



GOING DEEPER

Discussion Questions and more from Sunday's message, before we begin, here are the verses for this week's study! Open your bible to the book of Titus, Chapter 2 vv. 1-8.

How much time have you spent this past week reflecting on Jesus and the hope of the gospel? How has reflecting on Him been of help to you? Because that is how we grow in how we think about our relationship to God and how we bring Him Glory each day, in each conversation, interaction, our work, our family. **In everything.** The gospel and the love of Christ should indwell us, and we should be burdened to share that good news with others in these last days. ***Have you shared the good news with anyone this week? Have you showed the love of Jesus to anyone this week?***

Sound Doctrines Produce Sound Lives

Titus 2:1-8

Name one older believer who shaped you or one younger believer you've helped. What did they pass on to you? A habit, phrase, set an example? Titus Chapter 2 shows God's plan for faith to be strengthened across generations.

The book of Titus is a short letter, but it is packed with weighty truth for the church. Paul writes to Titus, a trusted co laborer in the gospel, whom he had left on the island of Crete. Titus was there for a reason. The churches needed order. They needed elders. They needed correction. They needed spiritual health.

In chapter 1, Paul addresses the danger of false teachers. These men were upsetting whole families. They were teaching for shameful gain what they ought not to teach. They claimed to know God, but their lives denied Him. Their doctrine was corrupt, and their conduct was corrupt. Their mouths needed to be stopped because their message was destructive.

Titus 1:10-16

10 "For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. [h] 11 They must be silenced, since they are upsetting

whole families by teaching for shameful gain what they ought not to teach. 12 *One of the Cretans,[i] a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."*[j] 13 *This testimony is true. Therefore, rebuke them sharply, that they may be sound in the faith,* 14 not devoting themselves to Jewish myths and the commands of people who turn away from the truth. 15 To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. 16 *They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work"*

That is the backdrop for chapter 2.

Paul turns from the false teachers and says in effect, "Titus, you must be different. Your ministry must be different. Your message must be different. Your life must be different."

That is why Titus 2 begins with a contrast: "But as for you."

The Christian faith is never merely about what we say. It is about what we believe, what we teach, and how that truth reshapes everyday life. Paul is showing Titus that sound doctrine is not cold doctrine. Sound doctrine produces sound living.

This passage is deeply practical. It speaks to older men, older women, younger women, younger men, and Titus himself. In other words, it speaks to the whole church. It reminds us that no believer is exempt from the call to holiness. The gospel reaches every stage of life.

Sound doctrine must produce sound living, so that the truth of the gospel is displayed in the life of the church.

1. Why Sound Doctrine Matters vs1

"But as for you, teach what accords with sound doctrine."

Paul begins with a sharp contrast: "But as for you."

That little phrase matters. In the Greek text it is emphatic. Paul is saying, "Titus, whatever the false teachers are doing, you must be different." Others may drift, but not you. Others may compromise, but not you. Others may speak in ways that ruin homes, but not you.

Titus is called to stand apart.

And then Paul says, "teach what accords with sound doctrine."

The word "sound" comes from a Greek word that carries the idea of health. It means healthy doctrine, whole doctrine, life giving truth. Paul is not talking about cold facts or

dead information. He is talking about truth that is spiritually healthy and that produces spiritual health in the people of God.

This is why sound doctrine matters.

It matters because truth matters.

It matters because wrong doctrine damages people

It matters because false teaching may sound religious while destroying lives.

It matters because what we believe about God, Christ, sin, grace, salvation, holiness, and the church shapes everything else.

But notice Paul does not merely say, "Teach sound doctrine." He says, "teach what accords with sound doctrine." In other words, there is a way of life that fits the gospel. There is conduct that matches truth. There is behavior that harmonizes with right belief.

Doctrine is not meant to sit on a shelf in the mind.

Doctrine is meant to govern life.

If I believe God is holy, that should affect how I live.

If I believe Christ died for sin, that should affect how I treat sin.

If I believe Jesus is Lord, that should affect my obedience.

If I believe grace saves, that should affect the way I pursue holiness.

The false teachers in chapter 1 had broken the connection between profession and practice. They said one thing and lived another. Paul says that cannot be the pattern for the church.

Sound doctrine matters because truth must shape life. Beliefs are head knowledge, convictions form how we live our lives.

The church does not need less doctrine. It needs doctrine that is faithfully preached and rightly applied. The problem is not that doctrine is unimportant. The problem is that people often want doctrine without discipleship, theology without transformation, and belief without obedience.

Paul says no.

"Truth that is truly believed will begin to show up in real life."

That means when we come to church, the question is not simply, "Did I learn something?" The deeper question is, "Is the truth I am hearing reshaping me?"

Because sound doctrine is meant to produce sound lives.

What's one area of your life that needs to better match what you say you believe?

2. Admonition to Older Men vs2

"Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness."

Paul begins with older men, and that is significant. Older men ought to be stabilizers in the church. They should be examples of depth, maturity, and endurance. When others are shaken, older men should help steady the church.

Paul says first that older men are to be sober-minded. That means clear headed, serious about what matters, watchful, spiritually alert. It does not mean joyless. It means a man who understands the weight of life, the seriousness of eternity, and the importance of walking with God.

An older godly man should not be frivolous about sacred things. He should not be careless about truth. He should not be ruled by impulse and emotion. There should be spiritual steadiness about him.

Then Paul says older men are to be dignified. The word carries the idea of being honorable, respectable, worthy of esteem. Not proud. Not demanding respect. But living in such a way that respect naturally follows.

There should be a gravity to the life of an older godly man.

He has seen enough of life to know what matters.

He has walked with God long enough to know the world does not satisfy.

He has experienced enough trials to know the Lord is faithful.

Then Paul says they are to be self-controlled. This is one of the major words in Titus 2. It speaks of discipline, mastery over one's desires, sound judgment, and inward restraint.

That matters because age alone does not make a man mature.

A man can get older without getting wiser.

A man can have gray hair and still have a childish temper.

A man can have years behind him and yet still be ruled by appetite, anger, pride, or foolish speech.

Paul says older men are to be self-controlled.

Then he says they are to be sound in faith, in love, and in steadfastness.

Again, the word sound points to spiritual health.

Healthy in faith.

Healthy in love.

Healthy in endurance.

Older men should not be spiritually decaying. They should be spiritually deepening.

Their faith should not be weaker after years with Christ.

Their love should not be colder after years in the church.

Their endurance should not be thinner after years of trial.

No, an older man in Christ should be able to say, "I have seen the faithfulness of God over the years."

He has buried loved ones but still trusts God.

He has faced disappointments, but still loves Christ.

He has known hardship, but still endures.

The church needs older men who are steady in doctrine and steady in life.

We need older men who are not cynical, but faithful.

Not harsh, but loving.

Not fragile, but steadfast.

Young men need to see what a life of long obedience looks like.

Older men should be living sermons to the next generation.

Who has modeled steady faith for you? What specifically did you see in them?

3. Admonitions to Older Women vs3

"Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good."

Paul now turns to older women and says "likewise."

In other words, holiness is not for one group only. It is for the whole church. Every age and stage of life is to come under the authority of the gospel.

Older women are to be reverent in behavior. The idea is conduct fitting what is holy. Their lives should reflect devotion to God. Their behavior should match their profession. There should be something about the way they carry themselves, speak, serve, and relate that says, "This woman belongs to the Lord."

Holiness is not only what happens in public worship. It is what shows up in daily behavior.

Then Paul says older women are not to be slanderers(diabolos)

That is strong language. The word Paul uses is related to the word for the devil, the accuser. That tells us how serious sinful speech is in the sight of God.

What fuels slander? It's fear, insecurity, frustration, bitterness, desire for control, and boredom. Make sure we all stay away from those areas that can cause us to sin.

Gossip is not a small sin.

Slander is not harmless conversation.

Careless words can divide families, wound believers, and poison churches.

Older women, who ought to be examples of grace and wisdom, must not use their speech destructively. Their words should not tear down. Their words should not spread suspicion. Their words should not carry poison.

Instead, their speech should be marked by grace, truth, wisdom, and love.

Then Paul says they are not to be slaves to much wine.

The key issue there is slavery. The Christian is not to be mastered by anything except Christ. Whether it is wine, appetite, comfort, gossip, bitterness, or control, believers must not be in bondage to anything that displaces the lordship of Christ.

Then Paul gives the positive side: "They are to teach what is good."

What a beautiful calling.

Older women are not sidelined in the church. They are needed in the church. Their years of walking with God are not wasted years. They are meant to become fruitful years of ministry.

Older women teach what is good by what they say and by how they live.

They teach through counsel.

They teach through example.

They teach through hospitality.

They teach through patience.

They teach through prayer.

They teach through showing younger women what it looks like to walk with Christ in ordinary life.

A healthy church is not built by preaching alone. It is also built by older saints pouring wisdom into younger saints.

Older women who have walked through marriage, motherhood, hardship, disappointment, grief, faithfulness, and answered prayer have treasures to pass down.

And Paul says that is part of the beauty and strength of the church.

4. Admonitions to Younger Women vs4-5

“and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.”

Here Paul shows us that discipleship in the church

Older women are to train the younger women. That means younger women are not left to figure out godliness by themselves. The church is to be a place where spiritual maturity is passed down. Grace is learned in community. Wisdom is shared from one generation to another.

Paul says younger women are to be taught to love their husbands and children. That is important because biblical love is not merely natural feeling. It is cultivated faithfulness. It is steady devotion. It is a love that serves, sacrifices, forgives, and perseveres.

Marriage and motherhood can be full of joy, but they can also be full of pressure, fatigue, and strain. So younger women need godly encouragement. They need older women to help them see that love is not just emotion. Love is action shaped by truth.

Then Paul says they are to be self-controlled. Again, that word appears because self-control is essential to Christian maturity. A godly woman is not ruled by impulse, mood, or passing desire. She is brought under the gracious rule of Christ.

Then Paul says pure. That speaks of moral purity, inward holiness, and a life that refuses compromise with sin. Purity is not old-fashioned. Purity is beautiful in the sight of God.

Then Paul says working at home. Paul is not belittling women. He is elevating the importance of the home. He is showing that the daily work of building a godly household matters to God. The world often celebrates what is public and visible, but God honors faithful work that is quiet, constant, and unseen by most people.

Then he says kind. That is such a needed word. A godly home is not merely orderly. It is to be marked by kindness. Truth without kindness becomes harshness. A home without kindness becomes cold. Paul says younger women are to be marked by graciousness.

Then Paul says submissive to their own husbands. That phrase does not imply inferiority. It reflects God's order in marriage. Biblical submission is not weakness. It is not silence in the face of sin. It is not permission for abuse. It is the willing embrace of God's design in the home.

And then Paul gives the reason for all this: “that the word of God may not be reviled.”

That is a sobering phrase.

Paul is saying that the conduct of Christian homes either honors the Word of God or gives unbelievers reason to mock it. The truth of God does not depend on our behavior to remain true. But our conduct can either adorn the gospel or contradict it.

When Christians speak highly of God's truth but live in disorder, impurity, harshness, and rebellion, the watching world sees inconsistency. But when believers live with holiness, love, kindness, and faithfulness, the Word of God is honored.

That means everyday life matters. The kitchen matters. The living room matters. The marriage relationship matters. Parenting matters. Ordinary faithfulness matters. God is glorified not only in the extraordinary moments of life, but in the daily patterns of obedience.

Which of the qualities in verses 4 and 5 feels most difficult right now and how would growing in that help 'adorn' the gospel- so that the word of God is not reviled?

5. Admonition to Younger Men vs. 6-8

6 Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.

Paul's word to younger men is brief, but it is powerful: "urge the younger men to be self-controlled."

That brevity is striking. Paul says less here, but not because younger men need less truth. It is because this command reaches right to the heart of their struggle.

Young men often battle impulsiveness.

They are tempted to speak too quickly.

To act too quickly.

To get angry too quickly.

To chase pleasure too quickly.

To make decisions without wisdom.

To live with energy but without discipline.

So Paul gives a command that touches the center of all of it: be self-controlled.

That word means to be governed from within, to have a sound mind, to be sober in judgment, to live with restraint. In other words, a young man is not to be ruled by his passions. He is to bring his passions under the lordship of Jesus Christ.

That applies to every part of life.

A young man needs self-control in his thoughts.

He needs self-control in his speech.

He needs self-control in his anger.

He needs self-control in his sexuality.

He needs self-control in his habits.

He needs self-control in how he spends money.

He needs self-control in how he uses time.

He needs self-control in ambition, appetite, and attitude.

The world tells young men that freedom means doing whatever you want. The Bible says that is not freedom. That is bondage. A man ruled by lust is not free. A man ruled by rage is not free. A man ruled by pride is not free. A man ruled by comfort is not free.

True freedom is found in being ruled by Christ.

The gospel does not simply forgive young men. The gospel trains young men. It teaches them that maturity is not found in indulgence, but in discipline. Not in rebellion, but in submission. Not in self-expression without boundaries, but in Spirit-empowered obedience.

And then Paul turns directly to Titus, because younger men do not only need instruction. They need an example.

He says, "Show yourself in all respects to be a model of good works."

Titus is not only to say the right things. He is to live the right way. He is to be a pattern. A visible example. A living model of what sound doctrine looks like in action.

That is so important, because truth is often caught as well as taught. People need to hear instruction, but they also need to see a life shaped by that instruction.

Titus is to be a model in all respects. That means in public and in private. In the pulpit and outside the pulpit. In his conduct, in his attitude, in his habits, in his relationships. The messenger must not contradict the message.

Then Paul says, "and in your teaching show integrity, dignity."

Integrity means purity, sincerity, incorruptibility. Titus is to handle the Word of God honestly. No twisting it. No softening it to please people. No using truth for personal advantage. His teaching is to be clean and faithful.

Dignity means seriousness, gravity, weightiness. Not a cold stiffness, but a holy seriousness. Titus is dealing with the truth of God. He is handling matters of sin, grace, eternity, heaven, hell, redemption, and judgment. There should be a sacred weight to how he teaches.

Then Paul says, “and sound speech that cannot be condemned.”

There is that word sound again. Healthy speech. Wholesome speech. Speech that is solid, wise, and above reproach. Titus is not to be reckless with words. His speech is to be so grounded, so pure, and so faithful that it cannot be honestly condemned.

Why? Paul tells us: “so that an opponent may be put to shame, having nothing evil to say about us.”

Paul knows opponents will come. Some will resist the truth. Some will hate the gospel. Some will criticize faithful ministry no matter what. But the point is this: let their criticism have no real foundation in our conduct.

Let them reject the message if they must but let them find no hypocrisy in the messenger.

What a needed word for the church. So much damage is done when Christians speak truth but live carelessly. So much damage is done when leaders preach holiness but walk in compromise. Paul says life must support the doctrine.

That applies to pastors, teachers, parents, older saints, and really every believer. If we speak for Christ, then by grace we should strive to live in a way that does not undermine His truth.

*Paul’s point in **Titus 2 (esp. 2:1–8)** is that **healthy gospel truth must produce a healthy, visibly different kind of life in every age and stage—so the church’s conduct adorns God’s Word and leaves critics with no legitimate charge.***

LIVE IT OUT

Bible Study should ALWAYS lead to taking action with what you learned. Think of it as Vitamin A. “Application” into your day, week and interactions.

Let’s look at some ways to live this out this week in our church and with our families.

Practice “sound speech” on purpose. Before speaking about someone, ask: “Is it true? Is it necessary? Is it kind?” Refuse gossip and redirect conversation toward prayer or constructive help (Titus 2:3, 8). Does it glorify God?

Choose one younger/older connection. Reach out across generations: invite someone to coffee, a meal, or a phone call. Ask, “How can I pray for you?” and “What is one lesson God has taught you recently?” (Titus 2:2–5).

Older believers: be stabilizers. Encourage someone who is younger in the faith with steady faith, love, and endurance—one text, call, or prayer with them (Titus 2:2).

Younger believers: ask for training, not just tips. Identify one area where you need growth (self-control, kindness, purity, steadiness) and ask an older member of the church to help you with accountability and encouragement (Titus 2:4–6).

Serve in “good works” that are visible and humble. Look for a simple way to bless the church body this week—meals, childcare help, notes of encouragement, visiting someone who is lonely, or helping with a practical need (Titus 2:7).

Protect the church’s witness. Ask: “Would my choices make the Word of God look beautiful—or give reason to mock it?” Then take one concrete step toward obedience (Titus 2:5, 8).

In marriage: practice devoted love. Choose one specific act of love (serve, forgive, listen, encourage, pray together). Don’t wait for the feeling—cultivate faithfulness (Titus 2:4–5).

In parenting: lead with kindness and consistency. Speak one intentional word of encouragement to your children, and address one issue with calm, firm self-control rather than irritation (Titus 2:5).

In the home: honor “ordinary faithfulness.” Pick one practical task you usually resent and do it as worship—quiet, consistent, unseen obedience that honors Christ (Titus 2:5).

Set one self-control boundary. Identify one area where you are tempted to be ruled (anger, spending, media, food, alcohol, comfort, scrolling). Set a clear boundary and invite accountability (Titus 2:2, 5–6).

Make your words “wholesome” at home. Replace one pattern (sarcasm, complaining, harsh tone) with prayerful, measured speech. Ask forgiveness quickly when you fail (Titus 2:8).

How should I pray for this life change?

"You don't want to ask the Lord for a trouble-free life. You should ask the Lord this, "Lord, work Your work in my heart, don't give me more than I can endure. Show me grace and compassion, you know my weaknesses and frailties. I want to see Your lovingkindness, but I want You to do Your work. I want You to do Your perfecting work. I want You to do whatever it takes in me to make me what You want me to be." You need to come to terms with that. You need to be able to say that." John MacArthur

Remember:

"We are to run the race with endurance, not in our own strength, but by fixing our gaze on Jesus. He is not only the goal of our faith—He is the source and sustainer of it." R.C. Sproul

***"The gospel is not only about changing WHERE you will live for eternity, it's also about changing HOW you will live today." Shane Pruitt
And that is a heart change. So that we glorify God in all we do.***

Having Jesus as Savior will cost you nothing. Having Jesus as Savior will cost you everything. How so?

Who do you say God is? You cannot "come after" Jesus unless you come to Him.

Two roads stand before us in this world today. There is the way of the divine things of our Lord, which is the way of Christ. And there is the way of human things of the world. There is a way to save your life, and you will lose it there. And there is a way to lose your life for the sake of the Kingdom, and there you will find it.

How do we follow Jesus' ways? First of all, we turn from our sin and entrust our lives to Him as our Savior and Lord. Then, we seek His will in His Word each day and put it into practice by the power of the Holy Spirit within us. We learn to deny our selfish desires and give ourselves completely to following Jesus.

This choice we have — to seek first the kingdom of God — is the fundamental choice everyone makes when they first repent and turn to Jesus Christ. Yet every day after that, our Christian life will either reinforce that decision or deny it.

Remember the gospel is personal. Your changed life shows that to others around you based on what happened at the cross. You are at a crossroads if you have not accepted Christ. Which road are you traveling on right now? Are you on God's side?



Are you in a Growth Group at First Baptist? In this isolated world, Growth Groups help people connect in a healthy way. God has created us for a deep longing for community. We grow when we are living out our faith in a small group with others and we do this by loving, caring for, and encouraging each other. If you have any questions about our Growth Groups, contact the Church Office for more information.