

## **Resource: Familiarization, Internalization, Articulation (Fia)**

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## Familiarization, Internalization, Articulation (Fia)

### TIT

#### **Titus 1:1-4**

*Hear and Heart*

*Hear and Heart*

In this step, hear Titus 1:1-4 and put it in your hearts.

Listen to an audio version of Titus 1:1-4 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God or Jesus? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

*Setting the Stage*

*Setting the Stage*

Listen to an audio version of Titus 1:1-4 in the easiest-to-understand translation.

This passage is the introduction to a letter that Paul wrote to Titus. Paul was one of the leaders of the early Christian church. At some point in the past, Paul and Titus worked together to start new churches on the island of Crete, in the Mediterranean Sea near Greece. Now, Paul has left Crete and has instructed Titus to lead and take care of the churches in Crete. Paul is writing a letter to Titus to remind Titus about what to teach the new believers in Crete. In this passage, Paul first describes himself and his ministry, then Paul greets Titus. This passage is the introduction to Paul's letter to Titus.

Stop here and look as a group at a map of the island of Crete. Pause this audio here.

In this letter, Paul likely spoke his message, someone else wrote it down, and then another person delivered the message to Titus in Crete. Titus and others would most likely read this letter out loud when they received it. During Paul's time, this was a common way of sending and receiving letters.

Paul's greeting to Titus is similar to Paul's other greetings in other letters to his co-workers. In this letter, Paul does not just say that he wrote the letter, but he also includes what he does as a servant of God and as an apostle. Paul describes God's purpose for him and the authority that God has given him. Because of the problems in the church in Crete, Paul probably wanted to show that he has the authority to teach Titus about how to lead the churches in Crete.

Paul says he is "a slave of God" and "an apostle of Jesus Christ." First, Paul calls himself "a slave of God," which means Paul belongs to God and serves God. In other letters, Paul says he is "a slave of Jesus Christ." Other important people in the Old Testament called themselves "slaves of God," such as Moses, Daniel, David, and Abraham. It is important here that Paul shows he is God's slave or servant in the same way that other men before Jesus lived, served, and belonged completely to God like a slave belonged to their master. For Paul, it was an honor to serve God just like the other men in the Old Testament. The same God of the Old Testament is the one who now gives Paul a message to share with Titus and the churches in Crete.

Paul then says he is an apostle of Jesus Christ. An apostle is a representative of God who has the authority to give messages and to make decisions about spiritual matters. In the original language, Christ means Messiah, or the savior and king that God appointed for a special task. Jesus Christ is the title for Jesus, the one who God appointed as savior and king. Now Jesus sent Paul with a specific job to share his message and teaching. Paul's job as an apostle is to "further the faith" of God's chosen people, or those people who follow Jesus. As their faith grows, they will understand the truth from Jesus more and more. As they understand the truth, a natural result is that they will live in ways that please God.

Paul's purpose as an apostle is to help the people that God had chosen to follow him to trust in Jesus more and to follow Jesus well. Most likely, Paul wants to strengthen the faith of people who already believe in God because most of the letter to Titus is about caring for people who already believe in Jesus.

As Paul helps people to strengthen their faith, or trust in Jesus, they will also gain more knowledge of the truth. This truth is the teachings about Jesus and the teachings Jesus gave to the people. As people know more about Jesus, they will naturally live in ways that please, honor, and respect God. In other words, they will live godly lives.

The main reason Paul works as an apostle of Jesus Christ is because he has the hope of eternal life. God's chosen people can confidently expect, or hope, to live forever with God. God promised to give eternal life to the people he chose before God created the world. And God never lies. The people knew that the false gods in Crete lied all the time. Therefore, people in the Cretan culture also lied a lot. Paul is showing that his God is different from the Cretan gods. God never lies.

Stop here and discuss as a group: What are some of the main differences between how our God acts and how your culture's local gods act? How do you describe those differences to your community? Pause this audio here.

God shows that he never lies, because he has made his promises come true. God is now ready to show everyone this good news, or message, about eternal life. Now is the time that God's people can see and understand this message about how we can confidently expect to have eternal life forever with God when we follow Jesus. God commanded Paul to preach this message so that everyone could hear it clearly. God trusted Paul with this special message.

Stop here and discuss as a group: Tell a story about a time when you or someone in your community trusted someone else with a message. How did that person give authority to the messenger? How did the messenger show that they had authority? Pause this audio here.

God entrusted this preaching to Paul, meaning God gave Paul this work to do. God commanded Paul to say these things about Jesus, and this gives Paul's letter authority. Paul says, "God our Savior commanded me," which shows that God himself is the one who saves people. Salvation is an important idea throughout Paul's letter to Titus.

In the second part of this passage, Paul says that he is sending this letter to Titus. Paul calls Titus "my true son in our common faith." A "true child" means a rightful child, and in this context, it may mean that Paul helped Titus trust Jesus. Titus is like a son to Paul because Paul loved Titus in the same way Paul would love a physical son. There is no blood relationship between Paul and Titus; however, during Paul's time, it was common for teachers to call their disciples "children." Paul says that Titus is his true son in their common faith because they both share the same faith in Jesus, along with other believers in Jesus. Paul has some important things to share with Titus, the man that Paul loves like a son. Paul expects that Titus will listen to Paul like a son listens to his father.

In the last part of this passage, Paul greets Titus. This greeting is very similar to the greeting Paul gives at the beginning of his two letters to Timothy. Paul is praying that God, who is like a Father to all believers, will give

Titus grace and peace. Paul wants Titus to have grace, or God's fullness of love even though we do not deserve it. Paul also wants Titus to have peace, or unity with God and with others.

Stop here and discuss this question as a group: What are common greetings in your language? What kinds of words or blessings do you give to each other when you greet each other? Pause this audio here.

Paul is also praying that Christ Jesus will give Titus grace and peace. It is important that Paul says Christ Jesus is "our Savior" too because God is the Savior in the Old Testament. Earlier in this introduction, Paul called God our Savior. Now, Paul shows that Jesus is the savior that God promised His people. Throughout the letter to Titus, Paul will continue to show how important it is that Jesus is Christ, our Savior.

### *Defining the Scenes*

#### *Defining the Scenes*

Listen to an audio version of Titus 1:1-4 in the easiest-to-understand translation.

In this step, the group will define the parts, characters, and setting of this passage. Then the group will visualize this passage.

This passage has 3 parts.

**In the first part:** Paul describes himself and what he does.

**In the second part:** Paul describes the foundation of his work.

**In the third part:** Paul says the letter is for Titus, and Paul greets Titus.

The characters in this passage are:

- Paul
- God
- Jesus Christ
- Cretan believers
- And Titus

As a group, pay attention to these parts of the passage's setting:

It is important to remember this passage is the introduction to a letter that Paul sends to Titus. Remember that Paul and Titus were previously together on the island of Crete, and now Paul sends Titus a letter. Crete had many gods and the Cretans had a reputation for lying. This context is important for what Paul says to Titus in this message. Remember also it is likely that Paul spoke this message and someone else wrote it down. Then another person delivered the message to Titus in Crete. Remember that someone probably read this message out loud.

Stop here and look as a group at a map of the island of Crete again if needed. Pause this audio here.

Remember that this letter is similar to two other letters that Paul writes to Timothy. Paul starts this letter in a similar way. Remember that during Paul's time, the three main parts of the introduction to a Christian letter were the name of the person sending the letter, the name of the person receiving the letter, and a Christian greeting. Remember though, this introduction to the letter to Titus is different from other letters Paul sent because Paul also included a long description of his work. It is likely that Paul wanted to show that he had the authority to write this letter to Titus.

Although there are many ideas in this greeting, we can break them up into shorter sections in order to understand them better. You may even choose to explain them in a different order than Paul did.

In the first part of this passage, Paul first says his own name, and then calls himself two things: "a slave of God" and "an apostle of Jesus Christ." Remember that Paul wants to identify himself as a slave of God in the same way important people in the Old Testament were servants, or slaves of God. Remember also that an apostle is

someone sent with a specific job to do. Jesus Christ is the one who sent Paul with a specific job, which is to tell people about Jesus.

Stop here and discuss this question as a group. This is the part of the letter where Paul identifies himself as the author. Paul gives his name and his two roles: the slave of God and apostle, or messenger, of Jesus Christ. Practice introducing yourself when you send a message to someone. What kind of information do you give your audience? What kind of information do you give them when you need to show your authority? Pause this audio here.

Remember that Paul's job as an apostle is to "further the faith" of God's chosen people, or those people who follow Jesus. Remember that as their faith or trust in Jesus grows, they will also understand the truth from Jesus more and more. As they understand the truth, a natural result is that they will live in ways that please God. When people grow in their faith or learn to trust Jesus more, they understand Jesus more. When they understand Jesus more, they live a more godly life.

Stop here and discuss this question as a group. How can you best translate the phrase "for the faith of God's chosen people" in your language? If possible, translate it in a way that can mean both "strengthening the faith of believers" and "helping new believers believe for the first time." If this is not possible, choose to translate it as strengthening the faith of people God already chose. Pause this audio here.

In the second part of this passage, Paul describes the reason or foundation for everything he teaches. Remember the main reason Paul is working as an apostle of Jesus Christ is because of the hope of eternal life. Remember that eternal life is living with God forever and that God is the one who promised eternal life before the beginning of time. Remember also that Paul says God does not lie, which is a contrast to the deceptive and lying gods and people on the island of Crete. Remember that throughout this letter, Paul will continue to make this contrast between living like the people on Crete who lie, and following the true God who never lies.

It is important to remember that Paul contrasts what God promised a long time ago with what is happening now. In the original language, remember that the focus is on what is now happening and what God is now revealing, or making known to people. Now is the appointed time, or the proper time, for God to show the "word" to people. Remember that this "word" probably refers to the eternal life God promised, but also to the message about Jesus that Paul preaches.

Stop here and discuss this question as a group. Tell about a time that something happened in your life that you didn't understand at the time. Then, tell about when you eventually understood the truth about what happened to you. Pause this audio here.

Now Paul gets to the main point of his introduction. Paul has explained what work God has given him, and Paul has explained the foundation of this work. Paul now reminds us that God has commanded him to do this work. This is what gives Paul authority to say the things that he says. Remember also that Paul says, "God our Savior," which shows that God saves people. This phrase "God our Savior" is very important because it reminds us that Jesus and God are the same. We know this because in the last part of this passage Paul says, "Christ Jesus our Savior."

In the third part of this passage, remember that Paul says this letter is for Titus. Remember Paul calls Titus "my true son," which probably means that Paul loved Titus like a father loves his son. Remember that Paul is not the blood-related father of Titus. Paul likely helped Titus start to have faith in Jesus, so Paul feels like a spiritual father to Titus. Remember also that Paul says, "in our common faith," meaning Paul and Titus share a common faith in Jesus.

Stop here and discuss this question as a group. How do you talk about someone that you love dearly, even when they are not related by blood? Pause this audio here.

Remember that the last part of this passage is the greeting to Titus. This is a standard greeting between believers. Remember Paul prays for grace and peace for Titus from God our Father, and Christ Jesus our Savior. Significantly, Paul says Christ Jesus is "our Savior," especially after Paul said "God our Savior" in the first part of this passage. Paul is showing the importance of Jesus Christ as the way God chooses to save people.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it. Choose people, drawings, or objects to be each one of the characters. As you begin to retell the story of these verses,

Paul refers to himself and describes himself as a slave and an apostle. Paul then points to the people who have chosen to follow God. Paul calls them God's chosen people. Paul explains that he is helping to make their faith, or trust, in Jesus strong. The people can show that they are trusting Jesus more and more. The result of them trusting is that they are understanding more and more about God. As they understand more, they live lives showing that they follow Jesus. Now Paul explains the truth that they believe. God never lies. Even before God created the world, God planned for his people to have eternal life with him. The people show that they are confident and believe that they will have eternal life with God.

Now God steps in and commands Paul to share this message with everyone. Paul receives God's instructions and begins sharing the message.

Now Paul turns to Titus and greets him by blessing him with God's good gifts and peace. Paul, Titus, God, and Jesus stand together because they are all united in the same family.

### *Embodying the Text*

#### *Embodying the Text*

Listen to an audio version of Titus 1:1-4 in the easiest-to-understand translation.

In this step, the group will dramatize the passage.

This passage has 3 parts.

The characters in this passage are:

- Paul
- God
- Jesus Christ
- Cretan believers
- And Titus

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Paul begins a letter to Titus. Paul identifies himself as a slave of God and an apostle of Jesus Christ.

Pause the drama.

Ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "glad to send this important letter to Titus," or "feeling honored to be a slave of God like David, Daniel, or Moses in the Old Testament," or "hoping that Titus understands my important work as an apostle of Jesus Christ."

Paul says the purpose of his work is to help the people that God chose to trust God more and more. Then the people will understand the truth about Jesus, and they will live in a way that pleases God.

Pause the drama.

Ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "feeling the responsibility of sharing about Jesus with the people God chose," or "hoping that people will live in ways that please God because of understanding the truth about Jesus," or "wanting this letter to help Titus and the Cretan believers know how to live in ways that please God."

Also, ask the people playing the Cretan believers, "What are you feeling or thinking?" The people might answer things like "trusting God more and more," or "glad that we know more about Jesus," or "wanting to live a life that shows we trust God and know more about Jesus."

Paul describes the reason for his work—the hope of eternal life. God promised eternal life before the beginning of time. God cannot lie.

Pause the drama.

Ask the people playing Titus and the Cretan believers, "What are you feeling or thinking?" The people might answer things like "looking forward to eternal life with God our Father," or "surprised that Paul says God cannot lie—that's not like the gods on Crete or the people who live here on Crete," or "confident that God will keep his promises because God cannot lie."

At the right time God revealed, or made known, the word about Jesus. This word is the eternal life God promised, and also the message that God gave to Paul to preach. God commanded Paul to say these things about Jesus. Paul calls God "our Savior."

Pause the drama.

Ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "thinking that what Paul says in this letter must be important because God commanded him to say these things about Jesus," or "hoping that people will recognize the authority of Paul because God commanded Paul to speak this message about Jesus," or "hoping people will also listen to me as I teach the believers the message that Paul gives me to say in this letter."

Paul says this letter is to Titus. Titus is like a son to Paul, and they share a common faith in Jesus.

Pause the drama.

Ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "honored to receive a letter from Paul, my spiritual father," or "feeling obligated to listen to Paul as a good son listens to their father," or "thankful to Paul for all he has taught me in the past."

Paul greets Titus. Paul prays for Titus to have grace and peace from God our Father. Paul also prays for Titus to have grace and peace from Jesus Christ our Savior.

Pause the drama.

Ask the person playing God, "What are you feeling or thinking?" The person might answer things like "wanting to give Titus grace and peace for his work," or "thankful that Paul is writing this letter to Titus," or "glad to reveal that Jesus is the Savior of the world."

### *Filling the Gaps*

#### *Filling the Gaps*

Listen to an audio version of Titus 1:1–4 in the easiest-to-understand translation.

In this step, the group will discuss key terms and words in this passage.

Paul identifies himself as the one sending this letter to Titus. Paul calls himself a **slave** of God. Slave or servant both have similar meanings, and both are people who work for someone else. Servants and slaves do not have rights, and they completely depend on their master for everything. Paul serves God like a slave by being dependent on God and doing what God told him to do.

Stop here and discuss as a group how you will translate **slave**. Translate slave the same as you have in other parts of the New Testament. For more information on slave, see the Master Glossary. Pause this audio here.

Paul also says he is an **apostle** of Jesus Christ. An apostle is someone Jesus gives authority to. An apostle has special work from Jesus to tell people about Jesus. **Christ** means someone appointed for a special task. In this case, Jesus was God's appointed Savior and king.

Stop here and review how you will translate **apostle** and **Christ**. Translate apostle and Christ the same as you have in other parts of the New Testament. For more information on apostle and Christ, see the Master Glossary. Pause this audio here.

Paul is an apostle of the **faith** of God's chosen people. Faith means believing that what Jesus says about himself is true. Faith can also mean believing in the teachings of Jesus Christ, trusting Jesus, and being committed to doing what Jesus says to do.

Stop here and discuss as a group how you will translate **faith**. Translate faith the same as you have in other parts of the New Testament. For more information on faith, see the Master Glossary. Pause this audio here.

God's chosen people are the people God chose to believe in him and follow him.

Stop here and discuss this question as a group: How will you describe the idea of God's chosen people? Pause this audio here.

As people grow in their faith in God, the people also grow in their knowledge of the truth. Truth means the teachings of Jesus. As people understand more of the truth of Jesus, the natural result is they will live in ways that please God.

Paul's reason and foundation for his teaching is because of the **hope** of **eternal life**. Hope means confident expectation that God will do something. Eternal life is the gift God gives to people who believe and trust in Jesus. Eternal life is living with God forever, and it begins now, changing us and making it possible for us to live in a close relationship with God.

Stop here and discuss as a team: How will you translate **hope** and **eternal life**? Translate hope and eternal life the same as you have in other parts of the New Testament. For more information on hope and eternal life, see the Master Glossary. Pause this audio here.

God is the one who promised eternal life. God promised eternal life **before the beginning of time**. In the original language, "before the beginning of time" is "before eternal ages." This phrase means that even though God is timeless, at some point in the past, God created the world. Before God created the world and time began, God already had a salvation plan and promised eternal life to his chosen people.

Stop here and discuss this question as a group: Talk about how to best translate this idea "before the beginning of time" in your language. Pause this audio here.

Now is the time that God is revealing his word to people. The word is probably both the hope of eternal life and also the message Paul is preaching. In the New Testament, **word** usually means the good news that Jesus has come into the world.

Stop here and discuss as a group: How will you translate the idea of **word**? Translate word the same as you have in other parts of the New Testament. For more information on word, see the Master Glossary. Pause this audio here.

God entrusted this word to Paul, so that Paul could preach to people about Jesus. God our Savior **commanded** Paul to say these things. The commandment of God usually means the rules God gave his people to follow. Here, it means that God told Paul to say these things to Titus. For more information on commandments, see the Master Glossary.

Stop here and discuss this question as a group: Discuss how you will translate the **command** of God. Pause this audio here.

**Savior** means the one who rescues or delivers people from evil or danger. In the greeting to Titus, Paul also calls Christ Jesus "our Savior."

Stop here and discuss this question as a group: How will you translate the idea of **Savior**? Translate Savior the same as you have in other parts of the New Testament. For more information on Savior, see the Master Glossary. Pause this audio here.

Paul is sending this letter to Titus, his true son in their common **faith**. Paul loved Titus like a son. Paul greets Titus by praying for **grace** and **peace** from God our Father, and from Christ Jesus our Savior.

Stop here and discuss this question as a group: How will you translate **faith**, **grace**, and **peace**? Translate faith, grace, and peace the same as you have in other parts of the New Testament. For more information on faith, grace, and peace, see the Master Glossary.

### *Speaking the Word*

#### *Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step. Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage. Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene, but you liked the way a different group member told another scene. Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

## **Titus 1:1-4**

### **Audio Content**

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## **Titus 1:5–9**

### *Hear and Heart*

#### *Hear and Heart*

In this step, hear Titus 1:5–9 and put it in your hearts.

Listen to an audio version of Titus 1:5–9 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God or Jesus? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

### *Setting the Stage*

#### *Setting the Stage*

Listen to an audio version of Titus 1:5–9 in the easiest-to-understand translation.

This passage follows the introduction to the letter to Titus. It is the start of the main part of the letter that Paul wrote to Titus. In the introduction, Paul described himself and his ministry, and then Paul said the letter was for Titus. Now, Paul gives the reasons that Paul asked Titus to stay in Crete—to put in order what was left unfinished, and to choose leaders for the local churches in Crete. The main part of this passage is about what a good church leader should be like, and what would make someone unfit to be a leader. A good church leader should take care of his own household, have a good reputation in the community, and take care of the household of God, which is the church.

Stop here and look as a group at a map of the island of Crete if needed. Pause this audio here.

Paul tells Titus why he asked him to stay in Crete—Titus had a specific job to do in the Cretan churches. It is likely Paul taught the good news and truth of Jesus to the new local churches and new believers during his stay in Crete with Titus. However, there was still more work needed to correct some of the problems in the churches. Choosing leaders would help the churches correct the problems. Paul wants Titus to continue to "straighten out," or fix, the problems in the churches. Paul probably wants Titus to both correct false teaching in the Cretan churches, and also complete the work Paul and Titus started, which includes appointing elders, or leaders, in the churches.

One of the main things that Paul wants Titus to do is appoint or choose elders in every town or city in Crete where there is a church. "Elders" often means old men, but here it means men who help to lead, look after, and teach other believers. Elders have the authority to make decisions in the church. It is not clear if each church in Crete should have only one elder or more than one elder. In each place where Paul started churches, Paul gave directions for church leadership based on the circumstances and culture of the area. It was important that people in the churches chose church elders whom the community respected. Most likely Titus asked the church for help to find out which men had a good reputation in the community.

Stop here and discuss this question as a group: How does your community choose leaders? Describe who chooses these leaders. Pause this audio here.

During Paul's time, it was common to say the good qualities that a person should have, which describe someone who has a good reputation in the community. It was also common to say the bad qualities people should avoid. Paul gives characteristics that people in the community in Crete will respect in a leader. Later in this letter, Paul will give more of the spiritual reasons for the good behavior of an elder.

Stop here and discuss this question as a group: Discuss types of good behavior and bad behavior in your community. According to your culture, what are the most important qualities people should have? Pause this audio here.

In the next part of this passage, Paul describes the qualities a person must have to be an elder. Paul tells Titus that an elder must be blameless. A blameless person does what is right and honest. No one can accuse the person of doing wrong. They must have a good reputation. Then Paul talks about what a blameless person does.

One way an elder must be blameless is by being a good husband and father. An elder must be faithful to his wife, which means the elder does not have sexual relations with anyone other than his wife. Some translations say an elder must be the husband of one wife, meaning the leader cannot have more than one wife at the same time. The elder must also have children who believe in Jesus, just as their parents do. No one can accuse the elder's children of wildness, which could be things like getting drunk, gambling, or fighting. The elder's children must also not be disobedient or rebellious to their parents or anyone else in authority. Paul wants an elder to show he can take care of his family, and to demonstrate how to live differently as believers in the rebellious Cretan culture.

Paul says the reason a church leader must be blameless is because the leader is God's steward. A steward is someone who manages his master's household. In the same way a church leader must take good care of his own household, meaning his wife and children, the leader should also look after God's household, which is the church. Paul calls the leader "an overseer," or someone who is responsible for the well-being of the church. Overseer is most likely another word for an elder in the church.

Paul then describes several types of behavior that would make someone unfit to lead God's household, the church. The person should not be arrogant, or someone who always wants their own way. The person should not become angry easily. The person must not be someone who gets drunk on alcohol or who acts violently. Finally, the person must not do wrong things to get money or be greedy for money.

Paul has described behavior that would make someone unfit to be an elder. Now, Paul describes how a person must behave in order to be an elder. An elder must be hospitable, meaning he is happy to welcome people into his home or willing to give food or a place to stay for the night to other believers and travelers. An elder must love what is good, meaning he must love good things and also love to do good things. An elder must be sensible and act calmly and wisely. An elder must also be upright, meaning he behaves fairly with other people. An elder must also be holy or devoted to Jesus, and be disciplined or self-controlled. Some of these qualities have similar meanings because together they show a well-respected person in the community.

Stop here and discuss as a group: In your culture, what does a good leader do to show that he or she is a good person? Think about someone that you consider to be a good leader. Describe that person and pay attention to the things that person does that make you think he or she is a good leader. Pause this audio here.

Paul probably describes what a person who could be an elder does because the churches in Crete were new. In other letters to more well-established churches, Paul does not describe these things because Paul assumes the people in established churches were already people who loved to do good things and already had good relationships with others. The corrupt Cretan culture probably had a strong influence on the new believers,

and Paul wanted the new Cretan churches to reflect these good qualities to show that they were different from the rest of the Cretan culture.

Finally, Paul says how the elders should lead the church. The elders must hold firmly or believe strongly in the message about Jesus. People can trust this message about Jesus, which is the same message that God gave to Paul to teach to the people in Crete. An elder must not change the message about Jesus but believe and teach the message exactly as Paul and Titus taught him.

The reason an elder must continue to believe strongly in the message of Jesus is because this will give him the ability to do two important jobs for the church. First, the elder will be able to encourage believers by teaching healthy teachings or doctrine. When the elder teaches healthy doctrine, he teaches the truth about Jesus without any errors. This teaching will result in right behavior.

Second, the elder will be able to rebuke or correct false teachers in Crete who oppose the true message about Jesus. Knowing the truth about Jesus gives an elder the ability to correct wrong teaching.

Stop here and discuss as a group: Describe someone you know who believes in something very strongly. How does their belief cause them to act in certain ways?

### *Defining the Scenes*

#### *Defining the Scenes*

Listen to an audio version of Titus 1:5–9 in the easiest-to-understand translation.

In this step, the group will define the parts, characters, and setting of this passage. Then the group will visualize this passage.

This passage has 5 parts.

**In the first part:** Paul gives the reasons he asked Titus to stay in Crete—to finish the remaining work that Paul started, and to appoint elders.

**In the second part:** Paul describes how an elder should be blameless as he cares for his own household, which is his wife and children.

**In the third part:** Paul describes several qualities that would make a person unfit to be an elder because the elder is the steward of God's household, the church.

**In the fourth part:** Paul gives several good qualities a person must have as the steward of the household of God.

**In the fifth part:** Paul says the elder must hold firmly to the message of Jesus so he can teach believers well and also correct wrong teaching.

The characters in this passage are:

- Paul
- Titus
- A person who could be an elder
- Elder's wife
- Elder's children
- A person who should not be an elder
- And believers in Crete

As a group, pay attention to these parts of the passage's setting:

It is important to remember that this part of the letter follows the introduction and greeting to Titus. Remember that Paul and Titus were previously together on the island of Crete, and now Paul tells Titus the reason he asked Titus to stay in Crete. Paul has some specific jobs for Titus to do in Crete, including completing some unfinished work and choosing leaders. Remember that Crete had many gods and the people had a reputation for lying. The churches in Crete were probably new and needed guidance and direction.

Stop here and look as a group at a map of the island of Crete again if needed. Pause this audio here.

In the first part of the passage, it is surprising that Paul does not include a prayer of thanksgiving, even though Paul usually includes a prayer of thanksgiving in his letters. Instead, Paul immediately tells Titus why Paul asked Titus to stay in Crete. Paul wants Titus to "straighten out" the problems in the new Cretan churches. "Straighten out" could mean correcting the problems in the churches, or it could mean completing the work that Paul gave Titus to do. This includes appointing elders.

Stop here and discuss this question as a group: Describe a time when you had to correct problems in a group of people. Pay attention to how you talk about correcting, and discuss how you will talk about "straightening out" the problems in the Cretan churches in your translation. Pause this audio here.

Remember that an elder is a leader in the community, and not necessarily an old man. Remember also that every town or city in Crete needed elders, but it is not clear how many elders were in each church. It is also not clear how the churches helped Titus to choose elders.

Remember that Paul reminds Titus that Paul told Titus to choose elders. Paul probably also already gave Titus some instructions about how to choose the elders. Paul emphasizes that he, Paul, gave Titus instructions in the past. Remember Paul has the authority to instruct or teach Titus.

Stop here and discuss this question as a group: In your language, how do you emphasize that you yourself are the one who said something or did something? Pause this audio here.

In the second part of the passage, remember that the main quality an elder must have is that he is blameless, or does what is right. No one can accuse the leader of doing wrong. Remember this part is about how the elder is blameless as he leads his household, meaning his wife and children. The elder must be faithful to his wife, and must also have children who believe in Jesus. The elder's children should not be wild, lack self-control or be disobedient to their parents or others in authority. Remember these qualities together show the elder has a good reputation in the community as someone who takes care of his own household.

Stop here and discuss this question as a group: Discuss how you could translate the idea of a person who is wild or who lacks self-control in how they live. Although you should not mention specific sins in your translation, remember that wild living could include being reckless, getting drunk, going to parties, or having sex with anyone they choose. Pause this audio here.

Now Paul describes what an elder should not do, and then what an elder should do. Paul's description of an elder in the church is similar to the description of anyone with a good reputation in the community. It is important that the elders in each church are also people who are well-respected in the community.

In the third part of the passage, Paul says the elder must be blameless as the steward of the household of God. Remember that Paul is comparing the elder's care of his personal household with caring for God's household, the church.

Stop here and discuss as a group: How do you talk about the people who manage your entire house for you? Perhaps these are people who make sure people in your house have food, a good house to live in, good fields of crops. Pause this audio here.

Because the elder is the steward of God's household, the church should not choose or appoint people to be elders if they show certain behaviors or characteristics. The person must not be arrogant and must not get angry easily. The person must also not get drunk, act violently, or do wrong things to gain money.

In the fourth part of the passage, Paul now makes a contrast. He talks about what a person should do instead in order for the church to appoint them as an elder. The person must be hospitable and love what is good. The person must also be sensible, upright, holy, and disciplined. Remember Paul included several of these qualities

because the Cretan churches were new and needed help understanding how to be different to the culture around them.

Stop here and discuss this question as a group: How can you show the contrast between the qualities that a person must not have if the church appoints them as an elder, and the qualities an elder must have? What word or words do you use in your language to show an important difference or contrast between two things? Pause this audio here.

In the fifth part of the passage, remember that Paul tells Titus the elder must hold firmly or believe strongly in the message of Jesus. Remember this is the same trustworthy message that Paul taught Titus and the other people in Crete. Remember the elder must not change this message.

Stop here and discuss as a group: Paul talks about holding firmly to something as a way to show that someone believes something strongly. Tell a story from your community about a time when someone believed something very strongly and would not change their beliefs. Pay attention to how you talk about their strong belief in something. Pause this audio here.

Remember, Paul's purpose as an apostle is to help God's chosen people to grow in their faith. As a person grows in faith they will understand the truth from Jesus more and more. A natural result of this is to live in ways that please and honour God. The elders that Titus should choose should be people who demonstrate this right way of living, holding firmly to the message of Jesus. The reason the elder must hold firmly to the message is so he can encourage believers and correct wrong teaching. The elder encourages believers in the churches by giving them true teaching about Jesus without any errors. This kind of teaching leads to right behavior.

Stop here and discuss this question as a group: Tell a story about someone needing to teach something that is true and leads to right behavior. Listen to how you describe this kind of teaching. How will you talk about trustworthy and correct teaching in your translation? Pause this audio here.

The elder corrects wrong teaching from people who oppose the truth about Jesus. The elder needs to know the truth about Jesus in order to do both of these jobs: encouraging believers in healthy teaching and correcting wrong teaching.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Choose people, drawings, or objects to be each one of the characters. As you begin to retell the story in these verses, Paul turns to Titus to tell him why he asked Titus to stay in Crete.

Now divide the rest of the group into people who could be an elder, and people who could not be an elder. Paul describes the group of people who could be an elder. That group of people should show what they do to have a good reputation—they take care of their own household well. Describe what a good household looks like. Now Paul says that elders also take care of God's household, the church.

Paul turns to the group of people who cannot be an elder. Describe what someone does when they are arrogant, or too proud. Show the people getting angry, drunk, being violent, or gambling. Show that these people cannot lead in God's household.

Go back to the group with good qualities and have them act out the good qualities in God's household, the church. The elder in the church should be hospitable and love what is good. He should also be sensible, upright, holy, and disciplined. Describe or show what someone sensible, upright, holy, and disciplined does.

Show the elder holding firmly to the message of Jesus by obeying and teaching it. How does the elder show that he holds firmly to the trustworthy message of Jesus? Show how the elder encourages believers and teaches well.

### *Embodying the Text*

### *Embodying the Text*

Listen to an audio version of Titus 1:5–9 in the easiest-to-understand translation.

In this step, the group will dramatize the passage.

This passage has 5 parts.

The characters in this passage are:

- Paul
- Titus
- A person who could be an elder
- Elder's wife
- Elder's children
- A person who should not be an elder
- And believers in Crete

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Paul tells Titus the reason that Paul asked Titus to stay in Crete. Paul wants Titus to correct problems in the teaching of the Cretan churches. Paul also wants Titus to complete Paul's work. One of the main ways Titus should complete Paul's work is by appointing elders in the Cretan churches. Paul tells Titus to appoint the elders in Crete just as Paul directed Titus.

Pause the drama.

Ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "hoping that Titus will understand how important his work is in Crete," or "confident that Titus can appoint elders in Crete," or "wishing I could also be there with Titus to help him."

Also, ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "feeling the important responsibility of correcting the problems in the Cretan churches," or "hoping that I can find men to appoint as elders," or "wanting to choose good men to lead the churches in Crete."

Paul tells Titus that an elder must be blameless. An elder must be faithful to his wife and have children who believe in Jesus. The elder's children must not be wild or disobedient.

Pause the drama.

Ask the person the church is thinking about appointing as elder, "What are you feeling or thinking?" The person might answer things like "glad to have a good reputation in the community," or "faithful to my wife," or "glad that my children are obedient and that they believe in Jesus," or "worried about not being chosen as an elder because some of my children are rebellious!"

An elder must be blameless as the steward of the household of God. An elder should not be arrogant, not get angry easily, not get drunk, not act violently, and not do wrong things to gain money.

Pause the drama.

Ask the person playing the person who should not be an elder, "What are you feeling or thinking?" The person might answer things like "I like living like the culture around me," or "I don't see why it's wrong to get angry or make money however I can if it benefits me," or "wanting to live how I choose," or "I'm afraid that the people in my community will reject me if I don't act like they do."

Paul says an elder should be hospitable and love what is good. A good elder needs to be sensible, upright, holy, and disciplined.

Pause the drama.

Ask the person playing the elder, "What are you feeling or thinking?" The person might answer things like "wanting to live according to God's commands," or "wanting to do what is good so I can lead God's household well," or "hoping the believers in the churches learn who Jesus is through my example of leading them."

Also, ask the people playing the Cretan believers, "What are you feeling or thinking?" The people might answer things like "I'm so happy to finally have leaders who are hospitable and love what is good," or "hoping that Titus can find elders who have these good qualities," or "thinking that having elders with these good qualities will help us grow."

An elder should hold firmly to the message of Jesus. This message is trustworthy, and it is the same message Paul taught Titus. When the elder holds firmly to the message of Jesus, he will be able to lead the believers with healthy teaching. The elder will also be able to correct wrong teaching.

Pause the drama.

Ask the person playing the good elder, "What are you feeling or thinking?" The person might answer things like "wanting to hold firmly to the message of Jesus," or "feeling this is a big responsibility to teach the believers," or "wanting to give healthy teaching to the believers," or "worried about how to correct the wrong teaching in Crete—wanting to be sure to do it right."

### *Filling the Gaps*

#### *Filling the Gaps*

Listen to an audio version of Titus 1:5–9 in the easiest-to-understand translation.

In this step, the group will discuss key terms and words in this passage.

Paul tells Titus why Paul asked Titus to stay in Crete. Crete is an island in the Mediterranean Sea.

The work for Titus to do in Crete is to correct the problems in the churches, and also to complete the work Paul started. One of the tasks for Titus is to appoint or choose **elders** in every town or city in Crete with a church. During Paul's time, elders were the people who had authority in the community. Elders in a church were the leaders in the church. Elders can mean old men, but remember an elder does not need to be old. Elders had to be willing to serve other people and had to be blameless. Paul also calls an elder an **overseer**. For more information on elders and overseers, see the Master Glossary.

Stop here and discuss this question as a group: How will you translate **elders** and **overseers**? Make sure you do not choose a word that only means "old people." If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

The elder or overseer must be blameless because he is a steward, or manager, of God's household. In the Bible, a **household** includes a man, his wife, children, relatives, servants, and anyone else who lives in the house. In this passage, the household of God is the church. As the steward of the household of God, the elder should care for the church and watch over the church. For more information on household, see the Master Glossary.

Stop here and discuss this question as a group: How will you translate **steward** and **household**? If you have already translated these words in another book of the Bible, use the same word that you have used there. Pause this audio here.

Paul tells Titus some bad qualities that would make a person unfit to be an elder. An elder should not be arrogant, not become angry easily, not get drunk or act violently, and not do wrong things to get money.

Stop here and discuss this question as a group: Discuss how you will translate each of these qualities that would make a person unfit to be an elder. Pause this audio here.

Paul tells Titus that an elder should be hospitable and welcome people into his home. An elder should also love what is good and love to do good. An elder should be sensible and wise. He should also be upright, which is sometimes translated **righteous**. Finally, an elder should be holy or devoted to Jesus, and disciplined or self-controlled. Righteous means a person is in a right relationship with God and is blameless before God. For more information on righteous, see the Master Glossary.

Stop here and discuss this question as a group: Discuss how you will translate **righteous** in your language. If you have already translated this word in another book of the Bible, use the same word that you have used there. How will you translate the other qualities of a good elder? Remember that many of these qualities have similar meanings. Pause this audio here.

An elder must hold firmly to, or strongly follow and obey the **word** of Jesus. This word means the good news that Jesus came into the world. Translate word the same as you have in previous passages. For more information on word, see the Master Glossary. The elder will then be able to encourage people in right teaching, or **doctrine**.

Stop here and discuss as a group: How will you translate right teaching, or **doctrine**? See the Master Glossary for more information about doctrine. If you have already translated this word in another book of the Bible, use the same word that you have used there.

### *Speaking the Word*

#### *Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step. Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage. Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene, but you liked the way a different group member told another scene. Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

## **Titus 1:5–9**

### **Audio Content**

[webm zip](#) (19222300 KB)

- [FIA Step 1](#)
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## **Titus 1:10–16**

*Hear and Heart*

*Hear and Heart*

In this step, hear Titus 1:10–16 and put it in your hearts.

Listen to an audio version of Titus 1:10–16 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God or Jesus? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

*Setting the Stage*

*Setting the Stage*

Listen to an audio version of Titus 1:10–16 in the easiest-to-understand translation.

Paul continues his letter to Titus in Crete. In the previous passage, Paul discussed the qualities that a church leader must have and the qualities that would make a person unfit to be a church leader. Paul says that a church leader, or elder, must hold firmly to the message of Jesus in order to give true and correct teaching to the churches. The elder must also be able to correct the false teachers in Crete. Now, Paul describes the false

teachers in Crete who oppose good teaching, and the ways these false teachers are leading the Cretan believers away from the truth. Paul also tells Titus what to do in response to these false teachers and how to correct their false teaching.

Stop here and look as a group at a map of the island of Crete if needed. Pause this audio here.

In the first part of this passage, Paul describes the false teachers in Crete. Paul says many people are rebellious, meaning they are unwilling to be under another person's authority. Paul used the same way in the previous passage to describe someone who is not fit to become a church leader because they are rebellious.

False teachers are also "empty talkers" who teach empty things. This means they talk nonsense, using words and stories that have no real meaning and that do not help people. They deceive believers through their false teaching.

Finally, Paul says that the "people of the circumcision group" are the ones who particularly talk nonsense and deceive people. The circumcision group referred to Jewish people who had become believers in Jesus, but who still wanted to follow Jewish laws and customs. Circumcision was a Jewish custom for men that involved cutting off the loose skin at the end of a boy's penis, usually when the boy was one week old. Circumcision showed that the Jewish people were God's chosen people. The circumcision group required non-Jews to be circumcised if any non-Jews started to follow Jesus. Important church leaders like Peter and Paul said that believers did not need to be circumcised in order for them to follow Jesus. The people on the island of Crete were mostly non-Jews, so this was an important false teaching to confront.

Paul strongly urges leaders to silence, or "put something over the mouth of" the false teachers. Paul gives Titus the reason: the false teachers are ruining whole households! These households included people like the father and mother, their children and families, any servants, and anyone else who lives in the same house. The false leaders were trying to get money from these people, and it turned every person in these households away from the true teaching about Jesus.

Stop here and discuss this question as a group: What kinds of false teaching are in your culture? For example, tell a story about a teacher who teaches to gain money or for some other bad reason instead of to educate or to help people. Pause this audio here.

Now Paul says that the false teachers are behaving in the same way that the Cretans behaved. Paul uses a saying from a respected Cretan teacher from many years ago. The saying states that Cretans are known for telling lies, they act like wild animals, and they are lazy gluttons. This means they eat too much, and probably also lack self-control in other ways too. Paul used this saying from a respected Cretan man to show that all of these things are true.

Stop here and discuss as a group: Talk about well-known sayings about your people group or your culture. What do others say about your people group? Are these things true? How do you feel about what people say about your people group? Pause this audio here.

Paul tells Titus to sharply rebuke the false teachers, and perhaps also the Cretan believers who follow the false teachers. Titus needs to firmly tell them that they are wrong, not just once, but over and over.

The first reason for rebuking the false teachers and Cretan believers who follow false teaching is so they can become correct in what they believe about Jesus. The second reason for rebuking them is so they will pay no attention to Jewish myths. Jewish myths are likely stories that Jewish people created that were not in the Old Testament or the teachings of Jesus. These myths were not true stories, and they were harmful to the Cretan church.

Stop here and discuss as a group. Share a common myth or untrue story from your culture. Think about who told you this myth and the meaning of the myth. Pause this audio here.

Paul says to not pay attention to human commands that people who do not follow the truth make up. In the Old Testament, God gave the Jewish people many laws about rituals and food restrictions. Paul is not talking about God's commands here, but about extra rules that people make. These rules could be extra rules about not eating certain kinds of food or other rituals.

Next, Paul says a familiar saying about purity. Paul reassures the believers. He says that if they are pure, or fit for service to God because they are in a right relationship with God, then they don't have to avoid certain foods or perform certain rituals. People are pure because of their relationship with God, not because of what they do. Paul says that false teachers are corrupt and do not believe the truth. "Nothing is pure" for them, which probably means that they make everything they touch or do impure because of their wrong relationship with God.

Stop here and discuss this question as a group: Talk about the differences between pure and impure items in your culture, like food, water, or something else. What makes something impure or unclean? How is that different from this passage? Pause this audio here.

In the final part of this passage, Paul gives another description of the false teachers. The false teachers say they know God, but their behavior shows the false teachers don't actually know God. God detests the false teachers for their disgusting behavior. The false teachers do not obey God, and they are not able to do anything good.

### *Defining the Scenes*

#### *Defining the Scenes*

Listen to an audio version of Titus 1:10–16 in the easiest-to-understand translation.

In this step, the group will define the parts, characters, and setting of this passage. Then the group will visualize this passage.

This passage has 4 parts.

**In the first part:** Paul describes the false teachers that are causing problems in the Cretan churches.

**In the second part:** Paul refers to a Cretan saying to describe Cretans.

**In the third part:** Paul tells Titus to rebuke the false teachers. Paul also tells Titus why he needs to rebuke the false teachers.

**In the fourth part:** Paul gives another description of the false teachers in Crete.

The characters in this passage are:

- Paul
- False teachers in Crete
- Believers in Crete
- Jews who become believers in Crete
- Well-respected teacher in Crete
- And Titus

As a group, pay attention to these parts of the passage's setting:

Remember that Paul continues to explain the situation in Crete and why it is important to have teachers who teach the truth. Remember this passage describes the false teachers in Crete and how Titus should respond to them.

In the first part of this passage, Paul starts by describing these false teachers. They oppose the right teaching about Jesus. It is important to remember this passage is connected to the passage before this one—Paul is going to say more about the false teachers from the previous passage and explain why they are so dangerous to the church in Crete.

Remember the false teachers are rebellious, which is similar to the way Paul described someone unfit to be a church elder. The false teachers are also "empty talkers" who make up stories and deceive the believers with their teaching. It is possible to translate this as: "They deceive others with their empty or untrue teaching."

Stop here and discuss this question as a group: Talk about the phrase "empty talkers." How do you describe someone in your language who talks nonsense or says meaningless things? Pause this audio here.

Paul also says the circumcision group is especially important for Titus to notice. Remember this group is probably made up of Jews who followed Jesus. These Jews probably tried to make non-Jews follow Jewish laws like circumcision. Remember that Paul and other church leaders have already said that Jewish circumcision is not necessary for non-Jews who start to follow Jesus. These people are probably trying to make Cretan non-Jews become circumcised when they follow Jesus.

It is important to remember that Paul wants Titus to silence these false teachers. This means the false teachers need to stop teaching their meaningless talk to the believers in Crete. Paul gives a good reason for needing to silence the false teachers—they are ruining whole households. Remember that a household includes all the people who live in the house, and it is likely the false teachers are leading every person in a household away from the true teaching about Jesus. The false teachers are teaching what they should not teach in order to gain money. Paul is directly contrasting this to what he said previously about elders not doing wrong things to get money.

In the second part of this passage, remember that Paul gives some background information to support his description of the false teachers. Paul uses a saying about Cretans from a well-respected Cretan teacher. Paul calls the Cretan teacher a prophet, but this does not mean Paul thinks this man is a prophet from God. This man was only a respected teacher in Cretan culture but people knew his saying well and they believed that it described what Cretans were like in general.

Stop here and discuss this as a group: Tell a story about something that happened to you and then include some background information about the story. Pay attention to how you show the difference between the main story and the background information. Pause this audio here.

The Cretan saying has three parts. First, "Cretans are always liars" means Cretans are well-known for lying. This does not mean that everything Cretans said was always a lie. Next, "Cretans are evil beasts," meaning Cretans acted like dangerous wild animals. This is similar to the idea of the rebellious false teachers who are unwilling to be under someone else's authority. The last part of the saying is that Cretans are lazy gluttons, which means they have no self-control and eat too much food. This could also refer to the Cretans' desire to get money dishonestly. Remember that Paul was showing how each of these parts of the Cretan saying related to the deceptive, rebellious, and dishonest false teachers in Crete. Paul states that what this Cretan teacher says about Cretans is true.

In the third part of this passage, Paul returns to his main topic again. Paul tells Titus to rebuke the false teachers sharply. Remember it is possible Paul also means for Titus to rebuke the Cretan believers who follow the false teaching. Paul wants Titus to keep correcting them, not only one time because false teaching is dangerous for the churches in Crete.

Stop here and discuss as a group: How do you talk about continuing to do an important thing over and over? How will you talk about Titus continuing to rebuke the false teachers strongly, over and over? Pause this audio here.

There are two purposes for rebuking the false teachers. Firstly, when Titus corrects the false teachers, they will become correct in what they believe and teach about Jesus. Secondly, when Titus rebukes the false teachers they will stop paying attention to the Jewish myths and rules that humans created. Remember the Jewish myths and the commands of people led the Cretan believers away from the truth about Jesus. These rules were likely about what kind of food they could eat or other rituals or practices. The people who follow these rules refuse to follow the true teachings about Jesus.

It might be easier to rearrange the order in the first part of this part. An example of this could be: Paul says to keep rebuking the teachers strongly. Paul wants the teachers to stop listening to the Jewish myths and the made-up rules from people who refuse to follow the true teachings about Jesus. Paul says to rebuke the false teachers so they will believe the true teachings about Jesus.

Stop here and discuss as a group: What is the best way to order this section of the passage in your language? Should you put the reason for rebuking the false teachers at the beginning or at the end of this section? Pause this audio here.

Remember that the next part of this part is about purity. Paul says two things about purity that are in contrast to each other. First, "to the pure all things are pure" means that people who are pure before God do not need to avoid any foods or other things. The second part of the saying is "to the defiled and unbelieving, nothing is pure." Remember Paul is saying the false teachers are defiled because they sin and they don't believe the truth about Jesus. Nothing is pure for these false teachers because everything they touch is also defiled. Their minds and consciences become corrupted, meaning the way they think becomes evil and they cannot tell right from wrong.

Stop here and discuss as a group: How do you talk about the part of a person that thinks and feels in your language? What is the best way to translate the two ideas of "mind," or the way people think, and "conscience," meaning telling right from wrong? They might be very similar ideas in your language. Pause this audio here.

In the fourth part of this passage, Paul gives a final description of the false teachers. This part is a summary of everything Paul said about the false teachers in this passage. The false teachers say they know God, but it is clear that the false teachers don't know God. Their behavior proves they do not know God. Paul gives three final descriptions of the false teachers—they are detestable to God, disobedient to God, and not able to do anything good. Detestable means something so evil that people hate it.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Choose people, drawings, or objects to be each one of the characters.

As you begin to retell the story in these verses, divide the group into two groups—the impure people who include the false teachers, and the pure people who are the true believers. Show the false teachers. They are rebellious, they teach empty stories, and they deceive people with their teaching. Pay attention to the circumcision group among them, a group of false teachers who probably taught that non-Jews needed to be circumcised to follow Jesus. Show that these false teachers are ruining whole households of people. Sometimes they are taking money from people.

Paul turns to Titus and tells Titus to silence these false teachers. Paul uses a well-known saying from one of Crete's own respected teachers: "Cretans are well-known as liars, they act like wild animals, and they are lazy gluttons with no self-control." Paul says this statement from a Cretan is true.

Paul tells Titus to continue strongly rebuking the false teachers so the false teachers can become right in what they believe about Jesus. When Titus rebukes the false teachers, the false teachers will then stop paying attention to the Jewish myths and human commands of people who reject the truth about Jesus.

Now look at the pure people. The pure people are true believers. The pure people can eat everything—they have a good relationship with God. The impure people, including the false teachers, have a bad relationship with God because they continue to sin, or disobey God. They make everything they touch or do unclean. The way they think is evil and they cannot tell right from wrong.

These false teachers in the impure group say they know God, but their actions show that they do not know God. God detests them, and they are disobedient to God. The false teachers are not able to do anything good.

### *Embodying the Text*

#### *Embodying the Text*

Listen to an audio version of Titus 1:10–16 in the easiest-to-understand translation.

In this step, the group will dramatize the passage.

This passage has 4 parts.

The characters in this passage are:

- Paul
- False teachers in Crete
- Believers in Crete
- Jews who become Christians
- Well-respected teacher in Crete
- And Titus

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Paul tells Titus about the false teachers in Crete. Paul says these false teachers are rebellious, they teach empty, meaningless stories, and they deceive people with their teaching. The circumcision group is especially important for Titus to pay attention to.

Pause the drama.

Ask the people playing the believers in Crete, "What are you feeling or thinking?" The people might answer things like "offended that Paul is accusing our teachers of telling us meaningless stories," or "wondering what Paul doesn't like about our teachers," or "concerned that maybe we should stop listening to our teachers if Paul says they are deceiving us."

Paul says to silence these teachers. Paul says these false teachers are ruining whole households by teaching what they should not teach. The false teachers are doing their teaching for money.

Pause the drama.

Ask the people playing the false teachers in Crete, "What are you feeling or thinking?" The people might answer things like "angry that Paul is saying Titus should silence us," or "offended that Paul thinks our teaching is meaningless and deceptive," or "wondering if we should change how we are teaching the people."

Paul uses a Cretan saying from one of their well-respected teachers. The saying is: "Cretans are well-known as liars, they act like wild animals, and they are lazy gluttons with no self-control." Paul says this is true.

Pause the drama.

Ask the people playing the believers in Crete, "What are you feeling or thinking?" The people might answer things like "yes, that saying is true about people here in Crete," or "wishing that our reputation wasn't so bad," or "embarrassed that people say these things about us."

Paul tells Titus to rebuke the false teachers sharply so they can become correct in what they believe about Jesus. Paul does not want the false teachers to pay any attention to the Jewish myths, or to the commands people make. The people who follow these commands reject the truth about Jesus.

Pause the drama.

Ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "nervous about rebuking all of the false teachers and correcting their wrong teaching," or "confident that I can help the

false teachers believe the truth about Jesus instead of their made-up stories," or "wondering how I will be able to rebuke the teachers and whether they will listen to what I say."

Paul says that to the pure, all things are pure. To people who are not pure, nothing is pure for them and everything they touch is evil. The way these people think is evil, and they cannot tell right from wrong.

Pause the drama.

Ask the people playing the false teachers, "What are you feeling or thinking?" The people might answer things like "shocked that Paul seems to be saying that laws about purity are not important," or "wondering how we can convince people to still follow our laws and rules, even after Paul said this," or "offended that Paul says we are evil and do not know right from wrong," or "panicked because our old ways of understanding purity are wrong, and we aren't sure how to be pure anymore."

Paul says the false teachers say they know God, but their actions prove they do not know God. They are detestable to God, and they are disobedient to God. They cannot do anything good.

Pause the drama.

Ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "hoping that the false teachers will change and start following God," or "disappointed in the false teachers in Crete and how they are teaching the people," or "praying that Titus will be able to share my message clearly with the false teachers."

### *Filling the Gaps*

#### *Filling the Gaps*

Listen to an audio version of Titus 1:10–16 in the easiest-to-understand translation.

In this step, the group will discuss key terms and words in this passage.

Paul tells Titus about the rebellious people who teach empty and meaningless stories to the Cretan believers. They also deceive the Cretan believers. Paul says Titus should pay attention to the **circumcision** group. Circumcision was a Jewish custom of cutting off the loose skin at the end of a boy's penis, usually when the boy was one week old. Circumcision was a sign that the boy was a part of the Jewish people, and non-Jews were required to be circumcised to become Jews. In this passage, the circumcision group was probably a group of Jews who became followers of Jesus and required non-Jews to be circumcised if they wanted to follow Jesus. Paul and other church leaders had already said that circumcision was not required for non-Jews to follow Jesus. For more information on circumcision, refer to the Master Glossary.

Stop here and discuss this question as a group: Discuss how you will translate **circumcision** and "circumcision group" in your language. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Paul says Titus must silence these false teachers because they are ruining entire **households**. A household is everyone who lives together in one house. It includes the father, his wife, children, unmarried daughters, married sons and their families, and any servants in the house. Translate household in the same way you translated it in previous passages. For more information on household, refer to the Master Glossary.

Paul gives a well-known saying from a Cretan **prophet**. Normally, a prophet in the New Testament is someone who speaks messages from God. In this passage, Paul uses the word prophet to mean a well-respected teacher in Cretan culture, and not a prophet of God. This prophet says that Cretans are **evil** wild animals. Evil is the opposite of good and here it means that the people are cruel and unkind. For more information on prophet and evil, refer to the Master Glossary.

Stop here and discuss this question as a group: Discuss how you will translate **prophet** and **evil** in your language. Remember that this is a well-respected teacher in Cretan culture and not a prophet of God. Pause this audio here.

Paul says this **testimony** of the Cretan prophet is true. A testimony is the true story of what happened in someone's experience. For more information on testimony, refer to the Master Glossary.

Stop here and discuss this question as a group: Discuss how you will translate **testimony** in your language. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

Paul tells Titus to rebuke these false teachers sharply so the teachers can be correct or healthy in their **faith**. Faith means believing that what Jesus says about himself is true. Translate faith the same as you have in previous passages. For more information on faith, refer to the Master Glossary.

Paul also wants the false teachers to pay no attention to **Jewish** myths. **Jews** are the descendants of Abraham, and they are the chosen people of God. Translate Jewish the same as you have in previous passages. For more information on Jews, refer to the Master Glossary.

The false teachers also should not pay attention to the **commands** of people who reject the truth. These commands are not commands, or instructions, from God, but rules made up by people. Truth means the teachings of Jesus. Translate commands the same as you have in previous passages and remember that commandments is in the Master Glossary.

To people who are **pure**, or clean before God, all things are pure. This means they are permitted to eat and drink any food, and nothing is forbidden for them. In the Old Testament, God gave many laws for how his people should make themselves pure so they can worship God. These laws include washing or changing clothing so the person would symbolically remove anything dirty or unclean before coming to worship God. Now, Paul says that people do not need to follow these purity laws anymore because people are pure because of their relationship with God, not because of what they do. For more information on pure, refer to pure in the Master Glossary.

Stop here and discuss this question as a group: Discuss how you will translate **pure** in your language. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

The false teachers are corrupt, meaning they are influenced by evil. Their minds, or the way they think, are influenced by evil. Their **consciences** are corrupted, meaning they cannot tell right from wrong. The things they do are detestable or disgusting to God, they are disobedient to God, and they cannot do anything good. For more information on conscience, refer to the Master Glossary.

### *Speaking the Word*

#### *Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step. Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage. Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene. Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

## **Titus 1:10–16**

### **Audio Content**

[webm zip](#) (18792948 KB)

- [FIA Step 1](#)
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- [FIA Step 4](#)
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[mp3 zip](#) (28174546 KB)

- [FIA Step 1](#)
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## **Titus 2:1–10**

*Hear and Heart*

*Hear and Heart*

In this step, hear Titus 2:1–10 and put it in your hearts.

Listen to an audio version of Titus 2:1–10 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God or Jesus? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

*Setting the Stage*

*Setting the Stage*

Listen to an audio version of Titus 2:1–10 in the easiest-to-understand translation.

Paul continues his letter to Titus in Crete. In previous passages, Paul told Titus about false teachers who corrupted church leaders and entire households. This false teaching resulted in people not following Jesus' teachings. Now, Paul explains to Titus the correct teaching to give to different parts of the believing households in Crete, including older men, older women, younger women, younger men, and slaves. This correct teaching should result in good behavior in the household.

Stop here and look as a group at a map of the island of Crete if needed. Pause this audio here.

Paul is now talking directly to Titus and contrasting Titus' healthy teaching with the false teaching Paul discussed in the previous passage. People in Crete had a reputation for behaving wildly, including drinking too much alcohol and having sexual relationships outside of marriage. Paul wants the Cretan believers to live differently from the people in Crete.

Paul tells Titus what to teach the different groups of believers in the Cretan church. Paul begins with the older men, which probably means men over 50 or 60 years old. Paul tells Titus the older men should live their lives carefully. They should be self-controlled, which means that they should not repeatedly sin against God and others. They should behave in such a way that others respect them. Older men should continue to believe in Jesus, or be "sound in faith." They should continue to love others, or be "sound in love." They should continue to endure or persist in doing good things when it's difficult, or be "sound in their ability to endure."

Stop here and discuss this question as a group: At what age do you consider someone an older man, an older woman, a younger woman, or a younger man? What does an older man do that makes people respect him? What does an older woman do? What does a younger woman do? What about a younger man? Pause this audio here.

Women in Crete over the age of 50 or 60 often did whatever they wanted, including having sexual relationships with anyone they chose or drinking a lot of alcohol. Instead of doing these things, older women should be reverent or live in a way that shows they honor and respect God. Older women should not slander others or say hurtful things about other people. They should not let alcohol control them, meaning they should not drink too much alcohol. Older women should teach or train the younger women in what is good by being a good role model or example and giving them good advice. This kind of training probably happened in homes and not in a public place.

Stop here and discuss this question as a group: How do younger women learn from older women in your culture? Where and how does training or teaching happen? Pause this audio here.

Younger women are probably women between 20 and 40 years old, and most of these women are married with children. Paul wants the younger women who are believers to stop living like people in the normal Cretan culture. Paul does not want the unbelievers in Crete to see women acting badly and then blaspheme or speak evil about the message of God.

Stop here and discuss this question as a group: When a person acts badly, what do others normally think about the God that the person follows? When a person loves other people, what do others normally think about the God that the person follows? How do a person's life and actions reflect what they believe about the God that they follow? Pause this audio here.

Paul says that older women should train younger women. Younger women should love their husbands and children and take care of them. They should be in control of themselves and be sexually pure, meaning the younger women should only have a sexual relationship with their own husbands. They must also take care of their household well, be kind in how they relate to other people, and be obedient to their own husbands. These are also all things that an ideal wife in the Cretan culture should do.

Younger men are probably between 20 and 40 years old. Titus should be an example for the younger men by living a self-controlled life and showing them how to do good to others. Titus should also teach with integrity and dignity, meaning his teaching about God should be honest and respectful.

Stop here and discuss this question as a group: Think about someone you know who acts with integrity, or with pure motives and honesty. Describe an example of how that person behaves. Pause this audio here.

Titus should teach the believers with "sound speech," or with useful and trustworthy words that encourage them. No one should be able to criticize what Titus teaches the believers because Titus is teaching the true

message about Jesus. If Titus teaches in this good way, then the false teachers will feel ashamed of themselves for saying bad things about Titus' teaching. Like the other groups, no one can say anything bad about the believers.

Paul tells Titus that believers who are slaves should obey their masters in everything. During Paul's time, some household slaves had the reputation of talking back to their masters or stealing from their masters. Slaves should please their masters, they should not argue with their masters or steal money from their masters, and they should be trustworthy. Slaves should obey their masters so that in everything they do, they will show the beauty of the teaching of God. People in Crete were probably watching believing slaves closely to see how they acted. Like the other groups Paul talks about, the actions of believing slaves should help unbelievers see the good teaching of God. Paul says this teaching is from God our Savior.

### *Defining the Scenes*

#### *Defining the Scenes*

Listen to an audio version of Titus 2:1-10 in the easiest-to-understand translation.

In this step, the group will define the parts, characters, and setting of this passage. Then the group will visualize this passage.

This passage has 5 parts.

**In the first part:** Paul gives a summary of what Titus should teach the believers.

**In the second part:** Paul tells Titus what to teach believers who are older men.

**In the third part:** Paul tells Titus what to teach believers who are older women, and what the older women should teach the believers who are younger women.

**In the fourth part:** Paul tells Titus what to teach the believers who are younger men. Paul also tells Titus how to live as an example to the young men who are believers.

**In the fifth part:** Paul tells Titus what to teach the believers who are slaves.

The characters in this passage are:

- Paul
- Titus
- Older men who are believers in Crete
- Older women who are believers in Crete
- Younger women who are believers in Crete
- Younger men who are believers in Crete
- Opponents of Titus
- Slaves who are believers in Crete
- Masters
- And non-believers in Crete

As a group, pay attention to these parts of the passage's setting:

In the first part of this passage, it is important to remember that the previous passage was about false teachers. Now, Paul shows a strong contrast between those false teachers and Titus. Paul also shows a strong contrast between how unbelievers behave, and how believers should behave. Now Paul speaks directly to Titus about how Titus should teach the believers.

Stop here and discuss this as a group: Think about how you and your team can show this strong contrast at the beginning of the passage. Pause this audio here.

Remember this passage is about what Titus should teach different groups of believers. Paul begins with older men, who are probably leaders in the community and well-respected. Next are older women, who are also respected. Then, Paul says what older women should teach younger women, and he ends with younger men and slaves. Slaves are probably the least respected people in the community. Paul wants the behavior of all the believers to reflect the true teaching about Jesus.

In the second part of this passage, Paul tells Titus what he should teach the believers who are older men. Remember that older men are probably men over 50 or 60 years old. First, Paul tells Titus three main qualities that older men who are believers should have. Older men should be sensible, or watch their lives carefully. In the original language, sensible often means not drinking too much alcohol, but it also can mean not losing control in other ways. They should be worthy of respect from others and self-controlled. Remember that these are similar to qualities Paul gave for someone who could become a church leader.

Next, Paul says older men should be strong in faith, in love, and in endurance, meaning that they should trust Jesus, love others, and continue following Jesus even when it gets difficult.

Stop here and discuss this question as a group: Discuss how you will describe how the older men should act. Pause this audio here.

In the third part of this passage, Paul discusses what Titus should teach the believers who are older women. Older women are probably women over 50 or 60 years old. Remember that Paul tells Titus what the older women should teach the younger women. Paul shows that the instructions for the older women are similar to the instructions for the older men.

Stop here and discuss this question as a group: When you are talking about how you teach one group of people the same things as you teach another group of people, how do you connect these two sets of ideas that are similar in your language? Pause this audio here.

Remember Paul tells Titus two things older women should do, and two things older women should not do. It was common during Paul's time to put two negative qualities in between two positive qualities. The first positive quality is they must be reverent and live in a way that shows they honor and respect God. People listening to this letter would know the word "reverent" was the way they talked about people serving in religious places in Crete. The first negative quality is they must not slander others, meaning they should not say hurtful things about other people. The second negative quality is they should not drink too much alcohol. Finally, the other positive quality is they should train younger women who are believers in good behavior.

Stop here and discuss this question as a group: Try listing good things that people should do, and bad things that people should not do. Pay attention to how you list these things. What is a common order for speaking about positive and negative qualities in your language? Pause this audio here.

Paul's description of older women "training" younger women would have reminded the listeners of the idea of waking up someone or returning them to their senses. Believers who are younger women are probably not living according to the qualities Paul describes to Titus. So, the older women needed to "wake up" the younger women to how they should live.

Stop here and discuss this question as a group: How can you best communicate the idea of "come to your senses" or "start doing the right things" in your language? Pause this audio here.

The older women should train the younger women so that the younger women will learn how to love their husbands and children well. Paul gives the same instruction for the younger women as he gives the older men. Paul says they should be sensible, or watch their lives carefully. Younger women should also be sexually pure, take good care of their households, be kind to others, and be obedient to their own husbands. Remember that the reason younger women should live this way is so that no one will be able to speak evil about the word of God.

Stop here and discuss this question as a group: This is a recurring theme in this passage, that believers should live a certain way so that people cannot speak badly or dishonor things about God or about them. Talk about

how you will order this part. Should the reason for good behavior be before or after describing what older women should do and what older women should teach younger women? Pause this audio here.

In the fourth part of this passage, Paul tells Titus what to teach the believers who are younger men. Remember that younger men are probably men between 20 and 40 years old. Paul's instructions for the younger men are similar to his instructions for the older men and older women. Paul says younger men should be sensible or self-controlled in everything, which is the same description Paul used in talking about older men and younger women. Perhaps Paul is saying that the younger men should act wisely in everything they do, or that Titus should act wisely in everything he does.

Paul says to Titus "you yourself" should be an example to the younger men who are believers. This is different from Paul's instructions before because now Paul is speaking directly to Titus about Titus' behavior, and he is not telling how older men, older women, and younger women should act.

Stop here and discuss this question as a group: How do you emphasize that you're talking directly to another person in your language? Pause this audio here.

Titus should set an example, and Paul goes on to explain how. Titus should teach with integrity and dignity and use trustworthy words to encourage the believers.

Stop here and discuss this question as a group: Discuss how you will describe each of the characteristics that Titus should have. Pause this audio here.

The reason Titus should live this way and teach this way is because then no one will be able to criticize Titus. Anyone who opposes Titus, either from inside the church or from outside of the church, will be embarrassed of themselves when they see Titus' good behavior and right teaching. This is similar to how Paul said the believers should have good behavior so that they do not dishonor God. Dishonoring God means people speak evil about God or the believers. In this part, Titus' opponents will themselves look foolish and feel shame about their own behavior because they will not have anything bad to say about the believers.

Stop here and discuss this question as a group: Discuss how you will order the teaching in this part. Where is the best place to put the teaching for younger men and the qualities that Titus must have? Where should you put the reason for Titus' good behavior and good teaching? Pause this audio here.

In the fifth part of this passage, Paul tells believers who are slaves to obey their masters in everything. Paul could mean that slaves should please their masters by obeying everything their masters ask them to do. Slaves should obey their masters by doing two things, and by avoiding two things. This pattern is the same one Paul used in giving the positive and negative qualities older women should have. The first positive quality slaves should have is they must do what their master wants. Some translations say slaves must please or respect their masters. The first negative quality is that slaves must not argue or talk back to their masters. Remember it was common for slaves to have a reputation of talking back to their masters. The second negative quality is slaves must not steal from their masters. Slaves often bought things for their masters, and Paul did not want slaves to keep any of their master's money for themselves. Finally, the other positive quality is for slaves to show all good faith, meaning they are trustworthy and faithful.

Stop here and discuss this question as a group: Discuss how you will talk about the different qualities that believing slaves should have. Pause this audio here.

The final part of this part is the most important part of the entire passage. Paul says the purpose for slaves, and all believers, to act according to these instructions is so that they will show how attractive the word of God is. This does not mean the teaching of God is not already beautiful, but that unbelievers will see the behavior of the believers and recognize how beautiful the teaching of God is. Paul calls God "our Savior," which means God is the one who saves people. Remember that this is the same way Paul talked about God at the beginning of the letter to Titus.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it. Choose people, drawings, or objects to be each one of the characters.

As you begin to retell the story in these verses, Paul tells Titus to give the believers right teaching about Jesus. This right teaching should lead to right behavior.

Make 7 groups of people: believing older men, believing older women, believing younger women, believing younger men, believing slaves, opponents of Titus, and non-believers in Crete. The entire time that Titus is teaching, the opponents of Titus and the non-believers should be watching the actions of the believers.

Titus should turn to the older men and teach them to be in control of themselves, worthy of respect, and self-controlled. Older men should be sound in faith, in love, and in endurance.

Titus should turn to the older women and teach them to be reverent in how they live, not to slander others, and not to drink too much alcohol.

Now the older women should turn to the younger women. The older women should also train the younger women in what is good so the younger women will love their husbands and children. Younger women should be in control of themselves, be pure, take good care of their households, be kind to others, and be obedient to their husbands. Younger women should act this way so that no one will speak evil about the word of God.

Titus should turn to the younger men and teach them to be self-controlled. Paul also tells Titus to be an example to the young men in his good works. Titus should teach with integrity and dignity, using trustworthy words so that no one can criticize him.

Now show the opponents of Titus being ashamed, because there is nothing bad to say about Titus.

Titus should turn to the slaves and teach them to obey their masters by pleasing their masters, not arguing, not stealing, and by being completely trustworthy.

When slaves and all believers act according to God's teaching, show that the non-believers in Crete see how attractive and beautiful the word of God our Savior is.

### *Embodying the Text*

#### *Embodying the Text*

Listen to an audio version of Titus 2:1-10 in the easiest-to-understand translation.

In this step, the group will dramatize the passage.

This passage has 5 parts.

The characters in this passage are:

- Paul
- Titus
- Older men who are believers in Crete
- Older women who are believers in Crete
- Younger women who are believers in Crete
- Younger men who are believers in Crete
- Opponents of Titus
- Slaves who are believers in Crete
- Masters
- And non-believers in Crete

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Paul tells Titus he should teach the believers in Crete healthy teaching about Jesus.

Pause the drama.

Ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "eager to learn what I should teach the believers," or "feeling like it is a big responsibility to teach the believers how to live in the way Jesus teaches," or "worried that I won't be able to help all the believers follow the teachings of Jesus."

Titus should teach the older men who are believers to watch their lives carefully, to live a life worthy of respect, and to be self-controlled. They should also be sound in faith, in love, and in endurance.

Pause the drama.

Ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "thinking about a man like this who is worthy of respect," or "wondering if the older men will listen to me when I teach these things," or "hoping that the older men learn to live in these ways."

Also, ask the people playing the older men, "What are you feeling or thinking?" The people might answer things like "wanting to show more of these qualities that Paul is telling us about," or "offended that Paul thinks we should be more self-controlled—we like the way we're living now," or "hoping that we can become sensible and self-controlled like Paul says we should."

Paul tells Titus to teach the older women to be reverent, not to slander others, not to drink too much alcohol, and to train the younger women in what is good. The older women should train the younger women to love their husbands and children, to be sensible, pure, take care of their households well, be kind, and be obedient to their husbands.

Pause the drama.

Ask the people playing the older women, "What are you feeling or thinking?" The people might answer things like "feeling that we have the right to live however we want," or "wondering how we can train the younger women in how to live like this when we don't live this way ourselves," or "thinking Paul has a good idea to live a self-controlled, sensible life."

Also, ask the people playing the younger women, "What are you feeling or thinking?" The people might answer things like "not sure why we need to follow Paul's teaching about loving our husbands and children or taking care of our households," or "wanting to continue living like the Cretan culture around us because we're afraid of what others will say about us if we change," or "afraid that others won't accept us if we start living differently than the normal Cretan culture," or "hoping to learn how to live the way Paul says we should be living."

Titus should encourage the younger men to be sensible. Titus should also be an example to the younger men by doing good works. Titus should teach with integrity, dignity, and use accurate and useful words that no one can criticize. People should feel ashamed if they speak evil about Titus because there is nothing bad to say about him.

Pause the drama.

Ask the people playing the younger men, "What are you feeling or thinking?" The people might answer things like "why does Paul think we need to be sensible and self-controlled?" or "wondering why Paul did not give us more instructions like he gave to the older men, the older women, and the younger women," or "glad we have the example of Titus to follow in how to live and teach."

Also, ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "amazed that Paul wants me to be an example to the younger men in how to live," or "asking God for help to be able to teach and live rightly and be a good example for the younger men," or "glad that my opponents are put to shame and that they see nothing wrong in my right behavior and good teaching."

Also, ask the people playing the opponents of Titus, "What are you feeling or thinking?" The people might answer things like "looking for something inconsistent about how Titus is teaching and living," or "embarrassed that there is nothing bad to say about Titus," or "ashamed that we tried to find something wrong with Titus, and we could find nothing."

Titus should encourage slaves who are believers to obey their masters by pleasing them, not talking back, not stealing, and by being completely trustworthy. The purpose for slaves to live this obedient and honest life, and for all believers to live according to this teaching, is to show how beautiful the teaching of God our Savior is.

Pause the drama.

Ask the people playing the slaves, "What are you feeling or thinking?" The people might answer things like "glad to be obedient and honest towards my master," or "This is really hard! How can Paul ask me to obey my master when he is cruel and unkind to me?" or "hoping that other people see how beautiful the message of God is and want to follow God because of our example."

### *Filling the Gaps*

#### *Filling the Gaps*

Listen to an audio version of Titus 2:1-10 in the easiest-to-understand translation.

In this step, the group will discuss key terms and words in this passage.

Paul tells Titus to give the believers sound teaching or **doctrine**. This sound teaching is trustworthy and leads believers to have right behavior. Use the same word for teaching or doctrine as you have used in previous passages, and remember that doctrine is in the Master Glossary.

Titus should teach the older men to be sensible, worthy of respect, and self-controlled.

Stop here and discuss this question as a group: How will you translate the different groups of people in this passage in a way that is respectful and accurate? Think about how to translate older men, older women, younger men, and younger women. Pause this audio here.

The older men should also be "sound in **faith**," meaning they should be strong in what they believe about God. Translate faith the same as you have in previous passages. For more information on faith, refer to the Master Glossary. The older men should also continue to love others, or be "sound in love." They should continue to endure in doing good things when it's difficult, or be "sound in endurance."

Stop here and discuss this question as a group: How will you translate these three descriptions of "sound in faith," "sound in love," and "sound in endurance?" Pause this audio here.

Titus should teach the older women to be reverent, which means to behave in a way that shows honor and respect to God. They should not slander or say hurtful things about others or drink too much alcohol, and they should train the younger women in how to act well. Younger women should be sensible and **pure**. When someone is pure, they are fit to serve and worship God. In this passage, pure probably means that a woman does not have sexual relations with anyone besides her own husband. Translate pure the same as you have in previous passages. For more information on pure, refer to pure in the Master Glossary.

Younger women should also be obedient to their husbands. In this context, a younger woman's obedience may be described as respect for her husband, following the leadership of her husband, or being subject or obedient to her husband.

Stop here and discuss this question as a group: Discuss how you will translate the idea of younger women being obedient or subject to their husbands. Pause this audio here.

Younger women should live this way so that no one **blasphemes**, or speaks evil or shamefully, about the **word** of God. Someone who blasphemes the word of God tries to make God's word seem less powerful or important. Translate word the same as you have in previous passages. For more information on word, refer to the Master Glossary.

Stop here and discuss this question as a group: Discuss how you will translate the word **blaspheme**. If you have already translated this word in another book of the Bible, use the same word that you have used there. For more information on blasphemy, refer to blasphemy in the Master Glossary. Pause this audio here.

Younger men should be sensible or act wisely, and Titus should set the younger men an example with his good works. Titus should teach with useful and trustworthy words and no one should be able to criticize what Titus teaches the believers. Opponents of Titus will be ashamed when they see Titus' teaching and behavior, and they will have nothing bad to say about the believers.

**Slaves** should be obedient to their masters in everything. Translate slave the same as you have in previous passages. For more information on slave, refer to the Master Glossary.

Slaves should show good faith, meaning they should be trustworthy in everything. When slaves who are believers live the way Paul described, they will show how beautiful the teaching of God our **Savior** is. **Savior** means the one who rescues or delivers people from evil or danger. Translate **Savior** the same as you have in previous passages. For more information on **Savior**, refer to the Master Glossary.

### *Speaking the Word*

#### *Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step. Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage. Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene. Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

## **Titus 2:1-10**

### **Audio Content**

[webm zip](#) (20026028 KB)

- [FIA Step 1](#)
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[mp3 zip](#) (30116554 KB)

- [FIA Step 1](#)
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## **Titus 2:11-15**

*Hear and Heart*

*Hear and Heart*

In this step, hear Titus 2:11-15 and put it in your hearts.

Listen to an audio version of Titus 2:11-15 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God or Jesus? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

*Setting the Stage*

*Setting the Stage*

Listen to an audio version of Titus 2:11-15 in the easiest-to-understand translation.

Paul continues his letter to Titus in Crete. In the previous passages, Paul described false teachers that led entire households in Crete to stop following the way that Jesus wanted them to live. Then, Paul told Titus what to teach the believers instead - good teaching that leads them to behave rightly. This good teaching and good living make people want to follow God our Savior. Now, Paul tells Titus that it is possible to follow God because God

freely rescues us from sin and evil! Paul also reminds Titus to confidently wait for the wonderful return of Jesus. He tells Titus that believers should continue to live good lives while they wait.

Stop here and look as a group at a map of the island of Crete if needed. Pause this audio here.

Paul tells Titus why believers should live differently from the Cretan culture around them. Remember that Cretans were known for lying and they lacked self-control. But God showed everyone his grace, meaning that God gave everyone a chance to have the gift of God's salvation, even though they didn't deserve it. God sent Jesus to die on the cross to rescue all people from their sin and from evil. God made salvation possible for all people when he sent Jesus to save them.

Stop here and discuss this question as a group: Talk about a time someone gave you a gift that you didn't deserve. Or, talk about a time that you gave someone else a gift they didn't deserve. Pause this audio here.

Because believers experience the gift of God's grace, they learn to live in new ways. It is like God trains believers to stop sinning and start living the kind of life that God wants, in the same way that a father teaches or trains his children. God's grace educates and trains believers to reject ungodliness, or to stop living in ways that show we do not respect God. God's grace also teaches us to stop living like unbelievers who have uncontrollable desires to do anything they want. Paul knows that all believers need this kind of training, even leaders like Paul and Titus.

Paul says that because of God's grace, believers will be able to be self-controlled, or act wisely. They will be able to be upright or righteous, or live in such a way that means they have good relationships with each other and with God. They will be able to be godly, or live in a way that pleases God. Paul says that believers can live in this new way even now in this current time.

But believers can also look forward to the blessed, or happy, hope they have. When someone hopes, they are confident something will happen; they don't just wish for something. Believers are confident that Jesus will come back again to make everything right in the world. In the meantime, believers are living according to God's ways while they wait expectantly for Jesus to return.

Stop here and discuss this question as a group: Describe an event that you look forward to. What makes it a happy or blessed event? Pause this audio here.

Paul describes the return of Jesus. Paul says glory will appear, or come, meaning we will see the greatness, majesty, and power of God when Jesus comes again. Some people think "our great God and Savior" means that both God the Father and Jesus Christ our Savior are coming back again. However, we know from other parts of the New Testament that Jesus is the one who will return a second time, and not the Father. Paul might mean Jesus Christ shows the glory or majesty of our great God and Savior. However, most people believe this description is about Jesus Christ himself. Jesus is God and Savior. "Great God and Savior" was a common way to describe God in the Old Testament, so, likely Paul is now using this same description for Jesus Christ when Paul talks about the first and second coming of Jesus. It is important for the Cretans to understand that Jesus is God and Savior. The Cretans believed that their emperor, or king, was their Savior. They also did not understand that a god could be so powerful. For this reason, Paul continues to emphasize that God is their Savior, and that Jesus is God.

Paul says that Jesus gave himself for us, meaning Jesus died on the cross to rescue us. No one forced Jesus to die—Jesus willingly chose to die. Paul knew that his listeners were familiar with how God redeemed, or freed, his people from slavery in Egypt in the Old Testament. During Paul's time, "redeem" often meant rescuing a slave by buying back the slave's freedom. In this passage, Jesus sets believers free from wrongdoing, meaning believers do not need to do their evil deeds anymore, and God won't punish believers for their wrongdoing.

Stop here and discuss this question as a group: In your culture, what are some examples of someone redeeming, delivering, rescuing, or setting someone or something free? Pause this audio here.

When Jesus rescued his people from sin and evil, he purified his people so that they could serve and worship God. Believers belong to Jesus because Jesus rescued them and they are special to him—that's why he rescued them! Because they belong to Jesus, believers are eager to do good and to live according to God's ways.

In the last part of the passage, Paul reminds Titus again to teach the believers the things he has been talking about. Paul says, "Encourage the believers! Rebuke, or tell people strongly when they are wrong in what they

believe and do!" Paul is forceful in his commands to Titus, because Paul wants Titus to remember that Titus has the authority to teach, encourage, and rebuke the believers. Paul does not want anyone to ignore Titus, disrespect Titus, or think that this teaching is not important. If they do look down on Titus for this teaching, Titus should still continue to teach, encourage, and rebuke the believers with authority.

Stop here and discuss this question as a group: Talk about a time someone disrespected you or someone you know. What was the situation? Why do you think you or the other person felt disrespected?

### *Defining the Scenes*

### *Defining the Scenes*

Listen to an audio version of Titus 2:11–15 in the easiest-to-understand translation.

In this step, the group will define the parts, characters, and setting of this passage. Then the group will visualize this passage.

This passage has 2 parts.

**In the first part:** Paul gives the reasons for believers in Crete to live righteous lives.

**In the second part:** Paul reminds Titus to teach, encourage, and rebuke the people in Crete.

The characters in this passage are:

- Paul
- God
- Jesus Christ
- Believers
- And Titus

As a group, pay attention to these parts of the passage's setting:

It is important to remember that this passage is closely related to the previous passage. Remember that before this passage, Paul told Titus what Titus should teach the different groups of believers in the church. This correct teaching included teaching the believers to be pure, sensible, and self-controlled. In the current passage, Paul now gives the reason why believers should be pure, sensible, and self-controlled. The reason is that God gave us a gift when he sent Jesus to rescue us from our life of sinning against God. Because of this, believers can live pure lives that are pleasing to God.

Stop here and discuss this question as a group: How will you show the connection between this passage and the previous passage? Some examples could be: "The reason why you should teach believers to behave this way is because..." or "Paul gives reasons for believers living according to these qualities. These reasons are because..." Pause this audio here.

In the first part of this passage, remember that God showed his grace and kindness when he brought salvation for all men, meaning for all people. People who listened to this letter knew that "all men" was a common way of describing both men and women. God provided a way to save all men and women. God is the one who showed his grace, and God is the one who teaches believers.

Stop here and discuss this question as a group: How will you translate the idea of grace appearing and grace teaching us? If your language does not allow you to say that "grace" appears and teaches, you could try one of these ideas: "God showed his grace by..." or "because of his grace, God teaches us." Pause this audio here.

Remember that God's grace trains or teaches us two ways to stop living like unbelievers. Firstly, God's grace teaches us to reject or say "no" to ungodliness. Remember that ungodliness is doing things God does not want people to do and not respecting God. Secondly, God's grace teaches us to deny worldly passions. Worldly passions are desires that are so strong they control how a person acts.

Stop here and discuss this question as a group: How will you translate these ideas of ungodliness and worldly passions? Pause this audio here.

God's grace also trains us to live self-controlled, righteous, and godly lives. A self-controlled person is wise in how they act, and a righteous person obeys God and lives according to God's ways. A godly person is someone who does what pleases God. Remember these are the same qualities Paul described in the previous passage about how believers should live. Believers should live this way during this present age. Remember this is a common way to talk about the current time.

Stop here and discuss this question as a group: How will you translate the ideas of self-controlled, righteous, and godly lives? Also, how would you describe this current time or age? Pause this audio here.

Remember that Paul says believers should live righteous lives while they wait expectantly for Jesus to appear or return to earth. This is the second appearance in this passage—the first one was when grace appeared, which was when Jesus came to die on the cross. Remember that Jesus' return is called "the blessed hope" that believers have because believers are confident this happy event will happen.

Remember Paul says the appearance of Jesus will show God's glory, which means people will see the greatness of God when Jesus comes again. Another way to describe this is "the glorious appearing" of Jesus. Remember also there are several ways to understand this part because it is difficult to know how the phrases "glory," "appearing," "our great God," "Savior," and "Jesus Christ" are related. Remember that "our great God and Savior" probably both refer to Jesus Christ, although some people think it could mean both God the Father and our Savior Jesus Christ will return. Remember Jesus is the one who will return, however, and not the Father God.

Remember it is also possible Paul means that Jesus Christ is the glory of our great God and Savior. The glory or greatness of our great God and Savior will appear, meaning people will see Jesus Christ, who is this glory. Most likely, Paul is saying Jesus is our great God and Savior in this passage, which is a very important statement that shows Jesus is God and Savior. Remember the next part refers only to Jesus, so this also shows Paul is only talking about Jesus here.

Stop here and discuss this question as a group: How will you translate "the glorious appearing of our great God and Savior Jesus Christ?" Why are you choosing to translate this way? Pause this audio here.

In the last part of this part, Paul describes more about what Jesus did when he came the first time. Remember that Jesus died willingly for us, and Paul gives two reasons why Jesus did this. Firstly, Jesus gave himself to redeem or deliver us from all lawlessness. Lawless people break God's laws and do wrong things. Believers in Crete knew how God redeemed his people from slavery in Egypt, and now Paul shows that Jesus redeemed or rescued people from living the kind of life in which they did wrong things all the time.

Secondly, Jesus gave himself to purify his people or clean them from sin and evil, so that they are acceptable to worship God. Remember that Jesus purified people as his very own, meaning they are special to him. Jesus' people are also eager to do good because they belong to Jesus.

In the second part of this passage, remember that Paul reminds Titus what to teach the believers. Paul tells Titus to teach the believers these things, which refers to all the things in the previous passage about how to live, and all the things in this current passage about why believers should live this way. Paul is forceful in telling Titus directly to "encourage the believers!" and "Rebuke those who are wrong!"

Stop here and discuss this question as a group: How will you show that Paul is now speaking directly to Titus? How can you best translate Paul's direct commands to Titus to encourage the believers and rebuke those who are wrong? Pause this audio here.

Remember that Titus has all authority to teach, encourage, and rebuke the believers. Paul uses the same words for "encourage" and "rebuke" that he used in previous passages when he told Titus how to encourage the believers and how to rebuke the false teachers. Paul already told Titus what to teach, and now Paul is forcefully reminding Titus to teach these things. Remember, Titus should also not let anyone disrespect him or look down on him for teaching, encouraging, and rebuking. This part is the end of this section of the letter to Titus.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it.

Choose people, drawings, or objects to be each one of the characters. As you begin to retell the story in these verses, show what Paul is describing. Paul gives the reasons for the believers to live according to God's ways. As Paul tells the believers that God's grace appeared, have God come and watch Jesus dying on the cross. When this happened, God brought salvation to all people.

Show people who do not follow God, but instead do bad things, almost like they are forced to do these bad things. Then these people watch Jesus die on the cross and they receive God's salvation. Show how Jesus washes these people clean to symbolize how Jesus purifies his people. Show how the people belong to Jesus now. Show the people acting like they are free now from the bad things! They are eager to begin to learn how to be self-controlled, live rightly, and follow God's ways. Show how the people are doing these things, but Jesus is not among them as they do good things. Show that these people are expectantly waiting for something. Then show Jesus coming to these people again, and the people in awe of the greatness of God. Jesus is our God and Savior!

Paul reminds Titus to teach, encourage, and rebuke the believers in all these things. Show Titus teaching with authority. What does that look like in your culture? Titus should not let anyone ignore him or his teaching.

### *Embodying the Text*

#### *Embodying the Text*

Listen to an audio version of Titus 2:11–15 in the easiest-to-understand translation.

In this step, the group will dramatize the passage.

This passage has 2 parts.

The characters in this passage are:

- Paul
- God
- Jesus Christ
- Believers
- And Titus

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Paul continues his letter to Titus and says that God's grace appeared, bringing salvation to all people. God's grace trains and teaches believers to reject ungodliness and worldly passions. God's grace also trains believers to live self-controlled, righteous, and godly lives in this current time.

Pause the drama.

Ask the people playing the believers, "What are you feeling or thinking?" The people might answer things like "amazed and thankful that God gave his grace to us," or "grateful for God's grace which can teach us how to reject worldly passions and live righteous lives," or "wondering how God's grace can teach us these things."

Also, ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "glad that Paul is giving reasons for the good behavior believers should have," or "thankful to serve God who sent Jesus to save us," or "hoping that the believers understand how important God's grace is for how we live our lives today."

Believers should live this way while they wait for the return of Jesus. Jesus' return will be glorious and he will show God's greatness. Paul calls Jesus "our great God and Savior."

Pause the drama.

Ask the people playing the believers, "What are you feeling or thinking?" The people might answer things like "looking forward to Jesus coming back!" or "wondering how long we have to wait for Jesus to come again," or "in awe that Jesus is God and Savior."

Jesus gave himself for believers. Jesus did this to redeem believers from all wrongdoing and to purify believers to be his special people. Jesus' special people are eager to do good works.

Pause the drama.

Ask the person playing Jesus, "What are you feeling or thinking?" The person might answer things like "glad to give myself for my people," or "wanting my people to live pure lives and do good works," or "happy to have my very own people."

Paul tells Titus to teach the believers. Titus should encourage and rebuke them with all authority. Titus should not let anyone look down on him for this teaching.

Pause the drama.

Ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "feeling responsible to teach, encourage, and rebuke the believers," or "hoping that the believers respect my authority," or "encouraged that Paul trusts me with this task of teaching the believers," or "hurt that the people are disrespecting me and ignoring me and my teaching."

Also, ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "wanting Titus to teach the believers with authority," or "praying that the believers accept the teaching Titus gives to them," or "hoping that none of the believers disrespect Titus for teaching them these things."

### *Filling the Gaps*

#### *Filling the Gaps*

Listen to an audio version of Titus 2:11–15 in the easiest-to-understand translation.

In this step, the group will discuss key terms and words in this passage.

Paul says that God's **grace** appeared. God shows grace to people when he forgives them for their sins even though they don't deserve it, which happened when Jesus died on the cross. Translate grace the same as you have in previous passages. For more information on grace, refer to the Master Glossary.

God's grace brought **salvation** to all people. Salvation means God saves people from death and punishment. God did this by sending his son Jesus to the world to die.

Stop here and discuss this question as a group: How will you describe the idea of salvation in this passage? For more information on salvation, refer to the Master Glossary. Translate salvation the same as you have in other parts of the New Testament. Pause this audio here.

God's grace trains and teaches believers to reject godless ways and worldly desires. God's grace also teaches believers to live self-controlled, **righteous**, and godly lives in this present age or time. Righteous means living according to God's ways. A righteous person is in a right relationship with God and is accepted by God. Translate righteous in the same way as you have in previous passages. For more information on righteous, see righteousness in the Master Glossary.

Believers should look forward expectantly to the **blessed hope** of Jesus returning. In other places in the New Testament, blessed usually describes a person or God. This is the only place where hope is called blessed. In this passage, the confident hope, or expectation, of Jesus coming back is a happy and good event. Translate hope in the same way that you have in previous passages, and remember that hope is in the Master Glossary if you need more information.

Stop here and discuss as a team how you will translate **blessed**. Translate blessed the same as you have in other parts of the New Testament, or you may say the "happy" or "good" hope. For more information on blessed, refer to bless in the Master Glossary. Pause this audio here.

The appearance of Jesus Christ will show the **glory**, or the greatness, majesty, and power of God.

Stop here and discuss how you will translate **glory**. Translate glory in the same way as you have in other parts of the New Testament. For more information on glory, refer to the Master Glossary. Pause this audio here.

Paul says Jesus Christ is our great God and Savior. **Christ** means the anointed one, and **Savior** is the one who saves people from their sins. Translate Christ and Savior the same as you have in previous passages. For more information on Christ and Savior, refer to the Master Glossary.

Jesus gave himself on our behalf to **redeem** us from all **lawlessness**. Redeem means to deliver or set free. In the Old Testament, God redeemed his people Israel from slavery in Egypt, and now Jesus redeems or frees people from all the ways they break God's laws. Lawlessness refers to being wicked, or not following any of God's laws.

Stop here and discuss this question as a group: How will you translate the idea of **redeem** us from all **lawlessness**? If you have already translated these words in another book of the Bible, use the same word that you have used there. For more information on redeem and lawlessness, refer to the Master Glossary. Pause this audio here.

Jesus gave himself to **purify** believers as his own people. Purify means to make someone spiritually clean before God, or fit to serve or worship God. Translate purify in a similar way to how you have translated **pure** in previous passages. For more information on purify, refer to the Master Glossary.

People who are Jesus' people are eager to do good works. In the original language, it says they are "zealous" for good works. In other passages in both the Old and New Testament, "zealous" is used to describe people who are very much devoted to God or very much follow the laws of God. During Paul's time, some people were called "zealots," meaning they were Jews who wanted to overthrow the Roman government. In this passage, "zealous for good works" means people who want very much to do good things.

Paul tells Titus to teach the believers. Titus should encourage them and rebuke them with all authority. Titus should not let anyone look down on him or his teaching.

### *Speaking the Word*

### *Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step. Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage. Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene. Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

## **Titus 2:11-15**

### **Audio Content**

[webm zip](#) (17320043 KB)

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## **Titus 3:1-11**

*Hear and Heart*

*Hear and Heart*

In this step, hear Titus 3:1-11 and put it in your hearts.

Listen to an audio version of Titus 3:1-11 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God or Jesus? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.

5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

### *Setting the Stage*

#### *Setting the Stage*

Listen to an audio version of Titus 3:1-11 in the easiest-to-understand translation.

Paul continues his letter to Titus in Crete. In previous passages, Paul described false teaching and correct teaching. Paul told Titus what to teach believers in Crete, and why believers should live according to God's ways. Paul describes how different believers in a household should act toward other believers. Now, Paul tells Titus how the believers should live with non-believers in the wider community. As before, Paul explains the truths about God that make it possible for believers to live this way.

Stop here and look as a group at a map of the island of Crete if needed. Pause this audio here.

Titus should remind believers about how to act with non-believers, including submitting to their rulers and authorities. Believers must respect the authority of rulers and authorities, who could be anyone who has power over communities and nations. The believers already know they should obey their leaders, and Paul wants Titus to keep reminding and encouraging the believers to do this.

Stop here and discuss this question as a group: Describe the rulers in your community. How do people show obedience to rulers or to the laws that rulers make? Pause this audio here.

Believers should also be ready to do good for the benefit of others in their community, including non-believers. Believers should not live like the wild Cretan culture around them. Believers should not slander anyone or speak evil against another person. They should live at peace with all people, be gentle and kind to others, and not act like they are more important than other people.

Stop here and discuss as a group: Talk about a person you know who lives at peace with the people around them. What kinds of things do they do? How do other people treat them or think about them? Pause this audio here.

Now Paul begins to explain why believers are able to live well with non-believers in society. Paul reminds the believers that in the past, they were also opposed to God and other people. They did not understand God, they disobeyed God, and they were deceived in what they believed. Many evil passions and desires controlled them, and they spent time doing wicked things and envying other people. Other people hated them, and they hated one another as well.

Paul contrasts this past way of life with the new life believers now have. Paul says God's kindness and love for people appeared, meaning that God our Savior showed kindness and love to people. Most people believe this happened when God sent Jesus to earth. Paul says God saved believers because of God's mercy, and not because of good works believers did on their own. Believers did not deserve for God to save them. Because God showed love and kindness to people while they were still evil, now we should show the same love and kindness to others who don't yet believe.

It is complicated to understand how God saved believers through washing, rebirth, and renewal. Washing means cleaning with water to make someone clean. It can also mean cleaning a person spiritually—or making them fit to worship God. Here, it most likely means inner spiritual cleaning, and not physical washing or baptism.

Stop here and discuss this question as a group: How and where do you physically cleanse a person or a thing? How do you spiritually cleanse a person or a thing? Pause this audio here.

Paul may mean that God spiritually cleanses believers through the Holy Spirit, who is the one who gives both new birth and renewal to believers. New birth means leaving behind the old way of life completely and starting anew as a believer and follower of Jesus, almost like a new person. Renewal is the new life and the change of heart and mind that comes from a new birth. Or, Paul might mean that rebirth and renewal are two separate events for a believer. God cleanses believers' hearts with a new birth, and the Holy Spirit gives new life. God

fulfilled an Old Testament promise by giving believers his Holy Spirit freely and generously through Jesus Christ. Now, the Holy Spirit is always available to help believers.

God gave believers his Holy Spirit so that he could justify believers. In other words, God restores a right relationship between God and believers. God does this by his grace, meaning this is a gift that believers don't deserve. "His grace" might mean God's grace or it might mean the grace of Jesus.

Paul says the ultimate reason that God saves believers is so that we can become heirs of God. An heir receives money or possessions from their father after he dies. In the Old Testament, God promised to give land and blessings to his people as their inheritance. In this passage, God gives believers the inheritance of the hope of eternal life. Eternal life means that believers can confidently expect to live forever with God. Paul says this teaching of how God saved believers is trustworthy. Believers can depend on what Paul said.

Stop here and discuss this question as a group: Describe how people inherit money or other possessions in your culture. Who can inherit something? Who decides who receives the inheritance? Pause this audio here.

Paul wants Titus to emphasize this teaching to motivate believers to think carefully about ways to do good works. Believers should make certain to do these good works. Paul says "these things" are both good and useful for all people, including non-believers. Paul is again reminding Titus that believers should spend time doing things that are good for both the household of God, the church, and all people in the community, including non-believers.

Paul has been talking about what believers should spend their time on, and now Paul tells Titus what to avoid, or not to spend time on. Titus should avoid foolish arguments, arguments about genealogies, quarrels, and fights about Moses' law. Paul says the reason Titus should avoid these foolish arguments is because they are useless and empty. This is a contrast to the good deeds that believers should do, which are good and useful.

Paul tells Titus what to do with people, probably false teachers, who argue and cause division among the believers. Paul says to warn this kind of person once or twice about their dangerous behavior in the hope that they may change or stop behaving that way. If the person does not change their behavior, then Titus should reject this person, or not let this person influence the believers anymore. This also might mean that Titus should make this person leave the group of believers completely. This person is perverted or twisted in their mind and behavior, and his sins will prove that he is guilty before God in the way he causes division.

### *Defining the Scenes*

#### *Defining the Scenes*

Listen to an audio version of Titus 3:1-11 in the easiest-to-understand translation.

In this step, the group will define the scenes, characters, and setting of this passage. Then the group will visualize this passage.

This passage has 4 parts.

**In the first part:** Paul tells Titus how believers should relate to their rulers and to non-believers.

**In the second part:** Paul explains how believers used to live before they started to follow Jesus.

**In the third part:** Paul explains how and why God saved believers.

**In the fourth part:** Paul wants believers to do good, and he describes how to handle division among believers.

The characters in this passage are:

- Paul
- Titus
- Believers
- Rulers and authorities
- Non-believers
- God
- Jesus
- Holy Spirit
- And a person who causes disunity

As a group, pay attention to these parts of the passage's setting:

Remember that Paul is continuing his letter to Titus in Crete. In the previous passage, Paul says believers should live righteous lives because Jesus came to save people, and Jesus will come again. Previous passages were about how believers should treat other believers, and now Paul explains how believers should act toward their rulers and other non-believers. Paul also describes how and why God saved believers so that believers can understand why it's important to act rightly towards non-believers. Paul also explains what to do with people who cause disunity in the church.

In the first part of the passage, it is important to remember that Paul tells Titus to continue to remind the believers about three things that he has already taught them. First, Titus should keep telling the believers to be subject to their rulers, or to recognize and accept the rulers' position of authority. The believers should also be obedient to laws, and they should do good for others. Paul wants Titus to remind all the different people in a believing household about these things. Remember that Crete had a reputation for wildness, and Paul wants the believers to set an example of obedience and submission for non-believers to see. The way the believers live, being obedient and doing good for others, should contrast with how the false teachers were living.

Stop here and discuss this question as a group: How will you translate Paul's command to Titus to "keep on reminding" the believers about these things? Pause this audio here.

Paul says there are two things that believers should not do and two things that believers should do. Believers should not slander others or speak evil against other people. They should also not fight with others—instead, they should live at peace with them. Believers should be gentle and show true or complete humility to all men, meaning both men and women. During Paul's time, it was common to say "all men" to refer to both men and women. Paul wants believers not to act like they're more important than other people.

Stop here and discuss this question as a group: How will you translate the description Paul gives of how believers should live? How will you order the ideas of not slandering others, not fighting with others, being gentle, and showing complete humility? Pause this audio here.

The second part and the third part of the passage together show the reasons for believers doing good to non-believers and living differently than the Cretan culture. In the second part of the passage, Paul describes how believers lived before they followed Jesus. Paul includes himself in the description of believers before they followed Jesus. He says, "we ourselves" to emphasize that this was how believers used to live before following Jesus.

Stop here and discuss this question as a group: How will you emphasize that Paul is talking about how he and other believers used to live before following Jesus? Pause this audio here.

Paul describes how believers used to live before they started to follow Jesus. They used to live like Cretans because they were foolish and unwilling to understand things about God. They were also disobedient to God. People deceived them and lied to them about what to believe. Believers were enslaved or controlled by their passions and desires so they did whatever they wanted to do. They lived lives of wickedness and envy, which

led to people hating them, and they hated one another as well. Remember that all these qualities describe the past way of life before believers started to follow Jesus.

Stop here and discuss this question as a group: How will you translate Paul's description of how believers used to live before following Jesus? Consider grouping the different qualities together, like foolish and disobedient, deceived and enslaved by passions, and lives full of evil, envy, and hate. Pause this audio here.

In the third part of the passage, remember that Paul now contrasts the past way of life with the new life God gives to believers. Remember that Paul says God's kindness and love for people appeared, which is a similar idea to how Paul said that God's grace appeared in a previous passage. Remember that God our Savior is the one who gives kindness and love to people by sending Jesus to earth.

Stop here and discuss this question as a group: How should you translate "kindness and love appeared"? Another way to translate this could be, "God sent his kindness and love to people." Pause this audio here.

Remember that Paul makes it clear that God did not save believers because of their good works. Believers could not earn their salvation through good actions towards other people. The reason God saved people was because of God's goodness, mercy, and compassion for his people.

Stop here and discuss this question as a group: In your language, what is the best order to emphasize why God saved believers? Should "God did not save believers by their good works" be before or after the reason God saved believers? Pause this audio here.

Remember that Paul says God saved us through the washing of rebirth and renewal by the Holy Spirit. Remember that the word "washing" probably does not mean baptism here, but spiritual washing. Remember that Paul might be describing a single event when God cleans believers through the Holy Spirit, which gives believers both new birth and new life. Or, Paul might be describing two separate events where in one event, God cleans believers with rebirth, and in the other event, the Holy Spirit gives believers new life.

Stop here and discuss this question as a group: How will you translate "through the washing of rebirth and renewal by the Holy Spirit"? How can you show the meaning of rebirth and renewal? Will your translation show this is one event or two events? Pause this audio here.

God gave believers the Holy Spirit generously through Jesus. This could mean God gave us the Holy Spirit because of what Jesus did for us, or that Jesus is also the one who gives us the Holy Spirit. Remember this is another example in the letter to Titus where Paul says in the same passage that God is Savior, and Jesus is also Savior.

Next, Paul gives a summary of everything he already said in this part, including that God justifies believers by his grace and that God makes believers heirs in the hope of eternal life. You may want to reorder the end of this part. One way is to say first that God saved believers to give them eternal life. Then, describe how God justified believers by his grace.

Stop here and discuss this question as a group: How will you order the ideas at the end of part three? Pause this audio here.

When God justifies believers, he declares them "not guilty" at the same time he saves them. The reason God saves believers is so they can become heirs of God, which means the believers will inherit eternal life. Believers can confidently expect to live forever with God because God justifies them. Paul ends this part by saying all this teaching is trustworthy.

In the fourth part, remember that Paul wants Titus to emphasize this teaching. This teaching should motivate believers to spend time doing good works, which are useful and good for all people. "These things" could mean the teaching Paul gave, or it could mean the good deeds that believers should do.

Paul tells Titus four things that Titus should not spend time on. Paul says Titus should avoid foolish issues that people argue about. Titus should also avoid arguing about genealogies, which are lists of ancestors in a family history. Titus should avoid arguments about the law that Moses gave to the Jews. Remember that in previous passages, Paul described false teachers who wanted believers to follow Jewish laws, and it may be some of the same arguments about Moses' law that Paul is talking about here. These arguments are useless and empty, which is a contrast to the good and useful good works believers should do.

Stop here and discuss this question as a group: How can you communicate that Paul wants Titus to emphasize this teaching? How will you show the contrast between the good works believers should do and the things Paul tells Titus not to do? What is the best order to translate these? Pause this audio here.

Paul tells Titus to give one or two warnings to a person who tries to divide people. If the person does not stop their behavior, Paul tells Titus to reject that person, which may mean not wasting any more time on that person, not having anything to do with this person, or even making this person leave the church. Paul says to treat this divisive person this way because he is perverted. His sins will prove his guilt before God.

Stop here and discuss as a group: How will you describe the divisive person? This is a person who tries to divide people by making them argue about useless things. Pause this audio here.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it. Choose people, drawings, or objects to be each one of the characters.

As you begin to retell the story in these verses, choose a group of people or objects to be believers, and a group to be non-believers. Paul tells Titus to remind the believers to submit to their rulers, who are most likely non-believers. Show how the believers should act with these rulers and with other non-believers.

Now the believers should act in the way they used to act. Their desires controlled them, they did wicked things, and they were jealous of each other.

Now show how God showed his kindness and love to people when he sent Jesus to earth. Show how God washed believers in a new spiritual birth through the Holy Spirit and how God gave believers the Holy Spirit generously through Jesus Christ our Savior. God declared believers "not guilty," and now believers have the hope of eternal life.

Paul tells Titus to emphasize this teaching so that believers will do good works. Show Titus emphasizing the teaching to the believers.

Now show a divisive person coming with genealogies and arguments about the law Moses gave. The divisive person should try to divide the believers. The believers should show what they should do: warn the divisive person once or twice, then take him out of the group. This person is perverted, and his sins prove his guilt.

### *Embodying the Text*

#### *Embodying the Text*

Listen to an audio version of Titus 3:1-11 in the easiest-to-understand translation.

In this step, the group will dramatize the passage.

This passage has 4 parts.

The characters in this passage are:

- Paul
- Titus
- Believers
- Rulers and authorities
- Non-believers
- God
- Jesus
- Holy Spirit
- And a person who causes disunity

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Paul tells Titus to remind the believers to submit to and obey their rulers and authorities. The believers should be ready to do good. Believers should also not slander people or argue with them. Believers should be gentle and show true humility to all people.

Pause the drama.

Ask the people playing the believers, "What are you feeling or thinking?" The people might answer things like "wanting to follow Paul's teaching about how to live around unbelievers," or "hoping that our lives show the rulers a good example of how to follow God," or "How could Paul tell us to obey our rulers in Crete? They are wild and rebellious people!"

Also, ask the people playing the rulers and authorities, "What are you feeling or thinking?" The people might answer things like "amazed at how these people do so many good things and act obediently towards us," or "thinking these people have a good reputation in our community, while most Cretans are wild and rebellious," or "wishing that all our people acted so obediently towards us and did good to others."

Paul says believers used to be foolish, disobedient, and deceived in what they believed. Their passions and desires controlled them, they did wicked things, and they were envious of others. People hated them and they hated one another as well.

Pause the drama.

Ask the people playing the believers, "What are you feeling or thinking?" The people might answer things like "amazed that I used to live like this before I started to follow Jesus," or "grateful that I don't live this way anymore because of God's grace for me," or "remembering that I used to live an evil life without God."

But God showed his kindness and love to people when he sent Jesus to earth. God saved believers because of his mercy. Believers did not do anything good to deserve God's salvation.

Pause the drama.

Ask the people playing the believers, "What are you feeling or thinking?" The people might answer things like "thankful to God for his kindness, love, and mercy," or "at peace with God now instead of rebelling against him like I did in the past," or "reminded that my good deeds don't earn my salvation from God."

God washed believers in a new spiritual birth through the Holy Spirit. Believers now have a new life. God gave believers the Holy Spirit generously through Jesus Christ our Savior. God declared believers "not guilty" by his grace, and now believers have the hope of eternal life. All this teaching is trustworthy.

Pause the drama.

Ask the person playing God, "What are you feeling or thinking?" The person might answer things like "glad to declare my children 'not guilty,'" or "happy to share eternal life with my children," or "hoping that my children receive this gift of salvation and live according to my ways."

Paul tells Titus to emphasize this teaching so that believers will do good works. These good works are useful and beneficial for all people.

Pause the drama.

Ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "hoping that Titus will take his role seriously to emphasize my teaching about God saving believers," or "expecting the believers to do good works in response to my teaching," or "wanting the non-believers to learn about God from the good works the believers do."

Paul also tells Titus to avoid foolish arguments, genealogies, fights, and arguments about the law that Moses gave to the Jews. All these arguments are useless and empty.

Pause the drama.

Ask the people playing non-believers, "What are you feeling or thinking?" The people might answer things like "shocked that the believers argue so much," or "the believers aren't that different from us since they argue a lot and have a lot of divisions," or "wondering how their leaders will handle these divisions and arguments."

Paul says Titus should warn a divisive person in the church one or two times. If the divisive person does not change his behavior after these warnings, Titus should have nothing to do with the divisive person after that. This person is perverted, and his sins prove his guilt.

Pause the drama.

Ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "nervous about the idea of warning a divisive person about his behavior," or "hoping that the divisive person will change his ways and stop causing division," or "ready to follow Paul's instruction to reject a divisive person if he doesn't change his behavior."

Also, ask the person playing the divisive person, "What are you feeling or thinking?" The person might answer things like "shocked that Paul thinks my behavior is so bad," or "wanting to change my behavior and stop causing disunity in the church," or "hoping that Titus will not make me leave the church," or "unwilling to change my behavior."

### *Filling the Gaps*

#### *Filling the Gaps*

Listen to an audio version of Titus 3:1-11 in the easiest-to-understand translation.

In this step, the group will discuss key terms and words in this passage.

Paul tells Titus to remind the believers to be subject to their rulers and authorities. Rulers and authorities are government leaders, not church leaders. "Rulers and authorities" could include chiefs, leaders, kings, presidents, governors, emperors, or anyone else who had power over communities and nations. It could also mean two different levels of rulers. This could also be translated as "powerful rulers" or "people who have the power to rule."

If needed, stop here and discuss this question as a group: How will you translate "rulers and authorities?" What levels of rulers do you have in your community, or what different kinds of leaders? Pause this audio here.

Believers should also obey their rulers and authorities and be ready to do good for others. They should not slander anyone, and they should live in **peace** with all people. Translate peace in the same way as you have in previous passages. For more information on peace, refer to the Master Glossary.

Believers should also be **gentle** and show true **humility** to all people. In the original language, it says "to all men," which means both men and women. Humility means not acting like you are better than another person. Translate gentle and humility in the same way as you have in previous passages.

Believers used to be foolish, disobedient, and deceived. Their passions and desires controlled them, they did **evil** to other people, and they were envious of other people. Other people hated them, and they hated one another. Translate evil the same as you have in previous passages. For more information on evil, refer to the Master Glossary.

When God's kindness and love for people appeared, he **saved** us. In this passage, Paul calls God "the Savior," and he also calls Jesus Christ "our Savior." Translate **save** and **Savior** the same as you have in previous passages. For more information on save, see salvation in the Master Glossary. For more information on Savior, see Savior in the Master Glossary.

God did not save us because of the good works we did in **righteousness**. Righteousness means living according to God's ways and doing good. Translate righteousness the same as you have in previous passages. For more information on righteousness, refer to the Master Glossary.

God saved people because of his **mercy**, or his kindness.

If needed, stop here and discuss as a group how you will translate **mercy**. Translate mercy the same as you have in other parts of the New Testament. For more information on mercy, refer to the Master Glossary. Pause this audio here.

God washes believers to make them clean. God gives believers rebirth and new life through the **Holy Spirit**.

If needed, stop here and discuss as a group how you will translate **Holy Spirit**. Translate Holy Spirit the same as you have in other parts of the New Testament. For more information on Holy Spirit, refer to the Master Glossary. Pause this audio here.

God gave the Holy Spirit to his people. In the original language, it says God poured out the Holy Spirit like water. Your team can choose to use this language of "pouring out" or say "gave generously." Paul says God did this through Jesus **Christ** our Savior. Translate Christ the same as you have in previous passages. For more information on Christ, refer to the Master Glossary.

God **justifies** believers by his **grace**. Justify means that God declares people not guilty. Believers can have a right relationship with God. Translate grace the same as you have in previous passages. For more information on grace, refer to the Master Glossary.

If needed, stop here and discuss this question as a group: How will you translate the idea that God **justifies** believers? For more information on justifies, see justify in the Master Glossary. If you have already translated this word in another book of the Bible, use the same word that you have used there. Pause this audio here.

When God saves believers, they become **heirs** of God. Heirs receive an inheritance like money or possessions from their father after he dies. Here, the inheritance is the **hope of eternal life**. Eternal life means a life with God that will never end. Translate "hope of eternal life" the same as you have in previous passages. For more information on hope and eternal life, refer to the Master Glossary.

If needed, stop here and discuss as a group how you will translate heirs. Translate **heirs** the same as you have in other parts of the New Testament. For more information on heirs, see heir in the Master Glossary. Pause this audio here.

Paul's teaching is trustworthy. Titus should emphasize this teaching so that people who put their **faith** in God will do good works. These good works are good and useful for all people. In the original language, it says "for

all men," which refers to both men and women. Translate faith the same as you have in previous passages. For more information on faith, refer to the Master Glossary.

Titus should avoid foolish controversies, **genealogies**, quarrels, and arguments about the **law** of Moses. These things are empty and worthless. Genealogies are stories and lists of ancestors.

If needed, stop here and discuss as a group how you will translate **law** and **genealogies**. Translate law and genealogies in the same way as you have in other parts of the New Testament. For more information on law and genealogy, refer to the Master Glossary. Pause this audio here.

Titus should reject a divisive person after one or two warnings. The divisive person who refuses to change his behavior is perverted in his mind and behavior. His **sins**, or wrongdoings, show that he is guilty before God.

If needed, stop here and discuss as a group how you will translate **sin**. Translate sins the same as you have in other parts of the New Testament. For more information on sin, refer to the Master Glossary.

### *Speaking the Word*

#### *Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step. Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage. Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene. Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

## **Titus 3:1-11**

### **Audio Content**

[webm zip](#) (22432072 KB)

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## **Titus 3:12–15**

*Hear and Heart*

*Hear and Heart*

In this step, hear Titus 3:12–15 and put it in your hearts.

Listen to an audio version of Titus 3:12–15 three times, in three different translations, if possible.

Pause this audio here.

Now, as a group, discuss the following questions:

1. What do you like in this passage? Pause this audio here.
2. What do you not like or not understand in this passage? Pause this audio here.
3. What does this passage tell us about God or Jesus? Pause this audio here.
4. What does this passage tell us about people? Pause this audio here.
5. How does this passage affect our daily lives? Pause this audio here.
6. Who do you know who needs to hear this passage?

*Setting the Stage*

*Setting the Stage*

Listen to an audio version of Titus 3:12–15 in the easiest-to-understand translation.

Paul concludes his letter to Titus in Crete. In this letter, Paul told Titus how to choose church leaders. Paul told Titus how to come against false teaching. Then in contrast, Paul told Titus what to teach the believers in Crete about how to behave with each other and how to behave with non-believers in the community so that the believers' good behavior will attract people to God. Paul reminded Titus of the reason for this good behavior—because God sent Jesus to save them. Now, in his conclusion to the letter, Paul gives Titus some final instructions and a last reminder about doing good. Paul ends the letter with a greeting to the believers in Crete.

Stop here and look as a group at a map of the island of Crete if needed. Pause this audio here.

Paul tells Titus he isn't sure whether he will send Artemas or Tychicus to Crete when he writes this letter. Artemas and Tychicus are two other believers who work with Paul and Titus to help the churches, and Paul wants one of them to replace Titus in Crete. When either Artemas or Tychicus arrive in Crete, Paul wants Titus to leave Crete and hurry to meet Paul in Nicopolis. Nicopolis is a city on the coast of Greece.

Stop here and look as a group at a map of the likely location of the city of Nicopolis in Greece if needed. Pause this audio here.

Paul wants to spend the winter, or the cold time of the year, in Nicopolis. Paul is not in Nicopolis yet, but he plans to travel there before the winter. The winter in the Mediterranean is between November and March, and it is the coldest time of year. Ships cannot travel during the winter because the weather is stormy.

Stop here and discuss this question as a group: Describe the seasons where you live. If you don't have a cold time of year, describe the time of year with the worst weather, like rain or wind. How do the weather conditions in your area affect your travel? Pause this audio here.

Paul also tells Titus to help two other believers named Zenas and Apollos. Zenas is a lawyer, either in Greek, Roman, or Jewish law. A lawyer is someone who is an expert in the law. Apollos is probably another believer who worked with Paul in the past. Zenas and Apollos might already be in Crete visiting the believers, or they might still be on their way to Crete. Paul wants Titus to give Zenas and Apollos everything they need, which could be food, money, clothing, supplies, or anything else they might need for their journey. Paul doesn't say where Zenas and Apollos will go after they leave Crete, only that Titus should make sure the travelers have everything they need for their journey when they're ready to leave. Paul likely wants Titus and other believers to also provide for the needs of other believers.

Stop here and discuss this question as a group: Describe a time when a traveler or visitor came to visit you. How did you take care of them? How did you help them when they left on their journey? Pause this audio here.

Paul says the believers in Crete must learn to regularly do good for others. Titus is the one who will teach the believers how to do good. Believers should do good so that they'll meet the urgent needs of others, and so that they'll have purpose in their lives. Doing good to others also shows God's grace working in believers. People outside of the church will see the believers' example of living good lives, providing for needs, and being useful in their communities. Non-believers will see the good things believers do for others, and this will show them more about who Jesus is and what Jesus does.

Stop here and discuss this question as a group: Talk about a time you or someone you know helped someone. How did they help the person in need? Pause this audio here.

All the believers who are with Paul send greetings to Titus. Paul also says to greet "all those who love us in the faith," which was a common way to talk about believers. This is because followers of Jesus love one another and have a common faith in Jesus.

Paul ends the letter with a blessing to Titus and the believers in Crete. This blessing was a common way to end a letter to other believers during Paul's time. Paul prays that God would show his grace or act graciously toward the believers in Crete.

Stop here and discuss this question as a group: How do you end a message that you send to another person? What kind of blessing or final greetings do you include?

### *Defining the Scenes*

### *Defining the Scenes*

Listen to an audio version of Titus 3:12–15 in the easiest-to-understand translation.

In this step, the group will define the parts, characters, and setting of this passage. Then the group will visualize this passage.

This passage has 3 parts.

**In the first part:** Paul says he will send a replacement for Titus, and then Titus should meet Paul in Nicopolis. Paul also tells Titus to help Zenas and Apollos on their journey.

**In the second part:** Paul reminds Titus and the believers to do good works so they will meet the needs of others and have useful lives.

**In the third part:** Paul gives a final greeting to Titus and the believers.

The characters in this passage are:

- Paul
- Titus
- Artemas
- Tychicus
- Zenas the lawyer
- Apollos
- And believers in Crete

As a group, pay attention to these parts of the passage's setting:

Remember that this is the final part of Paul's letter to Titus. Paul gives instructions for how believers should act toward other believers and toward unbelievers. Paul also says the reason believers should have good behavior is because God sent Jesus to save them. Remember that this final section includes Paul's final instructions to Titus, a greeting, and a blessing to the believers in Crete. This is like the ending of other letters that Paul writes.

In the first part of the passage, remember that Paul says he will send a replacement for Titus in Crete. When Paul writes this letter, he isn't sure whether he will send Artemas or Tychicus, but one of them will come to replace Titus. When Artemas or Tychicus comes, Titus should leave Crete and meet Paul in the city of Nicopolis. Remember this is a city on the coast of Greece.

Stop here and look as a group at a map of the city of Nicopolis in Greece, if needed. Pause this audio here.

Paul plans to spend the winter, or the cold months, in Nicopolis. Remember that Paul is not in Nicopolis now, but he plans to meet Titus there. Remember this is a city on the coast, and ships often traveled to and from Nicopolis. Remember ships cannot travel during the winter, though, because of the bad weather.

Stop here and discuss this question as a group: How will you translate "winter" in your language? Consider using something like cold weather, stormy weather, or windy weather. Pause this audio here.

Remember that Paul also tells Titus to help Zenas and Apollos on their journey. Zenas and Apollos are either in Crete or will be in Crete soon. Titus should take care of the travelers, so that they are prepared for their journey when they leave Crete. Paul says Titus should give them everything they need. Another way to say this is that "nothing is lacking" for them.

Stop here and discuss this question as a group: How will you translate the idea that Paul tells Titus to give the travelers everything they need? Would it be more natural to say, "everything they need," or "so that nothing is lacking?" Pause this audio here.

In the second part of the passage, Paul says believers in Crete should also help others in the same way Titus should help the traveling believers, Zenas and Apollos. Paul says, "our people," meaning the believers in Crete. Paul wants Titus to teach the believers how to regularly do good. Remember that this is a theme of the entire letter to Titus. In the previous passage, Paul said the believers should think carefully about ways to do good for others, including non-believers. Remember, this contrasts with how people normally lived in Crete.

Stop here and discuss this question as a group: What is the best way to translate "devote themselves to doing good?" How will you communicate the idea of thinking carefully to find ways to do good for others? Pause this audio here.

Paul says there are two reasons for believers to do good for others. Firstly, believers can then provide for "necessary needs," or the daily needs of others. Another way to translate this is urgent, real, or genuine needs.

Stop here and discuss this question as a group: How will you translate the idea that believers should provide for the needs of others? Pause this audio here.

Secondly, believers should do good so they will not live unproductive or unfruitful lives. Unfruitful in the original language was a way to describe a life that is useless in the same way that a tree that produces no fruit is useless. Another way to translate this is so that the believers will live fruitful or useful lives.

Stop here and discuss this question as a group: How will you translate the idea that believers should do good so that they can live fruitful, or useful, lives? Pause this audio here.

The third part of the passage includes the final greetings and blessings in the letter. This conclusion of the letter is like other greetings and blessings at the end of other letters Paul writes. Paul says the believers who are near him are sending greetings to Titus. Then, Paul says Titus should greet all the believers in Crete. Paul calls the believers "all those who love us in the faith," which could mean Paul wants to show a difference between true believers who follow Jesus, and false teachers. It is more likely that Paul wants to greet all the believers in Crete. The believers love one another as they all have the same faith, or trust, in Jesus.

Stop here and discuss this question as a group: How will you show that the believers with Paul send greetings to Titus, and that Paul sends greetings to the believers in Crete? Pause this audio here.

Paul prays that the believers would experience God's grace. Remember this is a blessing that Paul prays on the believers.

Now, the group should storyboard, draw, or use objects to visualize the passage and the action in it. Choose people, drawings, or objects to be each one of the characters.

As you begin to retell the story in these verses, have Paul gathered with Artemas and Tychicus in one place and Titus with the believers, including Zenas and Apollos, in another place. Paul tells Titus that he will send Artemas or Tychicus to Crete to replace Titus in Crete. One of the two men should go to where Titus is, which represents Crete. When he arrives, he should read the letter to Titus and the believers. Then Titus should give instructions to help Zenas and Apollos who are with him in his group. The believers should show that they are doing good things for each other and for the non-believers in their community. The believers should show that they are being useful. Paul sends greetings to Titus from the believers with Paul. Paul also greets all the believers in Crete. Paul ends the letter to Titus with a blessing. Paul prays that God would show his grace to Titus and the believers in Crete. Show the believers receiving that grace, or free gift from God.

Then, Titus and Paul, each from their own places, should meet in a third place to represent Nicopolis. Paul wants to spend the winter in Nicopolis with Titus.

### *Embodying the Text*

#### *Embodying the Text*

Listen to an audio version of Titus 3:12–15 in the easiest-to-understand translation.

In this step, the group will dramatize the passage.

This passage has 3 parts.

The characters in this passage are:

- Paul
- Titus
- Artemas
- Tychicus
- Zenas the lawyer
- Apollos
- And believers in Crete

As a group, act out the passage twice. You should act out the passage in your own language.

First, act out the passage without stopping. Pay attention to the dialogue, flow, plotline, and chronology of the passage. Make sure you do not skip acting out the difficult or important parts of the passage. Help each other remember every part of the passage.

Pause this audio here and act out the passage.

The group should act out this passage a second time. At certain points in the drama, pause the drama and ask the person playing the character, "What are you feeling or thinking?" The person playing the character should answer what they would be feeling or thinking if they were that character. Then continue the drama.

Pause this audio here and act out the passage a second time.

The following is an example of the drama and possible responses.

Paul tells Titus that he will send either Artemas or Tychicus to Crete. The person that Paul sends will replace Titus in Crete. When Artemas or Tychicus arrives in Crete, Titus should leave Crete. Paul wants Titus to travel to Nicopolis to meet Paul there. Paul will also travel to Nicopolis so he can spend the winter there.

Pause the drama.

Ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "looking forward to seeing Titus again," or "praying that all of these travel plans work out well for Artemas or Tychicus to come to Crete, for Titus to come to Nicopolis, and for me to travel to Nicopolis," or "still trying to decide if I will send Artemas or Tychicus to replace Titus in Crete."

Also, ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "worried that I won't have time to finish all of Paul's instructions before I need to travel to Nicopolis for the winter," or "looking forward to seeing Paul again," or "looking forward to a break from all the hard work here in Crete with the churches."

Also, ask the people playing Artemas and Tychicus, "What are you feeling or thinking?" The people might answer things like "ready for the challenge of serving the churches in Crete," or "hoping that the believers in Crete will learn what Paul told Titus to teach them," or "worried about moving to Crete—we've heard of their reputation for wild living, and it sounds like a difficult place to serve the churches."

Paul tells Titus to do everything he can to help the traveling believers, Zenas and Apollos. Paul wants Titus to give Zenas and Apollos everything they need for their journey when they leave Crete.

Pause the drama.

Ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "wanting to provide for Zenas and Apollos' needs," or "wishing I could see Zenas and Apollos myself," or "glad that Titus will help Zenas and Apollos with everything they need for their journey."

Also, ask the people playing Zenas and Apollos, "What are you feeling or thinking?" The people might answer things like "grateful that we can visit the believers in Crete," or "glad that Titus and the believers in Crete will provide for our needs on our next journey," or "thankful that Paul told Titus to provide for our needs."

Paul says the believers in Crete should also learn to do good for others. Believers should do good works so that they'll meet the urgent needs of others, and so that they'll live productive lives.

Pause the drama.

Ask the people playing the believers in Crete, "What are you feeling or thinking?" The people might answer things like "motivated to meet the needs of others in my community," or "after reading this letter, I now understand better why it is so important to do good to others and the reasons I should do good," or "wanting to live a fruitful and productive life."

Paul gives final greetings to Titus and the believers in Crete. Paul prays that God's grace would be with them all.

Pause the drama.

Ask the person playing Paul, "What are you feeling or thinking?" The person might answer things like "glad to finish my letter to Titus," or "genuinely praying for Titus and for the believers in Crete to know God's grace," or "hoping that Titus will teach the believers in Crete to do the things I wrote about in this letter."

Also, ask the person playing Titus, "What are you feeling or thinking?" The person might answer things like "thankful for this letter from Paul," or "ready to get started on the tasks and the teaching that Paul gave me to do here in Crete," or "wanting to greet Paul myself in person soon in Nicopolis."

### *Filling the Gaps*

#### *Filling the Gaps*

Listen to an audio version of Titus 3:12-15 in the easiest-to-understand translation.

In this step, the group will discuss key terms and words in this passage.

Paul plans to send either Artemas or Tychicus to Crete to replace Titus. Artemas and Tychicus are other believers. Titus should travel from Crete to Nicopolis when Artemas or Tychicus come to Crete. Nicopolis is a coastal city in Greece. Paul plans to spend the winter with Titus in the city of Nicopolis.

Stop here and look as a group at a map of the city of Nicopolis in Greece again if needed. Pause this audio here.

Paul tells Titus to help two other traveling believers named Zenas and Apollos. Zenas was a lawyer, meaning someone who is an expert in the law. In this case, Zenas was probably an expert in the government law of Greece or Rome. Paul wants Titus to make sure Zenas and Apollos have everything they need for their journey when they leave Crete.

Stop here and discuss this question as a group: How will you translate the idea that Zenas was a lawyer? Pause this audio here.

Paul wants the believers in Crete to regularly do good. Titus will teach the believers how to do this. The reason believers should do good is so that they will meet urgent needs and so that they will live productive lives.

Paul says the believers who are with him all send greetings to Titus. Paul also greets "all those who love us in the faith," which probably means all the believers in Crete. Believers love one another and share a common faith in Jesus. Translate **faith** the same as you have in previous passages. For more information on faith, refer to the Master Glossary.

Stop here and discuss this question as a group: How will you translate the phrase "all those who love us in the faith"? Pause this audio here.

Paul ends the letter to Titus with a blessing. He prays that God's **grace** would be with all the believers in Crete. Translate grace the same as you have in previous passages. For more information on grace, refer to the Master Glossary.

### *Speaking the Word*

#### *Speaking the Word*

Listen to an audio version of the passage in the easiest-to-understand translation.

In this session, retell the passage, as a group, in your own language.

First, the whole group should practice telling the passage in your own language. Remember to include the things you decided in previous steps, like chronology, words, phrases, emotions, or anything else you discussed.

One group member should tell a few sentences of the passage and pause. Another group member should tell the next part of the passage and pause. Do this until the group has retold the whole passage. The group members can correct each other in this step. Pause this audio here.

Next, each member of the group should tell the whole passage without interruption at least one time. A group member can use random objects, motions, or their storyboard to help them remember the passage. Pause this audio here.

Next, the group can decide whose version of the passage you like the most. You may decide that you liked the way one group member told one scene but you liked the way a different group member told another scene. Pause this audio here.

Finally, the group can put together a final version of the passage that everyone agrees on. Each group member should practice telling this final version of the passage.

## Titus 3:12-15

### Audio Content

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