

THE LETTER OF PAUL TO TITUS

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THE LETTER OF PAUL TO TITUS

General Information: The letter is addressed to Titus, one of Paul's converts (1:4) and a considerable help to Paul in his ministry. When Paul left Antioch to discuss "his" gospel (2Ti 2:8) with the Jerusalem leaders, he took Titus with him (Gal 2:1-3); acceptance of Titus (a Gentile) as a Christian without circumcision

vindicated Paul's stand there (Gal 2:3-5). Presumably Titus, who is not referred to in Acts (but is mentioned 13 times in the rest of the NT), worked with Paul at Ephesus during the third missionary journey. From there the apostle sent him to Corinth to help that church with its work (2Co 2:12-13; 7:5-6; 8:6).

Following Paul's release from his first Roman imprisonment (Ac 28), he and Titus worked briefly in Crete (1:5), after which he commissioned Titus to remain there as his representative and complete some needed work (1:5; 2:15; 3:12-13). Paul asked Titus to meet him at Nicopolis (on the west coast of Greece) when a replacement arrived (3:12). Later, Titus went on a mission to Dalmatia (modern Yugoslavia; 2Ti 4:10), the last word we hear about him in the New Testament. Considering the assignments given him, he

obviously was a capable and resourceful leader.

Paul possibly wrote from Corinth, for he had not yet reached Nicopolis (see 3:12). The letter was written after his release from the first Roman imprisonment (Ac 28), probably between A.D. 63 and 65--or possibly at a later date if he wrote after his assumed trip to Spain. (NIV Study Bible, p. 1849).

READ AND DISCUSS EACH VERSE AND TRANSLATION ALONG WITH THE “ADDITIONAL INFORMATION” AND “QUESTIONS.” (Additional translations may be consulted also).

NOTICE : If you read only the **bold face type** you will be reading the *King James Version* in its entirety. If you read only the “light face type” you will be reading *The Last Days Bible* in its entirety.

TITUS

Titus 1: [1] Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; [2] In hope of eternal life, which God, that cannot lie, promised before the world began; (1 Dear Titus, my true son in the faith and assurance which is available to everyone: This is from Paul, a slave-servant of God and a messenger of Jesus Christ. I have been sent to further the faith of those whom God has chosen, so they may recognize and agree with the truth that they must now live new lives that are pleasing to God. 2 They will then share our sure hope and assurance that we will live forever. It's our God who never lies who promised this, and He did so even before the beginning of time.)

Additional Information: (verse 1) “An apostle of Jesus Christ, according to the faith of God's elect.” Paul was made an apostle in order to further the faith of God's elect. Paul is saying that his mission is to help Christians grow in their faith or he could mean ‘to bring to the Christian faith those whom God has chosen to be his people’ (Helps for Translators, pgs. 106-107). Both of these statements are true. **“And the acknowledging of the truth which is after godliness”** That is, the knowledge of the truth leads to godliness (NIV), or a life pleasing to God.

Additional Information: (verse 2) Verse 2 is connected to verse 1. There is a confident faith and knowledge, that if continued in, will lead to everlasting life. The Revised English Bible states, ‘the faith of God's chosen people and the knowledge of the truth...with its hope of eternal life.’ The Message, ‘My (Paul's) aim is to raise hopes by pointing the way to life without end.’

1. **Read Titus 1:1.** Paul was sent to bring others to the Christian faith and to help them grow. True or False

2. **Read Titus 1:1.** God's truth leads us to: a. live ungodly. b. be slack and uncaring. c. say, 'Our works don't matter.' d. godly living.

3. **Read Titus 1:2.** We can rest in the hope we've been given, the hope that we will live forever with our God. True or False

4. **Read Titus 1:1-2.** A faith and a knowledge (that leads to godly living – also known as repentance) gives us hope of eternal life. True or False

Titus 1: [3] But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; [4] To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. (3 Then at the right time, he brought this Great News to light; when God our Savior entrusted me with it and commanded me to

preach it. 4 Titus, may God our Father and the Lord Jesus Christ our Savior grant you favor you never could have earned, resulting in God being merciful to you and giving you great peace of mind.)

Additional Information: (verse 3) God ‘manifested his word through preaching.’ Through the preaching of God’s word, God revealed the eternal life that He had promised. It was proclaimed by order of God, our Savior.

(verse 4) Titus, a Greek, was one of Paul’s most trusted and dependable co-workers. Paul sent Titus to Corinth on several special missions to help the church in its troubles (2 Cor. 7:6). Paul and Titus also traveled together to Jerusalem (Gal. 2:3) and Crete (Titus 1:5). Paul left Titus in Crete to lead the new churches springing up on the island. Titus is last mentioned by Paul in 2 Timothy 4:10, Paul’s last recorded letter (Life Application Bible, p. 2208).

‘Mine own son.’ Titus, like Timothy (1Ti 1:2), was a spiritual son, having been converted through Paul’s ministry. Onesimus was also called a son by Paul (Phm 10) (NIV Study Bible, p. 1851).

'After the common faith' The faith shared by all true believers, what we all believe.

5. **Read Titus 1:3.** God released His word into the world through the preaching that God commanded Paul to preach. True or False

6. **Read Titus 1:4.** (The Last Days Bible has part of this verse in verse 1). Because of their shared faith, Paul and Titus were like a father and son. True or False

Titus 1: [5] For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: (5
The reason I left you in Crete was to enable you to take care of whatever still needed to be done there among the churches, and especially to appoint church elders in every city who would meet the qualifications I instructed you to insist on.)

Additional Information: (verse 5) ‘For this cause left I thee in Crete.’ Crete, a small island in the Mediterranean Sea. The churches there were probably founded by Cretan Jews who had been in Jerusalem at Pentecost (Acts 2:11) more than 30 years before Paul wrote this letter (Life Application Bible, p. 2208).

‘That thou shouldest set in order the things that are wanting.’ Titus was to correct wrong doctrine and practices in the Cretan churches, a task that Paul had been unable to complete (MacArthur Study Bible, p. 1885).

‘And ordain elders in every city, as I had appointed thee.’ In the New Testament the words overseer, elder, pastor, and bishop are used interchangeably to describe the same men (See Acts 20:17, 28; Titus 1:5-9; 1 Peter 5:1-2). Bishops, pastors, overseers, elders are responsible to lead, preach and teach (1 Tim. 5:17), help the spiritually weak (1 Thess. 5:12-14), care for the church (1 Peter 5:1-2), ordain other leaders (1 Timothy 4:14) and be an example to God’s people (1 Peter 5:3).

7. Read Titus 1:5. The reason Paul left Titus behind in Crete was: a. to set right what was defective. b. to

finish what was left undone. c. to appoint elders and set them over the churches. d. all of the above.

Titus 1: [6] If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. (6

Remember, an elder must be one who cannot justly be charged with any wrongdoing. He must have only one wife. His children must be followers of the Lord, children who cannot justly be accused of being wild and disobedient.)

Additional Information: (verses 5-9) Paul briefly described some qualifications that the elders or overseers should have. Paul had given Timothy a similar set of instructions for the church in Ephesus (1 Tim. 3:1-7). Notice that most of the qualifications involve character, not knowledge or skill. A person's life-style and relationships provide a window into his or her character. It is important to have leaders who can effectively preach God's Word, but it is even more important to have those who can live out God's Word

and be examples for others to follow (Life Application Bible, p. 2208).

(verse 6) 'If any be blameless' “Blameless” means that no valid accusation of wrongdoing can be made against him. This is the overarching requirement for a pastor. (MacArthur Commentary, p. 1785).

'The husband of one wife.' Literally the Greek means a “one-woman man.” The issue is not the marital status, but his moral and sexual purity. (Ibid., p. 1785).

'Having faithful children not accused of riot or unruly.' His children must be followers of the Lord, not guilty of disorderly behavior or disobedient to their parents.

8. **Read Titus 1:6.** An elder must be: a. blameless, that is, having a good reputation and above reproach. b. faithful in marriage. c. a good family man whose children are followers of the Lord and not wild or rebellious. d. all of the above.

Titus 1: [7] For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker,

not given to filthy lucre; [8] But a lover of hospitality, a lover of good men, sober, just, holy, temperate; (7 To be an overseer of God's work, he must be blameless in every respect. He must not be one who always demands that things must be done his way, not quick-tempered or violent, not addicted to wine, not greedy for money, especially for money gotten by ignoble or dishonest means. 8 Instead he must be one who truly enjoys opening his home to guests. He must love what is good and wholesome, be a man of common sense, one who is just and fair, devoted to God, and self-controlled.)

Additional Information: (verse 7) 'A bishop.'

A word meaning "overseer."

'Steward of God.' One who manages spiritual truths. The church is God's and elders or bishops are accountable to Him for the way they lead it (Heb. 13:17) (MacArthur Study Bible, p. 1885).

'No striker.' Not violent.

'Not given to filthy lucre.' Even in the early church, some men became pastors in order to gain power and wealth (Titus 1:11; 1 Pet. 5:3; 2 Pet. 2:3).

(verse 8) 'A lover of good men' is the Greek word *philagathon* and means 'a lover of goodness.'

9. **Read Titus 1:7.** A bishop or overseer of God's church must be: a. blameless and above reproach. b. one that doesn't always demand things be done his way. c. not quick-tempered. d. not addicted to wine. e. someone who is not violent. f. someone who is not greedy for money. g. all of the above.

10. **Read Titus 1:8.** A bishop or overseer of God's church must be: a. hospitable. b. a lover of what is good. c. sober-minded, that is, sensible and discreet. d. just, upright and fair-minded. e. temperate and self-controlled. f. all of the above.

Titus 1: [9] 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. (9 He must

continue to hold firmly to the truth he has been taught, so that by sound teaching that is without defect, he may be able to further instruct and encourage the Lord's followers, and convince those who oppose the truth that they are wrong.)

Additional Information: (verse 9) 'Gainsayers' are those who are 'contrary to, oppose and contradict' sound doctrine. The elders role as a teacher is to communicate sound doctrine, on one hand, and refute those who oppose it, on the other. **'Sound doctrine'** is not one individual's interpretation. **It is the body of truth taught by Jesus, passed on by the apostles, and interpreted by the New Testament writers.** Sometimes, heretical teaching became so rampant within the church that it had to be stopped by the church leaders (Disciple's Study Bible. p. 1563). **'Sound doctrine'** is the correct teaching, in keeping with that of the apostles (see 1Ti 1:10; 6:3; 2Ti 1:13; 4:3). The teaching is called "sound" not only because it builds up in the faith, but because it protects against the corrupting influence of false teachers. Soundness of doctrine, faith and speech is a basic concern in all the Pastoral Letters

(1,2 Timothy; Titus). In them the word "sound" occurs eight times (NIV Study Bible, p. 1851).

11. **Read Titus 1:9.** Pastors are to: a. ask people if they liked their sermon. b. teach only the things that people like to hear. c. teach sound doctrine. d. correct those who oppose the truth.

12. **Read Titus 1:9; 1 Tim. 6:3-4.** Sound doctrine: a. takes all the warnings out of Scripture. b. adds to verses things that it doesn't say. c. ignores the context of verses. d. is the body of truth taught by Jesus, passed on by the apostles, and interpreted by the New Testament writers.

Titus 1: [10] For there are many unruly and vain talkers and deceivers, specially they of the circumcision: [11] Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. (10 Because there are many who rebel against obeying the truth.

Some try to justify their stand by glib and empty talk, deceiving themselves and doing their best to deceive others. This is especially true of those who claim we must be circumcised and obey other Jewish rituals in order to be saved. 11 They must be silenced, because they're overthrowing the faith of whole families by teaching things they have no business teaching. Their only concern is to please certain people because of their money.)

Additional Information: (verse 10) The need for godly elders who could teach "sound doctrine" arose because of false teachers. These false teachers, (teaching things which they ought not - verse 11) are first of all **unruly** or uncontrolled. They balk at and reject any authority over them. **Vain talkers**, people who deceive others with their foolish teachings and arguments. **Deceivers** are really 'mind' deceivers. **Of the circumcision.** These troublemakers belonged to the "circumcision group," like the people of Gal 2:12, believing that, for salvation, it was necessary to be circumcised and to keep the Jewish ceremonial law (NIV

Study Bible, p., 1851). Although the Jerusalem council had dealt with this issue (See Acts 15), false teachers confused Christians and caused problems in many churches where Paul had preached. Paul wrote letters to several churches to help them understand that God accepts anyone who comes to Him in faith (Gal. 3:26) (Life Application Bible, p. 2208).

(Verse 11) Whose mouths must be stopped (Gk. *epistomizo*) originally meant to put something in the mouth as a gag. Why? Because the faith of **whole house** or families were being overthrown by false teachers. There was much at stake. They taught for **filthy lucre** or “shameful gain,” which God’s true servants must not do (v. 7) (Liberty Bible Commentary, p. 655). Paul warned Titus to be on the lookout for people who teach wrong doctrines and lead others into error. Some false teachers are simply confused – they speak their misguided opinions without checking them against the Bible. Others have evil motives, to get more money (“dishonest gain”). Jesus and the apostles repeatedly warned against false teachers (see Mk. 13:22; Acts 20:29; 2 Thess. 2:3-12; 2 Pet. 2:1-3) (Life Application Bible, p. 2208).

13. **Read Titus 1:11.** The false teachers: a. must be listened to. b. books must be read. c. CD's and tapes must be listened to. d. mouths must be stopped.

14. **Read Titus 1:11.** False teachers destroy the 'sound doctrine' of: a. whole households and families. b. those in wrong denominations.

15. **Read Titus 1:11.** False teachers always need: a. someone to listen to them. b. more money.

Titus 1: [12] One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. [13] This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; [14] Not giving heed to Jewish fables, and commandments of men, that turn from the truth. (12 Even one of their own Cretan prophets spoke against them, saying, "All that these Cretans do is lie! They're like vicious wild animals! What's more, they're lazy,

thinking only about having the best food and plenty of it.” 13 This is true. So you must make a practice of scolding such people sharply, so that the Lord’s followers there may become sound in the faith, 14 and will not continue to be influenced by Jewish myths or rules laid down by those who constantly reject the truth.)

Additional Information: (verse 12) This rebuke is severe and come from one of the Cretans’ own number, Epimenides, the highly esteemed sixth century B.C. Greek prophet and native of Crete. Elsewhere, Paul also quoted pagan saying (see Acts 17:28; 1 Cor. 15:33). This quote is directed at the false teacher’s character, they are liars, wicked beasts, and are lazy gluttons. **(verse 13)** What Epimenides said and Paul quotes is true. The false teachers need to be sharply rebuked so that they once more may have a sound Christian faith. **(verse 14)** These false teachers should no longer occupy themselves with Jewish myths (see 1 Tim. 1:4; 4:7; 2 Tim. 4:3-4), rules invented by people who have rejected what is true.

16. **Read Titus 1:10, 13.** False teachers must be: a. adored. b. considered. c. rebuked.

17. **Read Titus 1:13.** Rebuke is for the purpose of: a. making people feel bad. b. getting others on the right track, following “sound doctrine.”

Titus 1: [15] Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. [16] They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. (15 Because we, whose hearts have been purified by Christ, look upon all food as pure and acceptable, but for those who are legalistic, nothing is pure enough. Even their minds and consciences are impure. 16 Such people say they know God, but the way they

live denies their claim. They are detestable, disobedient, and worthless as far as accomplishing anything of present or eternal value.)

Additional Information: (verse 15) The Contemporary English Version states, “15 Everything is pure for someone whose heart is pure. But nothing is pure for an unbeliever with a dirty mind. That person's mind and conscience are destroyed. 16 Such people claim to know God, but their actions prove that they really don't...” It appears that Paul is stating that regardless of what people say, their actions demonstrate who they really are. Good translations should say the same thing in different styles. But what if a translation differs from another? Realize that sometimes the meaning of a verse is difficult, two or more meanings of words or phrases may be possible in Greek. The Last Days Bible took more of a paraphrase approach on verse 15 by adding the word “food.” Their reasoning was this: Paul is probably speaking about the ritual purity of Jewish food laws (See Matt. 15:10-11; Mk. 7:15; 1 Tim. 4:3-5). Some teachers were obsessed with the distinction between pure and impure food, teaching that

proper observance in these things was the essence of true righteousness. They ignored true moral character, inward purity, and outward righteousness (Titus 1:16). Paul emphasizes that if a person's moral condition is pure, then distinction between unclean and clean foods has no moral meaning for him. Paul is not referring to things or actions that are morally wrong, but only to ceremonial purity (Full Life Study Bible, p. 509).

(verse 16) Paul condemns not only the doctrine of the false teachers, but also their actions (2 Tim. 3:2-7). Both sound doctrine and actions in accordance with a changed life are necessary for Christians (see Acts 26:20) (New Geneva Study Bible, p. 1927). Profession and performance should not contradict. Faith and works go together. True faith produces true works (Liberty Bible Commentary, p. 655). Paul agrees with James that works give evidence of faith (Spirit Filled Life Bible, p. 1862). Robert Shank in his book, "Life in the Son" states, "Please excuse me from the company of any who 'maintain that the believer is insecure.' It is abundantly evident from the Scriptures that the believer is secure. But *only* the believer. Many who have debated 'the security of the believer' have missed the issue. The

question is not, Is the believer secure? but rather, What is a *believer*?" (p.55).

Reprobate (Gk. *adokimos*) has the idea of being "put to the test for the purpose of being approved, but failing to meet the requirements, being disapproved" (Wuest's Greek Word Studies, p. 189).

18. **Read Titus 1:16.** Some people publicly declare that they know God: a. but by their deeds they deny Him. b. but they deny Him by the way they live. c. but their actions show they do not accept Him. d. but their actions speak louder than their words. e. but by their actions they deny Him. f. but their behavior contradicts their profession. g. but their actions show they don't know Him. g. all of the above.

Titus 2: [1] But speak thou the things which become sound doctrine: (1 But as for you, Titus, keep speaking out and saying all that should be said in support of solid Christian teaching.)

Additional Information: (Titus 2:1) The New American Bible states, "As for yourself, you must say

what is consistent with sound doctrine, namely, that older men should be ...etc. The Amplified Bible, “BUT [as for] you, teach what is fitting and becoming to sound (wholesome) doctrine [the character and right living that identify true Christians].” Paul is exhorting Timothy that certain behavior is in accordance with sound doctrine and other behavior is not (See 1 Tim. 1:10; 6:3). Sound doctrine results in godliness (1 Tim. 6:3) and false doctrine results in lasciviousness (See Jude 1:4). “Lasciviousness” meaning “lawless with no restraints.” In Scripture, doctrine and morals are never divided by any sharp line. Errors in doctrine will be reflected in lifestyle that will cause a wandering and forsaking of the right path (Vine’s Greek Lexicon under the heading “Error”).

19. Sound doctrine results in: a. living lawless and with no restraints. b. the character and right living that identify true Christians.

Titus 2: [2] That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. (2 Teach the older men to use

self-control, to be dignified and sensible, to be strong in the faith, strong in love, and determined to remain altogether faithful to Jesus until they are finally glorified with Him.)

Additional Information: (verse 2) The first practical outworking of such sound doctrine will be an insistence that behavior should tally with belief (Tyndale NT Commentary). Paul's point to Titus is that even older people need instructions, warnings, admonitions and safeguards as they walk their Christian life (See 2 Tim. 3:16). To **aged men** who were actually or potentially teachers, life and doctrine were to stand together (Wycliffe Commentary). **Aged men** are not the official elders but older men in years (Liberty Bible Commentary, p. 655). Paul used this term for himself (Philem. 9) when he was over 60. It refers to those of advanced age, using a different term from the one translated "elder" in Titus 1:5 (MacArthur Study Bible, p. 1886).

Sober is the Greek word *nephalios*, and means "abstaining from wine or any substance that could cloud one's judgment" (Vine's Greek Lexicon).

Grave (Gk. *semnos*) means “honorable and honest” (Strong’s Lexicon).

Temperate (Gk. *sophron*) means “exercising moderation and self-restraint.”

Faith has the definite article, and refers to the whole body of Christian doctrine. **Sound in faith** is used of those whose Christian teachings are free from any admixture of error (Wuest Greek Word Studies).

Charity is the Greek word *agape* and refers to the love produced in the heart of the yielded Christian by the Holy Spirit.

Patience is the Greek word *hupomeno* and means to remain under trials and afflictions in a way that honors God (Ibid., p. 190).

20. Titus was to teach the older men: a. to enjoy everything in moderation. b. to respect others. c. to be sensible. d. to dedicate themselves to living an unbroken faith demonstrated by love and perseverance. e. all of the above.

Titus 2: [3] The aged women likewise, that they be in behaviour as becometh holiness,

not false accusers, not given to much wine, teachers of good things; [4] That they may teach the young women to be sober, to love their husbands, to love their children, [5] To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. (3

Likewise, teach the older women to honor God by the way they live. Insist that they not indulge in malicious gossip nor become enslaved to wine. Instead they should be teaching others what is right and good. 4 Instruct them to teach the younger women to truly love their husbands, and to give true parental love to their children. 5 They should also teach them to be wise and sensible in all their conduct, never to cheat on their husbands, to gladly do the work that needs to be done in the home, and to be kind and submissive to their husbands so that God's

word won't be mocked and ridiculed by those who know how they live.)

Additional Information: (verse 3) Once again we see that sound or healthy doctrine instructs in the ways of righteousness. **Aged women** are to behave as is fitting and not out of place with **holiness**.

Not given to much wine is a translation of the Greek perfect participle *douloo*, 'to make a slave of.' The Greek tense speaks here of a confirmed drunkard.

Not false accusers means they are not to be a slanderer. They are not to utter injurious statements or malicious reports that hurts others.

Teachers of good things, means to teach how Christian women should behave.

(verse 4) Older women are to teach, train and instruct younger women to be **sober**. **Sober** has the meaning of temperate, self-controlled, without exaggeration or speculative imagination.

To love their husbands and children. How to behave in a loving way or how to show their love. The Greek word *phileo* emphasizes affection. This clearly has to do with behavior, not with the emotion of love itself (Helps for Translators, p. 114).

(verse 5) Discreet means to be wise in one's behavior, showing good judgment.

Chaste means to be 'morally pure, decent and modest.'

Keepers at home has the idea of being good housekeepers.

Good is the Greek word *agathos* meaning 'kind.'

Obedient to their own husbands: Accepting the authority of their husbands.

That the word of God be not blasphemed: So that people will not criticize the Christian faith (Ibid., p. 114).

21. **Read Titus 2:3.** Older women are to be: a. mean and ugly. b. the boss of others. c. holy in their behavior.

22. **Read Titus 2:3.** Older women are to be: a. gossips and drink. b. models of goodness.

23. **Read Titus 2:4-5.** Older women are to help the younger women by instructing them to: a. love their husbands. b. love their children. c. be self-controlled.

d. be pure. e. be good housekeepers. f. be kind. g. be subject to their husbands. h. all of the above.

Titus 2: [6] Young men likewise exhort to be sober minded. [7] In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, [8] Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. (6 In the same way, you must continue to challenge the young men to be serious-minded *about fully obeying God*. 7 Of course, you yourself must continue to set a good example for them by always doing what's right, if these challenges are to be effective. So make sure that when you teach you are in earnest, and serious, giving the whole truth without compromise, not corrupting the word of God. 8 Use facts and arguments that cannot

be proven false, so that those who oppose you will be ashamed, because they'll have nothing to criticize regarding how you live or about what you've said.)

Additional Information: (verse 6) Young men are men old enough to have reached adulthood and young enough to need encouragement in self-control (L. Study Bible, p. 2091). **Exhort to be sober minded.** Sober minded is the same word (Gk. *sophroneo*) as in verses 2 and 5, translated 'temperate' and 'discreet,' and has the idea of 'curbing one's desires and impulses,' because of one's relationship to God (See Gen. 39:9). The Last Days Bible brings out this fact by its paraphrase of this verse when it states, "to be serious-minded *about fully obeying God.* (by gaining the mastery over the appetites and passions of youth... Last Days note, p. 374)"

(verse 7) Showing thyself as a pattern of good works. Paul now turns to Titus to be and show himself as a model or pattern of good works. A leader must lead by example (See 1 Pet. 5:3) and his light should shine before men so his good works may be seen and men may glorify our Father in heaven (Matt.

5:16). **In doctrine showing uncorruptness**, that is, pure, with no taint of heresy. **Gravity** means “dignity” that draws respect and reverence. **Sincerity** means to be genuine or honest.

(verse 8) Titus must ensure that he gives no occasion for people to level an accusation against himself or his teaching. By exemplary life and speech Titus can make those opposed to him ashamed (Tyndale NT Commentary, p. 195).

24. **Read Titus 2:6.** Titus is to urge young men: a. to be sober-minded. b. to be self-controlled. c. to live wisely in all they do. d. to live disciplined lives. e. to take life seriously. f. to use good judgment. g. all of the above.

25. **Read Titus 2:7.** Titus is to show himself to be an example of: a. good deeds. b. purity in doctrine. c. honesty and seriousness. d. all of the above.

26. **Read Titus 2:8.** Titus instruction is to be: a. sound. b. wise. c. wholesome. d. irrefutable. e. all of the above.

Titus 2: [9] Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; [10] Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. (Challenge those who work for others to be obedient to their employers, doing their best to please them in everything. 10 They must never talk back, nor steal from them, but always act in such a way that they can be fully trusted. As they deal honorably with their employers, in all situations, they will bring honor to the teaching of God our Savior.)

Additional Information: (verses 9-10) Slavery was common in Paul's day. Paul did not condemn slavery in any of his letters, but he advised slaves and masters to be loving and responsible in their conduct (see also Eph. 6:5-9). The standards set by Paul can help any employee/employer relationship. Employees should always do their best work and be trustworthy, not

just when the employer is watching. Businesses lose millions of dollars a year to employee theft and time-wasting. If all Christians employees would follow Paul's advice at work, what a transformation it would make! (Life Application Bible, p. 2210)

(verse 10) Not purloining. "Purloining" means "to commit theft." **But showing all good fidelity.** "Fidelity" means "faithfulness to obligations or duties; loyalty."

27. **Read Titus 9-10.** Servants and employee's should not steal and be completely honest and trustworthy. Then everyone will show great respect for what is taught about God our Savior. True or False

Titus 2: [11] For the grace of God that bringeth salvation hath appeared to all men, [12] Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; (11 Because God is now offering us kindness we don't deserve by offering

forgiveness and eternal life to everyone. 12 This Great News teaches us that we are to turn from a life that leaves God out, and from living to satisfy improper worldly desires. Instead, we are to live self-controlled, upright lives that please God as we live in this present age.)

Additional Information: (verses 11-14) Verses 11-14 briefly describes the effect **grace** has on believers. It encourages rejection of ungodliness and leads to holy living. It keeps with Paul's repeated insistence that profession of Christ be accompanied by repentance leading to godliness and good works (See Acts 26:20; Eph. 2:8-10).

(verses 11-12) The **grace message** of verse 11 must include the teaching emphasized in verse 12 or there will be no repentance, no conversion, no born-again experience, no eternal life (The Last Days Bible, p. 374). Repentance, faith and forgiveness is a packaged deal (See Acts 3:19; 2:38-39).

(verses 11-12) Paul had been exploring the affirmation that godly living is demanded by God's truth. Now he changed his focus to explore that central aspect of God's truth which demands godly living: **grace**. When

fully understood, it is the grace of God which teaches Christians how to live. Grace is seen as a tutor teaching us. The word translated "teaches" refers to more than instruction; it includes the whole process of training a child -- instruction, encouragement, correction and discipline. **Grace** in its full implication says "No" to ungodliness (that is, it renounces and gives up a life that is wrong). It says "No" to "worldly lusts" (the evil desires of the things of this life). It says "Yes" to a life of self-control that is upright, and godly in this present evil age (The Bible Knowledge Commentary, p. 765; NIV Study Bible, p. 1852).

28. **Read Titus 2:11-12.** The Grace of God that brings salvation teaches us: a. whatever you do doesn't matter. b. to say "No" to ungodliness. c. to say "No" to sinful pleasures (worldly lusts). d. to live in this evil world with self-control. e. to live in this evil world righteously and godly.

Titus 2: [13] Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; (13 As we do

so, we are to look forward with great anticipation to the blessed hope and assurance we have of the glorious appearing of our great God and Savior Jesus Christ.)

Additional Information: (verses 12-13) The following may serve as a model for the translation of Titus 2:12-13: *God's grace shows us how we can give up an ungodly life and the desires for the things of this world, and teaches us to live lives that are sensible, righteous (or, moral) and Christian, 13 while we wait for the coming of the happy Day we are all hoping for. On that Day our great God and Savior Jesus Christ will reveal (or, manifest) His saving power* (Helps for Translators, p. 117). There is a great future as well and grace teaches to look for **that blessed hope**. "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19). There is much more to come. Jesus is coming again and it will be **the glorious appearing of the great God and our Savior Jesus Christ** (Liberty Bible Commentary, p. 657). The **blessed hope** is a general reference to the second coming of Jesus Christ, including the resurrection (see Rom. 8:22-23; 1 Cor. 15:51-58; Phil. 3:20-21; 1 Thess.

4:13-18; 1 Jn. 3:2-3) and the reign of the saints with Christ in glory (2 Tim. 2:10) (MacArthur Study Bible, p. 1887).

29. **Read Titus 2:13; 1 John 3:2-3.** All who are followers of the Lord and believe in Christ's return will:
a. go to church on Sundays. b. give more money in the offering. c. keep themselves pure, just as Christ is pure.

Titus 2: [14] Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. [15] These things speak, and exhort, and rebuke with all authority. Let no man despise thee. (14 He gave His life to redeem us, so that He might liberate us from living in all kinds of disobedience to God. He also did this to purify us for Himself, to be His very own special people who would be most eager to do whatever is right and good. 15 These are the

things, then, that you must continually teach and preach. You must continue to admonish and rebuke with the full authority that is rightfully yours! And don't let anyone at any time have any good reason to despise you.)

Additional Information: (verse 14) The following may serve as a model for the translation of Titus 2:14. "He gave His life for us, to save us from all evil, to cleanse (or, purify) us from our sins, to make us a people who belong only to Him (or, serve Him alone), and to make us ready to do good things" (Helps for Translators, p. 118).

That he might redeem us. "Redeem" means to ransom or deliver by payment of a price (1 Pet. 1:18-19). Deliverance from guilt and condemnation is not foremost here, but rather deliverance from an ungodly walk. Thus the peculiar mark of God's people appears – their zeal for good works (Wycliffe Bible Commentary, p. 887).

(verse 15) Turning again to Titus, Paul told him to teach **these...things**, that is, the specific aspects of godly behavior listed in verses 1-10. Like Timothy (1 Tim. 4:12; 2 Tim. 4:2), Titus was told to step out aggressively in his public ministry, encouraging those

who were doing well, rebuking those who needed to be corrected, being intimidated by no one (The Bible Knowledge Commentary, p. 765).

30. **Read Titus 2:14.** Jesus gave His life to free us: a. from any kind of restraints. b. to do anything we want to do. c. from every kind of sin. d. and cleanse us. e. and to make us His very own people, totally committed to doing what is right.

31. **Read Titus 2:15.** Titus is to: a. teach. b. correct when necessary. c. ask for more money from the church.

Titus 3: [1] Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, [2] To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. (1 Constantly remind the people that they are to be in willing subjection to the government in power and to those chosen to

enforce the laws. They should obey and be ready to do whatever is good and right. 2 Tell them not to speak evil of anyone, or to be quarrelsome, but in the spirit of true humility to be gentle and kind to everyone.)

Additional Information: (verse 1) A large part of any pastor's public ministry is reminding people of what they already know. Titus was to remind the Christians on Crete to be good citizens within their communities (The Bible Knowledge Commentary, p. 766). As Christians, our first allegiance is to Jesus as Lord, but we must obey our government and its leaders as well (Life Application Bible, p. 2211). Since it is important for the ongoing witness and furtherance of the gospel, believers must be obedient to civil and governmental authorities, obey civil law, be good citizens, and act as respectful neighbors (Matt. 17:24-27; 22:15-22; Rom. 13:1-7; 1 Pet. 2:13-17). The only exception occurs when governmental law conflicts with Biblical teaching (See Acts 5:28-29) (Full Life Study Bible, p. 511).

(verse 2) To speak evil of no man, from which we get blaspheme (Gk. *blasphemeo*). Usually this is

used with reference to God but here it is to men also. How tragic to hear so much of this done among Christians today, even of one another. While this refers to the world primarily, name-calling is not a Christian's prerogative and especially of a brother in the Lord. **Brawler** means "not a contentious person." It is usually the contentious who speak evil of others. **Gentle** usually refers to our outward conduct while **meekness** to inward attitude. Both are Christlike characteristics (Liberty Bible Commentary, p. 657). This Christlike living is precisely the lifestyle that results from understanding God's grace. In other words the instructions in Titus 2:15-3:2 must be seen as concrete examples of the behavior required of one who understands God's grace (Titus 2:11-14) (The Bible Knowledge Commentary, p. 766).

32. **Read Titus 3:1.** Titus is to remind the people: a. to plant bombs in government buildings. b. to be in willing subjection to the government in power. c. to be subject to those chosen to enforce the laws.

33. **Read Titus 3:2.** Titus is to instruct the people to: a. not speak evil of anyone. b. not to be quarrelsome. c. be gentle and kind to everyone. d. all of the above.

Titus 3: [3] For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. (3 Because there was a time when we ourselves were foolish, living in utter disobedience to God. We were fooled into living to satisfy only the various desires of our body and mind. So we lived for pleasure. But this only resulted in our wanting to hurt others before they hurt us, and being jealous of what others had; hating them and being hated by them.)

Additional Information: (verse 3) Following a life of pleasure and giving in to every sensual desire leads to slavery. Many think freedom consists in doing anything they want. But this path leads to a slavish addiction to sensual gratification. A person is no longer free, but is a slave to what his or her body dictates (2 Pet. 2:19) (Life Application Bible, p. 2211). **Foolish** means “without understanding.” **Disobedient.** Romans

1:18 shows just how far a person will go to be disobedient to God. He is **deceived** by the deceiver himself and will believe a lie rather than the truth.

Serving (Gk. *douleuo*) or slaving to **divers lusts**.

Living (Gk. *diago*) meaning “to pass the time” in **malice** or **envy**. Then we were **hateful, and hating one another**. What a history. Who dares write his true autobiography before walking with Christ (Liberty Bible Commentary, p. 658).

34. **Read Titus 3:3**. At one time we were: a. foolish. b. disobedient to God. c. deceived. d. enslaved by all kinds of passions and pleasures. e. living in malice and envy. f. being hated and hating one another. g. all of the above.

Titus 3: [4] But after that the kindness and love of God our Saviour toward man appeared, [5] Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; [6] Which he shed on us

abundantly through Jesus Christ our Saviour; (4 But all of that changed when God our Savior revealed His kindness and love for us. 5 This had nothing to do with anything we had done to earn His love. It was only by His mercy that He saved us from such a life. He recreated our lives and made new people out of us by washing and renewing us by the Holy Spirit. 6 It was God who so generously poured out the Holy Spirit on us thru Jesus Christ our Savior.)

Additional Information: (verse 5) It was not because of our good deeds that God saved us, but because He had mercy on us. The apostle Paul was deeply conscious of the impossibility of attaining salvation by means of human effort. Paul is using the term “righteousness” in its classical sense, for he is speaking of the effort of an unsaved person attempting to merit salvation by the performance of deeds done in the sphere of righteousness as conceived of by the pagan Greeks (Wuest’s Word Studies in Greek, p. 199). **Washing** may be said to describe a change of condition,

regeneration or **rebirth** a change in status, and **renewal** a change of disposition (International Bible Commentary, p. 1496).

Regeneration is a re-creating and transformation of the person by the Holy Spirit (Jn. 3:6; Titus 3:5). Regeneration is necessary because apart from Christ, all people, by their inherent natures, are sinners, incapable of obeying and pleasing God (Ps. 51:5; Jer. 17:9; Rom. 8:7-8; 1 Cor. 2:14; Eph. 2:3). Regeneration comes to those who repent of their sin, turn to God (Matt. 3:2), and place personal faith in Jesus Christ as Lord and Savior (Rom. 10:9; Titus 3:5-6). Regeneration involves a transition from an old life of sin to a new life of obedience to Jesus Christ (See Rom. 1:5; 1 Pet. 1:2; Heb. 5:9). The one who is truly born again is set free from the bondage of sin (Rom. 6:18, 22) and receives a spiritual desire and disposition to obey God and follow the leading of the Spirit (Rom. 8:12-14). Those born again live righteous lives (See 1 Jn. 2:29), love other believers (1 Jn. 3:10; 4:7), avoid a life of sin (1 Jn. 3:9-10; 5:18), and do not love the world (1 Jn. 2:15-17). One born of God cannot make sin a habitual practice in his life (1 Jn. 3:7-10). Those that continue to follow the world's ways, whatever they profess,

demonstrate that they are still unregenerated (Titus 1:16; 1 Jn. 3:7-10) (Full Life Study Bible, p. 191).

35. Read Titus 3:4-5. God's love and kindness was showed to us: a. by the prosperity message. b. by saving us because of His mercy.

36. Read Titus 3:5. God saved us – not because we were good enough to be saved, but because of His kindness, pity and mercy. True or False

37. Read Titus 3:5. God gave us a good bath, and we came out of it new people, washed inside and out by the Holy Spirit. True or False

38. Read Titus 3:5-6. God generously poured out the Holy Spirit upon us because of what Jesus Christ our Savior did. True or False.

Titus 3: [7] That being justified by his grace, we should be made heirs according to the hope of eternal life. (7 So it was all because of God's undeserved kindness and mercy

toward us that we have been made right with Him. And now, because God has also made us His heirs, we live in joyful anticipation and assurance that we will live forever!)

Additional Information: (verse 7) Being **justified by his grace**. “Justified.” The central truth of salvation is justification. When a sinner repents and places his faith in Jesus Christ, God declares him just, imputes the righteousness of Christ to him, and gives him life by virtue of the substitutionary death of Christ as the penalty for that sinner’s iniquity (MacArthur Study Bible, p. 1888). Persons are set right with God by the grace of Jesus Christ, that is His grace shown us in His death on the cross (Disciple’s Study Bible, p. 1565). **Being justified** is an amplification of the previous statement **he saved us**, (verse 5), in order that **we should be made heirs of God**. The point of this reference to justification is that none who is not justified can hope for an inheritance. The **heirs** are not yet possessors in the fullest sense, as **according to the hope** clearly shows. The phrase conveys the idea of solid assurance, on the basis of which the justified believer may look forward towards the full appropriation

of his inheritance. The words do not exclude any present possession of **life**, but rather anticipate its complete realization (Tyndale NT Commentary, p. 206). Salvation is not just a narrow escape from hell. What was shed on us abundantly was that **we should be made heirs**, heirs of God and joint-heirs with Christ (Rom. 8:16-17) (Liberty Bible Commentary, p. 658).

39. **Read Titus 3:7; Mark 10:29-30.** Jesus treated us much better than we deserve. He made us acceptable to God and gave us the hope: a. of more money tomorrow. b. of bigger and better housing. c. of eternal life.

Titus 3: [8] This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. (8 These are such trustworthy statements! And I want you to constantly and most emphatically challenge the

Lord's followers everywhere with these marvelous truths. This should strongly inspire those who believe God to take great care to keep up the practice of spending their lives in doing what is right and good. They'll all find out that doing so will be for their good, and for their profit.)

Additional Information: (verse 8) Paul's concluding injunctions to Titus instruct him to teach spiritual truths. The spiritual truths are the **faithful sayings** of the doctrinal statements just uttered in verses 4-7 and the powerful restatements of the message of the whole epistle. These need to be affirmed constantly by patient repetition (Wycliffe Bible Commentary, p. 889). Because what Paul had just been saying is trustworthy, Titus should stress these things in order to promote godly behavior in his listeners. Twice before Paul had instructed Titus to teach things in accordance with sound doctrine (Titus 2:1, 15), and this is Paul's final exhortation. Paul was deeply concerned that God's people **devote themselves to doing what is good** because **these things are excellent and profitable for everyone**. Titus was to promote good

works, for they go hand in hand with sound doctrine (Bible Knowledge Commentary, p. 766).

40. **Read Titus 3:8.** Paul's teachings are useful and helpful for everyone. Titus is to insist that the people follow them, so that all who have faith in God will be sure to do good deeds. True or False

Titus 3: [9] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. (9 But avoid foolish arguments, such as placing importance on one's ancestors, and arguments and heated debate about the Law. Such arguments don't help anyone. They're so useless!)

Additional Information: (verse 9) If sound teaching is profitable for everyone, **foolish controversies and genealogies and arguments and quarrels about the Law ... are unprofitable and useless** (Bible Knowledge Commentary, p. 767). The "Law" is the Law of Moses but Paul may mean man-

made extensions of God's Law. This is a reference to the situation described in Titus 1:10-16 and a similar problem that existed in Ephesus (see 1 Tim. 1:3-7). These false doctrines were a repeated problem that Paul spoke against in the Pastoral letters (1 Tim. 1:4; 6:3-4; 2 Tim. 2:23; Titus 1:14). Titus was to avoid, literally, turn away from such things.

41. **Read Titus 3:9.** Don't get trapped in debates. Avoid competition over family trees. Stay away from fights and disagreements over the law. True or False

Titus 3: [10] A man that is an heretic after the first and second admonition reject; [11] Knowing that he that is such is subverted, and sinneth, being condemned of himself. (10 Warn anyone who causes divisions over unimportant matters. But if he refuses to stop after a second warning, have nothing more to do with him. 11 You must conclude that such a person has twisted the truth because of his

own sinning. But you can also know that his conscience is condemning him.)

Additional Information: (verse 10-11) A **heretic** is one who forsakes the truth held by the Church, and chooses some doctrine of his own devising. **Heretic** (Gk. *hairesitikos*) means “to choose, prefer, or take for oneself.” It has the idea of choosing to believe what one wants, in spite of what God says. The Word of God must be the final authority for what we believe. Those who accept so-called “revelations” which are contrary to the Word of God are heretics (Liberty Bible Commentary, p. 658). In apostolic times some denied the resurrection (2 Tim 2:17-18); others denied the Lord that bought them (2 Peter 2:1); and there were some who were of the synagogue of Satan (Rev 2:9); so that already heretical men, drawing away disciples after them, were a great blot in the Church (The Pulpit Commentary). As to the people who are advocating these useless things and thereby exerting a divisive and otherwise destructive influence in the church (Titus 1:11), Paul's instructions to Titus were direct and specific. He was to give such a person two warnings. If that did not work, he was to have nothing to do with him. The assumption is that a failure to respond to two

warnings is a clear sign that the offender is warped and sinful, and self-condemned. Paul's thought here is similar to the Lord's instructions (Matt 18:15-17), when He taught that after giving an offender three chances to repent, he is then to be cut off (2 Thess. 3:14-15) (Bible Knowledge Commentary, p. 767).

42. Read Titus 3:10. If a man is self-opinionated and causes divisions, he should be given : a. an award. b. a chance to debate. c. a first and second warning to repent, then have nothing to do with him.

43. Read Titus 3:11; Jude 1:4. A person who promotes false doctrine has twisted the truth because of his own sinning. True or False

Titus 3: [12] When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. (12 I plan to send either Artemas or Tychicus to you. After they arrive, please make every effort possible to come to

me at Nicopolis, because I've decided to spend the winter there.)

Additional Information: (verse 12) Though it is not known where Paul was when he wrote this epistle, he was planning to winter at Nicopolis on the western coast of Greece (Bible Knowledge Commentary, p. 767). Paul had not arrived there when he wrote Titus. He was still free to travel at will, not yet having been imprisoned in Rome for the second time (NIV Study Bible, p. 1853). Artemas or Tychicus would take over Titus's work on the island of Crete so Titus could meet Paul in Nicopolis. Tychicus was one of Paul's trusted companions (Acts 24:4; Eph. 6:21; Col. 4:7). Since Tychicus was in fact sent to Ephesus (2 Tim. 4:12), Artemas might have been the one who went to Crete (NLT Study Bible, p. 2074). Titus would have to leave soon because sea travel was dangerous in the winter months (Life Application Bible, p. 2211).

44. Read Titus 3:12. Paul was sending either Artemas or Tychicus to Titus. As soon as one of them arrived, Titus was to: a. take a vacation. b. go to Hawaii. c. go to Nicopolis where Paul was planning to spend the winter.

Titus 3: [13] Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. (13 Send Apollos and Zenas the lawyer on their way as quickly as possible, and make sure they have everything they'll need.)

Additional Information: (verse 13) Zenas and Apollos were involved in spreading the Good News, and they might have been the couriers of this letter to Titus (NLT Study Bible, p. 2075) **Zenas the lawyer** is mentioned only here in the New Testament. If he was a Jewish convert, “lawyer” means that he was an expert in the Mosaic law; if he was a Gentile convert, he was a Roman jurist (lawyer or judge) (NIV Study Bible, p. 1853). **Apollos** was a famous Christian preacher. A native of Alexandria in North Africa, he became a Christian in Ephesus and was trained by Aquila and Priscilla (Acts 18:24-28; 1 Cor. 1:12) (Life Application Bible, p. 2211). The Apostle Paul’s instructions seem to suggest that both Zenas and Apollos were in Crete and that Titus was in a position to **see that they have everything they need**. Servants of Christ who are called to travel from place to place received support from

the churches (3 Jn. 6-8) (Bible Knowledge Commentary, p. 767).

45. **Read Titus 3:13; 3 John 6-8.** Apostle's and those like them that traveled from place to place received support from churches. True or False

Titus 3: [14] And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. [15] All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

(14 Also teach our people always to have a vital part in such good projects. Learning to meet urgent needs like this will enable them to make sure that they're not living useless lives.

15 Everyone here with me sends you their greetings. Greet everyone who loves us because of our mutual faith in Jesus. May God's blessings abound toward all of you! So be it! Sincerely in Christ, Paul)

Additional Information: (verses 14-15) The New Living Translation translates these verses in the following way: “¹⁴ For our people should not have unproductive lives. They must learn to do good by helping others who have urgent needs. ¹⁵ Everybody here sends greetings. Please give my greetings to all of the believers who love us. May God’s grace be with you all.”

(verse 14) Maintain may mean “to be concerned with,” but as used elsewhere in the Pastoral letters, it means “to lead or rule.” There is the suggestion that Christians should be in the lead in doing good works (Wycliffe Bible Commentary, p. 890). Paul emphasizes that “good works” are the result of the believer’s conversion and life in the Holy Spirit (Titus 4:4-8). Believers must be “a pattern of good works” (Titus 2:7), “zealous of good works” (Titus 2:14), “ready [for] every good work” (Titus 3:1), and “careful to maintain good works” (Titus 3:8), and they must “learn to maintain good works” (Full Life Study Bible, p. 512).

(verse 15) Grace be with you all. Presumably Paul intended this letter to be read to the entire church (See 1Tim. 4:13; Col. 4:16; 1 Thess. 5:27). The letters of Paul to Titus and Timothy are his last writings and

mark the end of his life and ministry. These letters are rich treasures for us today because they give vital information for church leadership. They provide a strong model for elders, pastors, and other Christian leaders as they develop younger leaders to carry on the work, following Paul's example of preparing Timothy and Titus to carry on his ministry (Life Application Bible, p. 2212).

46. **Read Titus 3:14.** Christians must learn to use their lives: a. for making more money. b. for doing good deeds. c. for playing Christian music.

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