



God's Blueprint for the Church: Slaves and Those Set Free Titus 2:9-15

1. **Read Titus 2:9-10.** How would you summarize Paul's call to Christian ethics in our work? **Read 1 Peter 2:18-20.** Do our ethics change in the face of harsh masters? **Read 1 Timothy 6:1-2.** What about when we're fortunate enough to have fellow believers as our masters? In what ways would a failure to follow these commands malign the gospel in our workplaces? Have you ever experienced this? What was the result? Conversely, have you ever seen someone "adorn the doctrine of God" with their faithful conduct in the workplace? What opportunities did this open for the gospel?
2. **Read 1 Corinthians 7:21-24.** Given Paul's sentiments to the Corinthian church (and our modern sensibilities) it seems odd that he would not call for a general emancipation when he addresses slaves in both Titus and 1 Timothy. Read Paul's Letter to Philemon (don't worry, it's short). How does Paul handle the case of the runaway slave, Onesimus? What does he call Philemon (Onesimus' master) to do? How does the gospel fundamentally change their relationship? In what ways is he calling him to something beyond mere emancipation? What does his language imply? How is Paul's "burning appeal to an unknown house-church in Phrygia...his way to begin to change the world"? – R.C. Lucas
3. **Read Titus 2:11-14.** In several of Paul's epistles to various churches (i.e. Romans, Ephesians, Colossians), he begins with doctrine and then, with a mighty "therefore," moves on to matters of application. Here in Titus, we see him reverse that trend. He begins with our duties as churchmen (and churchwomen), but then girds those commands with the doctrine of the gospel. Why the switch? What is it about our identities as a redeemed and purified people that leads us to both deny our worldly desires and embody the church in such a way that will glorify God? How does it contribute to our zeal for good works?
4. **Read Titus 2:15.** Here, Paul issues a sobering charge to Titus in his pastoral role to the church in Crete. As church members/attenders, how can you encourage your pastor(s) in fulfilling this charge?

5. This week's passage provides a portion of a larger "blueprint" that Paul is relaying to Titus for the church in Crete. Paul provides a complementary "blueprint" to Timothy for the church in Ephesus. Review the overlapping passages. How are they similar? How does Paul expand his instructions for the older and more established church at Ephesus? Why is it important that we read both letters together?

Topic	Titus	1 Timothy
Church Leaders	1:5-9	3:1-10,12-13; 5:17-20
The Unruly	1:10-16; 3:9-11	1:3-7,19b-20; 6:3-5
Older Men	2:2	5:1a
Older Women	2:3-4a	2:9-15; 3:11; 5:2a
Younger Women	2:4b-5	2:9-15; 3:11; 5:2b
Younger Men	2:6	5:1b
Slaves/Servants/Workers	2:9-10	6:1-2
The Gospel as Our "Why"	2:11-14; 3:3-7	1:8-17; 2:4-6
The Pastor's Charge	2:1,7-8,15; 3:8-9	1:18-19a; 4:6-16; 5:21-22; 6:11-14,20-22
The Church & Civil Authority	3:1-2	2:1-3
Called to Good Works	3:14	6:18-19

Come, People of The Risen King

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2007

Come, people of the Risen King
Who delight to bring Him praise
Come all and tune your hearts to sing
To the Morning Star of grace
From the shifting shadows of the earth
We will lift our eyes to Him
Where steady arms of mercy reach
To gather children in

Rejoice, Rejoice
Let every tongue rejoice
One heart, one voice
O Church of Christ, rejoice

Come, those whose joy is morning sun
And those weeping through the night
Come, those who tell of battles won
And those struggling in the fight
For His perfect love will never change
And His mercies never cease
But follow us through all our days
With the certain hope of peace

Rejoice, Rejoice
Let every tongue rejoice
One heart, one voice
O Church of Christ, rejoice

Come, young and old from every land
Men and women of the faith
Come, those with full or empty hands
Find the riches of His grace
Over all the world, His people sing
Shore to shore we hear them call
The Truth that cries through every age
"Our God is all in all"

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