

“Doctrine on Display” – Titus 2:1-10

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions, please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take a Bible and meet me in Titus 2...

One of the strange realities of life is that people often decide what they think about Christianity long before they ever read the Bible. Most people will never study systematic theology. They'll never read Augustine, Calvin, or John Owen. They're not comparing Greek manuscripts or debating the finer points of ecclesiology.

But they *are* reading something.

They're reading Christians. They are watching the husband who says he loves Jesus. They are watching the older woman who has walked with Christ for decades. They are watching the young man whose social media says one thing while his life says another. They are watching the worker who claims Christ on Sunday and cheats on Monday.

And whether we realize it or not, our lives are constantly making arguments about the Gospel. That's what makes hypocrisy so devastating. Hypocrisy doesn't merely damage reputations—it distorts the beauty of Christ before a watching world. And on the other hand, few things are more compelling than a life that visibly displays the transforming power of the Gospel.

Have you ever met someone whose life made Christianity seem believable? Not perfect. Not polished. But stable. Deep. Gracious. Self-controlled. Joyful. There was something about them that made the truths they professed seem weighty and real. That is exactly what Paul is concerned about in Titus chapter 2.

Crete, where Titus was located when Paul wrote to him, was not an easy place for the church. The culture was morally chaotic. False teachers were spreading confusion. Empty religion was everywhere. People were claiming to know God while denying him with their lives. And into that environment, Paul gives Titus a simple but revolutionary assignment: build up churches where the doctrine of the Gospel is visibly displayed in the lives of ordinary people. Not merely believed. Not merely defended. Displayed.

Older men. Older women. Younger women. Younger men. Workers. Leaders. Paul walks through the entire congregation and says, in essence: “If the Gospel is true, then it ought to show up somewhere. It ought to show up in you.” Because Christianity is not merely about what we confess with our lips. It's about what the grace of God produces in human lives. Or to put it another way: doctrine is meant to be seen. And that's really the burden of this passage. In Titus 2, Paul shows us that sound doctrine is not only to be declared—it is demonstrated and defended by what our Christian lives put on display.

So let's pick things up where we left off, at the start of chapter 2. If you are able, would you stand to your feet in recognition of the authority of God's Word as I read. The most important thing for you to hear and understand today, is what you are about to hear. Follow along as I read, beginning in verse 1...

“But as for you, teach what accords with sound doctrine. ² Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. ³ Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, ⁴ and so train the

young women to love their husbands and children, ⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. ⁶ Likewise, urge the younger men to be self-controlled. ⁷ Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, ⁸ and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. ⁹ Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, ¹⁰ not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.” (Titus 2:1-10)

This is God’s Word. You may be seated...

I would like to break up our reflection of these verses into three sections. The first one is...

The Mandate: Declaring Sound Doctrine (2:1)

Paul begins this chapter with a sharp, intentional contrast. After spending the previous section warning Titus about the “*empty talkers and deceivers*” in Crete (1:10) who “*profess to know God*” but “*deny Him with their works*” (1:16), Paul pivots. He looks Titus in the eye—metaphorically speaking—and says, “*But as for you...*” (2:1). This is a call to distinctiveness. In a culture saturated with noise, half-truths, and “spirituality” that lacks substance, the primary mandate for the leader, and indeed the entire church, is to speak things that are consistent with “*sound doctrine*” (2:1).

The word “*sound*” here is where we get our word “hygiene.” It refers to that which is healthy, whole, and life-giving. Titus’ ministry must prioritize “healthy teaching,”¹ that is, “teaching that promotes the spiritual health of its recipients.”² As Robert Yarbrough writes,

“The previous section described a pathological situation in which misguided leaders wreak havoc in families, congregations, or both. False teaching is foundational to the maladies Paul diagnoses. The antidote is its opposite: ‘healthy’ or ‘sound’ instruction in the Christian faith. That is not all Titus must do. But if he fails at promoting that kind of teaching, any hope for healing of the ills in Cretan churches is slim.”³

He’s right. If a pastor’s teaching is “maimed” by missing pieces or “diseased” by distortions,⁴ the church will lack the health necessary to withstand the drift toward the “miserable business of superficial Christianity.”⁵ Thus, as Sam Storms explains, “there is a sense in which deviation from the truth is a life-threatening spiritual disease.”⁶ And there is no cure apart from “*sound doctrine*.”

To “*teach*” this doctrine—or more literally, to “speak” it (cf. KJV, HCSB), implying something that is not limited to formal pulpit ministry⁷—suggests something more than merely reciting a list of dry, abstract theological propositions. Rather, it is to communicate the “healthy teaching” that leads to a “healthy soul.” In the Greco-Roman world of Crete, “truth” was often whatever was most fashionable or perceived to be most profitable. But Paul is mandating a different standard: the Gospel.

Most English translations don’t translate it, but the Greek text has the definite article. So Paul says, “You are to teach what accords with *the* sound doctrine.” This is one of those phrases that is used interchangeably with similar expressions in Paul’s writings, like “the trustworthy word” (1:9), or “the good deposit” (2 Tim 1:14), or simply “the Gospel” (1 Tim 1:11; 2 Tim 1:8, 10).⁸ Therefore, the mandate is for Titus to speak the truth about who God is, what He has done in Christ, and how that reality fundamentally reshapes the human experience. It is a call to be an anchor in a sea of cultural relativism, providing a foundation that doesn’t shift when the winds of public opinion change.

However, we must be careful not to view “*sound doctrine*” as a weapon to be wielded, but as a medicine to be administered. If the doctrine is truly “healthy,” its declaration should result in the healing of broken lives and the restoration of fractured communities (or at least be aimed at such ends). When Paul tells Titus to “*teach what accords with sound doctrine,*” he is linking the *content* of our faith with the *character* of our lives. You cannot have one without the other. Intellectual stimulation in the pulpit or the small group is useless if it doesn’t eventually translate into a life that looks like Jesus.

Finally, this mandate reminds us that the church is a “creature of the Word.” We do not dream up our own mission or invent our own values. We receive them. By starting with the mandate of sound doctrine, Paul ensures that the practical instructions that follow, in verses 2 through 10, are not seen as mere moralism or good advice. They are the natural outworking of the Gospel. We don’t behave better to earn God’s love. We live out “*sound doctrine*” because, through the Gospel, we have been made “sound” or “whole” by the grace of God. The declaration of truth always precedes the transformation of life. “Truth is for life” and “doctrine is for duty.”⁹ Paul refuses to allow a “dichotomy...between belief and behavior.”¹⁰ The “root” (doctrine) should produce the “fruit” (godly behavior). Doctrine, in other words, is the catalyst for godliness, which brings us next to...

The Manifestation: Demonstrating Sound Doctrine (2:2-10)

In these verses, Paul is helping Titus (and anyone else reading the letter) to understand how sound doctrine materializes in the life of the Christian. He does this by providing behavioral instructions for various demographics within the church so that it will be easier to discern what a life that accords with sound doctrine looks like in people’s lives, regardless of their current station. The Gospel ages with us. We don’t graduate from it. And in these verses, we see something of the beauty of a multi-generational church where the finish line of one generation becomes the starting line for the next. Let’s consider first...

The Display in the Mature (2:2-4a)

Paul begins by addressing “*older men*” and “*older women*” in verses 2 through 4. He starts here because he knows the senior members of the community will “set the tone for the whole church.”¹¹ Therefore, it is vital that physical maturity be matched with spiritual maturity, which is not always the case.¹²

But notice, he isn’t giving them a retirement plan for their character and ministry. For the older men, he calls for qualities like being “*sober-minded*” and “*dignified*” (2:2). In the context of Crete—a culture known for excess and impulsivity—an older man who has mastery over his temperament—“*self-controlled*”—is a living, breathing miracle. But don’t get it twisted: this isn’t about being “grumpy” or “stoic”; it’s about a seasoned stability. These men, Paul says, are to be “*sound in faith, in love, and in steadfastness.*”¹³ Notice the triad there: it’s the head, the heart, and the gut. Their doctrine has moved from their notebooks into their very bones, allowing them to remain anchored even as their physical strength fades. Such is the outcome in men who have long fellowshiped with God. And what a blessing it can be for us to be among such men! I think Richard Phillips hits the mark when he observes the following:

“How different is the Bible’s view of old age compared to that of Western society! Many Americans look forward to their senior years as a time of frivolous self-absorption. But the Christian does not see his senior years as one last chance for fun before dying. Rather, he knows that eternity draws near in the joyful rest of heaven with Jesus Christ. While he lives, the godly older man wants to leverage his experience and relationships to make as big an impact for the kingdom as possible, especially longing to lead younger people to faith in Jesus. Correspondingly, churches should look on their seniors not as ‘has-beens’ who are now ‘washed up.’ Rather, younger believers should see godly older men as a vital resource to be sought and respected.”¹⁴

And the same is true for the older, godly women among us. What a ministry the Lord has given to you as you pour into the next generation, which is precisely what Paul highlights in verses 3 and 4. The “*older women*” are addressed with equal weight, called to “*be reverent in behavior.*” The word for “*reverent*” is a rare word, used only here in the New Testament. It literally means “temple fitting” or “temple appropriate,” which is to say they are to conduct themselves like holy priestesses in God’s temple.¹⁵ I think this dignifies the instructions that follow so that we see them not as demeaning in any way, but as acts of service rendered to God Himself.¹⁶

He goes on to warn them against the specific cultural temptations of slander and excessive wine—things that can easily fill the void of an “empty nest.” Instead, they are to “*teach what is good*” (2:3).¹⁷ Paul’s not necessarily talking about a formal classroom role, but a lifestyle of mentorship. They are disciplers, disciples making disciples. Their lives should be so saturated with the grace of God that they naturally overflow into the lives of those coming up behind them. The mature in the faith are to be the models for the next generations, showing that the Gospel doesn’t just work for the young and idealistic—it sustains us to the very end. In this way, they leave behind a godly legacy for others to aspire to.

And this leads us to consider those next generations and how sound doctrine materializes in their lives...

The Display in the Maturing (2:4b-6)

By the “maturing,” of course, I mean the young women and young men that Paul addresses next. Paul envisions a beautiful hand-off where the older women “*train*” the younger women (2:4). The word for “*train*” carries the idea of encouraging someone back to their senses. It’s an admission that life—be it marriage, parenting, managing a home or vocation—is difficult and can often feel chaotic. A Gospel-centered church provides a space where younger women aren’t left to figure it out by trial and error or through the lens of secular “influencers.” They are brought into a rhythm of living with their husbands and children, not out of duty, but as a primary expression of their devotion to Christ.

Then Paul turns to the “*younger men*” with a surprisingly brief, but piercing, instruction in verse 6: “*Likewise, urge the younger men to be self-controlled.*” If you know young men, you know that this covers almost everything. In a stage of life often defined by ambition, physical strength, and a sense of invincibility, the Gospel calls them to the difficult work of self-mastery. This “self-control” is the same root word used for the older men, creating a bookend for the section. Whether you are twenty or eighty, the manifestation of sound doctrine is the same: a life that is no longer a slave to its own impulses, but is instead governed by the quiet, steady power of the Holy Spirit.

Next, Paul pivots from the general congregation to Titus’ personal responsibility as a leader...

The Display in the Model (2:7-8)

In verses 7 and 8, Paul is shifting from the “what” of teaching to the “who” of the teacher. The Apostle recognizes that for the church in Crete to embrace sound doctrine, they must first see it embodied in their leader. To that end, Paul tells Titus to “*show yourself in all respects to be a model of good works*” (2:7). Titus is not merely a “theoretician who places burdens on people,” but a “player-couch” who is to lead the way.¹⁸ We are reminded then that the effectiveness of the message is inextricably tied to the character of the messenger. Titus is to be a model for these believers.

Now, the word “*model*” refers to a die or a stamp—the kind used to mint a coin or leave an impression in wax. This is the word from which we derive the English word “type” (as in “typology”). Titus is to be “type” (a “mold”) “into which others can be impressed and therefore bear likeness to him.”¹⁹ People should be able to

look to him and pattern their lives after his.²⁰ And, thus, Paul is telling Titus that he cannot lead people further than he has gone himself.

In principle, this applies to anyone with influence. You may not hold a church office, but you have more influence than you may realize. Let me challenge the men here, the older men in particular. We have to realize that we are “visual aids” for the next generation. You may not have signed up for that, but that’s the way life works. You are modeling something—What is it? Whatever it is, someone is being influenced by it. This should challenge us.

It’s a challenge that touches every corner of our existence. It’s found in the way we speak to our wives when we think no one is watching, the way we discipline our children, and the integrity we maintain when no one is watching the ledger. Whether it’s our posture toward wealth, our boundaries with the opposite sex, or the sheer intensity of our devotion to the local church, we are constantly “minting” an image of what a disciple is.²¹ Paul challenges Titus to be a model “*in all respects*” (2:7). We must ask ourselves then: if the young men in this assembly imitated my prayer life, my work ethic, or my priorities, would they be moving closer to Christ or further away? Would this church be healthier in ten years or ailing? Paul wanted Titus to understand that people are watching. As Phillips writes,

“Experience shows that most people learn best by watching others. For this reason, Titus must realize that his life was on display before the whole church, and especially for the impressionable younger men...While Titus could never be perfect, there was to be a consistency between his life and his doctrine that would encourage other men to follow. By his ministry, the men of his church would be *taught*, but by Titus’s godliness his example (or model) would be *caught*.”²²

This, of course, does not undermine the importance of his teaching though. In his teaching, Titus is to show “*integrity*” and “*dignity*” (2:7). If “*integrity*” answers the question of *why* he is to teach—not for ill-gotten gain, or self-promotion, or manipulative ends—then “*dignity*” answers the question of *how*. This suggests a seriousness of purpose, what Alistair Begg calls “a gravitas.”²³ When he teaches the Word, he should do so with the weight that it deserves. The Gospel is not a hobby or a side-hustle, but the very gravity around which his life is to orbit.

The goal of this personal modeling is strategic: “*so that an opponent may be put to shame, having nothing evil to say about us*” (2:8). I’ll say more about this in a bit, but for now, let’s simply observe that Paul is a realist. He knows that as long as the Church is in the world, there will be critics and opponents. The best defense against a world that wants to label the Church as hypocritical is a life that is simply “un-indictable.” When your character and speech are “*sound*”—there’s that word again²⁴—the accusations of the world lose their teeth. Your life becomes the strongest argument for the truth of your message.

Finally, before moving on, Paul shifts his attention to the workforce more generally, regardless of age, which brings us to...

The Display in the Employed (2:9-10a)

In verse 9, Paul addresses the “*bondservants*” or “*slaves*.” These could have been older or younger men and women that have already been addressed but had to do a job in the society of the day. These folks made up most of the workforce of the day. When we hear this language, it’s natural for us to imagine slavery as it was experienced in our country’s past. Roman slavery was not that. For one thing, it wasn’t about the color of one’s skin. As Daniel Akin explains,

“In the first century one out of three persons in Italy and one in five elsewhere was a slave. A person could become a slave in a number of ways: capture in war, default on a debt, inability to support and

‘voluntarily’ selling oneself, being sold as a child by destitute parents, birth to slave parents, conviction of a crime, or kidnapping and piracy. Unlike the slavery that arose in the Americas in the 1600s, slavery in the ancient world was racially indiscriminate, cutting across racial, social, and national lines. As with many other pieces of property, slaves had no rights. And yet the state of slaves varied in the ancient world.”²⁵

Indeed, many servants were highly skilled and educated administrators, connected with households that afforded them a better life than many free laborers. Don’t misunderstand, I’m not saying it’s a good system. It was not. For some the treatment was downright inhumane. Paul encouraged slaves to work toward earning their freedom whenever possible. He even lists “*enslavers*” on a list of those who live contrary to Christianity (1 Tim 1:10). And it would be Christians, in time, who would lead the way to overturning such systems both in Rome and later in the Americas, even while others, to their shame, remained complicit. Nevertheless, we still have to recognize that Paul is considering his workers in a system that was not the same as the Transatlantic slave trade we are most familiar with. It was quite different.

Is there an analogy today? Not exactly, especially since the circumstances varied so widely from one bondservant to another in the Roman world. But for at least a certain percentage of those who sold themselves into service in order to pay off debt and provide for their families, the closest analogy would be to those in the labor force today, trying to make ends meet, under the employ of another. You are not the property of those you work for today (though sometimes it may feel that way), but you have a job to do, and as Christians, how you conduct that work matters.

So while we live in a different economic, legal, and social era, the underlying principles of this section of Titus 2 apply best in the modern workplace. For many in Crete, their work was a place of drudgery and lack of agency. Yet Paul tells them “*to be submissive to their own masters in everything,*” and “*to be well-pleasing, not argumentative, not pilfering.*” He is describing a revolutionary kind of worker—someone who works with excellence not because they love their boss, but because they love their God (Col 3:24).

In our context, this is about the ethics of the office, the job site, and the Zoom call. To “not pilfer” isn’t just about not stealing office supplies; it’s about “*pilfering*” time or integrity. It’s about being entirely faithful so that our coworkers and supervisors see a quality of work that can only be explained by a higher calling. For the Christian, the workplace is not a secular vacuum. It is a primary “mission field” where the abstract concepts of Sunday morning meet the concrete pressures of Monday afternoon.

Now, at this point, we might be tempted to look at all these instructions for older men, young women, and workers and see nothing more than a checklist for moral self-improvement. We might think Paul is simply interested in “polite society” or “good manners.” But Paul typically doesn’t give a command, a “what,” without a “why,” which brings us to...

The Motive: Defending Sound Doctrine (2:5, 8, 10b)

As we move from the manifestation of sound doctrine to its motive, we discover that our behavior carries cosmic weight. We don’t live this way just to have a quiet life. We live this way to protect the reputation of the Word and to put the beauty of the Gospel on display. The way we live either obscures the Cross or adorns it. In this final section, I want us to consider briefly the three driving reasons that turn our daily obedience into a powerful defense of the faith.

Perhaps you’ve noticed, throughout this entire passage, Paul attaches a “why” to every “what.” He provides three specific motives that act as the fuel for our behavior. They are introduced by the words “*that*” or “*so that*.” First, in verse 5, he says we live this way “*that the word of God may not be reviled.*” Our primary concern isn’t

our own reputation, but the reputation of the Word. When we claim to follow Christ but live in chaos, we give the world a reason to dismiss the Bible. Conversely, our obedience protects the honor of God's message.

Second, in verse 8, he repeats that our integrity silences the "*opponent*," as I mentioned earlier. But the ultimate motive—the "mic drop" moment of the passage—comes at the end of verse 10: "*so that in everything they may adorn the doctrine of God our Savior.*" The word "*adorn*" (*kosmeō*) is where we get the word "cosmetic." It means to take something that is already beautiful and make its beauty visible to others. Our conduct serves as the "cosmetics" of our creed, intended to "*adorn the doctrine of God our Savior.*" We don't make the Gospel true by our behavior, but we make it *attractive*. Like a beautiful frame on a masterpiece, a holy life allows the world to see the "*sound doctrine*" of Christ in its best possible light.

John Stott points out that this verb, "to adorn," was used of the arrangement of jewels to highlight their beauty. Think of it like a wedding ring. When I was shopping for a wedding ring, I first picked out the diamond (that was the expensive part) and then I had to pick out the arrangement (the ring). It was a solitaire arrangement, so basically a band with various prongs in which the diamond was set and held secure. Without the diamond, the ring looks odd, empty, nothing special, and certainly not something anyone would wear. But when the diamond is set, it creates a whole new impression. It's not because the ring adds something to the beauty of the diamond. The diamond is beautiful in itself. But propped up by the solitaire arrangement, the beauty of the ring is made more visible as the light can shine through the diamond from all angles. In a similar way, writes Stott, "the gospel is a jewel, while a consistent Christian life is like the setting in which the gospel-jewel is displayed."²⁶ Our conduct doesn't add beauty to the Gospel. It's beautiful in itself. But it can highlight that beauty—shine the spotlight on it so that people can behold a little of its luster, a little sparkle of its glory—by putting on display something of its power in our lives.

As we come now to the end of our consideration of this passage, we need to remember that Paul's ultimate goal is not merely behavior modification. Titus 2 is not a call to become a polished religious people who know how to manage appearances. It is not a command to manufacture morality through sheer effort and willpower. The Gospel demands more than external conformity because the Gospel accomplishes something deeper: it transforms people from the inside out.

And that matters, because if we are honest, every one of us falls short of the picture painted in this passage. Older men are not always steadfast. Older women are not always reverent. Younger men are not always self-controlled. Workers are not always faithful. Leaders are not always exemplary. If Titus 2 simply handed us a list of virtues and then said, "Go fix yourselves," this passage would crush us. There's no Gospel in that.

But the hope of Christianity is not that good people make themselves acceptable to God. The hope of Christianity is that God saves sinners through Jesus Christ and then begins reshaping them by His grace. That's why the context immediately following this passage matters so much. Paul goes on to say, in verse 11, "*For the grace of God has appeared, bringing salvation for all people.*" In other words, the commands of Titus 2:1-10 are rooted in the grace of Titus 2:11. Grace comes first. Transformation follows.

The Gospel tells us that the Son of God entered this broken world and lived the life we failed to live. Jesus perfectly embodied everything this passage commands. He was perfectly pure, perfectly faithful, perfectly self-controlled, perfectly loving, perfectly obedient to His Father in every respect. He adorned the truth of God flawlessly.

And then He went to the Cross—not for His failures, but for ours. At the Cross, Christ died for hypocrites. He died for inconsistent Christians. He died for men who squandered their influence, women who carried regret, leaders who failed, and people whose lives often contradicted the truths they professed. He took our guilt upon Himself, bore the judgment our sin deserved, and rose again so that sinners could be forgiven, reconciled to God, and made new.

That means that our obedience is not an attempt to earn God's favor. In Christ, the believer already has it. We pursue godliness not to make God love us, but because in Christ, He already does. And now, by the power of the Holy Spirit, the grace that saves us also begins to shape us. Slowly. Imperfectly. Sometimes painfully. But truly. The Gospel not only pardons us. It transforms us. It creates older men worth imitating, older women worth listening to, younger believers worth encouraging, leaders worth following, and workers whose integrity points beyond themselves to Christ.

Church, this is Paul's vision: a community where sound doctrine is not merely preached from the pulpit, but displayed in ordinary life. A church where marriages, speech, work, purity, patience, endurance, and love all become living testimonies to the power of the Gospel. And what a witness that is in our world! In a culture marked by outrage, confusion, selfishness, and instability, a church shaped by sound doctrine shines like a city on a hill. Every act of faithfulness becomes a declaration that Jesus really does change people.

So let us not leave this passage merely admiring the standard. Let us leave clinging to the Savior who fulfilled it for us, died for us, rose again for us, and now, by His grace, is conforming us to His image. That Savior would save you today, if you would turn from your sin and self-sufficiency, and trust in Him alone to save you. Call upon His name to save you, and He will. And if you have questions about that or want to talk more about Jesus, grab one of the pastors at the door when you depart today, and let's have a conversation.

For the rest of us, may God help us to be a people who not only proclaim sound doctrine, but who, by His grace, adorn the doctrine of God our Savior in everything.

Let's pray...

¹ John Stott writes, "Christian doctrine is healthy in the same way as the human body is healthy. For Christian doctrine resembles the human body. It is a coordinated system consisting of different parts which relate to one another and together constitute a harmonious whole. If therefore our theology is maimed (with bits missing) or diseased (with bits distorted), it is not 'sound' or 'healthy'." John R. W. Stott, *Guard the Truth: The Message of 1 Timothy & Titus*, BST (Downers Grove, IL: InterVarsity Press, 1996), 186.

² Andreas J. Köstenberger, *1-2 Timothy & Titus*, EBTC (Bellingham, WA: Lexham Press, 2021), 329.

³ Robert W. Yarbrough, *The Letters to Timothy and Titus*, PNTC (Grand Rapids: Eerdmans, 2018), 508.

⁴ Stott, 186.

⁵ Christopher Ash, “Making Doctrine Beautiful (Part 2),” accessed online at: <https://www.thegospelcoalition.org/sermon/making-doctrine-beautiful-part-2/>.

⁶ Sam Storms, *2 Timothy & Titus: A 40-Day Bible Study* (Bellingham, WA: Lexham Press, 2025), 151.

⁷ “Paul’s command to Titus certainly extends to his teaching ministry, and by extension to the ministries of the pastors whose appointment he will oversee. But it also applies to his prayers, his personal interaction with others, and indeed all his verbal expression.” Ibid.

⁸ Alistair Begg, “As for You, Titus...”, accessed online at: <https://www.truthforlife.org/resources/sermon/you-titus/#lower-3>. Cf. Stott, 185.

⁹ J. Ligon Duncan, “Adorning the Doctrine of God Our Savior in Every Respect,” accessed online at: <https://fpcjackson.org/resource-library/sermons/adorning-the-doctrine-of-god-our-savior-in-every-respect/>.

¹⁰ Stott, 185.

¹¹ Josh Black, “Godliness for All Ages,” accessed online at: <https://www.firstfreewichita.org/sermons/sermon/2022-02-13/godliness-for-all-ages>.

¹² Chrysostom once wrote that “there are some failings which age has, that youth has not. Some indeed it has in common with youth, but in addition it has a slowness, a timidity, a forgetfulness, an insensibility, and an irritability” (cited in Stott, 187). D. A. Carson’s father looked after his mother’s care while she was dying from Alzheimer’s over the course of nine years. When she died, his father began to preach again at the age of 78. Two years later Carson describes a time that he stumbled upon a note that his father had written in his diary. It was a prayer: “Merciful Father, save me from the sins of old men: too much looking backward, a tendency toward self-pity, whining because of aches and pains, the ease with which I now turn on the television. Save me from the sins of old men.” D. A. Carson, *Memoirs of an Ordinary Pastor* (Wheaton: Crossway, 2025), 146.

¹³ “Paul says the antidote to this is to be taught faith, love and endurance. Christian men should grow old like Caleb. As a young man, Caleb was one of the twelve spies Moses sent into the land of Canaan. He and Joshua were the only ones who were confident that God could give the Israelites victory, despite the giants in the land—but the others disagreed and Israel did not enter the promised land (Numbers 13–14). But the story of Caleb does not end there. Forty-five years later, with Israel now invading Canaan, Caleb is still just as enthusiastic and just as confident in God—even though he is now 85 years old (Joshua 14:6–15). He still wants to be in the middle of the action. He has not retired from serving God.” Tim Chester, *Titus for You* (The Good Book Company, 2014), 58.

¹⁴ Richard D. Phillips, “Titus,” in *2 Timothy & Titus*, REC (Phillipsburg, NJ: P&R Publishing, 2020), 183.

¹⁵ Hayne P. Griffin, “Titus,” in *1, 2 Timothy, Titus*, NAC (Nashville: Broadman & Holman Publishers, 1992), 299. Cf. Daniel L. Akin, “Titus,” in *Exalting Jesus in 1 & 2 Timothy and Titus* (Nashville: Holman Reference, 2013), 258. Similarly, Gordon Fee writes, “The word translated **reverent**, *hieroprepeis*, often means simply “holy” (e.g., 4 Macc. 9:25; 11:20), but it could also carry the more specialized sense of “acting like a priestess,” resulting from its use to describe the conduct of a priest. Since it is an unusual word (occurring only here in the Gk. Bible), it may well be that Paul intends this broader connotation. In demeanor they are to be what would be fitting for temple service.” Gordon D. Fee, *1 and 2 Timothy, Titus*, UBC (Grand Rapids: Baker Books, 2011), 186.

¹⁶ Cf. Köstenberger, 331.

¹⁷ “This is a unique word in all of Greek literature [translated: “They are to teach what is good”] and may have been coined by Paul himself. The focus, in light of what follows in verses 4–5, is the informal, one-on-one or small-group instruction that these mature women pass on to their younger spiritual sisters.” Akin, “Titus,” 259.

¹⁸ Yarbrough, 251.

¹⁹ William D. Mounce, *Pastoral Epistles*, WBC (Dallas: Word, 2000), 413.

²⁰ Chrysostom said, “Let the luster of your life be a common school of instruction, a pattern of virtue to all.”

²¹ David Campbell, *Opening up Titus* (Leominster: Day One Publications, 2007), 52.

²² Phillips, 187-188.

²³ Begg, “As for You, Titus...”

²⁴ “Four times in Titus he uses the verb *hugiainō*, translated ‘sound’ (1:9, 13; 2:1, 2). Doctrine must be ‘sound’ or healthy (1:9; 2:1), as must be ‘faith’ (1:13; 2:2).” Storms, 151.

²⁵ Daniel L. Akin, *Living Doctrine: The Book of Titus* (Bellingham, WA: Lexham Press, 2017), 40-41.

²⁶ Stott, 191.