

Pastoral Epistles: Apostolic Instruction for Pastoral Leaders and Their Followers

Session 13: Titus 2

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Abstract

Dr. Robert Yarbrough's lecture on Titus 2 explores the fundamental connection between sound doctrine and practical godliness within the early Christian community in Crete. He demonstrates that deceptive teachers were disrupting whole households for dishonest gain by prioritizing human traditions over the grace of God. To counteract this spiritual corruption, Paul charges Titus to provide demographically targeted discipleship across older men, older women, younger women, younger men, and slaves so that their lives reflect gospel integrity. Ultimately, Yarbrough emphasizes that genuine good works are the necessary fruit of God's saving grace, which nurtures believers to reject worldly passions and live uprightly in anticipation of Christ's return.

Outline

I. Introduction and Context: Rebuking False Teachers in Crete (Titus 1:10–16)

- A. The Core Issue: Faulty Appropriation of the Gospel
 - 1. Beyond failing to do good: addressing a corrupted understanding of divine grace.
 - 2. Rebellious deceivers and the circumcision group prioritizing Old Testament ceremonial identity markers.
- B. Motives and Consequences of Deceptive Teaching
 - 1. Disruption of entire households for the sake of dishonest financial gain.
 - 2. Historical and contemporary parallels: financial corruption and exploitation in religious institutions.
- C. Rebuking Cultural Stereotypes and Human Traditions
 - 1. Quoting Epimenides on Cretan character ("liars, evil brutes, lazy gluttons").
 - 2. Distinguishing divine biblical commands from human customs and Jewish myths (Mark 7 / Isaiah 29).
 - 3. Professing God while denying Him by deeds: detestable, disobedient, and unfit for good works (Titus 1:16).

II. The Centrality and Role of Good Works in Titus

A. Defining "Good Works" (Ergon Agathon)

1. Alignment of confessed faith with concrete daily actions.
2. The concept of "God getting in your head": radical internal conviction altering speech, spending, and lifestyle.

B. Yarbrough's Personal Testimony: Transitioning from Logging in Montana to Theological Education

C. Survey of Works (Ergon) Throughout the Epistle to Titus

1. Titus 1:16 – Confessed faith must align with physical actions.
2. Titus 2:7 – Leaders setting an active example of good works.
3. Titus 2:14 – Christ dying to purify a people zealous for good works.
4. Titus 3:1, 8, 14 – Civic obedience, devotion to excellent works, meeting urgent needs, and avoiding unproductive lives.

D. Theological Balance: Works as the Fruit, Not the Root, of Grace

1. Good works do not earn salvation, but naturally express true faith.
2. Orthodoxy without orthopraxy makes a mockery of Christian proclamation.

III. Demographically Targeted Discipleship (Titus 2:1–10)

A. Charge to Titus: Verbalizing What Accords with Sound Doctrine (Titus 2:1)

1. Use of the verb *laleo* (speak) indicating both formal teaching and informal personal communication.
2. Maintaining personal integrity across all spheres of speech.

B. Instructions for Specific Demographic Groups

1. Older Men (Titus 2:2): Temperate, dignified, self-controlled, sound in faith, love, and endurance.
2. Older Women (Titus 2:3–4a): Reverent in behavior, not slanderers or addicted to wine, teaching what is good.
3. Younger Women (Titus 2:4b–5): Loving husbands and children, self-controlled, pure, and managing households (*oikourgos*).
 - a. Excursus on *oikourgos*: Household management as leadership and dignity, not public restriction (Proverbs 31, Lydia, Euodia & Syntyche).
4. Younger Men (Titus 2:6–8): Self-controlled in everything; Titus setting a personal model of integrity, seriousness, and sound speech.
5. Bondservants / Slaves (Titus 2:9–10): Subject to masters, trustworthy, avoiding argumentativeness and theft to make gospel doctrine attractive.

IV. The Theological Foundation: Saving Grace and Life Transformation (Titus 2:11–15)

A. The Appearance of God's Saving Grace (Titus 2:11)

1. Linguistic nuance of *soterios* modifying grace.
2. Universal offer and manifestation of divine grace to all people.

B. The Pedagogical Role of Grace (*Paideuo*)

1. Grace as a nurturing discipline training believers to say "no" to ungodliness and worldly passions.
2. Living self-controlled, upright, and godly lives in the present age.

C. Eschatological Hope and the Purpose of Christ's Atonement (Titus 2:13–14)

1. Awaiting the blessed hope: the appearing of the glory of our great God and Savior, Jesus Christ.
2. Christ's redemptive sacrifice: purifying a people as His very own, eager for good works.

D. Pastoral Authority and Mandate (Titus 2:15)

1. Declare, encourage, and rebuke with full authority.
2. Standing firm against opposition without allowing anyone to despise or disregard the message.