



TITUS
THE GOOD LIFE



TITUS

THE GOOD LIFE



ROME

Italy

Bulgaria

Philippi

Thessalonica

Greece

Corinth

Ephesus

Colossae

GALATIA

Turkey

Tarsus

Antioch

Syria

Damascus

Lebenon

Jerusalem

Israel

Malta

Crete



TITUS
THE GOOD LIFE



TITUS

THE GOOD LIFE

TITUS

THE GOOD LIFE

...in your experience in the
church.

Titus:

The Good Life

is a Christ-centered church

that is enhanced by

good 'Godly leaders'

who invest in

good 'Godly relationships'

who together do

good 'Godly works'.

Titus:

The Good Life

is a Christ-centered church

that is enhanced by

good 'Godly shepherds'

who invest in

good 'Godly relationships'

who together do

good 'Godly works'.

- 1 Paul, a servant of God and an apostle of Jesus Christ,
for the sake of the faith of God's elect and their knowledge of
the truth, which accords with godliness,
- 2 in hope of eternal life, which God, who never lies, promised
before the ages began
- 3 and at the proper time manifested in His word through the
preaching with which I have been entrusted by the command
of God our Savior;
- 4 To Titus, my true child in a common faith:
Grace and peace from God the Father
and Christ Jesus our Savior.

- 5 This is why I left you in Crete,
so that you might put what remained into order,
and appoint elders in every town as I directed you—
- 6 if anyone is above reproach,
the husband of one wife,
and his children are believers and not open to
the charge of debauchery or insubordination.

- 5 This is why I left you in Crete,
so that you might put what remained into order,
and appoint elders in every town as I directed you—
- 6 if anyone is above reproach,
the husband of one wife,
and his children are believers and not open to
the charge of debauchery or insubordination.

- 5 This is why I left you in Crete,
so that you might put what remained into order,
and appoint elders in every town as I directed you—
- 6 if anyone is above reproach,
the husband of one wife,
and his children are believers and not open to
the charge of debauchery or insubordination.

- 5 This is why I left you in Crete,
so that you might put what remained into order,
and **appoint elders in every town as I directed you—**
- 6 if anyone is above reproach,
the husband of one wife,
and his children are believers and not open to
the charge of debauchery or insubordination.

- 5 This is why I left you in Crete,
so that you might put what remained into order,
and appoint elders in every town as I directed you—
...men of experience and therefore Godly wisdom
- 6 if anyone is above reproach,
the husband of one wife,
and his children are believers and not open to
the charge of debauchery or insubordination.

- 5 This is why I left you in Crete,
so that you might put what remained into order,
and appoint elders in every town as I directed you—
...men of experience and therefore Godly wisdom
- 6 if anyone is above reproach, **...blameless, not accused**
the husband of one wife,
and his children are believers and not open to
the charge of debauchery or insubordination.

- 5 This is why I left you in Crete,
so that you might put what remained into order,
and appoint elders in every town as I directed you—
...men of experience and therefore Godly wisdom
- 6 if anyone is above reproach, **...blameless, not accused**
the husband of one wife, **...a “one woman man”**
and his children are believers and not open to
the charge of debauchery or insubordination.

- 5 This is why I left you in Crete,
so that you might put what remained into order,
and appoint elders in every town as I directed you—
...men of experience and therefore Godly wisdom
- 6 if anyone is above reproach, **...blameless, not accused**
the husband of one wife, **...a “one woman man”**
and his children are believers and not open to
the charge of debauchery or insubordination.
**...a man who leads his home and family in a fashion
that would indicate he can help lead a church with the
same sort of care and clarity.**

7 For an overseer, as God's steward,
must be above reproach.

He must not be arrogant
or quick-tempered
or a drunkard
or violent
or greedy for gain,

7 For an overseer, as God's steward,
must be above reproach.

He must not be arrogant
or quick-tempered
or a drunkard
or violent
or greedy for gain,

NOT

7 For an overseer, as God's steward,
must be above reproach.

He must not be arrogant ...**stubborn, self-pleasing, overbearing**
or quick-tempered
or a drunkard
or violent
or greedy for gain,

NOT

7 For an overseer, as God's steward,
must be above reproach.

He must not be arrogant **...stubborn, self-pleasing, overbearing**
or quick-tempered **...prone to anger rather than patience**
or a drunkard
or violent
or greedy for gain,

7 For an overseer, as God's steward,
must be above reproach.

He must not be arrogant **...stubborn, self-pleasing, overbearing**
or quick-tempered **...prone to anger rather than patience**
or a drunkard **...given to or controlled by wine; quarrelsome**
or violent
or greedy for gain,

7 For an overseer, as God's steward,
must be above reproach.

He must not be arrogant **...stubborn, self-pleasing, overbearing**
or quick-tempered **...prone to anger rather than patience**
or a drunkard **...given to or controlled by wine; quarrelsome**
or violent **...contentious; brawler; pugnacious**
or greedy for gain,

7 For an overseer, as God's steward,
must be above reproach.

He must not be arrogant **...stubborn, self-pleasing, overbearing**
or quick-tempered **...prone to anger rather than patience**
or a drunkard **...given to or controlled by wine; quarrelsome**
or violent **...contentious; brawler; pugnacious**
or greedy for gain, **...fond of personal gain and/or favor**

8 but, hospitable,
a lover of good,
self-controlled,
upright,
holy,
and disciplined.

8 but, hospitable,
a lover of good,
self-controlled,
upright,
holy,
and disciplined.

8 **but,** hospitable,
a lover of good,
self-controlled,
upright,
holy,
and disciplined

is

8 **but,** hospitable, **...a lover of strangers and people**
a lover of good,
self-controlled,
upright,
holy,
and disciplined

is

8 **but,** hospitable, **...a lover of strangers and people**
a lover of good, **...a promoter of virtue**
self-controlled,
upright,
holy,
and disciplined

IS

8 **but,** hospitable, **...a lover of strangers and people**
a lover of good, **...a promoter of virtue**
self-controlled, **...sound and sober minded; modest; chaste**
upright,
holy,
and disciplined

- 8 **but,** hospitable, **...a lover of strangers and people**
a lover of good, **...a promoter of virtue**
self-controlled, **...sound and sober minded; modest; chaste**
upright, **...equitable; pure intentions; innocent**
holy,
and disciplined

- 8 **but,** hospitable, **...a lover of strangers and people**
a lover of good, **...a promoter of virtue**
self-controlled, **...sound and sober minded; modest; chaste**
upright, **...equitable; pure intentions; innocent**
holy, **...committed to a higher law; taking the higher road**
and disciplined

8 **but,** hospitable, **...a lover of strangers and people**
a lover of good, **...a promoter of virtue**
self-controlled, **...sound and sober minded; modest; chaste**
upright, **...equitable; pure intentions; innocent**
holy, **...committed to a higher law; taking the higher road**
and disciplined **...a master of the moment and his passions**

DOES

- 9 He must hold firm to the trustworthy word as taught,
so that he may be able
to give instruction in sound doctrine
and also
to rebuke those who contradict it.

DOES

- 9 He must hold firm to the trustworthy word as taught,
so that he may be able
to give instruction in sound doctrine
and also
to rebuke those who contradict it.

DOES

- 9 He must hold firm to the trustworthy word as taught,
so that he may be able
to give instruction in sound doctrine
and also
to rebuke those who contradict it.

- 9 He must hold firm to the trustworthy word as taught,
so that he may be able
to give instruction in sound doctrine
and also
to rebuke those who contradict it.

DOES

- 9 He must hold firm to the trustworthy word as taught,
so that he may be able
to give instruction in sound doctrine
and also
to rebuke those who contradict it.

...to protect the spiritual integrity of the church,
not as an institution, but as the living and breathing body of Christ.
He must be filled with worship, enrich relationships,
and offer a compassionate love for those in his neighborhood.

10 For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.

11 They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach.

12 One of the Cretans, a prophet of their own, said,

“Cretans are always liars, evil beasts, lazy gluttons.”

13 (a) This testimony is true.

10 For there are many who are **insubordinate**, empty talkers and deceivers, especially those of the circumcision party.

11 They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach.

12 One of the Cretans, a prophet of their own, said,

“Cretans are always liars, evil beasts, lazy gluttons.”

13 (a) This testimony is true.

10 For there are many who are **insubordinate**,
empty talkers and deceivers,
especially those of the circumcision party.

11 They must be silenced,
since they are upsetting whole families by teaching
for shameful gain what they ought not to teach.

12 One of the Cretans, a prophet of their
own, said,
***“Cretans are always liars,
evil beasts, lazy gluttons.”***

13 (a) This testimony is true.

10 For there are many who are **insubordinate**,
empty talkers and **deceivers**,
especially those of the circumcision party.

11 They must be silenced,
since they are upsetting whole families by teaching
for shameful gain what they ought not to teach.

12 One of the Cretans, a prophet of their
own, said,
***“Cretans are always liars,
evil beasts, lazy gluttons.”***

13 (a) This testimony is true.

10 For there are many who are **insubordinate**,
empty talkers and **deceivers**,
especially those of the circumcision party.

11 They **must be silenced**,
since they are upsetting whole families by teaching
for shameful gain what they ought not to teach.

12 One of the Cretans, a prophet of their
own, said,

***“Cretans are always liars,
evil beasts, lazy gluttons.”***

13 (a) This testimony is true.

10 For there are many who are **insubordinate**,
empty talkers and **deceivers**,
especially those of the circumcision party.

11 They **must be silenced**,
since they are upsetting whole families by teaching
for shameful gain what they ought not to teach.

12 One of the Cretans, a prophet of their
own, said,
*"Cretans are always liars,
evil beasts, lazy gluttons."*

13 (a) This testimony is true.

Peace Child by Don Richardson

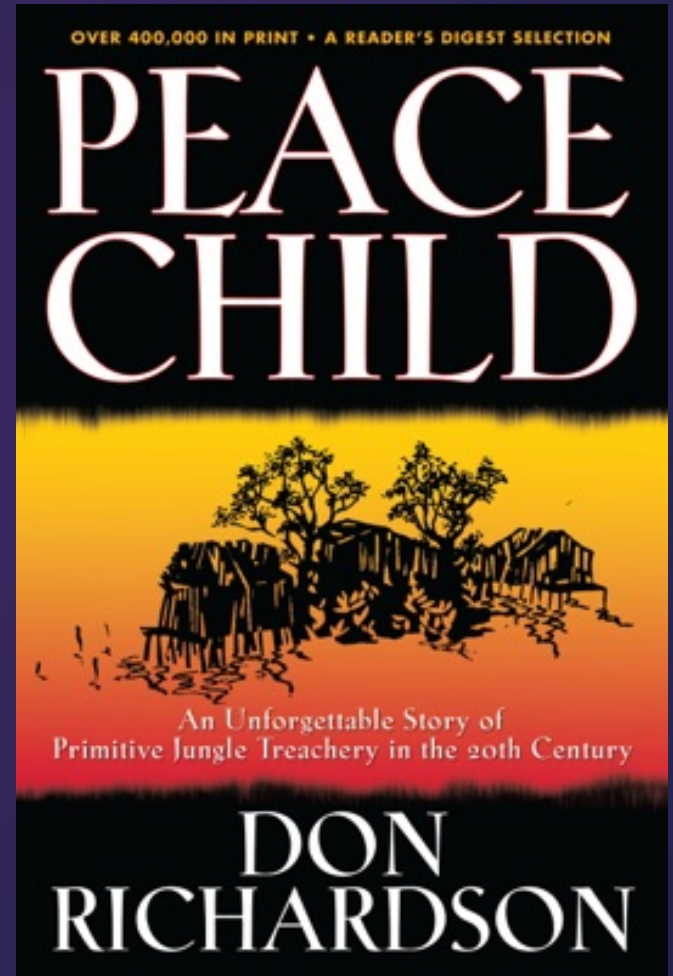
Sawi people of New
Guinea...

Treachery...

...'fatten for
the slaughter
with friendship'.

You Tube...

Never the Same



- 13 (b) Therefore rebuke them sharply,
that they may be sound in the faith,
- 14 not devoting themselves to Jewish myths and the
commands of people who turn away from the truth.
- 15 To the pure, all things are pure,
but to the defiled and unbelieving, nothing is pure;
but both their minds and their consciences are
defiled.
- 16 They profess to know God,
but they deny Him by their works.
They are detestable, disobedient,
unfit for any good work.

- 13 (b) **Therefore** rebuke them sharply,
that they may be sound in the faith,
- 14 not devoting themselves to Jewish myths and the
commands of people who turn away from the truth.
- 15 To the pure, all things are pure,
but to the defiled and unbelieving, nothing is pure;
but both their minds and their consciences are
defiled.
- 16 They profess to know God,
but they deny Him by their works.
They are detestable, disobedient,
unfit for any good work.

- 13 (b) **Therefore rebuke them sharply,**
that they may be sound in the faith,
- 14 not devoting themselves to Jewish myths and the
commands of people who turn away from the truth.
- 15 To the pure, all things are pure,
but to the defiled and unbelieving, nothing is pure;
but both their minds and their consciences are
defiled.
- 16 They profess to know God,
but they deny Him by their works.
They are detestable, disobedient,
unfit for any good work.

- 13 (b) **Therefore rebuke them sharply,**
that they may be sound in the faith,
- 14 **not devoting themselves to Jewish myths and the
commands of people who turn away from the truth.**
- 15 To the pure, all things are pure,
but to the defiled and unbelieving, nothing is pure;
but both their minds and their consciences are
defiled.
- 16 They profess to know God,
but they deny Him by their works.
They are detestable, disobedient,
unfit for any good work.

- 13 (b) **Therefore rebuke them sharply,**
that they may be sound in the faith,
- 14 **not devoting themselves to Jewish myths and the
commands of people who turn away from the truth.**
- 15 To the pure, all things are pure,
but to the defiled and unbelieving, nothing is pure;
but both their minds and their consciences are
defiled.
- 16 They profess to know God,
but they deny Him by their works.
They are detestable, disobedient,
unfit for any good work.

Titus:

The Good Life

is a Christ-centered church
that is enhanced by
good 'Godly shepherds'
who invest in
good 'Godly relationships'
who together do
good 'Godly works'.

TITUS THE GOOD LIFE

So.....therefore.....what now

So.....therefore.....what now

The good life in a church...

So.....therefore.....what now

The good life in a church...



The good life in a church...

...demands that the 'shepherds' be men of proven character who are committed to loving people (the flock) enough to know and teach God's Word. It describes the path of life and shows when we are off track, how to get back on track, and how to stay on track.

So.....therefore.....what now

The good life in a church...

2

The good life in a church...

...demands that the people (the flock) not blindly follow or buy into fallacious teaching and divisive rhetoric that abandons sound doctrine and destroys fellowship/relationships between people and with God.

So.....therefore.....what now

The good life in a church...



The good life in a church...

...demands that our hearts be formed and transformed by the grace of God...

“It is for freedom that Christ has set you free”

to live a life filled with the goodness of God rather than our own self-centered desires of the flesh and sin.

Titus:

The Good Life

in a Christ-centered church

is enhanced by

good 'Godly shepherds'

who invest in

good 'Godly relationships'

who together do

good 'Godly works'.

