

Titus - Study Companion

A printable guide for tracing sound teaching, good works, grace, authority, and fruit across all three chapters

Don't take my word for it - Open your Bible.

Use this Companion beside an open Bible and the full Titus study at OpenYourBible.org. Read the assigned passage first. Record what you actually see before consulting commentary. The questions mirror the manuscript so your notes stay aligned with the teaching.

Name: _____

Date started: _____

Study completed: _____

Study Progress

Done	Section	Passage
☐	Before You Read	Titus 1-3
☐	Session 1	Titus 1:1-4
☐	Session 2	Titus 1:5-9
☐	Session 3	Titus 1:10-16
☐	Session 4	Titus 2:1-10
☐	Session 5	Titus 2:2-5
☐	Session 6	Titus 2:6-8
☐	Session 7	Titus 2:9-10
☐	Session 8	Titus 2:11-14
☐	Session 9	Titus 2:15
☐	Session 10	Titus 3:1-2
☐	Session 11	Titus 3:3
☐	Session 12	Titus 3:4-8
☐	Session 13	Titus 2:11-14; 3:4-8
☐	Session 14	Titus 3:9-11
☐	Session 15	Titus 3:12-15
☐	Final Review	Titus 1-3

Before You Read Titus

OPEN YOUR BIBLE Titus 1-3

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What subjects does Paul return to more than once?

2. Mark every use of language related to sound teaching, truth, godliness, self-control, good works, grace, salvation, and fruitfulness. Which themes repeat most often?

3. Where does Paul connect what someone teaches with how that person lives?

4. Which instructions concern leaders, which concern households, and which concern the wider public life of believers?

5. Where do you see a contrast between profession and conduct?

6. What does Paul say is the cause or basis of salvation?

7. What does Paul expect salvation and sound teaching to produce afterward?

8. Write down any verse you have commonly heard used as a slogan about women, leadership, grace, law, government, or slavery. Do not settle the interpretation yet; simply record it so we can read it inside the whole letter.

Session 1 - Truth That Leads Toward Godliness

OPEN YOUR BIBLE Titus 1:1-4

Read the passage before answering. Record the evidence first. Let context have the final word.

1. How does Paul connect truth and godliness in the opening verses?

2. What does Paul say about Yehovah's character?

3. What hopes or promises appear in the greeting?

4. How does Paul describe Titus and their relationship?

5. What does the opening suggest about whether theology and conduct can be separated?

6. Where in your own study habits are you tempted to treat biblical knowledge as an end rather than something meant to shape life?

Session 2 - The Kind of Person Trusted With Leadership

OPEN YOUR BIBLE Titus 1:5-9

Read the passage before answering. Record the evidence first. Let context have the final word.

1. List every qualification Paul gives in Titus 1:5-9.

2. Group the qualifications into categories such as character, household life, self-control, relationships, money, hospitality, and teaching. What do you notice?

3. Which qualifications concern what a leader knows, and which concern how a leader lives?

4. What does the description of an overseer as Yehovah's steward imply about the source and limits of spiritual authority?

5. Compare translations of Titus 1:6. How do they render the description of the leader's wife and children?

6. Why should translation uncertainty make us cautious about building doctrines that go beyond what the passage clearly requires?

7. What does Paul's list suggest about the relationship between private character and public ministry?

8. Why might hospitality be a leadership qualification?

9. What two things must an elder be able to do with sound teaching in verse 9?

10. What qualities do churches sometimes reward in leaders that Paul does not mention at all?

Session 3 - When False Teaching Reaches the Household

OPEN YOUR BIBLE Titus 1:10-16

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What specific damage does Paul say the false teachers are causing?

2. What motives or character problems does Paul associate with them?

3. What is the stated purpose of sharp rebuke in verse 13?

4. How should the phrase 'those of the circumcision' be handled without turning Paul's criticism into a blanket condemnation of Jewish people or Torah?

5. What does verse 14 actually identify: Torah itself, or myths and human commands associated with people rejecting the truth?

6. Why is that distinction important when interpreting Paul's disputes?

7. What is the immediate context of 'to the pure all things are pure' in verse 15?

8. Does the paragraph teach that every external moral or scriptural boundary is now irrelevant? What does it actually say?

9. How does verse 16 expose the gap between profession and conduct?

10. Where are you tempted to use religious language to protect a life that needs correction?

Teaching → Fruit

Teaching / Claim	Expected Fruit	Verse Evidence
------------------	----------------	----------------

Further Study

What Is Torah? - Slow down and define Torah before using Paul's disputes as evidence that Yehovah's instruction itself was the problem.

Session 4 - Sound Teaching Should Look Like Something

OPEN YOUR BIBLE Titus 2:1-10

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What groups does Paul address in Titus 2:1-10?

2. What qualities repeat across more than one group?

3. How often does self-control or a related idea appear?

4. What reasons does Paul give for conduct that fits sound teaching?

5. What does this paragraph suggest about discipleship in ordinary household and community life?

Session 5 - Older Men, Older Women, and a Community That Teaches

OPEN YOUR BIBLE Titus 2:2-5

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What qualities does Paul require from older men?

2. What does Paul explicitly authorize older women to do?

3. What kind of life should accompany an older woman's teaching?

4. What practical subjects are older women instructed to teach younger women?

5. Compare several translations of the household term in verse 5. What differences do you notice?

6. Does Titus 2 explicitly say that a married woman may never earn income, conduct business, minister, or work beyond her physical home?

7. How does Proverbs 31 complicate simplistic claims that biblical household faithfulness means economic confinement?

8. What does Paul actually say about wives submitting to their own husbands?

9. What does he not say in this passage about headship, enforcement, unquestioning obedience, or participation in sin?

10. How do Ephesians 5:21-33, 1 Peter 3:1-7, and Yeshua's teaching in Mark 10:42-45 help keep human authority beneath Yehovah?

11. How can household faithfulness be honored without turning one first-century instruction into a cultural script Scripture itself does not require?

Further Study

Headship, Submission, and the Things Scripture Never Said - A broader Scripture-first examination of submission and the claims often added to it.

Headship Is Not Lordship - A companion teaching focused on the responsibility and limits of male headship.

The Older Woman Is Not Finished - A deeper look at why mature women remain necessary teachers and mentors in the body.

Session 6 - Younger Men - and Titus Himself

OPEN YOUR BIBLE Titus 2:6-8

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What single quality does Paul emphasize for younger men?

2. How does Titus himself become part of the instruction?

3. What does it mean to be an example of good works rather than merely a teacher of good works?

4. What qualities should characterize Titus's teaching and speech?

5. Is Paul promising that faithful believers will never be criticized, or calling them to avoid giving legitimate grounds for accusation?

6. Where is your public teaching or advice most vulnerable to being undermined by your own conduct?

Session 7 - Enslaved Believers and a Passage We Must Not Clean Up

OPEN YOUR BIBLE Titus 2:9-10

Read the passage before answering. Record the evidence first. Let context have the final word.

1. Who is Paul addressing in Titus 2:9-10?

2. What conduct does he ask of enslaved believers?

3. Does the passage explicitly declare the institution of slavery morally ideal?

4. Why is it inaccurate to flatten ancient slavery into ordinary modern employment?

5. How do Exodus, 1 Corinthians 7, Galatians 3, and Philemon contribute to the larger biblical witness concerning bondage, freedom, dignity, and brotherhood?

6. What does Paul mean when he says faithful conduct can adorn the teaching about God our Savior?

7. How can we distinguish pastoral instruction for people living inside a broken institution from divine approval of the institution itself?

Session 8 - Grace Is a Teacher

OPEN YOUR BIBLE Titus 2:11-14

Read the passage before answering. Record the evidence first. Let context have the final word.

1. Why is the connecting word 'for' at the beginning of verse 11 important to Paul's argument?

2. What appears first in Paul's sequence: human righteous behavior or the appearance of grace?

3. What does grace train believers to reject?

4. What kind of life does grace train believers to live in the present age?

5. What are believers waiting for while this training takes place?

6. Compare translations of Titus 2:13. How do they describe Yeshua in relation to 'God' and 'Savior'?

7. According to verse 14, what did Yeshua give Himself to accomplish?

8. What does Messiah redeem His people from?

9. What does it mean that He purifies a people for His own possession? Compare Exodus 19:5 and Deuteronomy 7:6; 14:2; 26:18.

10. What are Messiah's people supposed to become zealous for?

11. How does the passage protect us from the idea that obedience earns salvation?

12. How does the same passage protect us from the idea that grace makes obedience irrelevant?

13. What area of your life most clearly shows whether grace is training you rather than merely comforting you?

Teaching → Fruit

Teaching / Claim	Expected Fruit	Verse Evidence

Further Study

Grace and Obedience: Opposites or Partners? - Explore the same order Titus gives us: grace rescues first, and the life grace produces learns obedience.

Session 9 - Teach These Things

OPEN YOUR BIBLE Titus 2:15

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What three kinds of ministry does Paul tell Titus to exercise in verse 15?

2. How has Titus 1 already defined the character required of a person exercising authority?

3. What does it mean to say biblical authority is stewardship rather than ownership?

4. Why is correction's restorative purpose important when someone is rebuked?

5. How can a community distinguish accountable authority from domination?

6. What safeguards should exist when a teacher or leader claims that questioning him is equivalent to questioning Yehovah?

Session 10 - What Saved People Look Like in Public

OPEN YOUR BIBLE Titus 3:1-2

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What is Paul's ordinary expectation concerning rulers and authorities?

2. What public behaviors does Paul specifically require from believers?

3. What behaviors does he tell believers to avoid?

4. What do Exodus 1, Daniel 3 and 6, and Acts 5 reveal about the limits of human authority?

5. When might obedience to Yehovah require refusal of a human command?

6. What is the difference between principled resistance and becoming habitually quarrelsome?

7. How can someone disagree firmly with a ruler or public policy while still obeying Paul's instructions about gentleness and slander?

8. If outsiders knew your faith primarily through your public conduct, what picture of Yeshua would they receive?

Session 11 - Remember What You Were

OPEN YOUR BIBLE Titus 3:3

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What words does Paul use to describe the former condition of himself and the believers?

2. Which words describe behavior, and which describe bondage or deception?

3. Why is Paul's use of 'we' important?

4. How should remembering our own need for mercy affect the way we treat people still caught in sin?

5. Does humility require us to pretend sinful behavior is harmless?

6. What is the difference between clearly naming sin and looking down on the sinner?

7. Where are you most tempted to forget what Yehovah has rescued you from?

Session 12 - But When the Kindness of God Appeared...

OPEN YOUR BIBLE Titus 3:4-8

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What qualities of Yehovah appear in verses 4-5?

2. Does Paul say salvation occurred because of righteous works we had done?

3. What does he identify instead as the basis of salvation?

4. Trace who performs each action in verses 4-7. What belongs to Yehovah, the Spirit, grace, and the believer?

5. What language does Paul use concerning washing, rebirth or regeneration, renewal, justification, inheritance, and hope?

6. Why should the phrase 'washing of regeneration' be handled with humility rather than used as though it settles every later baptismal debate?

7. What does Paul tell those who have believed God to devote themselves to in verse 8?

8. Why is the order between verses 5 and 8 so important?

9. How does this passage protect against boasting?

10. How does it also protect against a version of grace in which obedience becomes irrelevant?

11. What good fruit should be increasingly visible in someone who has experienced the mercy Paul describes?

Session 13 - Grace and Good Works: Getting Paul's Order Right

OPEN YOUR BIBLE Titus 2:11-14; 3:4-8

Read the passage before answering. Record the evidence first. Let context have the final word.

1. Write Titus 3:5 and Titus 3:8 beside each other. What role do works have in each verse?

2. How does Titus 2:11-14 reinforce the same order?

3. How does Titus protect us from legalism?

4. How does Titus protect us from lawlessness?

5. Compare Titus with James 2. What different errors are the writers confronting, and what common expectation do they share about fruit?

6. How would you explain to someone, in your own words, why 'not saved by works' does not mean 'works do not matter'?

Teaching → Fruit

Teaching / Claim	Expected Fruit	Verse Evidence

Further Study

Did Paul Teach Against Torah? - Read Paul across his own arguments instead of reducing him to the slogan law bad, grace good.

The New Covenant - Place grace, obedience, Torah, and the Spirit inside Jeremiah's larger covenant promise.

Session 14 - Do Not Waste Your Life on Fruitless Fights

OPEN YOUR BIBLE Titus 3:9-11

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What kinds of controversy does Paul tell Titus to avoid?

2. How can Paul require leaders to refute error while also telling them to avoid foolish arguments?

3. What distinction do you see between necessary doctrinal correction and fruitless controversy?

4. What fruit might reveal whether a theological discussion is useful or merely quarrelsome?

5. What process does Paul give for dealing with someone persistently causing division?

6. Does disagreement with a leader automatically make someone divisive? Explain from the wider letter.

7. What might reveal that someone has begun enjoying the fight more than seeking truth?

8. Are there controversies you repeatedly enter that produce little except anger, pride, or exhaustion?

Session 15 - Learn to Meet Real Needs

OPEN YOUR BIBLE Titus 3:12-15

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What practical needs and travel arrangements appear in Titus 3:12-15?

2. What does Paul's closing material reveal about the ordinary logistics of ministry?

3. What does Paul tell believers to learn?

4. What purpose do good works serve in verse 14?

5. Why is the word 'learn' significant?

6. How can a community become more capable of recognizing and meeting pressing needs?

7. What real need around you could become the next place sound doctrine turns into useful fruit?

Final Review - The Whole Letter

OPEN YOUR BIBLE Titus 1-3

Read the passage before answering. Record the evidence first. Let context have the final word.

1. What repeated themes became clearer after reading the entire letter?

2. How does Paul connect truth with godliness?

3. What kinds of character does Paul expect from leaders?

4. What qualities repeat among the different groups addressed in chapter 2?

5. What does Paul say grace actually does?

6. According to Titus 2:14, what does Messiah redeem people from, and what kind of people is He forming?

7. Where does Paul explicitly deny that works are the cause of salvation?

8. Where does he command saved believers to engage in good works?

9. How would you explain the relationship between Titus 3:5 and Titus 3:8?

10. Trace the good-works movement from Titus 1:16 through 3:14. What progression do you see?

11. What does Titus teach about the difference between authority and domination?

12. What does the letter actually say about women teaching?

13. What does Titus 2 actually say about wives and household faithfulness, and what common claims are not stated there?

14. How does the wider biblical witness place limits upon every form of human authority?

15. Why should Titus 2:9-10 not be used as a simple endorsement of slavery?

16. What is the difference between necessary theological correction and fruitless controversy?

17. Why does Paul connect good works with practical needs at the end of the letter?

18. Which passage most challenged something you previously assumed about Paul?

19. What does Titus make difficult to maintain about the claim that Paul opposed obedience?

20. What area of your life most needs the kind of training Paul says grace provides?

21. What specific good work or act of faithfulness is Yehovah placing in front of you?

22. What interpretive question are you willing to leave open rather than making the text say more than it says?

Titus at a Glance

Use this page after your final reading. Trace the letter from unfruitful profession toward useful, grace-trained faithfulness.

Theme	My Conclusion	Key Passages
Truth	What does Paul say sound truth should produce?	
Leadership	What character makes authority trustworthy?	
Grace	What does grace save from, and what does it train toward?	
Good Works	How does the good-works thread develop from 1:16 to 3:14?	
Authority	What limits does Scripture place on every human authority?	
Households	What is text, and what is later cultural inference?	
Public Life	What should outsiders see in believers?	
Fruitfulness	What pressing need can my faith help meet?	

My Final Conclusion

In my own words, what does sound doctrine produce?

How would I explain the relationship between grace, salvation, obedience, and good works from Titus?

What did Titus teach me about healthy leadership and authority?

What did Titus actually say - and not say - about women, household work, and submission?

What is one area where grace needs to keep training me?

What good work or pressing need am I prepared to act on?

What interpretive question am I willing to leave open until I have better evidence?

Keep Studying

- [What Is Torah?](#)
- [Headship, Submission, and the Things Scripture Never Said](#)
- [Headship Is Not Lordship](#)
- [The Older Woman Is Not Finished](#)
- [Grace and Obedience: Opposites or Partners?](#)
- [Did Paul Teach Against Torah?](#)
- [The New Covenant](#)