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THE PASTORAL EPISTLES:
“Qualifications, Teaching Sound
Doctrine & Good Works” (Titus)

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PARTICIPANT GUIDE

Author and General Editor: Rev. Mark W. Love
Senior Pastor
Trinity Lutheran Church and School, Toledo, Ohio
markwlove@gmail.com



THE PASTORAL EPISTLES

A STUDY FOR DISCOVERY, MEDITATION AND CASUISTRY OF THE BROTHERS.

Every pastor strives to do as Paul exhorts Timothy, “Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim. 2:15).

This series of studies has been designed to walk through the Pastoral Epistles in support of your striving toward these ends. Each study will work through these familiar texts with a search and discover mission through self-examination. To facilitate your searching and discovery in self-examination, each text will follow with a template of questions drawn and structured according to Luther’s “A Simple Way to Pray.”¹ “I divide each commandment into four parts, thereby fashioning a garland of four strands.”² These four strands are:

1. **Instruction** – What is God teaching me in these verses about the Pastoral Office and me as one called to this office? (e.g., “What have I learned ... ?”)
2. **Thanksgiving** - What is there in these words of God for which I get to give thanks to the Lord of the Church as I serve in the Office of the Ministry?
3. **Confession** - In light of what I have learned in these words of God, how have I fallen short in fulfilling my responsibilities in the Pastoral Office?
4. **Prayer** - Are there things I need to change/improve in fulfilling my responsibilities in the Pastoral Office?

Following the template of questions, there is an opportunity to turn what is discovered into prayer.

While this is a time of searching the Scriptures and reaffirming the Lord’s will for the Pastoral Office and those called to this Office, it is hoped that the questions will facilitate a time of casuistry among the brothers. Listening and learning according to Luther’s four strands will also hopefully foster a sharing of struggles and the mutual support and consolation of the brothers in light of God’s Word, of which we are servants and servers.

Sequence of this Series: This series begins with 2 Timothy. While this is the last of Paul’s letters, it is foundational in that it addresses the Pastoral Office more holistically, as well as the means God provides for it and the holder of that office. Second in the series will be Titus, which addresses many aspects of exercising the Pastoral Office in the context of the congregation. Lastly, the series will then look at 1 Timothy as it addresses exercising the Pastoral Office in the midst of a hostile culture and its influences on the congregation.

¹ Martin Luther, *Luther’s Works*, eds. Gustav K. Wiencke and Helmut T. Lehmann, Vol. 43 (Philadelphia: Fortress Press, 1968), 193–211.

² LW 43:193–211.

INTRODUCTION: Titus from *Concordia Self-Study Commentary*

Titus Introduction

The Letter to Titus is quite similar to First Timothy in its occasion, purpose, and content and can therefore be treated rather briefly here. Paul had worked for a while as missionary on the island of Crete together with Titus, the prudent, able, and tactful Gentile companion who had rendered him such valuable services at the time when the relationship between the Corinthian church and Paul had been strained to the breaking point (2 Co 2:13; 7:6 ff.; 8:6; 12:18). At his departure from Crete Paul left Titus in charge of the task of consolidating and organizing the newly created Christian communities. His task resembled that of Timothy at Ephesus in that the faith and life of the church were being endangered by the rise of false teachers of a Gnostic type, more pronouncedly Judaic in their teaching than those at Ephesus (Tts 1:14; 3:9). The situation was further complicated in Crete, however, by the fact that in these newly founded Christian communities solid organization was lacking and the pagan environment was particularly vicious (1:5, 12, 13). Whereas Timothy was to restore order in established churches, Titus had to *establish* order in young churches. It was a task which called for all his courage, wisdom, and tact. Paul wrote to Titus to encourage him in his task of organizing and edifying the churches and, not least, to give Titus' presence and work in Crete the sanction and support of his own apostolic authority. This last intention of the letter is evident in the salutation of the letter, which dwells on Paul's apostolate (1:1–3), and in the closing greeting, "Grace be with you *all*" (3:15), which shows that the letter addressed to Titus is intended for the ear of the churches also.

Time and place of writing: about A.D. 63 in Macedonia or en route to Nicopolis.³

God's Grace in Titus

In his letter to Titus, whom he had left in charge of the church on the island of Crete, Paul clearly emphasizes the gospel of God's grace. He begins: "Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and the knowledge of the truth that leads to godliness—a faith and knowledge resting on the hope of eternal life, which God, who does not

lie, promised before the beginning of time ..." (1:1–2). Paul interrupts his advice on the proper conduct of various groups with a summary of the gospel: "For the grace of God that brings salvation has appeared to all men ... while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness ..." (2:11, 13–14). Later Paul includes another summary of God's grace: "But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having being justified by his grace, we might become heirs having the hope of eternal life" (3:4–7).⁴

Luther on Titus

"This is a short epistle, but a model of Christian doctrine, in which is comprehended in a masterful way all that is necessary for a Christian to know and to live.

"... he [Paul] teaches what kind of man a bishop, or pastor, ought to be, namely, one who is pious and learned in preaching the gospel and in refuting the false teachers of works and of man-made laws.

"... he teaches the various estates—the older, the younger, wives, husbands, masters, and slaves—how they are to act, as those whom Christ, by his death, has won for his own.

"... he teaches Christians to honor worldly rulers and to obey them ... And he forbids association with the obstinate and with heretics" (*LW* 35:389f.).⁵

³ Walter R. Roehrs and Martin H. Franzmann, *Concordia Self-Study Commentary* (St. Louis: Concordia Publishing House, 1979), 2:228.

⁴ *Concordia Self-Study Bible: New International Version*, ed. Robert G. Hoerber (St. Louis: Concordia Publishing House, 1986), 1864.

⁵ *Concordia Self-Study Bible*, 1864.

READ: Titus (ESV)

Commentary Excerpts: Titus from *Reformation Heritage Bible Commentary: Timothy / Titus / Philemon*⁶

1:1 accords with godliness. Faith comes from hearing the true Gospel, and by the faith given, a knowledge of the truth. God gives this faith according to this truth for a purpose, that we live this faith according to the truth of His Word. We are not saved for ourselves but for Christ and the good works which God prepared in advance for us to do (Eph 2:10). Such good works are not left to speculation but flow from the Ten Commandments, and particularly from the Great Commandments—love God and love your neighbor (Mt 22:37–40). While the doing of such good works accords with what is godly, the doing of them does not make one godly. Godliness flows only from faith. The good works of godly living, which faith produces, are for the sake of our neighbor.

1:4 common faith. Referencing the faith, Paul is referring to both the substance of the biblical doctrine of salvation in Jesus Christ, and the gift of saving faith they both had been given in Christ through it. In using the adjective “common” to describe the faith they both shared, Paul is emphasizing that their differing ethnicities had no bearing on the fullest unity and communion they shared in Christ. It is in the context of this common faith that the instructions that follow are to be taught and applied, as an instruction and aid to this unity and communion in the mission and ministry of the Church.

1:5 appoint elders. Paul uses the term “elder” to refer to the office of leadership within the Church—what we know today as the pastoral office. These men, when appointed, were charged with the responsibility of caring for and nurturing souls through the faithful teaching and preaching of the Word of God and administration of the Sacraments. Paul also uses the word “overseer” (v. 7) to refer to the same office. Based on the fact that Paul uses these two different words to refer to the same office, he is speaking to different aspects of it. The Greek term for elder (*presbyteros*) literally means “older” or “old man.” Paul uses the word “elder” in regard to qualifications of the office. In the context of vv. 7 and 9, Paul uses the word “overseer” (Gk *episkopos*) in regard to the responsibilities of the pastoral office. With regard to the use of the word *appoint*, Paul is not referring to Titus choosing who will serve in this or that place. As in Acts 14:23, which implies a selection by vote of the

congregation, Titus was to identify qualified men, based upon what is described here, and then put them before the congregation for approval (cf. 2Co 8:19). God, through the congregation, would choose the man He would have to serve as their elder or pastor. Titus was then to appoint them through the laying on of hands (1Tm 4:14), by which these men were then installed in the pastoral office. Melancthon described the duties of those who hold this office, regardless of title, saying:

The Gospel assigns those who preside over Churches the command to teach the Gospel [Matthew 28:19], to forgive sins [John 20:23], to administer the Sacraments, and also to exercise jurisdiction (i.e., the command to excommunicate those whose crimes are known and to absolve those who repent). Everyone confesses, even our adversaries, that this power is common to all who preside over churches by divine right, whether they are called pastors, elders, or bishops. (Tr 60–61).

1:6 above reproach. See exposition of 1Tm 3:2.

1:6 husband of one wife. See exposition of 1Tm 3:2. Luther wrote:

Despite everything that has been said about celibacy, an apostolic bishop elected by God can have a wife. ... [Papists] take it to mean that a diocesan, a parish priest, can have many vicars but cannot have two parishes, and that a bishop cannot have two dioceses at the same time. Are these not shocking and obvious monstrosities? (*LW* 29:18).

1:7 God’s steward. A pastor is a servant whom God has called from among all His servants to serve as the manager of His estate, as found in the local congregation. He is to manage the wealth of [the] Lord (i.e., His Word and Sacraments) for the sake of the Lord’s estate, the body of believers that are His Church. In this local congregation, the Lord will raise up other servants who will serve under the pastor’s guidance to feed, nurture, and strengthen believers in faith, through other ministers, the words of elders, boards of education, and the like. The sweep of the pastor’s stewardship responsibilities is limited to the care and nurture of souls through His Word and Sacraments.

1:8 self-controlled. The very opposite of what Paul forbids in a candidate for the pastoral office in v. 7. This refers to the ability to stop oneself from refusing to do

⁶ Mark W. Love, *Reformation Heritage Bible Commentary: 1 & 2 Timothy, Titus, Philemon* (St. Louis, Concordia Publishing House, 2015), 161–195.

what God commands and from doing what is contrary to God's Word. While this sounds like an impossibility, a good illustration of this would be found in the life of Joseph (Gn 37; 39–40). Self-control is one of the fruits of the Holy Spirit given to work in believers as they live out their lives of faith (Gal 5:22–23).

1:9 as taught. Paul is making it clear to Titus that every pastor, those whom Titus would appoint and those whom God would call until the time of Christ's return, must himself cling to the entire Word of God as it has been taught to him from the Word of God. He cannot, in any point or place, delete this or that part of this trustworthy Word, but he must cling to the whole for his sake and for the sake of his hearers. Only by clinging to the whole Word of God—as taught by the prophets, Christ, and the apostles—will the pastor be able to preach and teach sound or healthy doctrine.

1:9 sound doctrine. Healthy teachings as opposed to false teachings that bring eternal death. See exposition of 1Tm 1:10. Cf. Ti 1:13; 2:1. Calvin wrote:

This is the chief gift in a bishop, who is elected principally for the sake of teaching; for the Church cannot be governed in any way than by the word. ... In a pastor there is demanded not only learning, but such zeal for pure doctrine as never to depart from it.⁷

1:9 rebuke those who contradict it. This refers to the responsibility that every pastor has of putting forth sound doctrine, in an attempt to convict those who oppose it of their error. While it is not the responsibility of any pastor to get such false teachers to admit their error, it is his responsibility to faithfully make the case, by way of sound doctrine, as to why their teaching is false and that of Christ alone is true, for their sake and the sake of believers, lest they be seduced by their errors.

1:11 silenced. Best understood as stopping or muzzling the mouth of the circumcision party (v. 10). What this meant for Titus and for the pastors he would appoint was that they were to preemptively stop such deceivers from speaking in the Church or any worship service. It means the same thing today. While many in Titus's day, as today, might call for an open hearing of all such teachings, God, through the apostle Paul, makes clear that there is to be no such open hearing of any teaching that is contrary to sound doctrine in the Church. The reason for this is that there is absolutely nothing to be gained in faith, and the life of faith, from hearing what is contrary to sound doctrine.

1:13 rebuke ... sharply. Paul charges Titus and the pastors of Crete to bring the full testimony of God's Word to bear, first on the false teaching that it might be proved wrong, and second on those who were teaching it. The fact that Paul states that they are to be rebuked "sharply" means it was to be done without delay and without concession on any point of doctrine.

1:15 To the pure, all things are pure. To understand this, we need to take hold of the second part before the first. All things in creation, apart from fallen mankind, are good. While all is bound under the curse that God placed upon it (Gn 3:17), no created thing, in and of itself, is sinful or evil. Having been purified by God's grace in Baptism, through faith in Jesus Christ, believers have been reborn in the purity of Christ. As a new creation in Christ, we find that everything is clean and good and is to be used for the good of our neighbor. Jesus declares "there is nothing outside a person that by going into him can defile him" (Mk 7:15). Melancthon wrote, "[Everything is pure] to those who believe in Christ and are righteous by faith" (Ap XXIII 34).

1:15 minds ... consciences are defiled. Jesus says, "out of the heart of man, come evil ... All these evil things come from within, and they defile a person" (Mk 7:21–23). What Paul describes is the condition of an unregenerate heart. A heart that is conceived in sin and brought forth in iniquity (Ps 51:5) is defiled and defiles the whole life and conscience of the sinner. As such, sinners came up with all kinds of religious and spiritual rituals, and the like, by which they thought they could remove their defilement. They tried to get others to join them in their false religion because, in the sinful mind, the more followers you have, the more right you must be. Such an idea always appeals to those who have their sinful hearts still bound by the power of sin. It is only through a faithful application of the Law and the Gospel that they shall have any chance for God to create in them a clean heart and give them a right spirit (Ps 51:10). Luther wrote:

In a pure man, ... the conscience has faith, and vice versa. Therefore faith is the purity of conscience, which believes that it is pleasing to God in Christ; on the other hand, a conscience which seeks to please God otherwise and does so without the Word is always uncertain and polluted. On the Last Day its works, vows, and the creatures will all accuse it. (LW 29:46)

⁷ John Calvin, *Commentaries on the Epistles to Timothy, Titus, and Philemon*, trans. The Rev. William Pringle. (Edinburgh, printed for the Calvin Translation Society, 1856), 295.

2:1 sound. See exposition of 1Tm 1:10. Paul here identifies for Titus and every pastor, as he did for Timothy, the primary responsibility in which they are to be constantly engaged for the sake of the Church, her mission, and her ministry in this fallen world.

2:7–8 These expectations reflect Titus's role as pastor, or head elder, as he leads young men into mature Christian discipleship and service.

2:7 Like Pastor Timothy (1Tm 4:12), Pastor Titus is to be a living billboard of what a pastor is to be to those he will appoint and teach to be pastors, as well as to those he will minister to personally. In this way, Titus will set before pastors and laity alike that every believer, no matter his or her vocation or station in life, is to be a model of good works flowing from faith in Christ. See exposition of *example* at 1Tm 4:12. Cf. 1Pt 5:3.

2:8 While Paul is concerned about Titus's credibility, he is more concerned about the need for his preaching and teaching to be faithful, healthy, spiritual food to nourish the faith of the people. Having done this, Titus will have been a living billboard and pattern of how to teach to their pastors, their older men and women, and to every parent.

2:15 these things. Every precept in this chapter that accords with the teaching and practice of sound doctrine (v. 1).

2:15 exhort and rebuke. This refers to both the encouraging of the saints in all that is good, and the reprimanding and correcting of anything that is not good, through the faithful application of both God's Law and Gospel. These are present imperatives, which indicate that Titus is doing both already. This is Paul's way of telling him to "continue in the very thing you've been doing with my full support and blessing." See exposition of "rebuke" at 2Tm 4:2.

2:15 all authority. The only authority Titus and every pastor throughout time has is that which belongs to the Word of God. Because Titus has been appointed a pastor, Christ has given him and every pastor the authority to teach and preach God's Word, as binding upon all people. The authority of the pastor lies solely in what God says in His Word. Therefore, when the pastor speaks the Word of God, it cannot be disregarded, no matter how young, old, feeble, or infirm the pastor might be. Bengel wrote:

The minister of the Divine word, defen[c]eless, unwarlike, is certainly despised by those who do not

submit themselves to the word of God, but think that it is only political defen[c]es that are of any avail."⁸

3:1 submissive. This refers to the act of putting oneself under another authority. Paul identifies the daily path of faith toward all authorities that God has established for the sake of order and our neighbor (1Pt 2:13–14). Here, he points to the civil authorities that God has established for the sake of His creation. Neither the quality of people in any office of authority, nor their actions, can ever void the believer's responsibility to submit to the authority of the office. To do so is to rebel against God Himself (Rm 13:1–7). Christ Himself did not rebel against the false and corrupt Pharisees when they condemned Him to death in a mock trial. Neither did He refuse to be subject to the unjust death sentence conveyed by a cowardly governor. The redemption that saves us from the corruption of sin and death does not free us from God's created order but puts us back into that order, as examples and witnesses of Christ. Paul here begins a brief listing of every believer's obligation as a citizen to those in authority and to fellow citizens.

3:1 every good work. This echoes Christ's command to "render to Caesar the things that are Caesar's" (Mt 22:21). All good works are done in the context of the various vocations God has called us to. Here, Paul considers each believer's vocation of citizenship. Good works, in this context, would be those lawful things that are commanded by rulers and authorities for citizens to do (Rm 13:4). Of course, this has its limits when such commands violate the Word of God. The calling to good works would certainly include Paul's urging that prayers and intercessions be made for kings and all in authority (1Tm 2:1–3).

3:2 speak evil of no one. Cursing, slander, denunciations, and the like against anyone, those in authority or fellow citizens, is not to be heard from the lips of believers. Every person, no matter his or her character, condition, or actions, is one whom God loves and for whom Christ has died, so that the person might be saved and be one with every believer.

3:2 perfect courtesy toward all people. The Greek word here is *prautēs* and is often translated "meekness" or "gentleness." This refers to dealing with people, not according to how they may have dealt with you, whether good or bad, but gently, according to their needs. Perfect courtesy works because one is warmly welcoming to all so as to offer oneself to their blessing or benefit. Whatever they may have done prior to our offer is for

⁸ John Albert Bengel, *Gnomon on the New Testament*, ed. Andrew R. Fausset, trans. James Bryce, vol. 4 (Edinburgh: T & T Clark, 1858), 323.

Christ to deal with, as is what they may do after our offer of courtesy. Luther wrote:

The law can deal only with the general situation. The head of a household decides that his family should get up at the third hour. This is a general law. But a special case arises if someone in his family has a headache and cannot do this. If [the head of the household] is foolish, he pushes his way through and does not observe *epieikeia* [Gk: gentleness]. He does not soften the rigor of the law.⁹

3:4 when. Paul refers to God's timing in a twofold sense. First, he refers to Christ's coming in human flesh as the Son of God and the Son of Man to save all mankind (Jn 3:16). Second, Paul is referring to this same Christ appearing to them, personally and individually, in His Word and Sacraments, through which He has saved them. Paul's reference to timing serves as a good reminder to Titus and all pastors that conversion of the heart, as the work of God alone, takes place according to His timing. This is a warning against attempting to force the conversion of someone. The pastor's charge is to preach and teach God's Word of Law and Gospel; it is God's work to bring hearers to faith, as it is His to make them new creations in Christ.

3:8 The saying. Paul is referring to everything in every aspect of what he has just stated in vv. 4–7. See exposition at 1Tm 1:15.

3:8 devote themselves. Here, we see the intended consequence or result of what God has done (vv. 4–7) for each believer in Jesus Christ. The goal here is not merely that we have a new and eternal life in Christ, but that this new life be lived in this world through faith, so that we might be conformed to the image of Christ (Rm 8:29), who came not to be served but to serve (Mt 20:28). This active devoting of oneself is not by way of a maintenance program of good works, but as a matter of always zealously taking the lead in doing and getting them done (2:14). Such is what each believer has been regenerated in Christ Jesus to do (Eph 2:10). In this way, the believers will be better able to avoid what ought to be avoided (v. 9).

3:10–11 Here Paul directs Titus and the Church as to how to deal with those who unrepentantly teach, preach, and demand that which is contrary to sound doctrine. Unchecked by the Word of God and repentance, such false teachers harden themselves in their heresy and create divisions within the Church.

Where one is unrepentant to the rebuke of the pastor, that person must be brought before the Church, and if still unrepentant, must be put out of the Church. This means far more than merely not letting them in the building. This process is known as excommunication. It happens when a person, after proper admonition (Mt 18:15–18), refuses to repent of teaching, preaching, and actions that continue contrary to the biblical doctrines he confesses to believe. Because of their unrepentance, such persons are publicly judged as separated from the Church, because their actions are willfully contrary to the biblical faith of the Church. The key in this is not that they have sinned, but that they refuse to repent, and willfully continue in their sin to their detriment and that of the Church. The goal is not to get rid of such a person but to awaken this person to the real and dire condition he has placed himself in through lack of repentance and unbelief in the Word.

3:10 who stirs up divisions. This descriptive phrase is a single word in Greek: *hairesitikos*, from which we get our English word “heretic.” This is the only use of this word in the New Testament, though it is known in other Greek literature. Wesley wrote:

This is the only place in the whole Scripture where this word heretic occurs; and here it evidently means a man that obstinately persists in contending about foolish questions, and thereby occasions strifes and animosities, schisms and parties in the Church.”¹⁰

3:10 after warning ... have nothing more to do with him. Every pastor who is called to the care of souls through preaching and teaching of God's Word, like Titus, must deal with all false teaching and teach teachers. Here, Paul sets down the path and pattern Christ Himself commanded (Mt 18:15–17). While this is for the sake of that person, it is also for the sake of the Church lest pastor or people be tempted (Gal 6:1). With regard to having nothing to do with them, John states that if believers receive such false teachers into their homes or greet them, those believers are taking part in their wicked works (2Jn 1:10–11). Cf. Rm 16:17. Through the centuries, the Church has acknowledged the importance of these matters. Irenaeus said: “Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth” (ANF 1:416). Melancthon reiterated: “Paul commands that godless teachers should be avoided and condemned as cursed” (Tr 41). Calvin

⁹ *Gnomon on the New Testament*, 323.

¹⁰ John Wesley, M.A., *Explanatory Notes Upon The New Testament*, (London, 1755), 560.

also wrote about the importance of dealing with false doctrine while urging care lest these teachings be misapplied:

There is a common and well-known distinction between a heretic and a schismatic. But here, in my opinion, Paul disregards that distinction: for, by the term “heretic” he describes not only those who cherish and defend an erroneous or perverse doctrine, but in general all who do not yield assent to the sound doctrine which he laid down a little before. Thus under this name he includes all ambitious, unruly, contentious persons, who, led away by sinful passions, disturb the peace of the Church, and raise disputings. ... But we must exercise moderation, so

as not instantly to declare every man to be a “heretic” who does not agree with our opinion.¹¹

3:11 warped. Literally “turned out from.” Paul uses this word to describe such persons according to what they have done. Such persons have, by their turning away from the truth of biblical doctrine, become separated from Christ and thus His Body, the Church.

3:11 self-condemned. This happens not because heretics simply believe something that is false, but because they have heard the truth multiple times, and still have the biblical truth that refutes their error, so that they might repent and be saved; yet they willfully refuse to believe it, preferring their own erroneous and false ideas.

CITATIONS: Titus in *Luther’s Small Catechism with Explanation*¹²

Titus 1:9:

The Power of Baptism

254. How should we deal with those who dishonor God’s name?

B. We should firmly rebuke those who persist in their errors and refuse to repent.

847 **Titus 1:9** He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

Titus 2:11–14:

The Sixth Commandment

You shall not commit adultery.

68. How do we fear and love God in keeping the Sixth Commandment?

We fear and love God by living as men and women who respect God’s purposes for marriage.

Note: In marriage vows, a husband and wife promise to love each other “for better, for worse, for richer, for poorer, in sickness and in health” until death separates them.

Read **Genesis 2:23; 1 Corinthians 7:1–11; Ephesians 5:21–33; and Titus 2:11–14.**

Titus 2:14:

162. What are we saying when we confess that Jesus has redeemed us?

We acknowledge that Jesus has rescued and reclaimed us from powers we cannot overcome.

522 **Titus 2:14** [Jesus] 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.

The Second Article (Part 3)

177. What does it mean to confess that I belong to Christ?

I am united with Him by faith so that He is mine and I am His.

587 **Titus 2:14** [Christ] 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.

The Third Article (Part 1)

190. What does it mean to be sanctified by the Spirit?

B. The Holy Spirit then sanctifies me by strengthening my faith and increasing its fruit within my life. He gives me new desires so that I strive to overcome sin and do good works.

¹¹ *Commentaries on the Epistles to Timothy, Titus, and Philemon*, 341-42.

¹² Martin Luther, *Luther’s Small Catechism with Explanation* (St. Louis, Concordia Publishing House, 2017).

633 **Titus 2:14** [Jesus] 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 3:1:

The Fourth Commandment

Honor your father and your mother.

55. How do we fear and love God in keeping the Fourth Commandment?

We fear and love God by *receiving and recognizing* parents and authorities as His representatives. We do this by

D. loving and cherishing our parents and other authorities on account of their God-given vocations.

Read **Leviticus 19:32; Proverbs 23:22–24; 1 Timothy 2:1–4; and Titus 3:1.**

Titus 3:5:

The Third Article (Part 1)

189. What does it mean that I am enlightened with His gifts?

Christ is made known to me by means of the Spirit's gifts of the Word, Baptism, and the Lord's Supper (the Means of Grace).

Note: The written and spoken Word of the Gospel and the Sacraments are called the Means of Grace. Some of the passages that describe how the Holy Spirit uses these means include **Isaiah 55:10–11; John 17:20; Romans 10:17; 1 Corinthians 4:15; 1 Peter 1:23; Titus 3:5; John 20:22–23; and Matthew 26:27–28.**

The Third Article (Part 1)

190. What does it mean to be sanctified by the Spirit?

B. The Holy Spirit then sanctifies me by strengthening my faith and increasing its fruit within my life. He gives me new desires so that I strive to overcome sin and do good works.

633 **Titus 2:14** [Jesus] 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.

The Third Article (Part 1)

194. Why do we confess the Holy Spirit as God?

The Bible speaks of the Holy Spirit as the Creator of the universe together with the Father and the Son. He has

divine attributes and does divine works (for example, see **Hebrews 9:14 and Titus 3:5**).

The Power of Baptism

318. Are we to seek a “baptism with the Holy Spirit” in addition to Holy Baptism?

No, the Holy Spirit works through the one Baptism instituted by Christ.

B. Christian Baptism is not a water-only or a Spirit-only baptism, but a Baptism of water and the Holy Spirit.

1023 **Titus 3:5** He saved us, not because of works done by us in righteousness, but according to His own mercy, by the washing of regeneration and renewal of the Holy Spirit.

Titus 3:5–6:

What Baptism Indicates

323. What words do we use to remember our Baptism?

We remember our Baptism with the words “in the name of the Father and of the Son and of the Holy Spirit” (**Matthew 28:19**)—the trinitarian invocation. When we use these words in the Divine Service or in our prayers (for example, Luther's Morning and Evening Prayers), we recall and confess before heaven, earth, and hell all that God has given us in our Baptism: “victory over death and the devil [**Romans 6:3–6**], forgiveness of sin [**Acts 2:38**], God's grace [**Titus 3:5–6**], the entire Christ, and the Holy Spirit with His gifts [**1 Corinthians 6:11**]” (LC IV 41).

Titus 3:5–7:

The Blessings of Baptism

308. What great things does God do through Baptism?

C. God gives eternal salvation.

1009 **Titus 3:5–7** He saved us, not because of works done by us in righteousness, but according to His own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom He poured out on us richly through Jesus Christ our Savior, so that being justified by His grace we might become heirs according to the hope of eternal life.

Titus 3:5–8:

The Power of Baptism

316. Why is Baptism called “the washing of rebirth and renewal of the Holy Spirit”?

The Holy Spirit works in and through Baptism to create faith in Christ Jesus, adopting us as children of the Father and making us new creatures in Christ who now live not according to the flesh but by the Spirit.

1017 **Titus 3:5–8** He saved us, not because of works done by us in righteousness, but according to His own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom He poured out on us richly through Jesus Christ our Savior, so that being justified by His grace we might become heirs according to the hope of eternal life. The saying is trustworthy, and I want you to insist on these

things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

Titus 3:10:

THE LORD’S PRAYER: The First Petition
Hallowed by Thy name.

254. How should we deal with those who dishonor God’s name?

848 **Titus 3:10** As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him.

FOR REFLECTION & MEDITATION

What is God teaching?

1. What is God teaching me in these verses about the Pastoral Office, and about me as one called to this office?
 - a. About Himself – Father/Son/Holy Spirit?
 - › About His work?
 - › About His promises/gifts?
 - b. About me/others?
 - › What have I been given?
 - › What I am supposed to do/not do?
 - › How am I to do what is given me to do?
 - c. About faith/belief/unbelief/doubt?
 - › What is it that I am given to trust in about myself?
 - › What is it that I am given to trust in as I serve in the Pastoral Office?
 - d. About the Pastoral Office?
 - e. About the congregation I serve?
 - f. About engaging the communities (civil/cultures) in which I serve?

Praying God’s Word

Lord of the Church, grant that I may be mindful of ...

Thanksgiving

2. What has the Lord told me for which I can give thanks to the Lord of the Church as I serve in the Office of the Ministry?

Praying God’s Word

Lord of the Church, I thank you for ...

Reflection and Repentance

3. In light of what I have learned, how have I fallen short in fulfilling my responsibilities in the Pastoral Office?
 - a. Is there something God would have me to do that I have failed to do?
 - b. Is there something God would not have me do that I have done anyway?

Praying God’s Word

Lord of the Church, I confess to You that ...

Petitions in Prayer

4. In all that I have learned, what needs to change/improve in fulfilling my responsibilities in the Pastoral Office?
 - a. What have I been thinking, saying or doing that I need to change/improve?
 - b. What have I been thinking, saying or doing that I am able to rejoice in doing well?

Praying God’s Word

Lord of the Church, grant the work of Your Holy Spirit that I may ...

“This the Spirit will grant us and continually instruct us in when, by God’s word, our hearts have been cleared and freed of outside thoughts and concerns” (LW 43:290). May it ever be so Lord! Amen.