

# ADORNING THE DOCTRINE

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**TITUS 2:10 • TV-024A**

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By

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### **Titus 2:10**

*“Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”*

I’m speaking on the subject: **“ADORNING THE DOCTRINE.”**

Now, if you’d like to follow in your Bibles I invite you to turn to the book of **Titus chapter 2:10**. Just the last phrase; Paul says, *“That you may adorn the doctrine of God our Saviour.”*

Now, in 30 years of preaching and traveling about this country I have met many church members who seem to me to be in love with doctrine, they love theology. They love to discuss theology. They love the old books and the old writers and what they call, “The truth.”

They like to discuss theology and eschatology and ecclesiology. They like to dig into the mysteries of God’s Word. And you can’t shock them.

You can preach sermons on total depravity, absolute predestination, divine sovereignty, divine election and even reprobation. You can preach these sermons and not disturb them in the least because they love the truth and they love doctrine.

They’re sticklers for right order and right methods, right doctrine, and right discipline. And sometimes I find them to be a very critical people of those who don’t have the right order, the right doctrine, the right discipline and the right methods. But they love doctrine.

And we must have a good foundation. The foundation is very important. It's important that we have the right foundation upon which we build our house of faith.

And then there are other people who don't like doctrine. They turn their heels and run from any sermon that even smacks of doctrine. I hear them say things like this; "Now, we don't want to hear doctrine, we don't want to hear theology; we just want to hear about Jesus. That's all we want to hear. We don't want you to dig into the deeper truths of God's Word or the mysteries of the Bible; we just want to hear about Jesus. We don't want to fellowship around doctrine and theology; we just want to fellowship around Jesus. Leave the doctrine off."

Now then, I must confess; I don't know how you can do this. I don't know how you can have the great Teacher without His teachings, do you? I don't know how you can have Christ and not have His commandments.

I don't know how you can have the justifier without justification. How can you have the sanctifier without the work of sanctification? How can you have the Redeemer without the work of redemption?

How can you have the mercy of God if it's not based upon the justice of God and the righteousness of God? How can you have the love of God without the wrath of God?

You see my friends; what Christ did depends upon who Christ is. He's the only one who can do what He did because of who He is, the infinite, eternal, immutable, Son of God. And what Christ did not only depends upon who He is but depends upon why He did it.

And it also depends upon who gave Him the authority; "*I am come in my Father's name, as my Father sent me.*" It depends a great deal on who sent Him, who ordained Him, who anointed Him, and to whom He offered the sacrifice. So the conclusion that I draw is this; now you listen carefully.

Preaching doctrine without practical, daily, Godly holiness, will lead to dead, dry, orthodoxy, the dead-letter of the law. But preaching holiness and righteousness without doctrine will lead us to wildfire enthusiasm and Paul said, "Zeal without knowledge or zeal based on ignorance."

Now Paul was a master theologian, no question about that; he was a master theologian. He studied at the feet of the Son of God for over three years. When he was converted he said, "Immediately I conferred not with flesh and blood I didn't even go to Jerusalem to talk with those that were apostles before me. But I went into Arabia and the Gospel which I preached was not taught me by man but was taught me by God himself." He was a master theologian.

And you will find in the book of **Ephesians** that he gives us a system of doctrine in miniature in the first chapter of **Ephesians**, not shrinking from the profoundest theme. Take your Bible there a moment and turn to the book of **Ephesians chapter 1**.

Now listen to Paul here; beginning with **verse 3**. He talks about the work of the Father, the work of the Son, and the work of the Spirit in redeeming sinners. In **verse 3** he starts out this way;

*“Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavenlies in Christ, according as He chose us in Christ before the foundation of the world. That we should be holy and without blame, in love, predestinating us to the adoption of children, to be conformed to the image of God’s Son, to the praise of His glory, wherein He made us accepted in the beloved.”*

There is a system of theology and doctrine in miniature, the work of the Father in the divine covenant of grace, in the divine election, in calling His people, and in redeeming His people.

Now look at those next few verses, talking about the work of the Son. And it says of Christ, *“In whom we have redemption, the forgiveness of sin, through His blood.”* Christ redeemed us by His blood.

And then He goes on and He said, *“Christ made known unto us (or revealed unto us) the mystery of His will. And He redeemed us unto an inheritance.”*

Peter said, *“Undefiled, reserved in heaven for you, that fadeth not away.”* That’s theology, that’s doctrine. That’s our foundation.

And then the work of the Spirit; He says; *“The Holy Spirit; we heard the Gospel, the Holy Spirit gave us ears to hear and eyes to see. And the Holy Spirit sealed us in Christ. And the Holy Spirit is our earnest or our pledge of redemption.”*

So, this is doctrine. This is Christology. This is the doctrine of redemption. And this is Paul speaking. But the master theologian in the latter part of **Ephesians** talks this way; He says, *“Put away lying and speak the truth.”*

He says, *“Work with your hands that you may have to share with those who are less fortunate than you are.”* He says in **Ephesians 4**; *“Be ye kind one to another, tender-hearted, forgiving one another as God for Christ’s sake forgave you.”*

He says, *“Wives submit yourselves unto your own husbands as unto the Lord.”* He says, *“Husbands; love your wives. This is pleasing in the sight of the Lord.”* He says, *“Children; obey your parents and be not bitter against them.”*

Paul says; *“Servants obey your masters and do a good day’s work. (Give a full 8 hours work for 8 hours pay). Be a good servant, not answering again or quarreling.”* And then He says. *“Pray for one another.”*

So you see here; the master theologian, the man who could preach the profoundest theme, who could dig the deepest into the mysteries of God’s revealed will, comes also with the message of practical holiness, godliness, righteousness, and behavior which becometh a Christian.

There's no reason why I should have to choose between doctrine and practical holiness. There's no reason why I should either preach theology or preach practical experience; preach both. They're both in the Word of God.

And then, when you come down to our text; this is where Paul sums it all up. He tells Titus to, "*Take heed to his doctrine.*" And then he exhorts the older men how they should behave and the older women and the younger women and the servants.

And then He says in **Titus 2:10**; look at this, He gives the reason; He says, "*That you may adorn the doctrine of God our Saviour.*"

Now, I want to look at just that one verse for a few moments. There are two important areas here for me and for you, for all of our listeners.

First of all: The name which our Gospel bears!

There's a descriptive phrase here regarding our Gospel, the name that it bears. And then there is in this verse of Scripture the dress that it wears. Now first of all; what is our Gospel called? What is the name that it bears? It's the "*Doctrine of God our Saviour.*" Why is it called the "*Doctrine of God our Saviour?*"

First of all: It's because He's the author of it. Paul said that in the book of **Hebrews**: "*He's the author and finisher of our faith.*" It all started with Him. He's the Alpha; that's the beginning, and the Omega; that's the end, Christ is the beginning and the end.

And if you'll look at **Romans 1:1** Paul writing to the church at Rome said this, **verse 1 of Romans 1**; "*Paul, a servant, (and that word "servant" is bond-slave).*" That's a willing slave, that's a loving slave. That's a slave that's not being held against his will but one who wants to be where he is because he loves his master. He's a willing servant.

*"Paul, a bond-slave of Jesus Christ, called to be an apostle and separated to the Gospel of God."* This is God's Gospel. It's the doctrine of God that we preach. It's the doctrine of God in that it's of God in its planning. God planned salvation.

It's an eternal work. It's an eternal purpose. It's an eternal plan. It began in all eternity back before the foundation of the world Christ was the Lamb slain, back before the foundation of the world we were the beloved people. He said, "*I've drawn you, with an everlasting love. Having loved His own He loved them to the end.*" So salvation is of the Lord in its planning.

And then salvation is of the Lord in its execution; He sent Christ into the world. The Father gave the Son. The Father sent the Son. "*In the fullness of the time God sent forth His Son, made of a woman.*"

He sent Him into the world and He sent Him to the cross. The cross of Christ was no accident. The cross of Christ was a purpose being fulfilled, *“Him being delivered by the determinate council and foreknowledge of God; you with wicked hands have crucified and slain.”*

Salvation is of the Lord not only in its execution but it’s of the Lord in its application. Paul said; *“God who separated me from my mother’s womb and called me by His grace was pleased to reveal His Son in me.”*

We are the called of Christ Jesus. We are the called of God; *“Whom He foreknew He predestinated. Whom He predestinated He justified. Whom He justified He called. And whom He called He glorified.”*

It’s of the Lord. This is the doctrine of God that we’re preaching. We’re not preaching the doctrine of the church or the doctrine of a denomination; we’re preaching the doctrine of God.

And then salvation is of the Lord in its sustaining work. We have been saved by the death of Christ. We are being saved by the death and life of Christ. *“And now is our salvation nearer than when we believed.”* But it’s not in our hands; it’s in His hands for, *“We are kept by the power of God through faith.”*

In that doxology in **Jude** it says. *“Now unto Him who is able to keep you from falling and to present you faultless before His presence with exceeding glory, now unto Him.”*

He gets the glory not only for determining salvation and accomplishing salvation but He gets the glory for keeping us saved.

And then salvation is of the Lord in its ultimate perfection. Out there, one of these days, God is going to call from the grave all who sleep in Christ. And just as He called us out of darkness into His light; He will call us out of the grave into His presence but He’s got to do it.

That’s what I’m saying. We call it, *“The doctrine of God our Saviour”* because it’s of the Lord. He’s the author of it. He’s the one who purposed it. He’s the one who carried it out. He’s the one who will fulfill it.

And then it’s called, *“The doctrine of God our Saviour”* because He’s the substance of it. Now take your Bible there again and turn to **Romans 1:1**. Now watch this; it says; *“Paul, (a bond-slave), servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God.”*

Now **verse 2**, *“Which He promised afore by His prophets in the Holy Scriptures, concerning His Son Jesus Christ who was made of the seed of David.”*

Now watch this; **verse 2**’s in parenthesis; just lift it out. You’ll do no damage to the sentence by lifting out this parenthesis. Just take it right out and this is the way it reads, *“An apostle of Jesus Christ, separated unto the Gospel of God, concerning His Son.”*

That's what the Gospel's all about; it's concerning a person, who He is, what He did, why He did it, and where He is now. He's coming back again. It's all concerning Christ.

If you'll take the whole Bible, the truth of this book, and if you could compress it; if you've ever seen them bail cotton, I was raised down in the South. I use to pick cotton when I was a little boy.

And they'd take a whole wagonload of cotton to the mill, I mean a big wagonload of cotton, just looked like it would make a 100 bales. And when they would press that cotton down into those 500 pound bales it would take a whole wagon to make one bale.

And if you took all of the Word of God from Genesis to Revelation and compressed it down till you got the substance of it and the essence of it and the heart of it, it would be one word, Jesus Christ; that's right, Jesus Christ, who He is, what He did and why He did it.

He says, "*Moses wrote of me.*" The people of His day; they rejected Him. They despised Him. And they said, "We have Moses." He said, "*If you had believed Moses you would believe me; Moses wrote of me.*" That's what Moses' writings are all about, Christ.

In the wilderness He is that Rock. He is our Passover. He is the brazen serpent. He is the tabernacle. He is the priest. It's all Christ.

If you can take the Bible and read it and not see Christ and His work then you're not reading the Bible aright. "*Abraham rejoiced to see my day. He saw it and was glad, Abraham.*"

And then in the book of **Acts chapter 10:43**; here's the key, "*To Him give all the prophets witness.*" That's what it's all about. That's what Isaiah's writing about when he says, "*He was wounded for our transgression.*"

That's what David was writing about in the **Psalms** when He says; "*Sacrifice and offering thou wouldst not but a body thou hast prepared me.*" That's Christ. The Father said; "*This is my beloved Son, you hear Him, you hear Him.*"

And you, my friend, beware of preaching that does not point to Christ. Beware of preaching that does not tell you how God can be just and justify the ungodly. Beware of preaching that does not tell you why to believe and what to believe as well as to believe.

**“Years I spent in vanity and pride  
Caring not my Lord was crucified  
Knowing not it was for me He died  
At Calvary, at Calvary**

**By God's Word at last my sin I learned  
Then I trembled at the law I'd spurned  
Till my guilty soul employing turned**

### To Calvary

**Oh the love that drew salvation's plan  
Oh the grace that brought it down to man  
And oh the mighty gulf that God did span  
At Calvary."**

It's the doctrine of God, God our Saviour, because He's the author of it. He is the substance of it and He is the object of it. And true Gospel preaching will bring you to look to Christ for wisdom, for righteousness, for sanctification, and for redemption.

True Gospel preaching will not bring you to look to yourself, or to the preacher, or to the law, or to the ordinances, or to the church, but to look to Christ. It's the doctrine of God our Saviour. Now that's the name it bears. That's the foundation upon which we live.

Now, Paul said; "*See that you adorn this doctrine that you believe.*" Now, what does the word "*adorn*" mean? It means to make attractive. It means to make it pleasing. It means to make it a doctrine to be admired.

Now there's enough offense to the cross without you and I being offensive. There's enough offense to this doctrine. It's offensive to man's wisdom, to his love of sin, to his love of self, to his pride. There's enough of that without them being offended by the way we talk and the way we walk and the way we live.

Now how am I going to make attractive this doctrine which I preach? Well, I can't do it by building beautiful buildings and temples and cathedrals. A lot of people seem to think that. "Oh come to our church; it's such a beautiful place."

Well your church couldn't compare with Solomon's temple. What a magnificent, splendid, place he built. But religion was in a depraved condition. And they weren't adorning the doctrine which they preached by their beautiful temples.

And you can't adorn it with your mode of speech. I hear people using, "thee and thou and ye and thine" and so-forth. You can learn to use those terms and still be, and still be offensive.

And we don't adorn the doctrine by our mode of dress. Someone said; "Hypocrisy under a big black hat is the same as hypocrisy under no hat."

And then we don't adorn the doctrine with our flowery sermons and our beautiful music. How can we adorn the doctrine of God our Saviour? Would you listen for a few moments as I try to tell you? This is to me and to you. Will you listen to me?

We can adorn the doctrine that we believe, first of all, with love. "*Now abideth faith, hope, and love. But the greatest of these is love.*"

## ADORNING THE DOCTRINE

TITUS 2:10 • HENRY T. MAHAN

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They came to our Lord one time and they said; “*Which is the greatest commandment?*” He said; “*The greatest commandment is thou shalt love the Lord thy God with all thy heart, mind, soul, and strength, and thy neighbor as thyself. On these two hang (hinge) all the law and the prophets.*”

They’re no sweeter words in this world uttered by any human being or written by any pen or more meaningful than, “I love you, I love you.” There’s no greater proof of discipleship in this world than l-o-v-e, love. That’s what Christ said, “*By this shall all men know that you’re my disciples if you love one another.*”

And there’s no greater calm for troubled waters, than love, not angry words, but love. And there’s no better proof of hypocrisy than lack of love. Our Lord said this; “*He that loveth not knoweth not God.*”

So, we can adorn the doctrine with love.

Secondly: We can adorn the doctrine with forgiveness!

One day our Lord said to the disciples; this is in **Luke 17:3-5**; “*If your brother offends you and he repents; forgive him. If he offends you seven times in one day and he repents every time you forgive him.*”

And the disciples said; “*Lord; increase our faith.*” It wasn’t when the Lord taught them of the mysteries of the eternal covenant that they cried out for an increase in their faith. It wasn’t when the Lord talked to them about the mysteries of prophecy and the coming kingdom; it was when He talked to them about the plain, every day, act of mercy, kindness, grace, and forgiveness. And they said; “*Lord; increase our faith.*”

My friends; it’s not faith to stop the mouth of lions that I need; it’s faith to stop my mouth. Isn’t that the way you feel, faith to stop your mouth, not to say these things that hurt and offend and cause broken hearts?

It’s not faith to destroy the walls of Jericho that I need; it’s faith to tear down walls of prejudice and bigotry and an unforgiving spirit. That’s why I need faith. That’s what the disciples saw.

It’s not faith to smite the Philistines. I’ve never seen a Philistine and never will see a Philistine. But it’s faith to defeat my own personal enemies, envy, pride, jealousy, hatred, and anger. These are my enemies.

And this is why I need faith. It’s not faith to build a great monument to God and leave my name on buildings when I leave this earth. It’s faith to live day by day in my home, in my office, among my friends, a life that will project and portray the grace of God.

We can adorn the doctrine with forgiveness. If your brother offends you seven times a day and he says, “I’m sorry;” you forgive him.



## ADORNING THE DOCTRINE

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And then we can adorn the doctrine with kindness. You know, Paul wrote, “*Be ye kind one to another, tender-hearted, forgiving, forgiving, as God for Christ’s sake forgave you.*” That is kindness!

*“Be ye merciful as your Father in heaven is merciful and as you would that men should do unto you. Do you even so unto them.”*

You know, we misquote that golden rule. We say; “Do unto others as you would have them do unto you. It says more than that; it says; “*As you would that men should do unto you, (as you request them, or desire them to do unto you) then you do even so unto them.*”

And then we can adorn the doctrine with happiness. I don’t know when that a sour expression and piety became synonymous; I don’t know. But you know, the average person thinks if you’re going to look like a Christian you’ve got to put on a face about four feet long.

You’ve got to look sour and sad and morbid. But you know, Paul said; “*Rejoice in the Lord and again I say rejoice.*” This is the glorious Gospel of the blessed God and Spurgeon said that, “It’s the glorious Gospel of the happy God.”

Paul said, “*I’ve learned in whatsoever state I am to be content, (not sad, not morbid, not with a sour expression) but content.*” Complaining is not becoming to the Gospel. Bitterness, “*A bitter spirit drieth the bones.*”

And that’s not becoming to the Gospel. I need to project a happy countenance. I don’t know why preachers started wearing black and connected that with religion. I don’t know where that started.

If you go out in God’s creation you see yellow, red, brilliant green, purple, orange, lavender, and all these colors. You don’t see God’s creation in dark, morbid, colors. It’s brilliant, it’s bright. It projects Him, happiness and contentment.

And then we can adorn the doctrine with patience under trial. We can give a good witness. When something happens in our lives, something tragic, something bitter, something that hurts deeply; we can show we believe in God’s sovereignty and God’s power by bearing it with a cheerful disposition. Like Job said; “*The Lord gave and the Lord has taken away. Blessed be the name of the Lord.*”

**“While passing through this world of sin  
And others your life shall view  
Keep pure and clean, without, within  
Let others see Jesus in you**

**Your life’s a book before their eyes  
They’re reading it through and through**

**Does it point them to the Lord?  
Can others see Jesus in you?"**