with “Jesus Christ our Saviour”. These changes are related to the last sentence (“But”) in that our sinful attitudes are the things which are changed through the “washing of regeneration” and “renewing”. In addition, the word “regeneration” means ‘new life’ and ‘life’ is not an instant process but continues over time. Further, the word “washing” refers to the ongoing process of “the Holy Ghost” to cleanse the sin out of our life. This also is not a one-time act but an ongoing process which lasts throughout our physical life.
 - f. The phrase “Which he shed on us abundantly through Jesus Christ our Saviour” means that God the Father “shed the Holy Ghost” upon us “abundantly through Jesus Christ our Saviour”. Anyone who tries to receive salvation any other way is rejected by God.
 - g. The phrase “That being justified by his grace” means that it is the “grace” of “Jesus Christ our Saviour” which “justifies” (‘blots out the legal record of our sin’) us. Nothing else does this.

- h. The phrase "we should be made heirs according to the hope of eternal life" speaks about our receiving gifts and rewards ("heirs") in harmony with ("according") "the hope of eternal life" (what "Jesus Christ our Saviour" gives to all who truly allow Him to change their life through true Biblical salvation).
4. **C3-S4**: Continuously remind God's people to produce evidence of their salvation.
 - a. The phrase "This is a faithful saying" means that the prior sentence is "a faithful saying" and that the rest of this sentence, which gives us the mail application of the prior sentences also "a faithful saying".
 - b. The phrase "and these things I will that thou affirm constantly" means that the pastor is to constantly "affirm" the doctrine of the prior sentence and the application of that doctrine found in the next phrase.
 - c. The phrase "that they which have believed in God might be careful to maintain good works" tells us to live what we claim to believe.
 5. **C3-S5**: Remind God's people that this is how they "profit". ("These things are good and profitable unto men").
 6. **C3-S6**: Avoid anything that is "unprofitable and vain".
 - a. The phrase "But avoid foolish questions" is a general categorization of things such as: '*Can God make a rock so big that He can't lift it?*'. Anyone who can get you to try and answer something like that is trying to distract you from your service to God. Such things are a waste of time.
 - b. The phrase "and genealogies" includes such things as evolution. Just tell the Bible truth and avoid the arguments which are based upon a foolish lie. If the foundation of an argument is invalid, then everything built upon it is also invalid and a waste of time to consider.
 - c. The phrase "and contentions" is speaking about people arguing for what they believe that goes against the "word of God". No one has the demonstrated power of God. They can not match God nor force God to accept their opinion as valid. Therefore, anyone who argues that their opinion is valid is ignoring the obvious difference in power and, thereby, is proving that they are not reasonable. As a result, it is a waste of time and effort to argue with such people.
 - d. The phrase "and strivings about the law" represents religious people who claim to know the Bible while they take what they quote out of context and pervert the true meaning and message of "the word of God". Such people have their mind controlled by Satan. All that they can do is confuse the child of God and lead them into sin. Therefore, we are to "avoid" their "strivings about the law" (religious arguments).
 - e. The phrase "for they are unprofitable and vain" tells us that the four earlier items of this sentence are "unprofitable and vain". Therefore, we are to "avoid" all of them.
 7. **C3-S7**: Deal with "an heretick".
 - a. The phrase "A man that is an heretick after the first and second admonition reject" tells us how to deal with such a person. Please see the detail note for more on the words "heretick" and "heresy".
 - b. The phrase "Knowing that he that is such is subverted, and sinneth, being condemned of himself" means that God will judge such person. Do not let them lead other believers astray.
 8. **C3-S8**: Do your duty to those who taught you. Our sentence says: "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter". Even though Titus was a preacher and a pastor, he was expected to obey his God-given apostle.
 9. **C3-S9**: Provide for the physical needs of missionaries, evangelists, and others who help God's people. ("Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them").
 10. **C3-S10**: Teach that spiritual "fruit" only comes from "good works". ("And let ours also learn to maintain good works for necessary uses, that they be not unfruitful").
 11. **C3-S11**: Encourage people in other churches that are doing God's work.
 12. **C3-S12**: Encourage all saints.
 13. **C3-S13**: Provide God's "grace" to all saved who obey the commandments of this epistle.
 14. **C3-S14**: This epistle is God's truth. ("Amen").
-

God in Titus

of God:	
Servant	1:1
Promise	1:2
Commandment	1:3
Steward	1:7
Word	2:5
Doctrine	2:10
Grace	2:11
kindness and love	3:4
man-God:	
know God	1:16
Looking for that blessed hope, and the glorious appearing	2:13
believed in God	3:8
from God:	
Grace, mercy, <i>and</i> peace	1:4
God's	
Elect	1:1
Godly	1:1

Q&A for Titus Class

Epistle Overview

1. What other epistles is this one classified with and what is the general subject of all of them?
 - a. 1Timothy and 2Timothy, along with Titus, are called the pastoral epistles because they are written to pastors.
2. What is the main message of Titus?
 - a. This is the job description of a pastor.
3. What is the main function of a pastor, according to this epistle?
 - a. To use "*sound doctrine*" to cause saved people to produce "*good works*" with "*good*" defined as '*what comes from God*'. Thus, the main job of a pastor is to get God's people to do the jobs that God gives to each of them.
4. What are the three types of people that the pastor has to deal with?
 - a. The lost who claim to be saved.
 - b. People who are saved but carnal.
 - c. People who are saved and spiritual.
5. What is the main evidence of true salvation, according to our epistle?
 - a. Having a changed nature where the person does righteousness and brings glory to God.
6. What is the true evidence that someone follows "*God our Saviour*"?
 - a. They obey "*sound doctrine*" and display a character that is like "*God our Saviour*".
7. What is the result of obeying "*sound doctrine*"?
 - a. Such people produce "*good works*".
8. What does our epistle tell us about that belongs to God?
 - a. servant, promise, commandment, steward, word, doctrine, grace,
 - b. kindness and love.
9. How does our epistle tell us that man needs to relate to God?
 - a. We are to "*know God*"
 - b. We are to be "*looking for that blessed hope, and the glorious appearing*"
 - c. We are to obey after we "*believed in God*"
10. What does God give to those saved people who obey this epistle?
 - a. "*Grace, mercy, and peace*"

Chapter 1

1. What is the theme of this chapter?
 - a. Basic order in the church. The primary thing is that each leader and the church as a whole must have a clear and honest testimony.
2. What are Paul's credentials which give him authority to speak according to this epistle? Note, these are not the religious credentials which he lists to show even though he called them "dung". These are the ones that Paul thought were the right ones to have.
 - a. "a servant of God"
 - b. "an apostle of Jesus Christ"
 - c. (He lived) "according to the faith of God's elect"
 - d. (He lived) "(according to) the acknowledging of the truth which is after godliness"
 - e. (He lived) "In hope of eternal life, which God, that cannot lie, promised before the world began"
 - f. (He believed what God) "hath in due times manifested (in) his word through preaching"
 - g. God "committed (the job of preaching) unto me"
 - h. (He lived) " according to the commandment of God our Saviour"
3. Why must a "bishop" have the testimony that Paul says is required?
 - a. "that he may be able by sound doctrine both to exhort and to convince the gainsayers". Implied, and observed in actual life, is that someone without the right testimony can not do this job.
4. Why did Paul say that the ability to do this job was necessary in church leaders ("bishops") and how does it relate to today?
 - a. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not". There are many religious people teaching doctrinal error, especially today with all of the cults and splinter groups calling themselves "Christian". Many of these exist today because of failures in the past to shut their mouths and many are growing today because of failures of leaders today to "shut the mouths" of people teaching doctrinal error.
5. Why was Titus told to "Wherefore rebuke them sharply"?
 - a. The "natural man" of the people where he ministered was "liars, evil beasts, slow bellies". They had to be "rebuked sharply" so that they would change their lifestyle from the "natural man" to a testimony of a Christ-like changed life.
6. What were the people to be warned against and why?
 - a. "Not giving heed to (any) fables"
 - b. "Not giving heed to (any) commandments of men"
 - c. Such will "turn (people) from the truth"
7. If someone believes it is OK to pervert and defile the pure Word of God, what does that say about them?
 - a. They "are defiled and unbelieving (and) even their mind and conscience is defiled".
8. What is the main evidence of a "defiled mind and conscience"?
 - a. "They profess that they know God; but in works they deny him".
9. What does the word "reprobate" mean?
 - a. 'Not enduring proof or trial; not of standard purity or fineness; disallowed; rejected'.
10. What is the evidence that someone is "reprobate"?
 - a. They are "abominable" ('disgusting, they defiled the holy service and worship of God').
 - b. They are "disobedient".
 - c. They claim that 'disallowed and rejected' religious works make them acceptable to God while refusing to allow open examination of how they actually live.

Chapter 2

1. What is the theme of this chapter?
 - a. How to live if you truly obey “[sound doctrine](#)”.
2. Why does the chapter end with “[Let no man despise thee](#)”?
 - a. God places the preacher in his position. When someone “[despises](#)” the preacher they are attacking God's decision and claiming that their “[natural man](#)” judgment is greater than God's judgment. This is a dangerous error that the preacher is to stop immediately any time that it comes up.
3. Paul gives different requirements for different types of people when it comes to how we are to display “[sound doctrine](#)” in our life. Why does the Bible have these differences?
 - a. There is only one interpretation of the Bible but many applications. The proper application considers the position of the person in life and the circumstances that they live with. These differences are mainly at the level of roles which people have in life.
4. What are the different groups of people that Paul specifies the “[sound doctrine](#)” that their life is to display?
 - a. “[aged men](#)”
 - b. “[aged women](#)”
 - c. “[young women](#)”
 - d. “[Young men](#)”
 - e. pastor / preacher
 - f. “[servants](#)”
5. Where else do we find similar instructions?
 - a. Ephesians 5, Colossians 3, 1Timothy 3 and 1Peter 2 and 3.
6. Why is the pastor / preacher to live as instructed here?
 - a. “[that he that is of the contrary part may be ashamed, having no evil thing to say of you](#)”.
7. Why should everyone obey the instructions to “[servants](#)”?
 - a. We are all “[servants](#)” to someone. We should all have a life that “[may adorn the doctrine of God our Saviour in all things](#)”. That which “[adorns](#)” brings attention to what is “[adorned](#)”. The life of each saved person is to bring attention to “[the doctrine of God our Saviour](#)”.
8. What are we told about “[the grace of God that bringeth salvation](#)”?
 - a. It “[hath appeared to all men](#)”
 - b. It is “[Teaching us \(to live\) denying ungodliness and worldly lusts](#)”
 - c. It is “[Teaching us \(that\) we should live soberly, righteously, and godly, in this present world](#)”
 - d. It is “[Teaching us \(to live\) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ](#)”
 - e. It is “[Teaching us \(that He\) gave Himself that He might](#)” change our life-style to stop sinning and be “[zealous of good works](#)”.
9. Why did “[our Saviour Jesus Christ...give himself for us](#)”?
 - a. “[that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works](#)”. People who claim salvation while refusing to allow Him to make these changes in their life prove that God wasted His time saving them.
10. How is the pastor / preacher to present the truths of “[sound doctrine](#)”?
 - a. “[These things speak, and exhort, and rebuke with all authority](#)”. They are to make it clear that these things come directly from God and any disagreement, arguments or even murmuring will bring the judgment of God on the person and on their entire family and even potentially on the church. Therefore, everyone needs to help their family members and fellow church members to live according to “[sound doctrine](#)”.

Chapter 3

1. What is the theme of this chapter?
 - a. *“Sound doctrine”* that should be seen in the lives of all saved people regardless of their circumstances of life.
2. What are we to be careful to do?
 - a. Maintain the God-led life and not backslide to living according to the flesh.
3. What religious traps are to avoid?
 - a. *“foolish questions, and genealogies, and contentions, and strivings about the law”*
4. How are to treat the *“heretick”*?
 - a. *“after the first and second admonition reject”*.
5. Why are we to treat the *“heretick”* this way?
 - a. *“Knowing that he that is such is subverted, and sinneth, being condemned of himself”*.
6. In our first two sentences, we are told how to act and how we are to not act. Why are these commands given?
 - a. What people see is the way that we live and act, not what is in our heart. God requires us to change our behavior as a testimony to the world that shows how God changed our heart.
7. Why are the saved to *“be careful to maintain good works”*?
 - a. Because such are *“good and profitable unto men”*. Thus, they attract the lost so that we can tell them about the gospel and how God blesses a changed life.
8. What are we to avoid?
 - a. *“foolish questions, and genealogies, and contentions, and strivings about the law”*.
9. How is the man of God to treat traveling men of God?
 - a. The local pastor / preacher is to help those that are traveling as much as is possible.
10. What is the last command to pastor / preacher that he is to give to God's people?
 - a. *“let ours also learn to maintain good works for necessary uses, that they be not unfruitful”*.

Questions for Titus Class

Epistle Overview

1. What other epistles is this one classified with and what is the general subject of all of them?
 - a.
2. What is the main message of Titus?
 - a.
3. What is the main function of a pastor, according to this epistle?
 - a.
4. What are the three types of people that the pastor has to deal with?
 - a.
 - b.
 - c.
5. What is the main evidence of true salvation, according to our epistle?
 - a.
6. What is the true evidence that someone follows "*God our Saviour*"?
 - a.
7. What is the result of obeying "*sound doctrine*"?
 - a.
8. What does our epistle tell us about that belongs to God?
 - a.
 - b.
9. How does our epistle tell us that man needs to relate to God?
 - a.
 - b.
 - c.
10. What does God give to those saved people who obey this epistle?
 - a.

Chapter 1

1. What is the theme of this chapter?
 - a.
2. What are Paul's credentials which give him authority to speak according to this epistle? Note, these are not the religious credentials which he lists to show even though he called them "dung". These are the ones that Paul thought were the right ones to have.
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
3. Why must a "bishop" have the testimony that Paul says is required?
 - a.
4. Why did Paul say that the ability to do this job was necessary in church leaders ("bishops") and how does it relate to today?
 - a.
5. Why was Titus told to "Wherefore rebuke them sharply"?
 - a.
6. What were the people to be warned against and why?
 - a.
 - b.
 - c.
7. If someone believes it is OK to pervert and defile the pure Word of God, what does that say about them?
 - a.
8. What is the main evidence of a "defiled mind and conscience"?
 - a.
9. What does the word "reprobate" mean?
 - a.
10. What is the evidence that someone is "reprobate"?
 - a.
 - b.
 - c.

Chapter 2

1. What is the theme of this chapter?
 - a.
2. Why does the chapter end with “[Let no man despise thee](#)”?
 - a.
3. Paul gives different requirements for different types of people when it comes to how we are to display “[sound doctrine](#)” in our life. Why does the Bible have these differences?
 - a.
4. What are the different groups of people that Paul specifies the “[sound doctrine](#)” that their life is to display?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
5. Where else do we find similar instructions?
 - a.
6. Why is the pastor / preacher to live as instructed here?
 - a.
7. Why should everyone obey the instructions to “[servants](#)”?
 - a.
8. What are we told about “[the grace of God that bringeth salvation](#)”?
 - a.
 - b.
 - c.
 - d.
 - e.
9. Why did “[our Saviour Jesus Christ...give himself for us](#)”?
 - a.
10. How is the pastor / preacher to present the truths of “[sound doctrine](#)”?
 - a.

Chapter 3

1. What is the theme of this chapter?
 - a.
2. What are we to be careful to do?
 - a.
3. What religious traps are to to avoid?
 - a.
4. How are to treat the "*heretick*"?
 - a.
5. Why are we to treat the "*heretick*" this way?
 - a.
6. In our first two sentences, we are told how to act and how we are to not act. Why are these commands given?
 - a.
7. Why are the saved to "*be careful to maintain good works*"?
 - a.
8. What are we to avoid?
 - a.
9. How is the man of God to treat traveling men of God?
 - a.
10. What is the last command to pastor / preacher that he is to give to God's people?
 - a.

Promises in Titus

1. In [Titus 1:1-4](#), grace, mercy and peace are offered to people who obey the doctrine of this epistle.
2. In [Titus 1:1-4](#), God promised "eternal life" to those people who come to God in God's way which is specified in God-directed "preaching".
3. In [Titus 2:11](#), we read: "For the grace of God that bringeth salvation hath appeared to all men". Therefore, no one can claim that God never gave him a chance to be saved.
4. In [Titus 3:7](#), we read that "we should be made heirs according to the hope of eternal life" after we have been "justified by his grace". However, that means that we must do what God requires in order to be "justified by his grace" before we receive an eternal inheritance.
5. [Titus 3:15](#) adds a second blessing to people who obey the doctrine of this epistle.

Sound Doctrine Defined

The exact phrase of *sound doctrine* only occurs four (4) times in the Bible. All four are within the Pastoral Epistles, which makes these instructions to pastors and *sound doctrine* is a major theme to all three Pastoral Epistles. [1Timothy](#) defines *sound doctrine*. [2Timothy](#) instructs the pastor to defend *sound doctrine*. [Titus](#) instructs the pastor to distribute *sound doctrine* to God's people. [Titus](#) is the job description for a pastor and has this command in it twice, which gives us *two witnesses* and makes it a law which the pastor will be judged for his level of obedience at *the judgment seat of Christ*.

[1Timothy 1:8-11](#) says: *But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.*

This sentence starts with the word *But* and is defining *Sound Doctrine* as well as giving instruction to the pastor to preach *Sound Doctrine*. This sentence starts with the word *But* because it is telling to preacher to be different from men who are *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm (1:7)*.

[2Timothy 4:1-4](#) says: *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

This is a legal *charge* given to the pastor. The pastor will have to answer for how well he obeys this *charge* when he stands before His God at *the judgment seat of Christ*. Verse 3 starts the second sentence of this chapter and starts with the word *For*, which means it is giving us the reason why the *charge* was given in the first sentence.

[Titus 1:7-9](#) says: *For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

Notice that the ability to use *sound doctrine* is not optional but the word *must* makes it an absolute requirement.

[Titus 2:1](#) says *But speak thou the things which become sound doctrine:* Following this are mentioned several *things which become sound doctrine*.

While all saved are to do the Great Commission and bring salvation to the lost, the main job of a pastor is to *speak sound doctrine* so that the saved people will spiritually mature. People are saved when they have God's life in them in the form of God's Holy Spirit. All

life changes and grows. If it does not change or grow, it is dead. The main purpose of *sound doctrine* is to encourage that spiritual growth and to encourage it to grow the way God wants. We have the teaching in the Bible about God's people becoming a *wild vine* ([2Kings 4:39](#); [Isaiah 5:2](#)) and poisoning the rest of God's people. But the *man of God* was able to remove the poison. If the pastor does not preach *sound doctrine* he can not remove the poison from sin from the lives of God's people even though they are saved. However, preaching *sound doctrine* will remove the sin. Therefore, we need to look at what the Bible calls *sound doctrine*.

Sound Doctrine as defined by Titus.

1. [Titus 1:5](#)- *Sound Doctrine sets in order* the things of the ministry and makes sure that all things are done *decently and in order*.
2. [Titus 1:6](#)- *Sound Doctrine* appoints people to positions only so long as they meet God's requirements.
3. [Titus 1:7-9](#)- *Sound Doctrine* teaches that we are to be *holding fast the faithful word as he hath been taught* and does this by living in obedience to *Sound Doctrine*.
4. [Titus 1:7-9](#)- *Sound Doctrine* teaches that we are to *be able by sound doctrine both to exhort and to convince the gainsayers*. If a preacher can not correct doctrinal error that is taught within his area of ministry, then he needs to study and get that answer.
5. [Titus 1:10-11](#)- *Sound Doctrine stops the mouths* of people teaching doctrinal error.
6. [Titus 1:11](#)- *Sound Doctrine* is not motivated nor affected by *filthy lucre*.
7. [Titus 1:12-13](#)- *Sound Doctrine rebukes* wrong attitudes and actions within the church.
 1. *liars* = '*following the way of Satan*'.
 2. *evil beasts* = '*acting in an evil manner*'.
 3. *slow bellies* = '*lazy*'.
8. [Titus 1:13](#)- *Sound Doctrine* teaches people to be *sound in the faith*. That is, solid and reliable at all times when it comes to *the faith*.
9. [Titus 1:13](#)- *Sound Doctrine* teaches that the motivation for correcting error is *that they may be sound in the faith*. Our motivation is not to show that we can win a disagreement.
10. [Titus 1:15-16](#)- *Sound Doctrine* teaches that we are to live what we preach. If we live in sin, our preaching will turn to justifying sin no matter how much *Sound Doctrine* we were given in the past.
11. [Titus 2:1-10](#)- *Sound Doctrine* teaches that there are different attitudes and actions for saved people who have different roles in life. We are to have attitudes and actions which match the role of life that God places us into.
12. [Titus 2:11-15](#)- *Sound Doctrine* teaches that there are certain attitudes and actions which are the same for all saved people.
13. [Titus 3:1-7](#)- *Sound Doctrine* teaches that the saved are to deal in this world as witnesses of God's mercy and grace with the attitude that only eternal spiritual results have any true value.
14. [Titus 3:8](#)- *Sound Doctrine* teaches that the saved are to *maintain good works*.
15. [Titus 3:9-15](#)- *Sound Doctrine* teaches that the saved are to *avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain*. Saved are to avoid people who would draw them into such *contentions*.

Additional Lessons: Stand for the Word

Reference: Titus 1:1-5, 10-14, 16

Central Truth: God's Word is the Truth and the main guide for life.

Response: Keep the Bible central in your life and service.

I. Stand for the Word that comes from God

1. The authors of the Bible were 'a servant of God, and an apostle of Jesus Christ' 1:1
2. The Bible is our written record from 'God, that cannot lie, promised' 1:1
3. The Bible is more sure than personal witness 2 Pet 1:19-20
4. 'But (God)hath in due times manifested his word through preaching,' (1:3) – 'Manifest' means to declare or expound. God sends us messages through His word today, because it's His Word that is manifested. Also, preaching that is not based upon the Word is not from God even if it is from a Godly preacher.

II. Stand for the Word that exalts Christ

1. New Testament books are all centered on Christ and almost always start out saying that they are from Christ. (1:1) 'an apostle of Jesus Christ,' (1:4). 'Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.'
2. God ends (most important) His Bible with the Revelation of Jesus Christ
3. Our salvation is in Christ alone (Act 4:12, John 3:14-15, 3:30)
4. Our faith is to be the 'common faith' (1:4), and not some 'special revelation'
5. Once saved, our life is supposed to be focused on serving Jesus (Eph 4:14-15, James 2:18).

III. Stand for the Word that ministers to people's needs

1. 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders' (1:5). A properly run church is 'ordered' to serve the needs of the people.
2. Teaching 'sound doctrine' (1:9, 1:13, 2:1-2, 2:8) removes confusion and helps people to live right.
3. Rebuking 'unruly and vain talkers and deceivers' (1:10-11) stops others from following their errors and, hopefully, gets them to start living right.
4. Not just credit the Word of Christ but also discredit other 'authorities' (1:14).
5. Point out that our works, not our words, are the evidence of our heart (1:16).

Additional Lessons: Stand for the Word

Reference: Titus 3:1-8, 14

Central Truth: The Holy Spirit indwells believers to equip them to do good works.

Response: Yield to the Holy Ghost as He makes you fruitful in doing good works.

Titus 3 explains that the saved are to maintain good works. In the middle of this discussion, Paul stops to say that we are not saved by works (5) but that good works are the result of the Holy Ghost working in our lives. The motivation in Titus 3 is given in Titus 2:14 ‘... that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.’ When God takes out our iniquity, He replaces it with good works.

Titus 3 matches James 2:18 – 26.

I. Areas of good works

1. Civil - 3:1 obey the law and magistrates. Be ready when civil volunteers are needed.
2. Social – 3:2 Tongue, attitude towards others (brawler), self control (meekness)
3. Personal – 3:3 realize the motives of those opposing us and be different. James 5:12 Keep your word

II. Reasons for good works

1. Gratitude for salvation 3:5
2. Show God’s ‘kindness and love’ 3:4
3. Show Christ’s ‘redeeming’ and ‘purifying’ work in us 2:14
4. Compassion for others who are like we used to be 3:3
5. Expectation of future reward 3:7 (heirs)

III. Persistence in good works

1. 3:8 ‘faithful’, 1 John 2:19
2. 3:8 ‘These things are good and profitable unto men.’ We create habits by what we do repeatedly. We need to get into the habit of living like we will be in heaven or we’ll be miserable at having to make sudden changes when we get there.
3. 3:8 ‘These things are good and profitable unto men.’ When we help others, it opens the door for our witnessing. It’s hard to witness to someone that you just treated wrongly.
4. 3:9 While doing right, people will try to question your motives and try to get you into arguments to prove that you’re no better than them. Don’t argue. Don’t compare yourself to others. Don’t worry about what others are doing but just make sure that you’re doing your share and doing the best you can.

5. 3:14 'learn to maintain good works' This lifestyle is an ongoing learning experience. We have not yet obtained the mark but are each striving towards it.