



# 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

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**April 19 - June 7**

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Written by TJ Johnson

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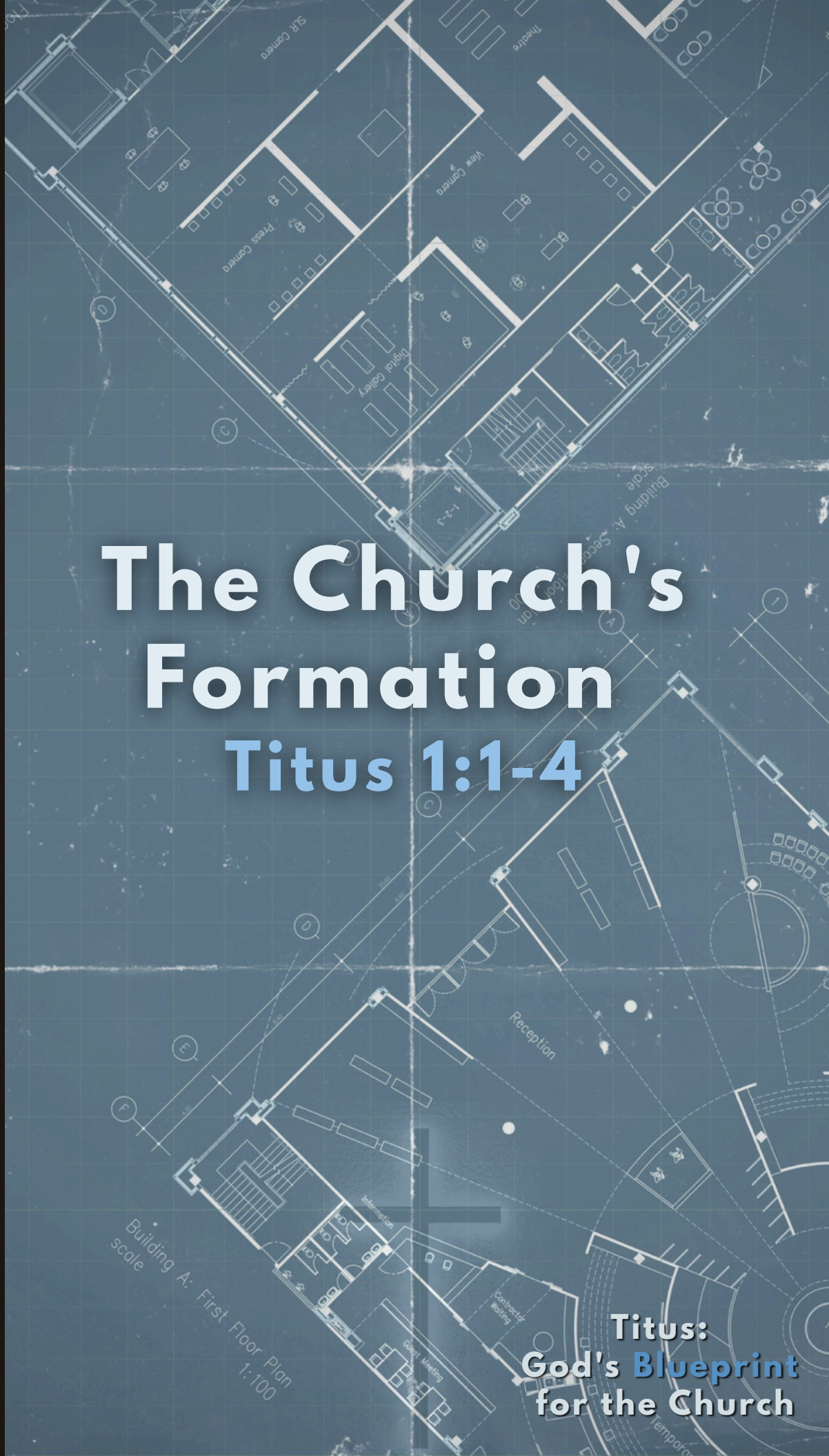
# LEADER GUIDE

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

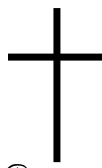
This Sunday we began a new series through the book of Titus. Since we will spend the next eight weeks in this book, it is imperative we understand its original context so that we might make proper exegesis and then application to our lives today, that we might encounter the living God and be transformed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

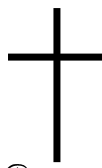
**Text: Titus 1:1-4**

**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**

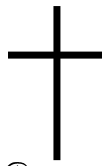
***“1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, 2 in hope of eternal life, which God, who never lies, promised before the ages began 3 and at the proper time manifested in his word through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

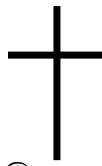
*In an interdenominational setting, unity comes through agreement on essential doctrines: the Trinity, the full deity and humanity of Christ, salvation by grace through faith, and Christ's life, death, and bodily resurrection.*

*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.*



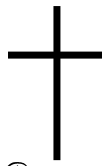
## *Put What Remained Into Order*

### **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

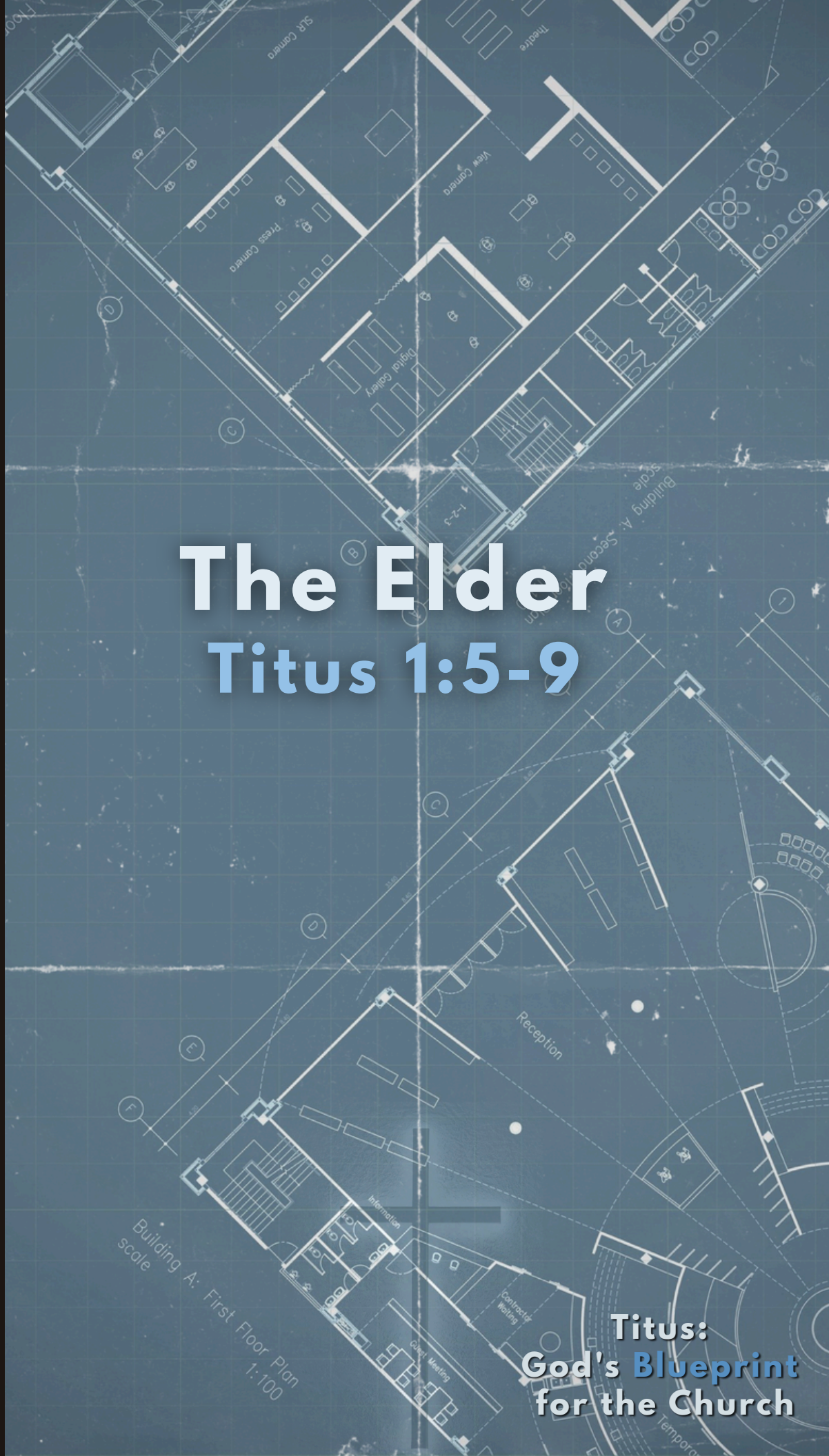


# LEADER GUIDE

April 26

## The Elder Titus 1:5-9

Titus:  
God's Blueprint  
for the Church



# Sermon Overview

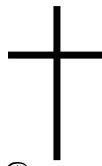
Church Family,

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**

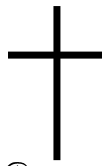
**Text: Titus 1:5-9**

**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



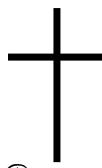
## *Put What Remained Into Order*

### **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*

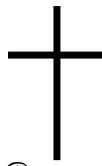
### **Discussion Questions**

**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.*



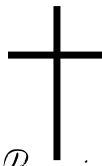
## *Put What Remained Into Order*

**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.*

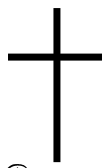


### *Put What Remained Into Order*

**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*

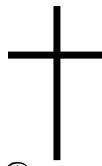
*There are several practical applications to this question. First, an elder should be able to explain Scripture clearly and help believers understand how to apply God's Word to everyday life. According to Titus 1:9, an elder must hold firmly to sound doctrine so that he can both encourage believers with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



## *Put What Remained Into Order*

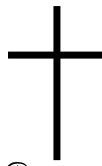
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*Serving as an elder requires a careful balance between godly character and the ability to teach, exhort, and confront. Both qualifications are essential and cannot be separated. If a church emphasizes teaching ability while overlooking moral character, 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

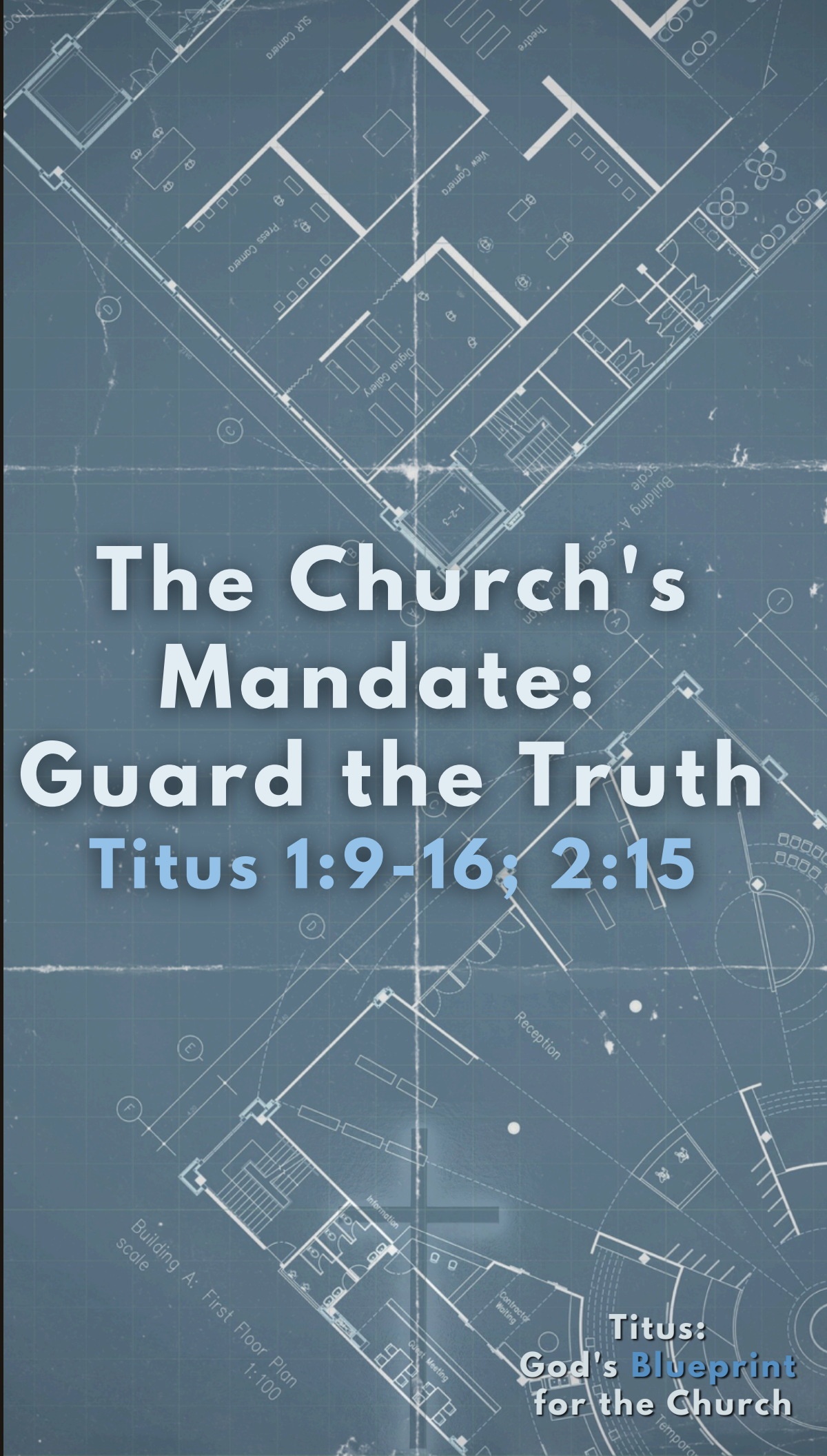


# LEADER GUIDE

## The Church's Mandate: Guard the Truth Titus 1:9-16; 2:15

May 3

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

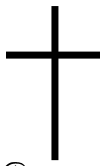


# Sermon Overview

After listing out the lofty qualifications for the office of elder in Titus 1, Paul moves on to explain why elders must “hold firm to the trustworthy word as taught.” For the churches on the island of Crete to be set in order, the leadership must be able to accurately teach the gospel message. Beyond instruction, however, Paul warns they also need to be able to “rebuke those who contradict it.” In the first century, as in every age, bad ideas warp people’s perception of the truth and can damage their faith.

The church is God’s chosen means through which the gospel of Jesus Christ will be preserved for generations to come. As we proclaim the truth with our words, we mobilize as members of his body to uphold and encourage one another and outwardly live the reconciliation we have with God in our families, schools, and workplaces. Jesus has entrusted this ministry to his people, but he has not left us alone or without all that is necessary to do it faithfully. Let us gather this Sunday as his church fully utilizing all that he has provided through his word to preserve the truth.

Ps Zach Mazrim



*Put What Remained Into Order*

## Sermon Outline

**Title: The Church's Mandate: Guard the Truth**

**Text: Titus 1:9-16; 2:15**

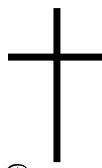
**Proposition: The Church Exists to Preserve the True Gospel.**

**The church preserves the true gospel through:**

- 1. Teaching it**
- 2. Rebuking false teaching**
- 3. Upholding one another in faith**
- 4. Embodying it in their lives**

## Sermon Notes

## Sermon Applications



## *Put What Remained Into Order*

### **Discussion Questions**

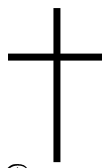
***“9 He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it. 10 For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. 11 They must be silenced, 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 This testimony is true. 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 1:9-16 “Declare these things; exhort and rebuke with all authority. Let no one disregard you”. Titus 2:15***

**1. “Teaching the Bible is especially needed for our day and age.” Do you agree or disagree with this statement, and why?**

*We could both agree and disagree with the statement. We could disagree in the sense that teaching the Bible has always been necessary in every age, because human sinfulness remains the same and people continually need the truth of God’s Word for correction, salvation, and spiritual growth. The need for biblical teaching is not unique to our generation.*

*However, we could also agree that in our present time, there is a particular urgency. With rapid cultural change, the rise of new technologies such as artificial intelligence, and many controversial social and moral issues, people are constantly exposed to competing ideas about truth and identity. Because of this, clear and faithful teaching of Scripture is especially important today so that believers can discern truth from error and live according to God’s Word.*

**2. How have you primarily learned the truth of the gospel? (Sunday school as a child, parents’ teaching, regularly hearing sermons, reading the bible or other books, small group bible studies, etc.)**



*Put What Remained Into Order*

## Discussion Questions

### **3. What false teachings from other professed Christians have you been exposed to, and how were you able to identify them as untrue?**

There are many modern false teachings that Christians can fall into. Here is a list:

#### **1. Prosperity Gospel (“Health & Wealth” Teaching)**

*Main idea: Faith guarantees financial success, health, and personal prosperity.*

*Problems:*

- *Treats God as a means to personal gain*
- *Minimizes suffering and repentance*
- *Ignores biblical teaching on sacrifice and perseverance*

*Christian faith promises salvation and transformation — not material wealth (Luke 9:23; 2 Timothy 3:12).*

#### **2. Moralistic Therapeutic Deism**

*Main idea: God exists mainly to make people happy, solve problems, and affirm personal choices.*

*Problems:*

- *Reduces Christianity to self-improvement*
- *Removes sin, repentance, and holiness*
- *Turns God into a life coach instead of Lord*

*This teaching replaces the gospel with comfort-centered spirituality.*

#### **3. Relativism (“My Truth” Christianity)**

*Main idea: Truth depends on personal feelings or cultural context.*

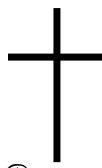
*Problems:*

- *Rejects objective biblical authority*
- *Allows people to redefine sin*
- *Makes doctrine optional*

*Scripture presents truth as grounded in God’s revealed Word (John 17:17).*

#### **4. Progressive Deconstruction Without Reconstruction**

*Main idea: Questioning faith becomes abandoning essential Christian beliefs.*



## *Put What Remained Into Order*

### **Discussion Questions**

*Problems:*

- *Rejects biblical authority, miracles, or Christ's exclusivity*
- *Keeps Christian language while changing its meaning*
- *Often replaces theology with cultural ideology*

*Healthy questioning leads toward truth; false teaching abandons foundational doctrines.*

#### **5. Universalism**

*Main idea: Everyone will ultimately be saved regardless of faith in Christ.*

*Problems:*

- *Contradicts teachings on repentance and judgment*
- *Undermines the necessity of the gospel*

*The New Testament consistently presents salvation through Christ alone (Acts 4:12).*

#### **6. Hyper-Grace / Antinomianism**

*Main idea: Because grace forgives sin, obedience and repentance are unnecessary.*

*Problems:*

- *Separates salvation from transformation*
- *Encourages ongoing sinful living*

*Grace frees believers from sin, not for sin (Romans 6:1–2).*

#### **7. Legalism**

*Main idea: Spiritual maturity is earned through strict rules, traditions, or external behaviors.*

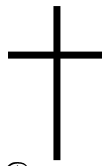
*Problems:*

- *Adds human requirements to salvation*
- *Produces pride or guilt instead of freedom in Christ*

*Salvation comes through grace, not performance (Ephesians 2:8–9).*

#### **8. Celebrity Christianity & Personality-Driven Faith**

*Main idea: Loyalty centers on a charismatic leader rather than Christ and Scripture.*



## *Put What Remained Into Order*

### **Discussion Questions**

*Problems:*

- *Elevates personalities above biblical accountability*
- *Makes teaching dependent on popularity rather than truth*

*The church belongs to Christ, not human leaders (1 Corinthians 3:5–7).*

*A teaching should raise concern if it:*

- *minimizes sin,*
- *weakens Christ's authority,*
- *replaces Scripture with culture,*
- *promises earthly success as the goal,*
- *or avoids repentance and holiness.*

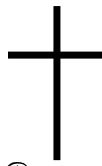
#### **4. What wrong ideas or claims about Christianity have you encountered outside of the church?**

*There could be a long list of these as well:*

- *Christianity is just a man-made religion*
- *Science has disproved Christianity*
- *Christians are anti-intellectual*
- *The Bible has been changed many times*
- *Christianity is about being a good person*
- *All religions basically teach the same thing*
- *Christianity is intolerant or oppressive*
- *Christians are hypocrites, so Christianity must be false*
- *Faith is opposed to freedom or personal identity*

*Many misunderstandings arise because people encounter:*

- *cultural Christianity rather than biblical Christianity,*
- *media portrayals rather than Scripture,*
- *or individual failures rather than the gospel itself.*



## *Put What Remained Into Order*

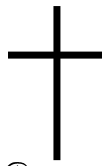
### **Discussion Questions**

**5. Give one practical example of how you can regularly encourage a fellow believer in the coming week or month?**

*One practical way I can regularly encourage a fellow believer is by intentionally sending Scripture throughout the week that reminds them of who God is, who they are in Christ, and the truth of His Word. This helps build one another up and stay rooted in faith.*

**6. We will read more next Sunday about what living as a Christian looks like, but what can you do this week to demonstrate to others that you have genuinely put your faith in Jesus?**

*This week we can demonstrate that we have genuinely put my faith in Jesus by forgiving others as Christ forgave me, extending grace instead of resentment, letting go of offenses, encouraging others, and showing kindness and love in everyday interactions. As well as praying for someone instead of criticizing them, serving others sacrificially, showing patience when it's difficult, speaking truth with gentleness, and choosing humility over pride. In summary, living our the word of God that has been taught to us.*



*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

# The Church's Method: Gendered and Generational Disciples Titus 2:1-10

May 10

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

# Sermon Overview

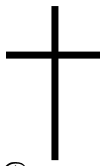
Hello City Church Family,

This week we will continue our study of Titus, looking at God's blueprint for the church. Last week's passage was about preserving sound doctrine, and this week will show what sound doctrine looks like when it is lived out. Right belief and right behavior cannot be separated.

In this passage, Paul gives specific instructions to older men, older women, younger women, younger men, and bondservants. These instructions touch on two of the most divisive topics in the world today: gender and generation. What does it mean to be a Godly man or a Godly woman? How should the old relate to the young and vice versa?

God has designed the church to be a place where men and women, young and old, and slave and free are one in Christ, and glorify God in unique ways before a watching world. Join us this Sunday as we learn to adorn the doctrine of God our Savior with our lives.

Elder Ben Whitmore



*Put What Remained Into Order*

## Sermon Outline

**Title: The Church's Method: Gendered and Generational Disciples**

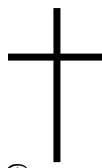
**Text: Titus 2:1 - 10**

**Proposition: Because our lifestyles demonstrate our doctrine, they should uniquely display Christ's glory according to our gender, age, and vocation, knowing that they will both bless and offend society.**

- 1. Good doctrine means Godly lifestyles**
- 2. Godly lifestyles will bless and offend society**
- 3. A Godly lifestyle is lived uniquely according to our gender, life stage, and vocation**

## Sermon Notes

## Sermon Applications



## *Put What Remained Into Order*

### **Discussion Questions**

***“1 But as for you, teach what accords with sound doctrine. 2 Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. 3 Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, 4 and so train the young women to love their husbands and children, 5 to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. 6 Likewise, urge the younger men to be self-controlled. 7 Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, 8 and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. 9 Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, 10 not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.” Titus 2:1-10***

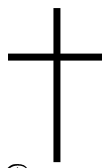
**1. Verses 1 says to teach what accords with sound doctrine. How do the instructions in verses 2 - 10 relate to doctrine?**

*We are often tempted to think of doctrine only in terms of propositional truth, but Scripture consistently shows that right belief and right behavior cannot be separated. James 2:26 says faith without works is dead.*

*On the other hand, we should not forget that our efforts to live righteously are built upon the truth of the gospel. Only by putting our faith in Christ and receiving the Holy Spirit can we become empowered to live righteously.*

**2. Why do you think Paul gave specific instructions to older and younger men and women and bondservants? What similarities and differences do you note in the different instructions?**

*Paul is being very practical and pastoral, because our seasons and station of life and our gender can bring unique temptations and challenges. Paul's instructions here are focused on the specific community that Titus ministered in, and speak to the general tendencies of each group. We should be careful not to absolutize them, however. For example, he instructs older women not to slander, but that doesn't mean that men are*



## *Put What Remained Into Order*

*never tempted to slander. Older men should be dignified, but that doesn't mean that older women are free to be undignified.*

*There is a lot of overlap in Paul's instructions. Both men and women are instructed to be self-controlled and to be sober (or not slaves to much wine). Also, Paul repeats the word "likewise" or "in the same way," which shows that the commands to each group are linked and similar.*

*When we compare these instructions with Paul's other writings, we see crossover as well. Here young women are told to love their husbands, but in Ephesians 5 husbands are told to love their wives.*

**3. In verses 5, 8, and 10, Paul gives reasons for the instructions he gives. What are the reasons, and why do they matter?**

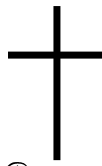
*The reasons are: that the word of God may not be reviled, that an opponent may be put to shame, and that in everything they may adorn the doctrine of God our Savior. This shows that Paul wants the believers in Crete to be a light in their community. Our lives should be a testimony to the world of the gospel of Jesus Christ.*

**4. Of all the commands listed in this passage, which is most difficult for you, and what is one thing you can do this week to grow in it?**

**5. Our text speaks of the older training the younger. Are you currently being mentored by or mentoring anyone? If yes, what does that look like? If not, what is one thing you could do to move toward that?**

*I think we should aim to do both: mentoring and being mentored. No matter how old or young we are, there are people around us who we could learn from and others that could learn from us.*

**6. How can you apply Paul's instructions to bondservants in Titus 2:9 - 10 in your work today?**



*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

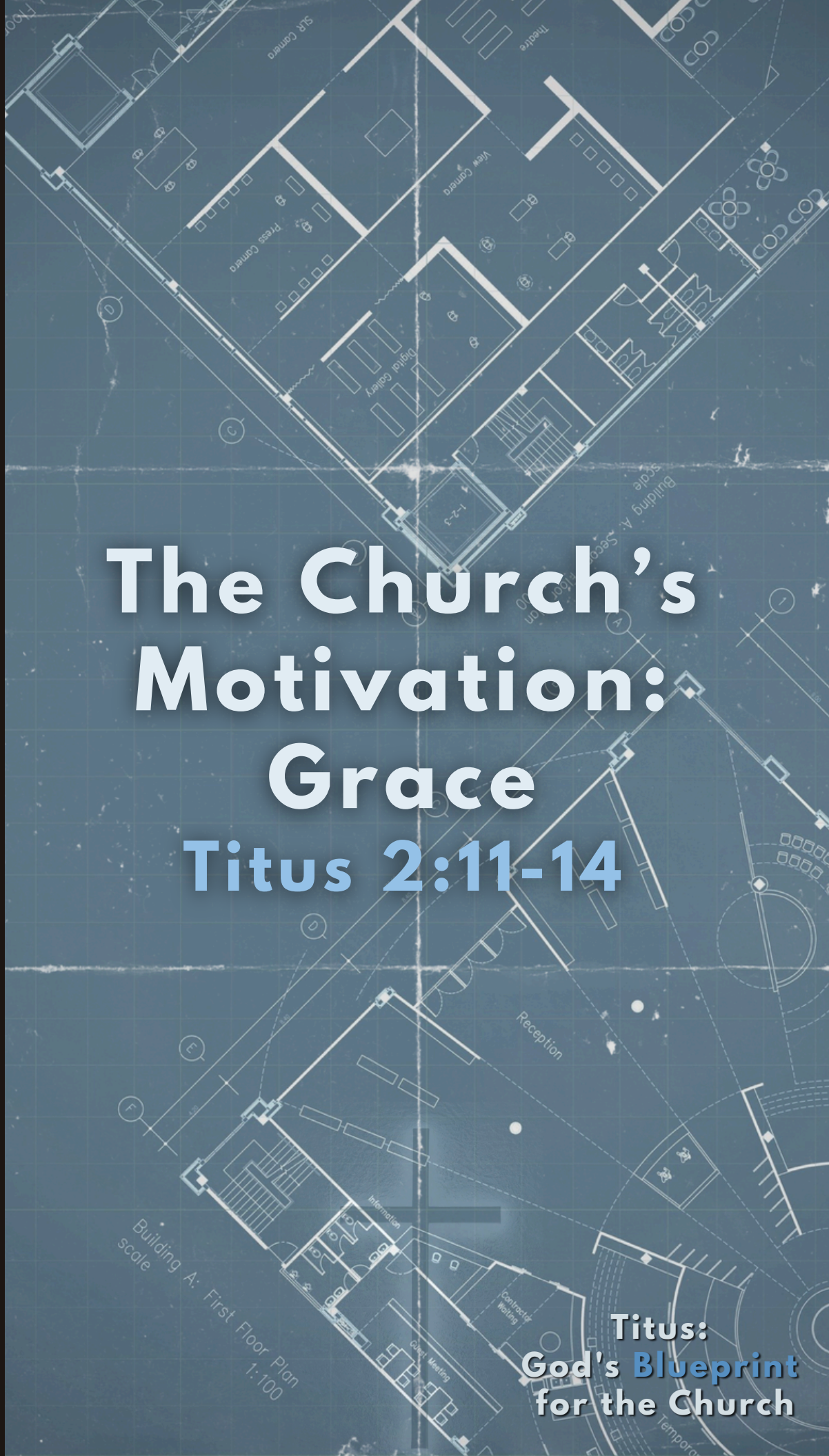


# LEADER GUIDE

May 17

## The Church's Motivation: Grace Titus 2:11-14

Titus:  
God's Blueprint  
for the Church



# Sermon Overview

Most Pauline epistles begin with indicatives—this is who Christ is and what He has done for you—and end with imperatives—therefore, in light of Christ, you are empowered to do these things. Titus is an exception to this rule. After a short introduction, he moves straight to the imperatives.

Chapter one admonishes Titus to appoint elders, rebuke false teachers, and correct false beliefs. Chapter two admonishes men and women to be reverent, self-controlled, not to slander or be addicted to wine, etc. Chapter three continues, admonishing the church to submit to rulers, avoid quarreling and foolish controversies, be gentle, give to urgent needs, etc.

Because the book is almost entirely composed of commands, one might begin to believe that Christianity is just another system of morality achieved through hard work and determination. But that would be a mistake. The motivation for our morality is not grounded in our grit but in God's grace. The book's structure, in fact, proves this.

It begins with grace: "To Titus, my true child in a common faith: grace and peace from God the Father and Christ Jesus our Savior" (Titus 1:4).

It ends with grace: "Greet those who love us in the faith. Grace be with you all" (Titus 3:15).

And right in the middle of this book, we find one long run-on sentence—an indicative—with grace as its subject: "For the grace of God has appeared" (Titus 2:11).

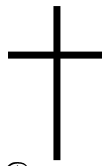
Don't skip over that three-letter conjunction, for. It is central to understanding how God expects us to live obedient lives. All the demands found before and after this sentence can only be fulfilled by grace.

Let me try to make it very practical for you. Do you struggle to do the right thing? Do you often find yourself promising to do better, try harder, only to fail again and again? Do you read the Bible and get overwhelmed by all the commands that you KNOW you can't fully keep? If so, it might be because your obedience has been fueled by guilt or grit—and not by grace.

Titus 2:11-14 is a reminder to us all that true change happens as we behold the beauty of God and daily reflect on His grace.

Grace be with you,

Elder TJ Johnson



*Put What Remained Into Order*

## Sermon Outline

**Text: Titus 2:11-14**

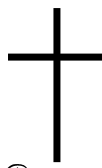
**Title: The Church's Motivation: Grace**

**Theme: The obedience God requires can only come from the grace God provides.**

1. **Personal Grace (2:11a).**
2. **Past Grace (2:11b).**
3. **Present Grace (2:12).**
4. **Future Grace (2:13-14).**

## Sermon Notes

## Sermon Applications



## *Put What Remained Into Order*

### **Discussion Questions**

**“11 For the grace of God has appeared, bringing salvation for all people, 12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14 who gave himself for us to redeem us from all lawlessness and to purify for himself people for his own possession who are zealous for good works.” Titus 2:11-14**

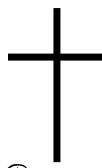
**1. What is grace? Give a definition, give examples, and discuss the various types of grace mentioned in the Bible.**

*Secular Culture: Used of the kindness of a superior toward an inferior. Biblical Usage: The unearned and undeserved kindness of God given to sinners. Examples include salvation through Jesus (Ephesians 2:8), daily strength to live righteously (2 Corinthians 12:9), and spiritual gifts for service (Romans 12:6). Types include saving grace, sanctifying grace, and sustaining grace, all flowing from God’s love.*

**2. Read Titus 2:11 and John 1:14-17. Our text teaches that grace has fully appeared in the person of Jesus Christ—not just in a doctrine or a feeling, but in a real life, a real death, and a real resurrection.**

**As a way to stir up your affections for Jesus, discuss one example from His life, His death, or His resurrection where you see grace on full display.**

*One clear example of grace fully displayed is Jesus’ death on the cross. Though He was sinless, He bore the punishment for humanity’s sins, showing undeserved favor to those who had rebelled against God. This act demonstrates God’s mercy and love, freely offering forgiveness and reconciliation. His resurrection confirms victory over sin and death, ensuring eternal life for all who believe. Grace is not abstract—it is embodied in Christ’s sacrifice and triumph, giving hope, salvation, and transformation. Seeing His humility, obedience, and willingness to suffer on our behalf stirs gratitude and devotion, motivating us to live in response to His mercy.*



## *Put What Remained Into Order*

### **Discussion Questions**

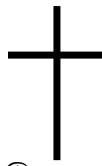
**3. Read Titus 2:11 and Ephesians 2:8-9. Some common misunderstandings about salvation and grace are:**

- **That God owes us salvation—He was obligated to die for us.**
- **That our good works can earn us favor with God or increase His love for us.**
- **That some types of people are beyond God's grace.**
- **That because God is gracious, everyone will be saved.**

**Choose one of these (or add your own misunderstanding you've heard or even believed), talk about why people believe this, how Ephesians 2:8-9 and Titus 2:11 corrects it, and how a true understanding of salvation by grace alone increases our love for God.**

*Some misunderstandings about grace include thinking God owes us salvation, that our good works earn His favor, that certain people are beyond His grace, or that everyone will automatically be saved because God is gracious. People believe these because of cultural emphasis on fairness, merit, or moral effort, and misunderstandings of God's character. Titus 2:11 and Ephesians 2:8–9 clarify that salvation is God's unearned gift, not a human achievement, and it is received through faith. Understanding grace rightly humbles us, fosters gratitude, and increases our love for God, inspiring joyful obedience rather than fear or entitlement.*

**4. Read Titus 2:12. Grace trains us to both renounce sin and to live righteously. Which of those two do you tend to emphasize more in your own life—the "don'ts" or the "do's" and how can you better emphasize both mortification and vivification? Bonus: The sermon said, "grace is training you," but then asks, "are you submitting to that training?" What are one or two specific, practical habits or disciplines that help a Christian place themselves under grace's training instead of resisting it?**



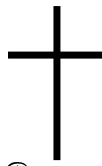
## *Put What Remained Into Order*

### **Discussion Questions**

*Some of us tend to emphasize the “don’ts” more—focusing on avoiding sin—while sometimes neglecting the “do’s,” actively pursuing righteousness and godly growth. Titus 2:12 reminds us that grace trains us in both mortification and vivification. To better emphasize both, we can intentionally set aside time to practice spiritual disciplines, like daily Scripture reading and prayer, which teach obedience and love for God. Another practical habit is accountability with a small group or mentor, confessing sin and sharing victories in righteousness. Submitting to this training allows grace to shape our actions, thoughts, and desires consistently*

**5. Read Titus 2:13-14. Biblical waiting is not passive. What does it look like practically to actively wait for the appearing of Jesus and how does this future grace encourage us to be “zealous for good works”?**

*Actively waiting for Jesus’ appearing means living with intentionality, not passivity—aligning our thoughts, actions, and priorities with His kingdom while anticipating His return. Practically, it looks like faithfully serving others, sharing the Gospel, and cultivating holiness in daily life, knowing our labor has eternal significance. This future grace encourages zeal for good works because we recognize that Christ’s return will bring full vindication, reward, and restoration. We are motivated to act in love, justice, and mercy now, not out of obligation, but in joyful response to the salvation and hope that is certain in Him.*



*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

## The Church's Mission: Doing Good Works in the World Titus 3:1-8

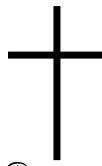
May 24

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

# Sermon Overview

Sunday's message will explore how believers are called to reflect God's goodness through everyday acts of humility, compassion, service, and integrity. We will discuss how to live transformed lives by God's grace and mercy. Through Paul's teaching to Titus, we will see how good works become a practical witness to the world in our homes, workplaces, schools, and communities. Join us as we learn how the church can bring hope, healing, and the character of Christ into broken places through lives devoted to doing good.

Elder Raphel Moffett



*Put What Remained Into Order*

## Sermon Outline

**Text: Titus 3:1-8**

**Title: The Church's Mission: Doing Good Works in the World**

**Theme: Because God alone is good, the mission of the church is to demonstrate His nature in the earth through good works motivated by sincere gratitude for His grace and mercy, not by an attempt to earn salvation.**

### MAIN POINTS

1. Goodness comes from God
2. Good works and moral acts are different
3. Do good in broken places
4. Good works can change the world

### TEXT

Verse 1: Reminder

Verse 2: Restraint

Verse 3: Reflection

Verse 4: Revelation

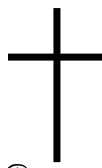
Verse 5: Redemption

Verse 6: Renewal

Verse 7: Righteousness

Verse 8: Responsibility

### Sermon Applications



## *Put What Remained Into Order*

### **Discussion Questions**

***“1 Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, 2 to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. 3 For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. 4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Christ our Savior, 7 so that being justified by his grace we might become heirs according to the hope of eternal life. 8 The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.” Titus 3:1-8***

**1. Why is it important to understand that goodness comes from God and not from ourselves?**

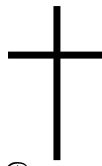
*It is important to understand that goodness comes from God because salvation and righteousness are not produced by human effort but by His grace. Recognizing this humbles us, removes pride, and leads us to depend on God rather than ourselves. It also increases gratitude and motivates us to reflect His goodness toward others daily.*

**2. How are good works different from moral acts?**

*Good works are actions flowing from faith, obedience to God, and a desire to glorify Him. Moral acts may appear outwardly good but can be done apart from faith or for self-centered reasons. Biblical good works are shaped by God's truth, empowered by grace, and motivated by love for God and others*

**3. What are some broken places in our communities where we can demonstrate God's goodness?**

*We can demonstrate God's goodness in places marked by loneliness, stress, injustice, family struggles, and hopelessness. In an international church setting in Beijing, many people feel isolated during holidays and miss family back home, while parents often struggle with exhausting work schedules. Supporting, encouraging, listening, and serving one another in practical ways reflects Christ's compassion and care.*



## *Put What Remained Into Order*

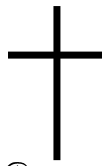
### **Discussion Questions**

#### **4. How does remembering our own need for grace and mercy shape the way we treat other people?**

*Remembering our own need for grace and mercy humbles us and changes the way we treat others. We recognize that we were also once lost, sinful, and separated from God, yet He showed compassion and kindness toward us through Christ. This keeps us from becoming prideful, harsh, or self-righteous toward people struggling with sin or unbelief. Instead, we respond with patience, gentleness, forgiveness, and truth spoken in love. Understanding God's mercy reminds us that transformation comes through His grace, not human superiority. It also encourages us to extend compassion and practical care to others as a reflection of the Gospel.*

#### **5. In what practical ways can our church become a stronger witness to the world through good works?**

*Our international church in Beijing can become a stronger witness through visible acts of love, service, and unity across cultures. Caring for newcomers, supporting families under stress, helping those facing loneliness during holidays, and providing practical support for people in need reflect Christ's compassion. Hospitality, discipleship, prayer, and accountability within the church also demonstrate the transforming power of the Gospel. In workplaces and universities, believers can show integrity, humility, and kindness that stand out in a competitive culture. When Christians serve sacrificially, pursue reconciliation, and love one another sincerely, the church becomes a living testimony of God's grace to the surrounding community.*



*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

## The Church's Mindset: Essentials, Non-Essentials, All Things Titus 3:9-11

May 31

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

# Sermon Overview

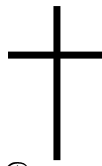
There's a quote often attributed to Rupertus Meldenius: *"In essentials, unity; in non-essentials, liberty; in all things, love."* It's a wise maxim to live by. Regardless of whether we agree or disagree on a topic or action, our response to that disagreement must always be love—first for God, then for our neighbor. Love for God should make us staunch defenders of the essentials. Love for neighbor should keep us from dividing over non-essentials.

The problem, however, is that this maxim doesn't tell us what the essentials and non-essentials actually are. How do we know when we are rightly defending the faith over an essential matter, and when we are wrongly stirring up division over a non-essential? When should we remain silent in a small group discussion? When should we speak out against a practice in the church? When is debate and discussion healthy and when is it toxic?

In Titus 1:9–16, the Holy Spirit gives clear examples of essentials under attack that must be defended. And in Titus 3:9–11, the Spirit shows clear examples of non-essentials being elevated to the point of division. In an international, interdenominational church like ours, there are ample opportunities for non-essentials to escalate into division. It is my hope that this Sunday's passage will bring us clarity on how we are to *"make every effort to keep the unity of the Spirit through the bond of peace"* (Ephesians 4:3).

Peacemaking with you,

Pastor TJ Johnson



*Put What Remained Into Order*

## Sermon Outline

**Text: Titus 3:9-11**

**Title: The Church's Mindset: Essentials, Non- Essentials, All Things**

**Theme: A gospel-focused church knows what to fight for, what to overlook, and how to deal with those who insist on secondary matters.**

### 1. What we should avoid

- A. We are to avoid foolish controversies (literally debates)
- B. We are to avoid genealogies
- C. We are to avoid dissensions
- D. We are to avoid quarrels about the law

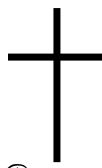
### 2. Why we should avoid it

- A. It is unprofitable ἀνωφελής
- B. It is worthless μάταιος
- C. It is divisive αἰρετικός

### 3. How we should avoid it

- A. Warn them
- B. WARN TWICE
- C. Remove them
- D. Remind Yourself

## Sermon Applications



*Put What Remained Into Order*

## Discussion Questions

***“9 But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. 10 As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, 11 knowing that such a person is warped and sinful; he is self-condemned.” Titus 3:9-11***

**1. Read the following from our BICF Constitution and discuss your own experience regarding unity in a multicultural, interdenominational church like BICF.**

### **3.2.3 We are in Unity**

*We are a beautiful mixture of cultures and denominational backgrounds, and Christ has made us one. We joyfully affirm that there is one body, one Spirit, one hope, one baptism; and one God and Father of all.*

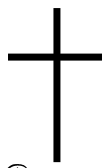
### **5.1 Covenant of Fellowship**

*Members affirm commitment to...relating graciously and lovingly to other members, preserving the unity of the Spirit in the bond of peace;*

*Encourage the group to reflect honestly on both the blessings and challenges of unity in a multicultural, interdenominational church. Guide the discussion toward practical ways believers can preserve unity through humility, patience, gracious communication, and prioritizing the Gospel over personal preferences or secondary doctrinal differences.*

**2. Read Titus 3:9. How does one know when they are defending the faith versus when they are causing division?**

*In summary, defending the faith means protecting essential biblical truth with humility, love, and a desire to build up the church. Causing division happens when arguments become prideful, quarrelsome, or focused on nonessential issues. A believer should examine motives, submit to Scripture, pursue peace, and ask whether their words promote unity and spiritual growth.*



## *Put What Remained Into Order*

### **Discussion Questions**

**3. Read Titus 3:9. What are some modern examples of things you have personally seen cause division in a church, small group, or friendship, and how might we better avoid them?**

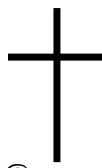
*There are many issues that can cause division in churches and small groups, especially when secondary doctrines become more important than unity in Christ. Examples include disagreements over speaking in tongues during corporate worship, the role of women in ministry, worship styles, political opinions, or end-times views. Humility, biblical wisdom, and gracious discussion help avoid unnecessary division.*

**4. Read Titus 3:1-9, noting the comparison of “profitable” and “unprofitable” in v. 8 & 9. What are some tertiary items in the Bible that you personally feel people have wasted much time on that could have been devoted to the godly matters mentioned in Titus 3:1-8? How can we help one another focus more on the most important things? Explain.**

*From our practises, there are many. People often spend excessive time arguing about tertiary issues like end-times timelines, worship styles, or debates over nonessential doctrines while neglecting holiness, evangelism, and loving others. We help one another stay focused by prioritizing Scripture, encouraging spiritual growth, practicing humility, and remembering that the Gospel and godly living matter most in Christian community.*

**5. Read Titus 3:10–11. Have you ever personally had to deal with someone who caused the type of division mentioned in Titus 3? What did you learn from that experience? What are some common but wrong ways people might handle these situations?**

*Common wrong responses include gossip, harsh confrontation, avoiding the issue completely, or responding with pride and anger. Titus 3 calls believers to address division lovingly and biblically while remaining firm against persistent, unrepentant conflict within the church community.*



## *Put What Remained Into Order*

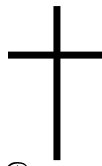
### **6. Read Titus 3:11. How might verse 11 give us the confidence to do what we might not want to do?**

*Verse 11 reminds us that some people continue in division because their hearts are hardened by sin. This gives us confidence to address problems directly and make difficult decisions when necessary, trusting that obeying God is more important than avoiding discomfort or conflict.*

### **Bonus**

**7. Using the sermon's hierarchy of theological importance pyramid (pictured below), create your own version as a practical guide to help you determine what you should engage for the sake of the gospel and what you should avoid for the sake of unity.**





*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

June 7

# The Church's Money: On Mission Together Titus 3:12-15

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



# Sermon Overview

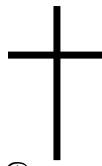
There are ten people who can give a seed offering of \$1,000. God says that if you give this offering, He will bless you with a business. The car you want, He will bring to you this week. This is your doorway through which wealth may come to you. Plant your seed and watch God.

Many believers are told by the preacher give a “seed” offering (money) in church expecting God to do something great for them. There is often little discussion about building the kingdom of God or strengthening the church family. In fact, 2 Corinthians 9:7 says, “Each one must give as he has decided in his heart, not reluctantly or under compulsion.” This scripture has sometimes been overlooked.

Paul writes to his son in the ministry, Titus, who is currently pastoring in Crete, for him to come to him without delay (Titus 3:12). He provides Titus with instructions about how believers should behave and interact with one another (Titus 2). Our scriptures this week focus on God’s mission and how we must be diligent to help further the ministry by our willingness to help. “Diligently help Zenas and Apollos on their journey, so that they will lack nothing” (Titus 3:13). As believers, we are to support the ministry to further the mission of God, which is to spread the Gospel of Jesus Christ. In addition, Paul notes that we should devote ourselves to good works for meeting pressing needs so we are not unfruitful (Titus 3:14). Good works are God’s ordained actions that benefit others and glorify Him. The body of believers should continually think about how to glorify God by doing good works. People outside the church should know God’s people. Since we are born of the Holy Spirit, good works are a part of us, and we have the capacity to work on behalf of God.

This week we take a deep dive into our giving to the ministry and how we can glorify God together.

Elder Rico Corporal



*Put What Remained Into Order*

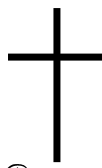
## Sermon Outline

**Text: Titus 3:12-15**

**Title: The Church's Money: On Mission Together**

### Sermon Notes

### Sermon Applications



## *Put What Remained Into Order*

### **Discussion Questions**

***“12 When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. 13 Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. 14 And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful. 15 All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all.” Titus 3:12-15***

**1. How does 2 Corinthians 9:7 inform our understanding of giving from the heart rather than giving reluctantly or under compulsion? What are the potential benefits and risks of sermons that tie material blessings to financial gifts?**

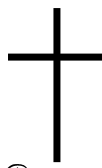
*2 Corinthians 9:7 teaches that giving should flow from a joyful and willing heart, not guilt or pressure. Sermons that connect giving with material blessings may encourage generosity, but they can also promote a prosperity-gospel mindset. Christians should give out of gratitude to God, trusting Him rather than seeking financial rewards.*

**2. What motives drive individuals to give, and how can a church cultivate generosity without manipulation or coercion? What safeguards can churches implement to ensure transparent, accountable stewardship that honors Scripture?**

*People may give out of gratitude, love for God, compassion for others, duty, or sometimes pride and recognition. Churches cultivate generosity by teaching biblical stewardship and highlighting God's grace rather than using pressure. Safeguards include financial transparency, multiple accountable leaders, regular reporting, audits, and clear policies for handling church funds faithfully.*

**3. How do seed-based giving practices affect unity, trust, and generosity within the church family? What strategies can a congregation adopt to advance the mission while also meeting the needs of the local community?**

*Seed-based giving is the idea that a financial gift to God, a church, or a ministry is like planting a seed that will produce a future harvest of blessing. The concept is often based on biblical passages about sowing and reaping (e.g., 2 Corinthians 9:6; Galatians 6:7).*



## *Put What Remained Into Order*

*Seed-based giving can encourage generosity when taught biblically. Churches should emphasize grace-filled giving, transparent stewardship, missions, discipleship, and practical care for local needs. This strengthens unity, trust, and faithful participation in God's work.*

### **4. What does Paul's instruction to help Zenas and Apollos suggest about support for itinerant workers today? How should churches allocate resources between staff, missionaries, and infrastructure to best advance the gospel?**

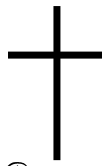
*Paul's instruction shows that churches should actively support gospel workers and ensure they have what they need for ministry. Resources should be stewarded wisely to support faithful church staff, missionaries, and necessary infrastructure. The priority is advancing the Gospel, making disciples, and equipping believers while meeting practical ministry needs.*

### **5. In what ways do good works demonstrate faith and glorify God, and how can we assess their effectiveness without turning service into a fundraising tool? How can believers balance acts of service with evangelism and the proclamation of the Gospel?**

*Good works demonstrate genuine faith by reflecting God's character and love toward others. Their effectiveness should be measured by faithfulness, spiritual fruit, and genuine care, not financial results. Believers should balance service with Gospel proclamation, ensuring that acts of compassion support, rather than replace, the message of Christ and salvation.*

### **6. How can pastors communicate financial matters clearly to avoid misunderstanding or pressure? What practical safeguards ensure preaching aligns with biblical teaching rather than personal gain or preferences of leaders?**

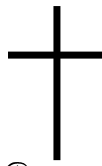
*Pastors should communicate financial matters with transparency, clarity, and biblical conviction, avoiding manipulation or guilt. Practical safeguards include accountable leadership, regular financial reporting, independent oversight, and expository preaching rooted in Scripture. These measures help ensure that teaching serves God's purposes rather than personal gain, preferences, or institutional interests.*



## *Put What Remained Into Order*

**7. How should Titus 3:12-14 be read within the broader biblical teaching on giving and mission? What principles should guide a church when choosing fundraising strategies, considering Scripture, and how can a church evaluate these practices over time?**

*Titus 3:12–14 teaches that giving supports Gospel ministry, meets urgent needs, and produces fruitful lives. Churches should pursue fundraising strategies that are biblical, transparent, voluntary, and free from manipulation. Practices should be regularly evaluated by asking whether they promote generosity, advance the mission, care for people, and glorify God rather than merely increase revenue.*



*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**

Empty space for writing prayer requests.

**Praise Reports**

Empty space for writing praise reports.