



LEADER GUIDE

April 19
June 7

The background of the slide is a detailed architectural blueprint of a church building, showing various rooms and corridors. Labels on the blueprint include "SJR Camera", "Theatre", "View Camera", "Press Camera", "Digital Gallery", "1-2-3", "Reception", "Information", "Guest Meeting", "Contractor Meeting", and "Temporary". A grid system with letters A-F and numbers 1-4 is overlaid on the plan. The text "Building A: Second Floor Plan 1:100" and "Building A: First Floor Plan 1:100" is also visible.

Titus: God's **Blueprint** for the Church

GOD'S BLUEPRINT FOR THE CHURCH

An Expository Study
Through the Book of Titus

April 19 - June 7

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Written by TJ Johnson

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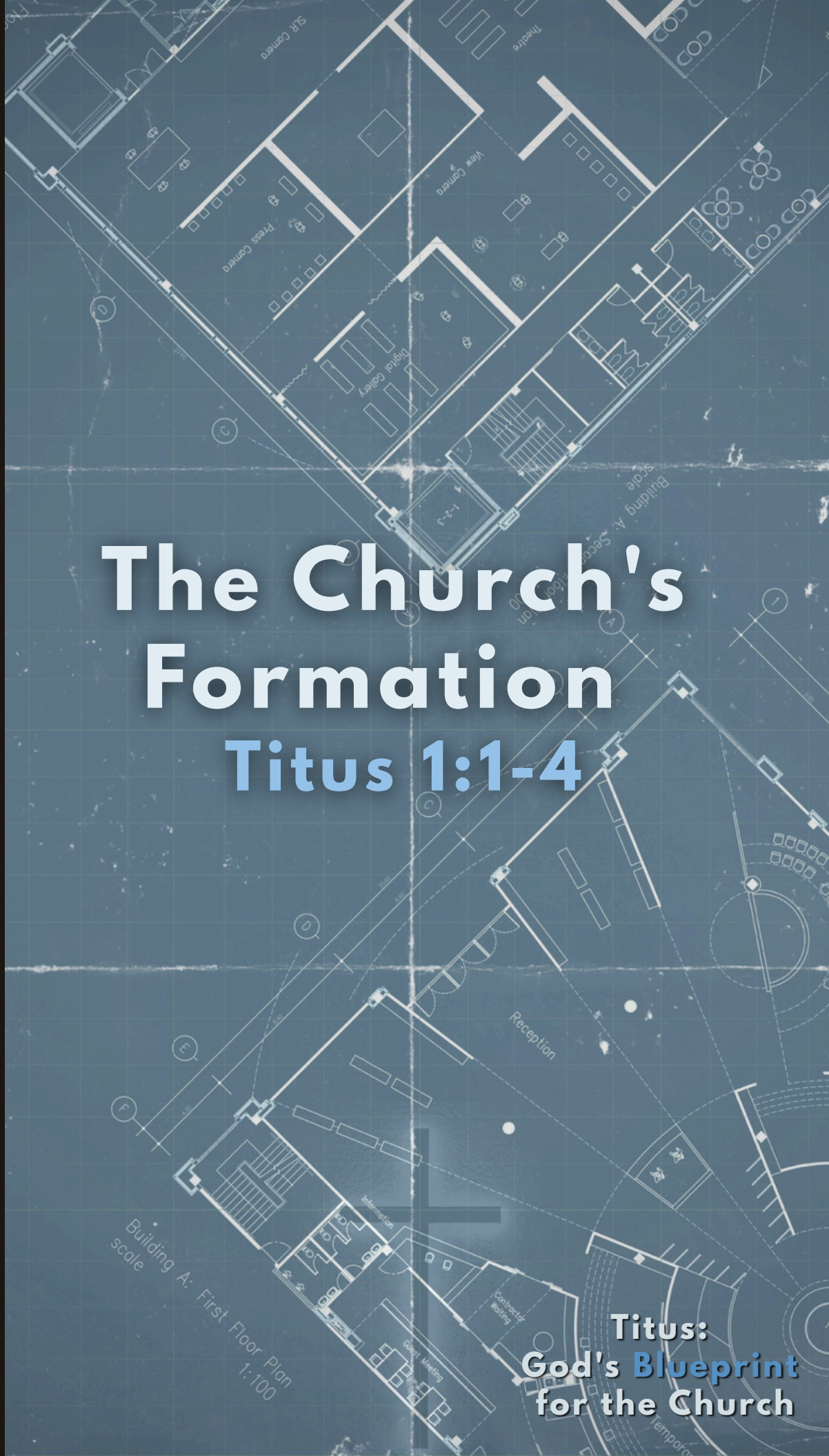
LEADER GUIDE

April 19

The Church's Formation

Titus 1:1-4

Titus:
God's Blueprint
for the Church



Sermon Series Overview

This Sunday, we began a new series through the book of Titus. Since we will spend the next eight weeks in this book, it is imperative that we understand its original context so that we might make proper exegesis and then application to our lives today, that we might encounter the living God and be transformed into His image.

Author:

The Holy Spirit, through the Apostle Paul.

Date

The traditional understanding has been that Titus was written in the time between Paul's first imprisonment (Acts 28) and a second imprisonment which led to his death. Most conservative scholars believe Titus was written in the mid-60s A.D. Certainly, it was written before Paul's death (67AD).

Setting:

The island of Crete—146 miles long, mountainous, home to roughly 15–20 large cities. Crete was wealthy, religiously confused (Zeus worship, emperor worship, cultic rituals), and morally notorious. Even one of their own prophets, Epimenides, said, "Cretans are always liars, evil beasts, lazy gluttons." The culture celebrated deception and sexual immorality in the name of religion.

Genre:

A Pastoral Epistle. Urgent. Practical. Imperative-driven. This is not abstract theology—it's a field manual for local church health.

Background:

According to Titus 1:5, Paul the Apostle left Titus in Crete to organize the churches and appoint elders in every town. Titus was entrusted with strengthening the churches Paul had helped establish by ensuring proper leadership and sound teaching. The letter was written to address the problem of false teachers and their deceptive influence, encouraging believers to uphold sound doctrine and live godly lives.

Big Idea:

The theme of Titus is that true faith should be shown through right living. What Christians believe should shape how they behave, which is why the letter teaches sound doctrine, warns against false teachers, and explains how church leaders and believers should live.

Outline:

1:1–4 Introduction and Greeting

1:5–9 Appointment and Qualifications of Elders

1:10–16 False Teachers Rebuked

2:1 Teach Sound Doctrine

2:2 Older Men

2:3–5 Older Women

2:6–8 Younger Men

2:9–10 Bondservants

2:11–15 Grace and Godly Living for All Believers

3:1–3 Christian Conduct and Good Works

3:4–7 Salvation by Grace

3:8 Devotion to Good Works

3:9–11 Avoid Divisive False Teachers

3:12–15 Final Instructions and Benediction

Main themes:

- Qualified elders and overseers are appointed to lead the church, teach sound doctrine, and rebuke false teaching (Titus 1:5–9; 1:9)
- False teachers pose a continual threat to the church and must be confronted and corrected (Titus 1:10–11; 1:13–14; 3:9–11)
- Christians are called to live godly lives characterized by good works as a response to God's saving grace and the hope of Christ's return (Titus 2:1–10; 2:11–14; 3:1; 3:8; 3:14)
- Justification and salvation are the work of God's mercy and grace, not human works (Titus 2:11; 3:4–7; 3:5)

Sermon Series Overview

April 19, 2026	Titus 1:1-4	The Church's Formation and Foundation
April 26, 2026	Titus 1:5-9	The Church's Ministers: The Elder
May 3, 2026	Titus 1:9-16; 2:15	The Church's Mandate: Guard the Truth
May 10, 2026	Titus 2:1-10	The Church's Method: Gendered and Generational Disciples
May 17, 2026	Titus 2:11-14	The Church's Motivation: Grace
May 24, 2026	Titus 3:1-8	The Church's Mission: Doing Good Works in the World
May 31, 2026	Titus 3:9-11	The Church's Mindset: Avoid Controversies
June 7, 2026	Titus 3:12-15	The Church's Money

Sermon Overview

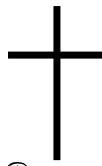
This Sunday we began a new series through the book of Titus. Since we will spend the next eight weeks in this book, it is imperative we understand its original context so that we might make proper exegesis and then application to our lives today, that we might encounter the living God and be transformed into His image. As you prepare to read through this book, here are some key things to keep in mind:

Titus was written by the Holy Spirit through the Apostle Paul. This is NOT just a human letter. This is God's Word given to us that we might know Him rightly. It was written in the mid-60s A.D. (between Paul's first and second imprisonments, before his martyrdom around A.D. 67). We are not certain where Paul wrote the letter from, but we do know that it was sent to Titus, a trusted Greek Christian, proven in character and care for God's people, while he was living on the island of Crete.

At the time, Crete was 146 miles long, mountainous, and home to roughly 15–20 large cities. Crete was wealthy, religiously plural (Zeus worship, emperor worship, cultic rituals), and morally dubious. Even one of their own prophets, Epimenides, said, "Cretans are always liars, evil beasts, lazy gluttons." The culture celebrated deception and sexual immorality in the name of religion. Crete then looks a lot like Beijing now: a pluralistic, syncretistic, pagan nation in need of healthy churches that rightly display Christ through the faithful preaching of the gospel.

The book of Acts does not record Paul's ministry in Crete; therefore, it is uncertain who planted the churches on Crete. It could have been Paul, or it could have been Cretans at Pentecost who heard the gospel and carried it back home with them. We do know that at some point Paul and Titus had ministered together on this island and that Paul left Titus in Crete to, "put what remained into order (Titus 1:5)."

The overall tone of the book is urgent, practical, and imperative-driven. This is not abstract theology—it's a field manual for local church health. Titus is one of the most comprehensive books on rightly ordered churches, covering key topics such as church offices, false doctrine, gendered discipleship, holy living, unity in diversity, finances, and more. This Lord's Day, we will study Titus 1:1-4. Come ready to listen, to be encouraged and challenged by the gospel, and ready to see what a healthy church is and why healthy churches matter.



Put What Remained Into Order

Sermon Outline

Title: The Church's Formation and Foundation

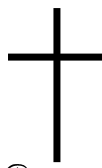
Text: Titus 1:1-4

Theme: The church exists to serve God by preaching the gospel so that faith is formed, truth is learned, Christ is obeyed, and eternal life with God is fully obtained.

- 1. The Church Exists to Exalt God. Titus 1:1a**
- 2. The Church Exists to Evangelize the Elect. Titus 1:1b**
- 3. The Church Exists to Educate in Truth. Titus 1:1c**
- 4. The Church Exists to Equip for Godliness. Titus 1:1d**
- 5. The Church Exists to Expect Eternity. Titus 1:2**

Sermon Notes

Sermon Applications



Put What Remained Into Order

Discussion Questions

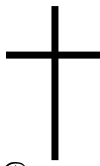
“1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, 2 in hope of eternal life, which God, who never lies, promised before the ages began 3 and at the proper time manifested in his word through 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.” Titus 1:1-4

1. In what ways do these verses remind us that the Christian life—and the life of the church—is meant to be centered on God and not man? What are some common areas where the Christian life and church life can become more focused on man rather than God, and how do we guard against such errors?

The church exists for God's glory, not our own. Paul calls himself a servant of God, showing that he did not seek human recognition but faithful obedience. Churches can become focused on a preacher's personality, success, traditions, or popularity instead of Scripture. Anything that shifts attention from God to people must be guarded against. Sound teaching, Christ-centered worship through singing, prayer, and humility help the body of Christ remain centered on God and faithful to His purpose.

2. What are the specific things a church should be doing "for the sake of the faith of God's elect?" Do you think a church gathering on the Lord's Day should be more focused on evangelizing non-Christians (seeker sensitive) or on edifying Christians? Explain.

Believers gather to equip one another (Ephesians 4:11–13) and to edify the body of Christ (1 Corinthians 14:26–32). After worshiping and glorifying God, the church's role is to strengthen believers and build their faith. Faith grows through hearing God's Word, singing truth, prayer, and practicing public confession together as a community. While unbelievers may attend and hear the gospel, the primary purpose of the Lord's Day gathering is the edification of believers. Evangelism remains essential but is largely carried out by individual Christians in daily life outside the gathered church.



Put What Remained Into Order

Discussion Questions

3. What are some effective ways the church can help the elect grow in the knowledge of the truth? Have you seen ineffective practices in the church? In an interdenominational church setting, how do we come to an agreement on what truth actually is?

One of the church's primary roles is to faithfully teach the Word of God and clearly explain Scripture. Scripture-centered worship services, Bible studies, Sunday school, and discipleship classes help believers grow by learning how to study and apply God's Word personally. Ineffective practices include poor exegesis, preaching based on opinion rather than Scripture, and neglecting sound biblical teaching.

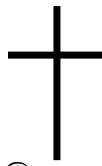
In an interdenominational setting, unity comes through agreement on essential doctrines: the Trinity, the full deity and humanity of Christ, salvation by grace through faith, and Christ's life, death, and bodily resurrection.

Doctrines denying historic Christianity must be rejected, such as denying the Trinity, rejecting Christ's deity or humanity, promoting salvation by works, denying Scripture's authority, or rejecting eternal judgment and salvation through Christ alone.

Secondary issues—church government, baptism, communion practices, spiritual gifts, worship style, end-times views, and the role of women in ministry—require charity, humility, and obedience to conscience. In these matters, believers pursue unity in Christ while allowing respectful disagreement within biblical boundaries.

4. Truth is meant to lead to godliness. What are some reasons why this may not happen? Think of a biblical truth you have known for years but have not consistently obeyed. What is one practical step you can take this week to move from knowing that truth to living it out in godliness?

One reason truth does not always lead to godliness is the hardness of the human heart. As believers, we can hear and understand truth intellectually, but still fail to let it shape our hearts and actions. This results in inconsistency between what we know and how we live. Truth may also be hindered by pride, distraction, or lack of repentance.



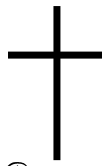
Put What Remained Into Order

Discussion Questions

A practical step is to repent of hardness of heart, ask God for forgiveness, and invite Him to help us obey what we already know. We can also choose one specific truth from Scripture and intentionally apply it in daily life this week.

5. If someone followed your daily schedule and tracked where you spend your time, energy, and money, would they conclude that you are living for the things of this world or for eternal life? What is one specific way your church family helps you reorient your heart toward eternity?

Keeping ourselves accountable through regular check-ins with small group or ministry group members helps us reorient our hearts toward eternal life. Sharing prayer requests and praying for one another allows us to support each other spiritually and stay focused on God's purposes rather than worldly distractions. This kind of community encourages us to evaluate our priorities and live more intentionally for eternity. Through fellowship, encouragement, and accountability, the church helps us grow in faithfulness and keeps our hearts centered on Christ.



Put What Remained Into Order

Prayer & Praise

End your time together by reflecting on the goodness of God and praying for one another.

Prayer Requests

Praise Reports

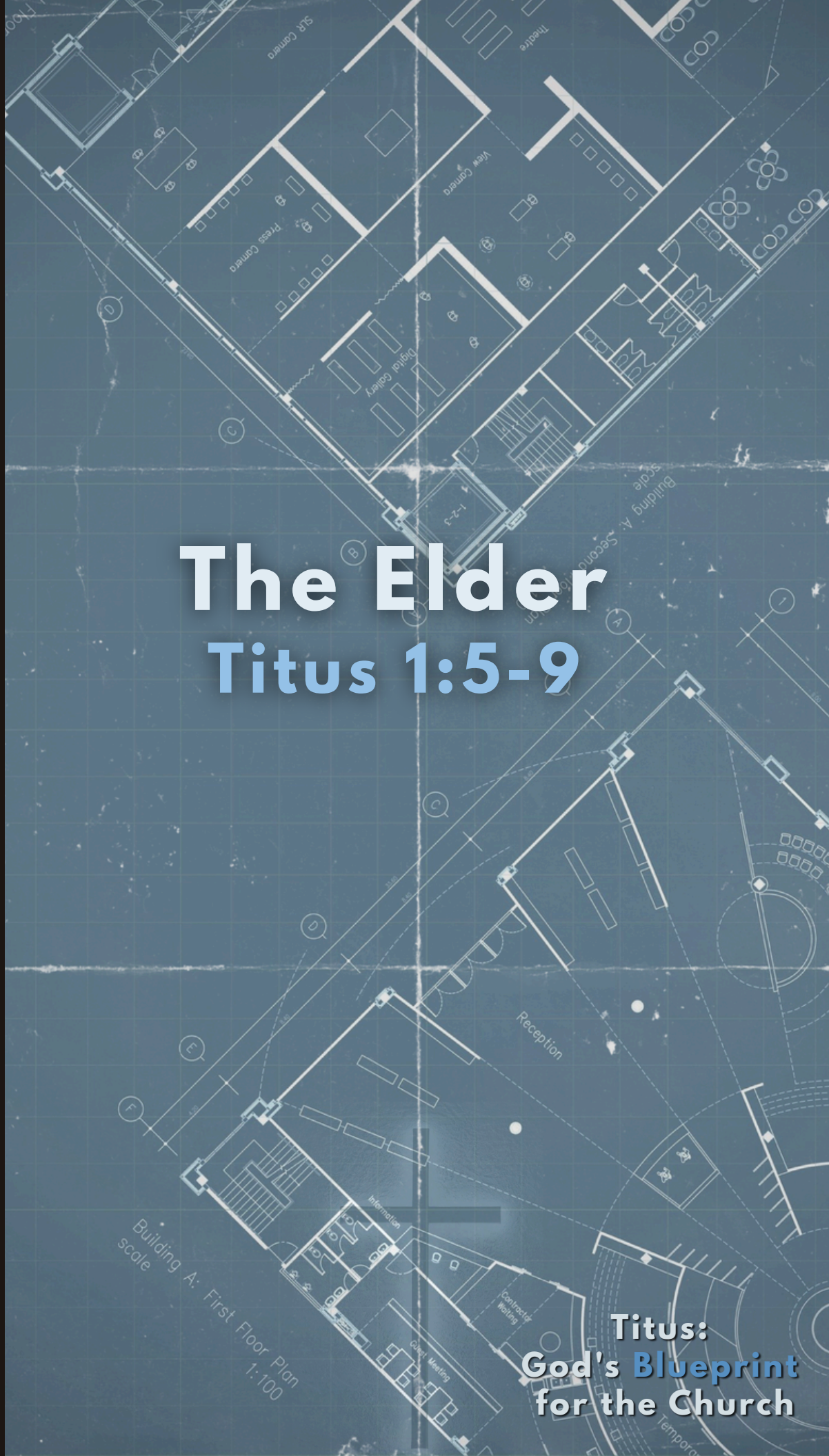


LEADER GUIDE

April 26

The Elder Titus 1:5-9

Titus:
God's Blueprint
for the Church



Sermon Overview

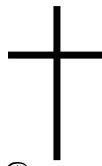
Church Family,

As we continue our study through the book of Titus, we have only just made it past the introduction, which to no surprise is in typical Pauline structure. As we move beyond the first four verses, we get to Paul's "reason" for assigning Titus to the land of Crete. Titus was to appoint Elders in every city. Depending on your denominational upbringing this may or may not be a familiar passage. Here at City Church, we recognize 2 ordained offices. The office of the Elder and the Office of the Deacon. This coming Lord's Day, I hope to focus on the Office of the Elder for local churches. We will broadly survey the importance of the office in scripture and seek to answer questions arising from the text on who should and who should not serve as an Elder in Christ's Church. Whether you are serving as an Elder or not, I think the below verse captures the serious nature of the Office and will hopefully draw your attention to an area that the Apostle Paul considered lacking in a New Testament Church if not in order (Hebrews 13:17):

"Obey those who rule over you, and be submissive, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you."

Brothers and sisters, we are called as a visible covenant community to publicly worship the one, true and living God. On behalf of the Elders of City Church, I hope you will join us this coming Lord's Day.

Sincerely,
Elder Grant Jones



Put What Remained Into Order

Sermon Outline

Title: The Elder

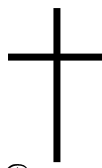
Text: Titus 1:5-9

Proposition: The Elder is a steward of Jesus, the Great Shepherd, who would have local churches overseen by under-shepherds with holy character, humility, and biblical teaching. Shepherds unafraid to use the rod and staff to care for the flock.

- 1. The Office (Titus 1:5)**
- 2. Qualifications in Household (Titus 1:6)**
- 3. Qualifications in Character (Titus 1:7-8)**
- 4. Able to Teach (Titus 1:9)**

Sermon Notes

Sermon Applications



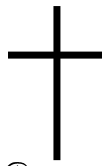
Put What Remained Into Order

Discussion Questions

“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. 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, 8 but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. 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.” Titus 1:5-9

1. Among your group, consider allowing members to share about their Church Government structures from their home country with which they may be familiar. After a time of sharing, discuss verse 5 and the language Paul uses towards Titus, “that you should set in order the things that are lacking, and appoint elders in every city” (NJKV). It seems that Paul's clear command is that Titus would appoint a plurality of Elders in the local Churches. Based on reading through this passage, what are some practical advantages of a local Church being led by a plurality of Elders as compared to 1 man being over a local flock?

A plurality of elders has many advantages compared to having one man in charge. First, it provides mutual accountability among the elders in their work as overseers of the church. Second, it helps edify the body of Christ through the different spiritual gifts that have been given to them by the Holy Spirit. Third, when elders oversee the church and exercise discipline, they must be united in both the issue and the approach. This ensures that decisions are not based on one man’s opinion, but on the collective wisdom and discernment of the group of elders.



Put What Remained Into Order

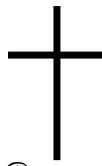
Discussion Questions

2. Perhaps one of the more puzzling phrases in our text comes from verse 6 under the English phrase “the husband of one wife” or more literally a “one woman man,” depending on your translation. Allow members to share how they have typically understood this verse. Faithful believers have come to varying degrees of interpretation of the exact nature of Paul’s meaning such as disqualifying single men, divorced men, men engaged in polygamy, men not faithful sexually to their wife, and/or male widowers. Trustworthy elders have had varying stances on Paul’s exact meaning. After discussing the above, answer the following: If a man who is married is being considered to serve as an Elder, what does an assessment of his relationship with his wife benefit those considering his qualifications to serve as an Elder?

An assessment of a married man’s relationship with his wife helps determine whether he meets the character qualifications required of an elder. The phrase “husband of one wife” points to a man who is faithful, devoted, and above reproach in his marriage. There should be no legitimate accusations against him regarding his moral character, family life, or personal conduct.

Observing how a man loves, leads, and cares for his wife reveals his spiritual maturity, humility, and ability to shepherd others well. His marriage demonstrates whether he practices faithfulness, patience, and sacrificial love within the closest relationship God has given him.

Scripture teaches that if a man is able to care for and lead his own family faithfully, he will be better prepared to shepherd the larger family of the local body of Christ (1 Timothy 3:4–5). Therefore, evaluating his marriage provides practical evidence of his readiness to serve as an elder.



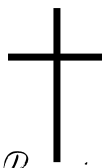
Put What Remained Into Order

3. In a similar vein to Question 2, from verse 6, how does an assessment of a man's children and the children's behavior impact the question of him meeting the qualifications of an Elder. Should there be a difference in assessing the behavior of young children still in the home vs. grown children who are no longer under their parents' direct physical care (Grown Children)? Do you think this qualification in verse 6 means a man without any children should be excluded automatically? Why or why not? I would encourage you to think of New Testament figures such as Paul, who did not have children, but was certainly an Overseer of Christ's Church.

A man's leadership within his family—including guiding, teaching, and disciplining his children appropriately—demonstrates whether he can manage his household well. The behavior of children who are still living under their father's authority is especially important, because it reflects his active leadership, instruction, and spiritual care within the home.

There should be some distinction between young children who are still in the home and grown children who are no longer under their parents' direct care. While children remain under a father's authority, their conduct can reasonably reflect his leadership and discipleship. However, once children become independent adults—such as when they leave home for work or university—the father can no longer be fully held responsible for their personal decisions, since they are now accountable before God for their own actions.

Verse 6 should not automatically exclude men without children from serving as elders. The New Testament provides examples such as Paul the Apostle, who had no children yet clearly exercised oversight and spiritual leadership within Christ's church. The qualification emphasizes proven leadership and spiritual maturity rather than biological parenthood. A man without children may still demonstrate shepherding ability by disciplining younger believers and faithfully caring for the household of God.

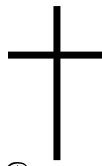


Put What Remained Into Order

4. In verses 7 & 8, Paul gives a listing of “he must not” and “he must”. Take some time to re-read those qualifications. To broaden and personalize the discussion, consider how this list of character qualities is not unique to the office of Elder, but are attributes that all Christians should be known by. Do a quick internal inventory of your walk with the Lord based on the things listed in verses 7 & 8. Discuss which ones have been a particular thorn in your life (confess to the group if needed). What specifically do you need prayer for in these areas, and what do you suspect you are neglecting in your times of failure in those areas? Consider also lifting up your Elders from your Churches in prayer. There are no perfect earthly Elders. While their lives should be a model to their flock and they should not be known as immoral or untrustworthy men, they also struggle just like you do in maintaining all of these qualifications.

These are indeed character qualities that every Christian should pursue, not only elders, volunteers, ministry leaders, or church staff. They represent the standard of godly living that all believers are called to follow. While elders are expected to model these qualities publicly, every follower of Christ should seek to grow in these areas through repentance, prayer, and dependence on the Lord.

5. Maybe you have said or have heard it said “doctrine divides”. If so, consider sharing your experience with that phrase. Based on our passage, I think Paul might agree, but not for the same reason as those who often say the phrase. The phrase “doctrine divides” is often used to imply that being dogmatic about what the Bible teaches is not worth the division. To be fair, there is sometimes a line between purity and unity, but Paul tells us in verse 9 that sound doctrine is vital for an Elder. In other words, we NEED Elders who have a spine for sound doctrine, and are willing to separate truth from lies for the flock, and call out error. Paul wants Titus to call men who care deeply about doctrine for the sake of shepherding the flock. Should you look to your Elders for advice and insight into God’s word, both directly from scripture study and practically in your life choices? If so, can you share a specific example (good or bad) and highlight how it relates to this text in verses 5 - 9? If the Elder is to use the word to defend the flock from internal and external threats, what dangers can Church members be subject to IF their Elders are not sound in doctrine and willing both to extort and convict? Once discussed, consider reading Psalm 23 and note that the Shepherd has a rod (protective weapon) and staff (guiding tool). Be reminded and encouraged that your Elders are under-shepherds to



Put What Remained Into Order

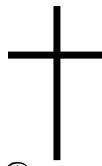
There are several practical applications to this question. First, an elder should be able to explain Scripture clearly and help believers understand how to apply God's Word to everyday life. According to Titus 1:9, an elder must hold firmly to sound doctrine so that he can both encourage believers with truth and correct error.

Second, an elder must be able to recognize wrong interpretations or misapplications of Scripture and lovingly correct them. Without doctrinally sound leadership, church members may become vulnerable to confusion, false teaching, or decisions that lead them away from spiritual maturity.

One practical example relates to the biblical principle of being "unequally yoked" (2 Corinthians 6:14). Some believers argue that this passage applies only to business or social relationships and therefore believe dating an unbeliever is acceptable. While Scripture speaks most directly about marriage with unbelievers (1 Corinthians 7:39), a wise and doctrinally grounded elder would counsel against dating an unbeliever. Romantic relationships involve deep emotional and spiritual unity, making them even more influential than many other partnerships. A sound elder helps believers apply biblical wisdom, not merely quote verses in isolation.

Therefore, believers should seek guidance from elders who faithfully teach Scripture and protect the flock from both internal and external spiritual dangers. If elders lack sound doctrine or the courage to correct error, the church may drift into false teaching, moral compromise, or spiritual confusion. Like the shepherd described in Psalm 23, elders serve as under-shepherds who both guide and protect the flock under the authority of Christ, the Chief Shepherd.

6. Considering the qualifications of character and of being able to teach (exhort & convict), what are the dangers of emphasizing one over the other? For example, overlooking moral failures because the man is "clearly a gifted teacher"? Or a man who is an admirable peace-keeper, hospitable, and generous, yet he is not willing or able to directly confront a member (including a fellow Officer: Elder or Deacon) of the church that is backsliding into a sinful lifestyle or embracing a doctrine fundamentally opposed to the gospel?



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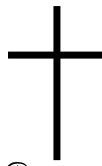
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Serving as an elder requires a careful balance between godly character and the ability to teach, exhort, and confront. Both qualifications are essential and cannot be separated. If a church emphasizes teaching ability while overlooking moral character, it risks placing gifted communicators in leadership who may eventually harm the church through hypocrisy, pride, or hidden sin. Strong teaching without godly character undermines trust and damages the witness of the church.

On the other hand, emphasizing good character alone without the courage or ability to teach and confront error also creates danger. An elder who is kind, hospitable, and peace-loving but unwilling to correct sin or false doctrine fails to protect the flock. Avoiding confrontation may preserve temporary peace but allows spiritual harm to grow within the church.

At the same time, it is important to remember that elders are not perfect people. They are sinners saved by grace just like the rest of the church. However, they carry a greater responsibility before God because they shepherd His people and will give an account for their leadership. This reality should lead both elders and church members to humility, prayer, and mutual grace.

Therefore, an elder must speak the truth in love—encouraging believers while also confronting sin when necessary. True shepherding requires both compassion and courage, reflecting Christ’s example of grace and truth. Only when character and doctrinal faithfulness work together can elders properly care for and protect the church.



Put What Remained Into Order

Prayer & Praise

End your time together by reflecting on the goodness of God and praying for one another.

Prayer Requests

Praise Reports