

**Women's Bible Study, March 21, 2025**  
**Holy Trinity Ev. Lutheran Church**  
**The Pastoral Epistles**  
**Lesson 12-13 (Titus 2)\***

*\*Note: Since last week we were unable to complete Lesson 12, we did not study Titus 2:1-10. For that reason I'm including the notes for Titus 2:1-10 once again here (which I had sent as part of Lesson 12 last week). This week we are only studying Titus 2. The notes below are for the second chapter of Titus only: Titus 2:1-10 (from Lesson 12), and Titus 2:11-15 (the first part of Lesson 13).*

From last week's notes (Handout [PDF] p.5):

**Highlights/Notes for Titus 1:1 - 2:10 -- A Summary of the Christian Life**

From last week: 1. **Theme Verses**:

a. "[An elder]...must hold firmly to the trustworthy message ...so that he can encourage others by sound doctrine and refute those who oppose it." (Titus 1:9, NIV)

b. "...teach what is in accord with sound doctrine." (Titus 2:1, NIV)

c. "...showing all good faith, so that in everything, they may adorn the doctrine of God our Savior." (Titus 2:10, ESV)

From last week: 2. **Objectives** (from SG p.111):

"By the power of the Holy Spirit working through God's Word, we will...

\* ...thoroughly absorb Paul's instructions in the Pastoral Epistles pertaining to the Christian life;

\* ...appreciate once again the teaching ministry of Christian pastors;

\* ...recognize the threat of false and impure doctrine."

From last week's notes (Handout [PDF] pp. 11-15):

**6. Titus 2:1-10, Sound Doctrine in our Christian Life (Christian Character and Conduct)**

a. **v. 1** -- "...teach what is in accord with sound doctrine"

1) In sharp contrast to the false teachers, Titus is to teach sound doctrine AND how sound doctrine affects our Christian living. "Paul not only gives instruction but also

points to the power source for such living, the motivating influence of the 'grace of God that brings salvation' that 'has appeared to all men' (Titus 2:11)." (TPB p.191)

2) Here Paul shows Titus how he is to apply the sound doctrine of the Word to individual church members and various groups within the congregations. (SG p.57)

3) The idea behind this phrase ("in accord with sound doctrine") has to do with *right living* (the Christian Life), not just *right thinking*. (EW 2:1). This is keeping the Gospel, keeping Christ, "front and center" in all we do, as well as all we say.

b. **vv. 2-10** -- "Here, Paul builds upon a divine foundation to explain special emphases for teaching different groups within the churches. These exhortations are not as complete as the requirements for elder and overseer in ch.1, but both aim to encourage growth in areas of personal behavior that are important to individuals and their role in the Christian community.... These exhortations have both Law and Gospel applications in that they represent God's expectations and urge behaviors that God will enable, use, and bless through the Gospel." (TLSB 2:2-10)

1) "All the instruction that a pastor gives to his members must be based on the sound doctrine of the Scriptures." Here Paul now gives Titus pastoral advice concerning teaching Christian living for the various general groups within the Church. (SG #101 p.113)

2) Note how closely these characteristics are intertwined with the Fruit of the Spirit (and far-removed from the "works of the flesh"). See **Galatians 5:16-25**. (For example, being self-controlled is mentioned with each age group; and with the undergirding foundation of love and faith demonstrating the goodness and grace of our Lord and Savior, all flowing from the Gospel.) Read each verse(s) for each group and then the note for each below:

a) **v. 2** -- Older men, By virtue of age and experience, they serve as natural role models for younger men. In Christ they set a solid example of spiritual vitality and maturity. Because of their age and maturity the congregation looks to them for leadership. Dignity, wisdom, steadfastness, faith and love reliably point others to the Source of such foundational grounding. (TLSB 2:2; TPB p.192)

**Discussion Question (SG #101 pp.58,113):** What Christian qualities are of greatest importance in older Christians?

b) **vv. 3-5** -- Older women, As with the older men being role models for younger men, so also older women are to teach and be role models for younger women. Older women in Christ hold a special spirit of reverence (corresponding to the "dignity" of the older men). This is a reverence toward the Lord, and a reverent nurturing

spirit for their family. Love is integral in this aspect of their Christian lives. Self-control (which they are to also teach younger women) is evident in not being slanderers/gossips and not being addicted to wine (both of which were "vividly portrayed in the Cretan environment... Evidently in Crete the liability to these excesses was more severe than in Ephesus" [EW 2:3; CSB 2:3]). Their love for Christ they pass on through word and action, via the fruit of the Spirit ("taste and see" this fruit, and know "that the Lord is good..." [Psalm 34:8]). (TLSB 2:3; TPB p.193-195)

c) **vv. 4-5** -- *Younger women*, Paul assigns the training of the younger women not directly to Titus but to the older women. Who better to teach them than the women the Lord has trained throughout life in Him?! Older women are to *"train the younger women to love their husbands and children."* Yes, love requires training. Training someone to love is best done by setting a good example and reinforcing loving behavior. Love is something we best understand in Christ and through the Fruit of the Spirit (1 Cor. 13; Love and submission Eph. 5:21-22).

Also, in **v.5** -- *"...so that the word of God may not be reviled,"* Paul indicates concern with not only the need to encourage godly behavior, but with avoiding ungodly behavior that might discredit the Gospel message. "No Christian will want to do anything that brings harm to the Gospel and hinders its work in the hearts of sinners. The loving, self-controlled, kind, submissive conduct of wives can do its part in bringing unbelieving husbands into God's fold (1 Peter 3:1)." (TLSB 2:4-5; TPB pp.193-195; CSB 2:4,5)

d) **vv. 6-8** -- *Young men*, Again note that "all age groups are admonished to be self-controlled" [Fruit of the Spirit]. And here it is "the only specific virtue that Paul mentions in regard to the young men. At an age when youthful passions press for satisfaction and fulfillment, self-control is most necessary." (TPB p.196)

Also, in **vv. 7-8** -- *"...show yourself to be an example, and in your teaching show integrity, dignity, and sound speech that cannot be condemned..."* Paul calls on Titus to be a role model for these young men especially, who are at an age when they are forming habits and character and looking for heroes to imitate. These expectations reflect Titus's role as pastor or head elder as he leads young men into mature Christian discipleship and service. This is quite the responsibility for Titus as he sets an example for the young men while he also teaches the newly appointed elders/pastors and the churches on Crete. Titus is to be a good representative of his Savior so that no one can bring accusations against him and his teaching. (TPB p.196; TLSB 2:7-8, 2:7)

e) **vv. 9-10** -- *Slaves & Servants*, Slavery was common across the Roman Empire, but its practice varied widely from one area to another. Slavery was part of the social structure in the ancient world. Thus we find Paul repeatedly giving instructions to slaves and to masters. An important point to note is the place of slaves within the Church. In the ancient world, Christians shocked the larger culture by mixing slaves and masters in the social setting of the church service. This meant that a slave might go to church and be an elder over his own master. (TLSB 2:9; TPB p.197; EW 2:9)

\* Note: "I do not think for a moment Paul believed that the practice of slavery ought to exist. He believed to the fullest extent that the great principles of Christianity would overthrow slavery anywhere, and the sooner they did so the better pleased would he be; but, for the time being, as it was the custom to have slaves, they must "adorn the doctrine of God [our] Savior" (v.10 [ESV]) in the position in which they were." (EW 2:9 quoting Spurgeon)

\*\* Slaves were often part of the extended household, and all aspects of their life could be seen by other members of the household. Thus the lives of the Christian slaves were a tremendous witness. Paul instructed Titus "to impress on the slaves in Crete who had become Christians that their lives now must differ from those of pagan slaves... Pagan masters, noting this difference in their Christian slaves, would see the wholesome effect that Christian teaching had in their slave's attitude and conduct." (TPB pp.197-198) In this way they would be "...showing all good faith, so that in everything they may adorn the doctrine of God our Savior." (v.10 [ESV], this lesson's theme verse)

\*\*\* "The slaves' position in Roman society might be a lowly one, but what a gloriously honored position it was to make the Gospel attractive to their heathen masters, possibly to be instrumental in leading them to the only Savior-God." (TPB p.198)

**Discussion Question (SG #102 pp.58,113)**: What are our obligations toward our supervisors and employers (1 Timothy 6:1-2)?

3) This all has broader application to our lives today. In our work place, and in all our interactions, our willing service, complete honesty, and trustworthiness we give witness of Christ and His Gospel. In one sense the Gospel doesn't need adornment. At the same time, we can *show* the beauty of the Gospel by the way we live. We often think we need better *words* to adorn the Gospel. Better words are fine, but what we really need are better *lives*, Christian lives reflecting the glory of God's grace. (TPB p.198; EW 2:10)

"In urging the various age groups to live their Christianity, Paul repeatedly shows the effect their lives as Christians have upon the Word of God. As Christians we want to bring honor and not disgrace on the saving Gospel. We will not want to be the

cause for whatever evil is spoken against Christ and His Word. May Christ be glorified in our lives, whether we are men or women, young or old!" (TPB p.198)

7. **In Closing** [Lesson 12] (from SG p.58):

- a. Consider and discuss what motivates professing Christians to turn away from the Truth.
- b. Recount briefly how a mature Christian influenced you in your Christian life.

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This now is the first part of Lesson 13 (pp.59,114-115 in our Study Guide):

**Highlights/Notes for Titus 2:11 - 3:15 -- A Summary of the Christian Faith**

*(Note: I'm only including notes for **Titus 2:11-15** here. We will do Titus 3 next week, for which I'll have notes then.)*

1. **Theme Verse**: "...waiting for ...our great God and Savior Jesus Christ, who gave Himself for us to redeem us from all lawlessness and to purify for Himself a people for His own possession who are zealous for good works." Titus 2:13-14
2. **Objectives**: By the power of the Holy Spirit working through God's Word, we will...
  - a. ...understand the importance of a sound knowledge of Christian doctrine for our faith and life;
  - b. ...confirm our belief in holy Baptism as a true and powerful instrument of salvation;
  - c. ...be encouraged to support the work of pastoral ministry.

3. **Titus 2:11-14, Grace Alone: Salvation and Sanctification**

Here "in a stirring hymn of praise, Paul glorifies God for having, in His infinite grace, prepared salvation for all people..." (SG p.59). There is such richness in each divinely inspired phrase here, and so we will savor each morsel...

a. **vv. 11-12** -- "**The Grace of God...**"

- 1) "...**has appeared**" -- Jesus Christ in human flesh

"**The Grace of God**, His rich, undeserved love, was seen on this earth in the person of Jesus Christ, the incarnate Son of God." (TPB p.199) "Jesus Christ is the living manifestation of God's grace." (TLSP 2:11)

2) "**...bringing salvation**" -- The Gospel

"There is no question that Paul here speaks of Jesus' first appearance at His incarnation. Look at Jesus as He was born, lived, died, and was raised [from the dead], and you see the Grace of God active for our salvation." (TPB p.199) This is pure Gospel.

3) "**...for all people**" -- Christ came for all, John 3:16

"In Christ salvation has come to the world, to all people... Only those who believe actually benefit from this salvation, but...what a comfort for every sinner to know that he or she is included in God's saving grace revealed in Christ Jesus!" (TPB p.199)

4) "**...trains us**" -- effects a change within us

"But doesn't the law teach us to say no [when we are tempted]?...Yes, the law tells me that I should say no to ungodliness and worldly passions. That's all it can do, however. It cannot bring about obedience, except a grudging compliance for selfish reasons. The Grace of God in Christ, the Gospel, "teaches" us to say no by effecting a change within us, by moving us...from the heart... God's Grace provides the reason, the strength, the will to do what pleases God." (TPB pp.199-200)

5) "**trains us...to live self-controlled...godly lives in this present age**" -- Sanctification

a) **Self-controlled...godly lives**... -- This is the work of the Holy Spirit in us, sanctifying us in this Christian Faith that He has given us. (Note: Reference to self-control again... This is a fruit of the Spirit.) Paul here is showing "what a great change the Gospel produces in our hearts and lives" (SG p.59).

b) It is through the Means of Grace (the Gospel of the Word, Baptism, the Lord's Supper) that He works faith and produces sanctified Christian lives. "Faith is a living and active power in the Christian. It is constantly moving the Christian to do good works... Faith is not simply a matter of intellectual contemplation of the truths of the Bible. It is not simply calling yourself a Christian... Faith is a living and active force in the Christian's life, producing good works" (*Sanctification: Alive in Christ* [People's Bible Teachings] pp.76,108).

\* Jesus said, "I am the Vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing." (John 15:5)

c) ***In this present age...*** -- "He who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:6). "God began the work of faith in us. He will not abandon His work. He will preserve us in faith in Jesus until we stand before Him in Heaven." (*Sanctification: Alive in Christ* [People's Bible Teachings] p.20)

b. **vv. 13-14** -- He has made us His own

1) "***waiting for our blessed hope...***" -- We have blessed hope as we live in Christ (as His own) through this living faith which He has given us; and all the while we wait for His glorious return (His second appearing).

a) "Faith is being sure about what we hope for, being convinced about things we do not see." (Hebrews 11:1, EHV)

b) "***Hope***" in the "Greek, *elpis*, confident trust in what is not seen (Heb. 11:1). Key to Paul's presentation of the Gospel (see Romans 4:18; 5:2,4-5; 15:4,13). It's grounded in Christ's resurrection, with patient expectation, believers hope in the promise of His return in glory." (TLSB p.1903)

c) "If anyone wants a distinction between faith and hope, we say that the object of hope is properly a future event, but that faith is concerned with future and present things. Faith receives the forgiveness of sins offered in the promise in the present" (Apology of the Augsburg Confession, Article V paragraph 191, [re: Hebrews 11:1]).

2) "***the appearing of the glory of our great God...***" -- His radiant presence coming to be with us

\* "Glory" in the "Greek, *doxa*, 'brightness,' 'majestic power,' or 'fame.' In the OT, God's glory refers to His visible presence among His people. (TLSB p.1902)

3) "***the appearing ...of our great God and Savior Jesus Christ...***" -- Clearly states the deity of Jesus Christ who saves us. (TLSB 2:13)

a) Our hope is not heaven or glory, but our hope will be realized when we actually see Jesus our Savior who is our God, face-to-face, closer than ever, to be in His presence, in glory with Him. "Then all hopes bound up in Him will be fully and completely realized...an inheritance that 'can never perish, spoil or fade' (1 Peter 1:4).

What a joy when the Lord Jesus appears again in glory to fulfill all our hopes that are sure and certain in Him! They are sure in Him because He is 'our great God and Savior' (TPB p.200)

b) His first appearing in humility; His second appearing forever in glory (EW 2:13-14)...

\*He came the first time to save the soul of man; He will come a second time to resurrect the body.

\*He came the first time and stood before Pilate; He will come a second time and Pilate will stand before Him.

\*He came the first time to a crucifixion; He will come a second time to a coronation.

\*He came the first time to a cross, a tree; He will come a second time to a throne.

\*He came the first time in humility; He will come a second time in glory.

\*He came the first time and was judged by men; He will come a second time to judge all men.

4) "***who gave Himself for us...***" -- "He gave His holy, precious blood..." (Luther's explanation to 2nd article of the Apostles' Creed, Small Catechism). "He has completely poured forth Himself and withheld nothing from us." (Luther's Large Catechism, Part II, Article II, paragraph 26)

a) "***to redeem us from all lawlessness...***" -- "To redeem requires a price. Jesus gave Himself...He as our substitute paid the price for us. Redemption results in a setting free. We have been freed from 'all wickedness' of which we were guilty and which condemned us." (TBP pp.200-201)

b) "***and to purify for Himself a people that are His very own possession...***"

\* ***Purify*** -- by the cleansing blood of Jesus;

"Wash me thoroughly from my iniquity,  
and cleanse me from my sin!

...Purge me with hyssop,  
and I shall be clean;  
wash me,  
and I shall be whiter than snow.

...Blot out all my iniquities.



Create in me a clean heart, O God,  
and renew a right spirit within me."

(Psalm 51:2,7,9,10)

\*\* ***for Himself*** -- "To redeem results in belonging to the one who paid the price... We belong, yes, we belong to none other than to our great God and Savior, Jesus Christ. We belong because we have been redeemed by Him. That makes us something special. Think about it!" (TPB p.201)

"You are not your own; you were bought at a price" (1 Cor. 6:19-20)

\*\*\* ***a people that are His very own possession*** -- A precious possession whom He loves dearly!

"God already has right of ownership over us because He created us. However, He loves us so much that He wants to adopt each of us as His children. Collectively, the congregation of Christians forms the Church, the Bride of Christ, which reflects just how amazingly special we are to Him." (TLSB 2:14)

c) "***who are eager to do what is good.***" -- The Love of Christ, our Bridegroom, moves us to eagerly do what is good. "The Gospel is the power source for all the good we as Christians do." (TPB p.201)

\* "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord.

He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver but with His holy, precious blood and with His innocent suffering and death.

All this He did that I should be His own, and live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, just as He has risen from death and lives and rules eternally.

This is most certainly true." (Luther's full explanation to The Second Article of the Apostles' Creed)

c. **Discussion Question (SG #103 pp.59,115)**: What effect should the Gospel have on our lives?

#### 4. **Titus 2:15, Teach...with all authority**

a. Titus and all pastors are to teach the Word of Truth, which is God's Word. The Word which when taught in its truth and purity, the Gospel when handled rightly, when it is kept front and center, will possess all authority... to do the work for which He sent it. It is the power for salvation and for sanctification.

b. "The minister of the Word has a position of authority. This does not mean that a pastor is to step up in an imperious manner, demanding obedience to whatever he says. The authority he has comes from the Word of God. He is not to lord it over the flock, but he is with authority to direct it to God's infallible Word. He must see to it that the authority of God's Word is upheld." (TPB p.201)

c. "**Do not let anyone despise you.**" ("...disregard you" [ESV]; "...ignore you" [EHV]) -- "...not because he should seek honor for himself but because he is sent by God to teach His Word." (TPB p.203)

d. **Discussion Question (SG #104 pp.60,115):** How are we to regard those who preach the Gospel?

1) Luke 10:16 -

2) 1 Timothy 4:12 -

3) 1 Timothy 5:17 -

4) "These are the truths that Titus and all pastors are to teach in the Church and that all believers are to receive as God's own message to them, even though they are proclaimed by human lips." (SG #104 p.115)

5) Titus and all the pastors are God's messengers of grace, and they speak with Christ's authority as they proclaim God's Word. They hold the Gospel that brings Life to all. See note above regarding, "Do not let anyone despise you." As one who spoke with the authority of Christ, Titus was to back it up with his life, by living & abiding in Christ's grace, so that no one would despise him or the message he preached. (See 1 Timothy 4:12 above.) And since this letter would be read in the churches, the remark was apparently intended as much for the Cretans as for Titus himself.

## **References:**

TPB = "The People's Bible (Commentary): 1,2 Timothy, Titus" 2nd edition, by Armin W. Schuetze. Northwestern Publishing House, Milwaukee, WI. 2000 (2nd ed.). (Originally published 1988)

TLSB = The Lutheran Study Bible, English Standard Version, General editor Rev. Edward A. Engelbrecht. Concordia Publishing House, St. Louis, MO. Published 2009.

CSB = Concordia Self-Study Bible, New International Version, General editor Robert G. Hoerber. Concordia Publishing House, St. Louis MO. 1986.

SG = Study Guide used in our Women's Bible Study (by participants in-person and via Zoom): "1 and 2 Timothy, Titus: Keeping the Faith" by A.C. Mueller. Concordia Publishing House, St. Louis, MO. 2006. (This is part of the Bible study series "God's Word for Today")

EW = Enduring Word Bible Commentary, Online, for Titus 1 and 2. (Minor supplemental resource only.)

*Sanctification: Alive in Christ* [The People's Bible Teachings Series], Lyle W. Lange. Northwestern Publishing House, Milwaukee, Wisconsin. 1999.

The Augsburg Confession, Article V, "Concordia: The Lutheran Confessions, A Reader's Edition of the Book of Concord," Second Edition, General editor Paul Timothy McCain. Concordia Publishing House, St. Louis, MO. 2005, 2006.

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Luther's Large Catechism: "The Large Catechism of Dr. Martin Luther," as printed on pp. 349-440 in "Concordia: The Lutheran Confessions, A Reader's Edition of the Book of Concord," Second Edition, General editor Paul Timothy McCain. Concordia Publishing House, St. Louis, MO. 2005, 2006.

## **Bible translations used:**

EHV = Evangelical Heritage Version

ESV = English Standard Version

NIV = New International Version