

Outline of Titus Emphasizing Love for God in Speech and Behavior

The Epistle to Titus stands as Paul's practical handbook for establishing healthy church communities, written around AD 63-66 to his trusted co-worker Titus who was ministering on the island of Crete. This letter demonstrates how **love for God is inseparably connected to sound doctrine and expressed through zealous commitment to good works**. The central theme, articulated in the opening verse, is "knowledge of the truth, which accords with godliness" (1:1) - showing that authentic love for God produces both right belief and right behavior[1][2][3].

I. Church Leadership and Sound Doctrine (Titus 1)

The foundation of a healthy church begins with qualified leaders who embody both doctrinal integrity and exemplary character. Paul shows that love for God requires establishing leadership that can teach truth and model godliness[4][5][6].

Greeting and Commission (1:1-4)

Paul establishes the letter's central theme in his greeting, identifying himself as "a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness" (1:1)[1][7].

Knowledge Leading to Godliness (1:1-2):

Paul links three crucial elements[7][3]:

- **Faith of God's Elect:** Genuine saving faith in chosen believers
- **Knowledge of Truth:** Understanding biblical doctrine correctly
- **Godliness:** Practical holy living that flows from truth

This connection shows that authentic Christianity never separates doctrine from practice. Truth must "accord with godliness" - meaning sound teaching naturally produces godly living[2][3].

God Who Cannot Lie (1:2-3):

Paul grounds Christian hope in "eternal life, which God, who cannot lie, promised before time began" (1:2)[8][7]. This statement directly contrasts the Christian God with Zeus, whom Cretans worshiped - a deity famous for deception and immorality[9]. The true God's character of absolute faithfulness provides the foundation for trustworthy teaching and living[8].

- **Love for God Expressed:** Commitment to truth that produces godly living; trusting God's faithful promises; serving as bondservants rather than seeking personal glory
- **Speech Impact:** Teaching that connects truth to practical holiness; proclaiming God's faithfulness; avoiding deceptive or empty talk
- **Behavior Impact:** Living according to sound doctrine; demonstrating the connection between belief and conduct; faithful service in ministry

Qualifications for Elders (1:5-9)

Paul outlines the character requirements for church leaders, emphasizing that love for God produces leaders who are both doctrinally sound and morally exemplary[4][5][6].

The Task (1:5):

"For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you" (1:5)[10].

Paul identifies two tasks for Titus using a criss-cross chiasmic structure[10]:

- **Establish Order:** Complete the work of building healthy churches
- **Appoint Elders:** Install qualified leaders in every city

Character Requirements (1:6-8):

Elders must be "blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled" (1:6-8)[5][6].

Key Qualifications Include[4][5]:

- **Family Leadership:** Faithful marriage and well-behaved children
- **Personal Character:** Self-control, gentleness, justice, holiness
- **Social Virtues:** Hospitality, love of good, sobriety
- **Negative Traits to Avoid:** Self-will, quick temper, violence, greed

Doctrinal Ability (1:9):

"Holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict" (1:9)[4][3].

Elders must have two complementary abilities:

- **Positive Teaching:** Encourage believers with sound doctrine
- **Negative Defense:** Refute those who oppose biblical truth

This dual function shows that love for God includes both building up the faithful and protecting them from error[3][6].

- **Love for God Expressed:** Appointing leaders who demonstrate godly character; requiring doctrinal faithfulness alongside moral integrity
- **Speech Impact:** Leaders who can teach sound doctrine and refute error; holding firm to trustworthy biblical teaching
- **Behavior Impact:** Exemplary conduct in family and community; demonstrating self-control and hospitality; living above reproach

Confronting False Teachers (1:10-16)

Paul describes the threat posed by false teachers in Crete and instructs Titus how to deal with them, showing that love for God requires protecting the church from doctrinal error[11][5].

The Problem (1:10-11):

"For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain" (1:10-11)[9].

The false teachers were characterized by[9][12]:

- **Insubordination:** Refusing to submit to apostolic authority
- **Empty Talk:** Speaking without substance or truth
- **Deception:** Deliberately misleading others
- **Financial Motivation:** Teaching for personal profit rather than truth

Cultural Context (1:12-13):

Paul quotes the Cretan poet Epimenides: "Cretans are always liars, evil beasts, lazy gluttons" (1:12)[9]. Rather than being culturally insensitive, Paul uses this to show that even their own poets recognized Cretan culture's problems with dishonesty and self-indulgence[8][9].

The Response (1:13-16):

"Therefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men who turn from the truth" (1:13-14)[11][12].

Paul's strategy includes:

- **Sharp Rebuke:** Clear, direct confrontation of error
- **Goal of Restoration:** Aiming for soundness in faith
- **Rejecting False Teaching:** Avoiding Jewish myths and human traditions

The Tragic Irony (1:16):

"They profess to know God, but in works they deny Him. They are abominable, disobedient, and disqualified for every good work" (1:16)[11][12].

The false teachers claimed to know God but their behavior contradicted their profession. This shows that authentic knowledge of God always produces good works - a key theme throughout Titus[11][12].

- **Love for God Expressed:** Protecting the church from false teaching; confronting error for the sake of restoration; defending sound doctrine
- **Speech Impact:** Sharp rebuke when necessary; refusing to give credence to myths and human traditions; teaching that connects profession with practice
- **Behavior Impact:** Actions that match profession of faith; qualification for good works through sound doctrine; living in ways that honor God's truth

II. Godly Living for All Groups (Titus 2)

Paul demonstrates how sound doctrine produces practical godliness in every demographic of the church community. He shows that God's grace doesn't just save but also trains believers in holy living[13][1][14].

Instructions for Church Groups (2:1-10)

Paul provides specific guidance for different groups within the church, showing that love for God expresses itself differently across ages and roles while maintaining consistent character qualities[14][15].

Sound Doctrine Foundation (2:1):

"But as for you, speak the things which are proper for sound doctrine" (2:1)[15]. This introductory command establishes that all practical instruction flows from doctrinal truth[2][15].

Older Men (2:2):

"That the older men be sober, reverent, temperate, sound in faith, in love, in patience" (2:2)[14][15].

Mature men should demonstrate[15]:

- **Sober:** Clear-minded and serious about spiritual matters
- **Reverent:** Dignified conduct that commands respect
- **Temperate:** Self-controlled in all areas
- **Sound:** Healthy in faith, love, and patience

Older Women (2:3-4):

"The older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—that they admonish the young women" (2:3-4)[14][15].

Mature women serve as mentors by:

- **Reverent Behavior:** Conduct appropriate to sacred service
- **Avoiding Sin:** Not engaging in slander or excessive drinking
- **Teaching Good:** Instructing younger women in godliness
- **Mentoring Role:** Taking responsibility for next generation

Young Women (2:4-5):

Paul outlines specific areas where older women should train younger women: "to love their husbands, to love their

children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed" (2:4-5)[14][15].

The goal is protecting the reputation of God's word through godly family relationships[15].

Young Men and Titus (2:6-8):

"Likewise, exhort the young men to be sober-minded, in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned" (2:6-8)[15].

Titus himself must model what he teaches through:

- **Personal Example:** Pattern of good works in all areas
- **Teaching Integrity:** Doctrine presented with purity and reverence
- **Unassailable Speech:** Words so sound that opponents find nothing to criticize

Bondservants (2:9-10):

"Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things" (2:9-10)[15].

Even slaves can "adorn the doctrine of God" through:

- **Respectful Service:** Obedience and pleasing behavior
- **Honest Character:** Not talking back or stealing
- **Faithful Conduct:** Demonstrating good faith in all matters
- **Love for God Expressed:** Age-appropriate godliness; mentoring relationships; personal example in all conduct; adorning God's doctrine through faithful living
- **Speech Impact:** Teaching what accords with sound doctrine; avoiding slander; sound speech that cannot be condemned; respectful communication
- **Behavior Impact:** Self-control across all ages; faithful family relationships; integrity in work; conduct that protects God's reputation

Grace Teaches Godly Living (2:11-15)

Paul explains the theological foundation for practical godliness, showing that God's grace both saves and trains believers in holy living[13][1][14].

Grace Brings Salvation (2:11):

"For the grace of God that brings salvation has appeared to all men" (2:11)[1][2].

God's grace is not merely an abstract concept but has "appeared" (epiphaino) - manifested visibly in the person and work of Jesus Christ[2][8]. This salvation is offered to "all men," showing the universal scope of the gospel[2].

Grace Trains in Godliness (2:12):

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age" (2:12)[13][1].

Grace functions as a teacher (paideuousa) that instructs believers in two directions[13][1]:

- **Negative:** Denying ungodliness and worldly passions
- **Positive:** Living self-controlled, upright, and godly lives

This shows that salvation includes both forgiveness of sin and power for holy living[1].

Blessed Hope (2:13):

"Looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ" (2:13)[3].

Paul calls Jesus "our great God and Savior," clearly affirming Christ's deity[3]. The expectation of His return motivates

present godliness[2].

Christ's Redemptive Purpose (2:14):

"Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works" (2:14)[4][12].

Christ's sacrifice had a specific purpose: creating "a people zealous for good works"[4][12]. This shows that salvation naturally produces enthusiasm for righteous deeds.

Authoritative Declaration (2:15):

"Speak these things, exhort, and rebuke with all authority. Let no one despise you" (2:15)[15].

Titus must proclaim these truths with confidence, knowing they represent God's authoritative word[15].

- **Love for God Expressed:** Responding to God's grace with godly living; eagerness for good works; living in light of Christ's return
- **Speech Impact:** Teaching the connection between grace and godliness; proclaiming with authority; speaking of blessed hope
- **Behavior Impact:** Denying ungodliness and worldly lusts; living soberly, righteously, and godly; demonstrating zeal for good works

III. Christian Conduct in Society (Titus 3)

Paul concludes by showing how love for God expresses itself in relationships with civil authorities and the broader community, emphasizing good works as evidence of genuine faith[16][17][18].

Good Citizenship (3:1-2)

Paul demonstrates that Christian love includes responsible citizenship and gentle treatment of all people[18][12].

Civic Duties (3:1):

"Remind them to be subject to rulers and authorities, to obey, to be ready for every good work" (3:1)[12].

Christians should demonstrate love for God through:

- **Submission:** Respectful obedience to governing authorities
- **Readiness:** Always prepared to do good works
- **Civic Responsibility:** Active participation in community welfare

Social Conduct (3:2):

"To speak evil of no one, to be peaceable, gentle, showing all humility to all men" (3:2)[12].

Christian character in society includes:

- **Positive Speech:** Avoiding slander and evil speaking
- **Peaceful Disposition:** Not quarrelsome or contentious
- **Gentle Spirit:** Treating others with kindness
- **Universal Humility:** Showing courtesy to all people regardless of status

This conduct demonstrates Christian distinctiveness in a hostile culture[12].

- **Love for God Expressed:** Respectful citizenship; readiness for good works; gentle treatment of all people
- **Speech Impact:** Refusing to speak evil of others; peaceful rather than quarrelsome words; humble communication
- **Behavior Impact:** Submission to authorities; active good citizenship; demonstrating gentleness and humility to all

Salvation by Grace and Renewal (3:3-8)

Paul explains the theological basis for Christian conduct by contrasting believers' former condition with their salvation by

God's grace[16][17][18].

Former Condition (3:3):

"For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another" (3:3)[16][18].

Paul honestly describes humanity's fallen state before salvation[16]:

- **Foolish:** Lacking spiritual understanding
- **Disobedient:** Rebell ing against God's authority
- **Deceived:** Believing lies rather than truth
- **Enslaved:** Serving sinful desires and pleasures
- **Hateful:** Living in malice, envy, and mutual hatred

God's Intervention (3:4-5):

"But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us" (3:4-5)[16][17][18].

The dramatic "But" introduces God's gracious intervention[16][17]:

- **Divine Initiative:** God's kindness and love "appeared"
- **Not by Works:** Salvation is not earned by human righteousness
- **Pure Mercy:** Rescue comes entirely from God's compassion

The Washing of Regeneration (3:5-7):

"Through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, that having been justified by His grace we might become heirs according to the hope of eternal life" (3:5-7)[16][18].

Salvation involves comprehensive renewal:

- **Regeneration:** Spiritual rebirth and cleansing
- **Holy Spirit:** Divine agent of transformation
- **Justification:** Legal declaration of righteousness
- **Inheritance:** Status as heirs of eternal life

Trustworthy Saying (3:8):

"This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works" (3:8)[4][17].

Paul emphasizes that salvation by grace motivates rather than eliminates good works. The phrase "be careful to maintain" (proistasthai) suggests thoughtful devotion to good deeds[4].

- **Love for God Expressed:** Gratitude for salvation from former condition; recognition of God's pure mercy; careful devotion to good works
- **Speech Impact:** Constantly affirming the gospel of grace; testifying to God's kindness and love; declaring this trustworthy message
- **Behavior Impact:** Living differently than former sinful condition; demonstrating transformation through good works; showing mercy received

Avoiding Controversies and Final Instructions (3:9-15)

Paul concludes with practical wisdom about avoiding divisive arguments while maintaining focus on profitable good works[4][18][12].

Avoiding Foolish Controversies (3:9-11):

"But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being

self-condemned" (3:9-11)[4][12].

Paul warns against engagement in:

- **Foolish Disputes:** Arguments that don't build up
- **Genealogies:** Obsession with ancestry and bloodlines
- **Legal Controversies:** Debates about ceremonial law
- **Divisive People:** Those who cause factions after warning

Such activities are "unprofitable and useless" - the opposite of good works which are "profitable for all men" (3:8)[4] [12].

Personal Instructions (3:12-13):

Paul gives Titus specific travel instructions and asks him to help Zenas the lawyer and Apollos on their journey, demonstrating practical Christian hospitality[18].

Final Exhortation (3:14):

"And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful" (3:14)[4] [18].

Paul's final emphasis returns to good works as evidence of fruitful Christian living. Meeting "urgent needs" shows love in action through practical assistance[4].

Benediction (3:15):

"All who are with me greet you. Greet those who love us in the faith. Grace be with you all. Amen" (3:15)[18].

The letter closes with expressions of Christian fellowship and God's grace - the source and sustainer of all godly living[18].

- **Love for God Expressed:** Focusing on profitable rather than useless activities; maintaining good works to meet urgent needs; demonstrating practical hospitality
- **Speech Impact:** Avoiding foolish controversies and divisive arguments; encouraging profitable discussion; expressing Christian fellowship
- **Behavior Impact:** Rejecting divisive people after proper warning; helping others in practical ways; bearing fruit through good works

Key Points All Christians Should Know from Titus

Theme	Key Teaching	Impact on Speech and Behavior
Truth and Godliness	Knowledge of truth that accords with godliness (1:1)	Sound doctrine that produces holy living rather than mere intellectual knowledge
Qualified Leadership	Elders must be above reproach and hold firm to trustworthy word (1:6-9)	Church leaders who model godly character and defend biblical truth
Grace Trains Godliness	Grace teaches us to live godly lives in present age (2:11-12)	Understanding that salvation includes power for holy living, not just forgiveness
Zealous for Good Works	Christ purified a people zealous for good works (2:14)	Enthusiasm for righteous deeds as natural result of salvation
Salvation by Mercy	He saved us according to His mercy, not our works (3:5)	Humility about salvation combined with gratitude that motivates service
Avoid Controversies	Avoid foolish disputes; they are unprofitable (3:9)	Focusing on building up rather than engaging in divisive arguments
Maintain Good Works	Be careful to maintain good works for urgent needs (3:8, 14)	Consistent commitment to practical help and righteous deeds

Summary

Titus demonstrates that **love for God is inseparably connected to sound doctrine and inevitably expresses itself through zealous commitment to good works**. Written to establish healthy church communities in a corrupt culture, this letter shows how authentic Christianity transforms both belief and behavior.

The epistle teaches that love for God produces:

Speech rooted in sound doctrine:

- Teaching that connects truth to practical godliness rather than mere intellectual knowledge
- Holding firm to trustworthy biblical teaching while refuting error with gentleness
- Avoiding foolish controversies and divisive arguments that don't build up
- Speaking with authority about grace while maintaining humility about salvation
- Constantly affirming the gospel message of salvation by mercy

Behavior characterized by good works:

- Church leadership that models exemplary character alongside doctrinal faithfulness
- Age-appropriate godliness demonstrated across all demographics of the church
- Civic responsibility and gentle treatment of all people in society
- Practical hospitality and meeting urgent needs of others
- Zeal for righteous deeds as natural evidence of genuine salvation

Relationships marked by grace and truth:

- Mentoring relationships where mature believers train younger ones
- Marriage and family life that protects the reputation of God's word
- Workplace conduct that adorns the doctrine of God our Savior
- Church discipline that aims at restoration while protecting community health
- Citizenship that demonstrates Christian distinctiveness through good works

The letter's central insight - that "the grace of God that brings salvation... teaches us to live soberly, righteously, and godly in the present age" (2:11-12) - revolutionizes understanding of Christian living[13][1]. Grace is not just God's attitude toward sin but His active power that trains believers in holiness. This means Christians don't live godly lives to earn salvation but because salvation by grace creates people "zealous for good works" (2:14)[4][12].

Titus addresses the perennial challenge of connecting doctrine to practice[2][3]. In a culture known for deception and self-indulgence, Paul shows that the Christian God "who cannot lie" (1:2) creates communities marked by truthfulness and sacrificial service[8][9]. The contrast between Christian character and Cretan culture demonstrates the transforming power of the gospel.

The epistle's emphasis on good works corrects both antinomianism (grace without obedience) and legalism (works without grace)[4]. Paul makes clear that good works don't earn salvation (3:5) but are the inevitable result of salvation (2:14). Those who "profess to know God but deny Him by their deeds" (1:16) reveal the emptiness of their profession[11][12].

For contemporary believers, Titus provides timeless wisdom about church health, leadership qualifications, and Christian living in hostile cultures. The letter's structure - moving from leadership through community life to social engagement - shows that authentic Christianity begins with sound doctrine, develops through transformed relationships, and expresses itself in good works that benefit entire communities[4][18].

Ultimately, Titus calls every believer to examine whether their faith produces the "knowledge of truth which accords with godliness" (1:1). When love for God is genuine, it creates people who are both doctrinally sound and practically righteous - "zealous for good works" that demonstrate the reality and power of divine grace in human lives[4][12].

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