

BUILDING FOUNDATIONS
TITUS



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Building Foundations

Titus

Study Guide

Acknowledgments

The lesson outlines and notes in this booklet are based on New Tribes Mission's method of chronologically teaching Scripture and were prepared by Tim McManigle, Director of FBC Missions, and Scott McManigle. Special thanks to Lisa Grams and Lane Martin for editing.

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Progression Toward Maturity

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Detailed Explanation of Each Phase

Phase 1: Foundation for Salvation (“Creation to Christ”)

The Christian life is a relationship; therefore, our desire is to lead our readers into a deep and intimate relationship with God. In order to grow into that level of relationship with God, there are foundational truths that must be clearly taught and understood. These foundational truths include the following:

- The attributes of God – His love, power, grace, omniscience, omnipotence, justice, immutability, hatred of sin, faithfulness.
- The sinfulness of man, his helplessness to save himself, and his need for a Savior.
- Only God can provide a way of salvation.
- The Gospel

Phase 2: Foundation for Sanctification (“Positioned in Christ” and “The New Birth Explained”)

The moment someone is born again, there is an immediate change of position that takes place in his or her life. At that very moment, one becomes a child of God, and is taken out of Adam and placed into Christ. All that Christ is and all that Christ has become ours. Therefore, before service to God is considered, one must be grounded in an understanding of who we are in Christ. Some important foundational truths that should be emphasized in Phase 2 teaching include the following:

- Placed into Christ
- Justified (declared righteous) and accepted in Christ
- Child of God
- Restored to oneness with God
- Eternally secure in Christ
- His Divine power has given to us all things pertaining to life and godliness through His finished work on the cross.
- Our part is to believe.

Phase 3: Dependence upon the Spirit and Introduction of the Church (“Acts/Building Foundations”)

The position change that takes place in every believer's life at salvation is immediate and complete. The daily "living out" of that position, on the other hand, is a growth process. It is the progression of growth that the Holy Spirit is working all believers through in His process of conforming us to the image of Christ.

In order for believers to move on to maturity, we must learn to walk and depend upon the Holy Spirit. Therefore, our purpose in Phase 3 teaching is to reveal the Holy Spirit's

ministry and His faithfulness to lead, guide, feed, and protect God's children, as well as to introduce the church. Some of the important foundational truths that should be emphasized include the following:

- The Holy Spirit's ministry to lead, guide, feed, protect, and establish us in truth
- To emphasize the FAITHFULNESS of the Spirit to fulfill all that Jesus promised
- To reveal the early church's dependence upon the Spirit
- The Holy Spirit is as faithful in our lives today, as He was to the early church in the book of Acts.
- Introduction of the church and her role

Phase 4: Practical Sanctification–Identification with Christ; Conformed to the image of Christ (“Romans to Revelation/Building Foundations”), “Principles of Spiritual Growth,” God’s Masterpiece the Cross of Christ,” and “Looking Unto Jesus” lessons)

The Holy Spirit is teaching us to walk less in the flesh and more in the Spirit, with Christ becoming more and more the object of our hearts.

In Phase 4, we will study through the epistles with the purpose of learning to rest in our identification with Christ and His finished work. As we, by faith, begin to appropriate identification truths, our co-crucifixion with Christ, our lives will become more and more conformed to the image of Christ, manifesting the fruit of the Spirit.

Some of the important truths that will be emphasized in Phase 4 includes the following:

- The believer's identification with the death, burial, and resurrection of Christ (crucified with Him and raised to newness of life)
- Sanctification is the process of walking less and less in the flesh and more and more in the Spirit.
- Our part in the process is faith in the finished work of Christ and our identification with it.
- What it means to truly walk in the Spirit
- Putting off the old and putting on the new

- Manifesting the life of Christ/fruit of the Spirit

Conclusion: Recommended Order of Study

Because there truly is a progression of growth that the Holy Spirit is taking all believers through, our Bible lessons have been developed and arranged to line up with that work of the Spirit in our lives. Each set of lessons contains the foundational truths that must be in place in a person's heart in order to facilitate their growth onto the next stage of spiritual growth. Therefore, we believe that it is important to teach the lessons in the following order:

- ***God's Eternal Plan***
- ***Building Foundations Order of Study:***

Acts	2 Corinthians
Romans	Philippians
Ephesians	Philemon
1 Corinthians	2 Timothy
1 Timothy	1 and 2 Peter
Titus	1, 2 and 3 John
1 and 2 Thessalonians	Hebrews
Revelation	James
Galatians	Jude
Colossians	

- ***Knowing God*** before the ***Digging Deeper*** studies
- ***Digging Deeper*** studies in any order

TITUS

Lesson 1

We don't know when Paul met Titus, but we do know that Titus was a Greek who became a believer through Paul's ministry. Paul led Titus to the Lord, disciplined him, and he became one of Paul's co-laborers who, like Timothy, traveled with Paul, strengthening the churches.

Paul's letter to Titus is the Word of God and is applicable for all believers.

Read Titus 1:1-3.

- Paul describes himself first as a servant and second as an apostle or sent-one (servant/sent one). Paul is saying that as a servant of God and apostle of Christ, he has been given the ministry of stimulating and promoting the faith of God's chosen ones and to lead them into an accurate discernment of truth, which will ultimately produce godliness/Godlikeness.
- It is the same in our lives; as our faith increases, we, too, will be able to know, teach, and defend the truth of God's Word that will lead to true "God-likeness."
- Paul taught the deeper truths of God's Word to God's children. He didn't just teach intellectual knowledge of the Scriptures, but he taught believers to walk in the Spirit. As they walked in the Spirit, their lives were changed into Christ-likeness.
- The truth of God's Word is tremendously encouraging and is worth teaching and defending whole-heartedly. For only the truth in God's Word can make a man "God-like" and only God's Word carries with it the promise of eternal life—a promise God made before the world began, and because God cannot lie, we are confident that we have received it.

- God has revealed to his children the promise of this truth through preaching and teaching. He used Paul and the other apostles to teach this truth and then down through the ages, others of His children continued passing it on.
- It is not our responsibility to make people believe, but as we share truth with those whose hearts have been prepared by the Holy Spirit, they will believe and receive eternal life.

Read Titus 1:4.

- Just like Timothy, Paul refers to Titus as his son in the faith; it was Paul who led them both to Christ and disciplined them, just as a father teaches and trains his son to be a man.
- “*Grace, mercy, and peace*”; Paul repeated this standard greeting in all his epistles with one slight change, adding the word “mercy” here as well as in the letters to Timothy.

Read Titus 1:5.

- After Paul was released from prison in Rome, most likely he went to Crete with Titus to teach the Word. Apparently, Paul did not stay long in Crete, so he left his trusted co-worker Titus to finish what remained to be done regarding establishing the church, including the unfinished work of appointing elders.
- In his letters to Timothy and Titus, Paul encouraged both to continue the work that had been entrusted to them and gave further instruction to be passed on to the believers.
- In **1 Timothy 5:22**, Paul told Timothy not to appoint elders too quickly. Therefore, Paul left Titus in Crete to continue teaching and guiding the church until there

were some men who were walking in the Spirit and qualified to be elders.

- In Paul's letters to both Timothy and Titus, he makes very clear the qualifications for elders. As we read through the qualifications of elders, remember that those who are living in the truth of **Romans 6:6** ("*know this, that our old man has been crucified with Him*") will have the power and desire to live out the qualifications of elders.

Read Titus 1:6.

- Elders are to be radically different, self-less servants who are excellent examples, with Christ-like character, righteous reputations, healthy homes, and sound in the Scriptures. Elders are recognized by character not by giftedness.
- Paul briefly described some qualifications that the elders (also called overseers or bishops) should have. He had given Timothy a similar set of elder qualifications for choosing leaders in the Ephesian church (**1 Timothy 3:1-7; 5:22**). Notice that most of the qualifications involve character rather than knowledge or skill, and it's interesting to consider that a person's life-style as well as relationships provides a window into their character. It's always good to consider these qualifications as you evaluate people for positions of leadership in the church.
- The first qualification is "*blameless*"; elders must have no conduct that would be grounds for accusations; they must be above reproach (**1 Timothy 3:2, 10**). The point here is not that leaders will not be blamed or accused, but rather when they are, their lives will prove the falsehood of the accusations.
- "*The husband of one wife.*" When Paul explained that elders were to be the husband of one wife, he was prohibiting promiscuity and promoting faithfulness in

marriage. Literally, the phrase means a “one woman man”—not flirtatious, but rather one who is content with and faithful to his wife (**1 Timothy 3:2**).

- “***Having faithful children not accused of dissipation or insubordination.***” A man’s family may reveal his spiritual maturity or immaturity and ultimately his readiness to lead the church. An elder’s children should have received spiritual nurturing to the point of believing. Obviously, those whose children are rebelling, running wild, and refusing to obey could be an indication that the man in question is not a fit leader for God’s people. We might consider that the way in which children respond is often an indication as to the way Christianity is lived out at home.
- It’s significant that Paul added the note here, which is not found in **1 Timothy**, that a leader’s children should believe. In Crete, many had only recently converted from paganism to Christianity, so a family’s response to the Gospel could be a gauge for Titus as to a man’s maturity to lead. A leadership appointment would need to wait until that person had dealt effectively with his own family.

Read Titus 1:7.

- Paul refers to elders as stewards of God. The church belongs to God and it is God who has said that elders will be appointed as stewards to watch over His church. He repeated the qualification of blamelessness, emphasizing that this is an essential characteristic of a godly leader. Church leaders who bring blame and reproach on themselves damage God’s work. Paul’s guidelines for leaders has even more significance in the Cretan setting, for Cretans were known as having disreputable character (1:12).
- “***Not self-willed***”—inflated with self-importance. A pitfall of leadership is arrogant pride; pride has no

place in a Christian leader's life. Pride and conceit were Lucifer's downfall (**Isaiah 14:12-15**). His attitude was, "I want to be my own God, I want to be in control of my own life, and I don't want anyone telling me what to do." God forced him out of heaven, so he came to earth, and entered into the Garden of Eden and into the serpent through which he tempted Eve with the same mindset (**Genesis 3:5** – "***God knows that in the day you eat thereof, you will be like God.***") Because we are all descended from Adam and Eve, what they got, we get...the "Lucifer Mindset." "I want to be my own God, I want to be in control of my own life, and I don't want anyone telling me what to do!"

- "***Not quick tempered.***" A person who is easily provoked will speak and act without thinking, often hurting people and damaging the church's witness and reputation. James wrote: "***Let everyone be quick to listen, slow to speak, slow to anger; for your anger does not produce God's righteousness***" (**James 1:19-20**). If this is important for "everyone" (all believers), how much more so for leaders.
- "***Not given to wine, not violent, not greedy for money.***" These three prohibitions had particular significance as Titus searched for church leaders in first century Crete. A church leader must not be addicted to wine (a drunkard) or addicted to money (greedy for gain). He must not be violent (often the result of being quick-tempered or drunk or greedy for gain).

Read Titus 1:8.

- After listing negative characteristics that a church leader should not have, Paul now lists these positive qualities. Hospitality was of primary importance in the New Testament church. Believers were encouraged to be hospitable (**3 John 1:4-8**), so their leaders should

exemplify this characteristic, revealing devotion and concern for the welfare of others.

- “***A lover of what is good.***” Paul insisted that the leaders be known for loving God, as well as loving good teaching/doctrine, good people, and good works.
- “***Sober-minded, just, holy, self-controlled.***” In **Galatians 5:15**, Paul writes, “***The flesh wars against the spirit and the spirit wars against the flesh.***” What are they fighting over? Influence and control of a man’s soul (mind, will, and emotions). The flesh has its root and origin in Satan, the master-deceiver. Therefore, if we are walking in the flesh, we are not sober-minded. (**1 Timothy 3:2**). Christian leaders who are known for being lovers of what is good, must also display the same goodness in life, being upright or holy (devout/reverent), as well as being temperate or self-controlled.

Read Titus 1:9.

- A Christian leader must stand firm in his understanding, conviction, and teaching of the deeper truths of God’s Word as the Holy Spirit has revealed it. He must hold fast to it, without changing it or decreasing its importance as the false teachers were doing (**2 Peter 2:1-3**)—standing firm in the faith and not giving in to persecution or opposition.
- “***That he may be able, by sound doctrine, both to exhort and convict those who contradict.***” Elders must fulfill a positive as well as a negative dual-role in handling the truth. They must encourage by preaching, supporting, and edifying people as they follow the truth. But also they must confront and oppose false ideas. Their teaching must often tear down to build up as the truth is shared in both a positive and negative light. Confident leaders with spiritual backbone, courage, and an irrefutable message would stand in

stark contrast with Cretan lifestyles, character traits, and false teachers which are described in the following verses.

- It is very important that elders be men who are genuinely walking in the Spirit and who are being led into truth. For only then will they be able to truly lead, guide, feed and protect the church.

TITUS

Lesson 2

Read Titus 2:1.

- Paul begins with a reminder for Titus to speak only those things that are according to truth. There will always be those who are teaching things that sound spiritual, but they aren't according to the trustworthy message of God's Word.
- This is a very important reminder to all of us. Only we who are walking in the Spirit are thereby able to speak those things "*which are proper for sound doctrine.*" Knowledge and faith in sound doctrine will lead to right living.
- Now Paul begins his instruction to the rest of the church.

Read Titus 2:2.

- The older men are the senior members of any community and should be examples of maturity. Titus would teach older men to be temperate (self-controlled), exercising moderation and self-restraint with an absence of extravagance. He would encourage these older men to live dignified and honorable lives (2:3-7).
- Titus would also teach older Cretan men, who were actually young believers, to be self-controlled. Having lived their lives in a heathen culture, they would now by God's grace and the power of the Holy Spirit, restrain their passions, anger, and words.
- Titus was also to emphasize "soundness" in the lives of the older men—"sound in faith," rooted and grounded in Christ and established in the faith (2:7).
- "*Sound in love,*" which can only come from the life of Christ within (1 Corinthians 13:4-7)

- “***Sound in patience,***” which could be defined as enduring steadfastness (**Colossians 1:11**). This will be accomplished through living in the truth of our co-crucifixion with Christ and walking in the Spirit. As these older men walked in the Spirit, their attention would turn to Christ and the sovereignty of God. As a result, they would not become anxious, worried, or angry, but could calmly rest in the Lord.
- Abraham is an example of an older man who trusted God in all situations. Because Abraham knew God, he could trust Him. Even when God told Abraham to go to a faraway country that he had never seen, he trusted Him and went there. When God promised him a son even though he was very old, Abraham did not doubt. Then when God told him to take that son and sacrifice him, Abraham still trusted God and was willing to obey Him.

Read Titus 2:3.

- Just as God desires to use the older men to be godly examples for the younger men, so He desires the older women to be godly examples for the younger women. Again, this will be lived out as they learn to walk in the Spirit. Paul’s directive for the women in the Cretan church was quite different from the (unequal) way women were usually treated in Cretan culture. Older women must be taught that their lifestyles are to be reverent, dignified, worthy of honor, and Christ-like; they should have a respectful attitude toward others, not slanderers or gossips, not addicted to much wine (literally, “slaves to drink”). Paul had much more in mind here than simply to give honor to older women; younger women need their wisdom and godly example.

Read Titus 2:4-5.

- Notice that it is the older women who Paul says should be teaching the younger women how to live. In verses 4, 5, 8, and 10, Paul uses the phrase, “so that” in order to show the purpose behind his directions to Titus; “so that” the older women teach and encourage the younger women by word and by example to love their husbands and children. If we were to ask the average Christian wife and mother if she loves her husband and children, she would probably be offended and answer, “Of course.” However, returning to the Garden of Eden after the fall, we find God giving out the consequences for sin. He speaks first to the serpent and then to Satan, next, He speaks to the woman who is told that her “*desire will be to her husband*” (literally to rule over her husband). At the fall, woman’s willing submission was corrupted and she was left with the old “Lucifer mindset” (I want to be my own god, I want to be in control of my own life, and I don’t want anyone telling me what to do).
- What outwardly looks like love for her husband or child is often nothing more than a self-motive to look good before others or be in control and feel good about herself. Thus, there is this great need for the older women to draw alongside and share with the younger women what they have learned; and unfortunately quite often it is learned the hard way.
- Within the church today, older women rarely become active role models for the younger women. In fact, the honor and respect due our senior members is often absent in the church. Age groups are isolated from each other, causing people to feel that little can be learned from one another. It is unfortunate when patterns in society become patterns for the church.

- The church must encourage intergenerational caring and sharing. There are times when the kitchen provides an eloquent pulpit for the application of biblical truth!
- As with the older men and women, younger women need self-control. Paul goes on explaining what kind of control is needed—controlling passions and desires and living lives in submission to their husbands.
- Wives and mothers should manage their households in such a way as to show loving respect and kindness in their relationships with their husbands and children (**Ephesians 5:22-24**). For marriage and family relationships to run smoothly there must be one appointed leader; God has appointed the husband and father to be that leader. The wife should willingly follow her husband's leadership as he follows Christ, acknowledging that this is his God-given role (**1 Corinthians 11:3**).
- Maturity provides a key to understanding submission. To be "subject to" does not necessarily address obedience, but rather it points toward accepting the relationship that God has designed—voluntarily subjecting oneself to God's order of authority. To Paul, submission never meant inferiority (**Galatians 3:28; Ephesians 5:24; Colossians 3:18; 1 Peter 3:1, 5**).
- Submission should not be a problem in families where both husband and wife are believers, for both should be primarily concerned with the wellbeing of the other (**2 Corinthians 12:15**). Real leadership involves serving, and a wise and Christ-honoring husband will not take advantage of his leadership role but will love and serve his wife as Christ loved and served his disciples (**John 13:1-17**).
- Paul's purpose in these instructions was to glorify God; if we live righteous and blameless lives, the enemies of the Gospel have no opportunity to condemn or discredit.

Read Titus 2:6.

- Now Paul turns the spotlight on the younger men, and urges Titus to teach them “sober-mindedness.” It’s interesting to consider that this is his single requirement for the younger men. It might be good if we were to take the time to explain this often unknown and confusing term, “sober-minded.”
- We would do well to understand that “sober-mindedness” can never be obtained in the flesh because the flesh has its root and origin in Satan, and Satan is the master-deceiver. In **Galatians 5:17**, Paul writes that the flesh wars against the spirit, and the spirit wars against the flesh. What are they fighting over? Influence and control of the soul (mind, will, and emotions). If the flesh is winning the battle, then there can be no sober-mindedness. Only when a man is walking in the Spirit and the Spirit is influencing and controlling his mind will he be sober-minded (**Galatians 5:16**). In both **Romans 12:2** and **Ephesians 4:23**, Paul writes of the “*renewing of the mind*,” which could be seen as “sober-mindedness,” and is the outflow of “*putting off the old man*” in **Ephesians 4:22**.
- Young men today, as much as in ancient times, lack this quality of “sober-mindedness.” Thinking back to Paul’s exhortation for wives in verse 5, to be keepers at home and submissive to their husbands—all of the positive traits that a husband can contribute to a marriage, self-sacrifice, love, tenderness, compassion, listening, etc., all flow out of “sober-mindedness” which is a fruit of walking in the Spirit. Husbands who lack “sober-mindedness” have little right to complain about their wives’ lack of submission.

TITUS

Lesson 3

Read Titus 2:7.

- Paul left Titus in his stead with the church in Crete to teach and disciple until the church had its own leadership. Not only did Paul want Titus to teach the truth, but he also wanted him to set a good example for the believers to follow. He was not only to teach them how to walk in the Spirit, but he was also to show them (**Acts 20:20**).
- Titus, qualifying as a “younger man” himself, was urged to set an example for the young men in the churches (**1 Timothy 4:12**). His authoritative words could have no impact if not backed by a blameless life. The teaching of Titus was to emphasize Christlike conduct while his lifestyle was to emphasize Christlike living. Paul stressed the importance of “good works” often in the pastoral epistles:
 - 1 Timothy 2:10 – Women were to adorn themselves with good works.
 - 1 Timothy 5:10 – Widows were to be known for their good works.
 - 1 Timothy 6:18 – Wealthy people were to be rich in good works.
 - 2 Timothy 2:21 – Christian workers who cleansed themselves from sin would be “*useful to the Master and prepared to do good work.*”
 - 2 Timothy 3:17 – Scripture thoroughly equips us for every good work.
 - Titus 2:7 – The young men were to set an example by doing good works.
 - Titus 3:1 – Christians in society were to be ready to do whatever is good.

- Titus 3:8, 14 – Paul reminded and encouraged Christians to devote themselves to doing what is good.
- After focusing on the life example of Titus, Paul now turns to his teaching ministry. The word “**integrity**” carries with it the idea of honesty, void of corruption. The fact that the teaching of Titus revealed integrity would contrast him with the false teachers (**2 Peter 2:1-3**), as well as the Cretan culture, where lying was a way of life (Titus 1:12).
- “**Reverence**” indicates teaching with sincerity, so that the words of Titus would be respected, purposeful, and taken seriously. Paul counseled Titus to be incorruptible, above reproach/criticism in the things that he taught. Because of his unique role in Crete, his life must display a remarkable degree of godliness/God-likeness. The word translated “speech” here is *logos*, and can also be translated “words.” By God’s grace, Titus must carefully choose his “words” so that he would remain above criticism and condemnation.
- Titus would face opposition, but he should live in such a way that all accusations would prove to be invalid. His exemplary life, teaching, and speech may never stop the false accusations, but his accusers would be put to shame when their accusations prove to be groundless.

Read Titus 3:1-8.

- There are those who don’t understand God’s grace. They think that because they are saved and will never lose it, then it’s okay to live any way they want (**Galatians 5:13**). Paul encourages Titus to exhort the believers in Crete to devote themselves to good works. Paul is not saying for them to strive in doing good works through their own efforts and strength. But

rather, as they mature spiritually and Christ is formed in them, there will be a natural desire to do good works.

- Before we were crucified with Christ (**Romans 6:6**), we had no choice but to live under the control of the flesh. But now we are in Christ and have received His life; as we, by faith, walk in our new resurrected life of Christ, we become free from the flesh and free to be devoted to good works.
- In **Ephesians 2:8-10**, we see the role good works plays in the development of the life of grace. **James 1:22; 2:14-25; 3:13** shows the central place of good works in the believer's life. However, we must always keep in mind that good works are a fruit of faith and only possible in the Spirit.

Read Titus 3:9.

- In the flesh, men try to sound important and knowledgeable by talking about things that aren't according to truth. If a man's teaching is not centered in Christ and His finished work, then it is of the flesh and should be avoided; these kinds of things only cause strife and divisions.
- Paul warned Titus, as he warned Timothy, not to get involved in foolish and unprofitable arguments (**1 Timothy 1:4; 6:4; 2 Timothy 2:14, 23**).

Read Titus 3:10-11.

- Paul gave a similar warning in **Romans 16:17-20**, which follows Jesus' pattern in **Matthew 18:15-17**. Besides avoiding the false teachers' debates, Paul instructed Titus how he might respond toward the person who causes division.
- While false teachers outside the church were to be avoided, a person inside the church must be admonished/warned not to cause division or threaten

the unity of the church. The warning is intended to correct the individual's divisive nature and restore him or her to fellowship. Paul allowed for two warnings before having nothing more to do with the person.

- A person's stubborn refusal to stop teaching false doctrine and to stop causing division in the church (even after being lovingly admonished) is evidence of a perverted and sinful mind. Some Scriptures to consider: **Matthew 18:15-18; 2 Thessalonians 3:14-15**).
- A local church must not modify its doctrine to accommodate every person's viewpoint. It may be better to risk having a member leave the church than to try to be a church that caters to every theological bent.



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