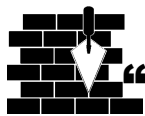


TITUS - "You're Being Watched!"



"Building Blocks"

1. **(Q2b)** Paul's three statements here are actually complementary aspects of the same idea. "Adorning the doctrine of God" (ESV) happens when individual believers' lives draw attention to him. This can happen by *not* drawing attention away from him, by not casting a negative shadow on him, or by casting a *favorable* light upon him.
2. **(Q3)** This is an important question. Their answer will tell you what they thought *before* they got too far into the chapter.
3. **(Q3b)** Leaders represent maturity to believers. In a very real sense, I should be able to look at them and think to myself, "That's what I hope to be someday." This is also the clear teaching of Hebrews 13:7.
4. **(Q4-Phil.)** The implication here is that this noticeable difference (i.e. "shining") occurs *without* me speaking. This is a "life that demands an explanation." This fact reinforces the very serious truth that "blameless" is *not* an attribution I can give to myself! It must be said *about* me, not *by* me.
5. **(Q4-Titus 2)** "Word of God" here should be understood as the Gospel, *not* the Scriptures. (see also: 1 Thess. 1:6-7; 2:13)
6. **(Q4-Phil. 2)** The Greek verb translated, "work out" carries in it the image of achieving, or working at something from which something else results. It can mean to "*fashion someone or something for a task.*"
7. **(Q5-final)** It is vital that your class see and understand (and hopefully embrace) that these two things are actually one and the same. My "salvation" is *more* than my justification. When God drew me into his covenant family of faith, he did so with the full purpose of me *becoming* "blameless" in the eyes of the world, not just before him through Jesus.

An author in the "Intelligent Design vs. evolution" debate coined the phrase, "irreducible complexity" to refer to certain components in cells that can not be subdivided, and remain "complex." He uses a mousetrap to illustrate this concept. It has four moving parts, and if I remove any one of them it ceases to function, and therefore, ceases to *be* a mousetrap. In other words, *each of the four parts* are necessary for it to be what it is. "Salvation" is like this; it too is irreducibly complex. Sanctification can not be separated out and it still be "salvation," just because it still has justification associated with it.
8. **(Q6-final)** This is absolutely a key question in this chapter! The responses to this question will indicate whether or not they understand salvation or merely want the "perks" of justification.
9. **(Q7-John)** This passage is a sobering and profound admonition that the interpersonal relationships of those claiming to be "saved" has a direct effect on the credibility of the biblical doctrine of the Incarnation! In other words, we have the "power" to convince the unbelieving world that Jesus *never* came (implied) or that he came (stated) by the way we treat each other. Jesus is clearly speaking here about lives that are being "watched." This is the *public* side of my "private" faith.
10. **(Q7-1 Thess)** Paul's model for an "evangelistic rally" is significant here. He says that the Thessalonians had daily, regular and extended opportunity to watch his life. He worked, talked and lived in the midst. He didn't merely invite them to an evangelistic meeting to hear him preach the Gospel. Rather, he "invited" them to watch him live as a believer. Paul also used this as the platform from which to teach *them* about living a life "worthy of God."
11. **(Q8-Eph.)** We must remind ourselves that Paul wrote a letter, not chapters with verse numbers. Chapter 4:32 must not be separated from 5:1. This is what "imitating God" *looks like* in the real

world of human relationships. Also, the verb here, “imitate,” is in the present tense meaning, “imitate and keep on imitating.”

12. **(Q8-1 Thess)** Paul speaks of a “chain of emulation” in this passage. The Thessalonian believers imitated Paul and his companions, and they became *examples* for others to imitate in the process! It is also worth pointing out that the particular point of imitation involved how they responded to unjust suffering. Paul used Jesus as his example, and then he became their example, and they became others’ example.



“Stumbling Stones”

1. **(Intro)** In America, we have confused Christianity with the covenant. We are continually seeking to make a place for Christianity in the social order, especially the political world. But *God’s* unchanging passion has always been to make a place for *himself* in the lives of individuals by drawing them into a covenant relationship. God’s method of sanctifying culture has always been by first sanctifying his people, not their surroundings.
2. **(Q1)** We have to be careful to make sure we are submitted to the plain meaning of these passages, not just the words themselves. In America, we have made “faith” one more facet of our democratic way of life. It is a “right” and a “private matter.” I naturally recoil from the idea that someone else can or should critique my spiritual integrity. Yet, that is the clear teaching and/or implication of Paul’s instructions to Titus.
3. **(Q8-1 Cor.)** This verse is disturbing. it would be easy to say, “*I’d never tell someone that!*” Unfortunately, based on what we’ve learned in this chapter, we still have to deal with the *fact* of the “watched life.” Telling someone to “imitate me” assumes that they can learn what I already know and do, but it also means they can learn *what I’m learning while I’m learning it!* This verse is *not* for those who’ve “arrived,” but for those who are committed to the journey towards Christlikeness *and* realize they’re being watched.
4. **(Q9)** The phrase, “your model” refers to the actual *person* I am imitating in the first part of this question. In other words, “*You are imitating someone. Who is it, and are they (“your model”) imitating Christ?*”



“Going Deeper”

1. **(Q1)** Who do you think is more qualified to judge the genuineness of your faith, you or someone on the “outside” of your life? Explain.
2. **(Q4-Titus)** When a person’s “works” (lifestyle) and “words” (profession) do not agree, do you think the watching world dismisses the *person* as a “hypocrite,” or dismisses the Christian faith as invalid? Explain.
3. **(Q5-Titus 2)** What connection is there between living “*self-controlled, upright and godly lives*” and being “*zealous for good works*” in “*this present age*”?
4. **(Q6a)** How do John 13:34-35 and 17:20-21 speak to this question?