

Adorning the Doctrine of God

Introduction:

1. According to a story I once heard, many years ago a preacher, in his sermon, was highly critical of those who spent too much time priming and dressing themselves prior to coming to worship; he was of the opinion that their priorities were out of order. In the course of his lesson, he made a request that if anyone in the assembly “had spent less than 15 minutes this morning in getting ready to attend worship to please stand.” One rather haggard looking lady stood up; he took one look at her, and said “you should have spent more time on yourself.”
2. The fact is, it is not unusual for people to spend a reasonable amount of time in “getting ready for the occasion.” However, in the eternal scheme of things, the adornment that really matters is not outward, but inward. Note I Peter 3:3-4.
3. As it relates to people, the Bible speaks of both the outward adorning of the Body, and the adorning of “*the hidden man of the heart.*” The Bible also speaks about the importance of adorning “*the doctrine of God.*”
4. Lesson Title: Adorning the Doctrine of God.
5. Text: Titus 2:10-14.

Discussion:

I. A Look at the Contextual Background.

- A. The chapter begins with an admonition to “*speak...the things which become sound doctrine,*” v. 1.
 1. Hence, there is such a thing as “*sound doctrine.*” Cf. I Tim. 1:10; 2 Tim. 4:3; Tit. 1:9; 2:1.
 2. And there is such a thing as “*false*” doctrine. Ps. 119:104,128; Jer. 14:14 Jer. 23:12; I John 4:1.
- B. After exhorting Titus to “*speak..the things which become sound doctrine,*” the apostle then set forth instructions for different groups to follow:
 1. The “*aged men,*” Titus 2:2.
 2. The “*aged women,*” Titus 2:3.
 3. The “*young women,*” Titus 2:4-5.
 4. “*Young men,*” Titus 2:6-9.
 5. “*Servants,*” Titus 2:9-10.
- C. “*Sound*” is used twice in these verses.
 1. “*Sound doctrine,*” Titus 2:1.
 2. “*Sound speech,*” Titus 2:8.
 - a. One is using “*sound speech,*” v. 8, when he speaks “*the things which become sound doctrine,*” v. 1.
- D. With regards to “*doctrine,*” in this chapter, one must:
 1. Speak the things which become “*sound doctrine,*” v. 1.
 2. “*Adorn the doctrine our God our savior in all things,*” v. 10.

II. The meaning of “*Adorn.*”

- A. Translated from *Kosmeo* (Greek) which means “to arrange, to put in order,” Vine.
 1. Our English word “*cosmetic*” is derived from this word.
- B. Note different uses of this word:
 1. Garnishing, or adorning tombs, Matt. 23:29.
 2. Adorning the temple, Luke 21:5.
 3. Adorning a person, I Tim. 2:9; I Peter 3:5.
 4. Adorning a bride, Rev. 21:2.
 5. Adorning the doctrine of God, Titus 2:9.
 - a. Contextually, a person, by his manner of life, can adorn “*the doctrine of God.*”
 - b. On the other hand, a person can live the kind of life whereby “*the name of God is blasphemed,*” Rom. 2:24. Note also Rom. 2:21-23.
- C. Titus 2:11 begins with “*For.*”
 1. Translated from the Greek (*gar*), which is a conjunction and which connects what has just been said with that which follows.
 2. And that which follows, Titus 2:11-14, has do with how we must “*live,*” note v. 12.

III. A Closer Look at Titus 2:11-14.

- A. “*The Grace of God that bringeth Salvation..,*” v. 11.
 1. “*Grace*” and “*Salvation*” are connected!
 2. Grace “*has appeared unto all men,*” v. 11.

- a. Jesus, by the grace of God, died for all, Heb. 2:9.
- b. The gospel of Christ is “*the gospel of the grace of God*,” Acts 20:24. It is for “*all men*,” Mk. 16:15.
- B. The grace of God teaches us how to “*live*,” v. 12.
 - 1. How we “*live*” determines whether or not we “*adorn the doctrine of God*,” v. 10.
- C. We Must Deny:
 - 1. “*Ungodliness*,” v. 12.
 - a. Ungodliness (*asebeia*), and denotes “impiety” (Vine), or a lack of reverence
 - b. It is used of (1) General impiety, Rom. 1:18, (2) ungodly deeds, Jude 15), and (3) of lusts or desires after evil deeds, Jude 18.
 - 2. “*And worldly lusts*,” Titus 2:12.
 - a. “Improper desires pertaining to this life – the desire of wealth, pleasure, honor, sensual indulgence,” Barnes. Cf. I John 2:15-17.
- D. We Must “*live*,” v. 12.
 - 1. “*Soberly*,” v. 12.
 - a. From *sophronos*, “it is that habitual inner self-government, with its constant rein on all the passions and desires..,” Vine.
 - b. Whatever interferes with temperance, or self control, should be avoided. Cf. I Cor. 9:25,27.
 - (1) This would certainly include tobacco, strong drink, and the use of drugs!
 - 2. “*Righteously*,” v. 12.
 - a. “*Soberly*” begins with **self** and denotes the self control we must possess.
 - b. “*Righteously*” (from *dikainos*), and “it refers to the proper performance of our duties to **our fellow-men**,” Barnes.
 - c. This is the “golden rule” in action! Matt. 7:12.
 - 3. “*And Godly in this present world*,” Tit. 2:12.
 - a. “*Godly*” (*eusebos*). When used in the noun form (*eusebeia*), it means “to be devout, denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him,” Vine.
- E. Such a manner of life also demands that we:
 - 1. Look for:
 - a. “*That blessed hope*,” v. 13. Cf. Tit. 1:2.
 - b. “*And the glorious appearing...of Jesus Christ*,” v. 13.
 - (1) We should await with great anticipation the return of Jesus Christ. Cf. Phil. 3:20-21.
- F. Concerning Jesus, we discover that:
 - 1. He “*gave Himself for us*,” v. 14.
 - a. He was crucified at the hands of wicked men, but He had the power to resist! Matt. 26:51-53.
 - 2. He “*gave Himself for us that he:*”
 - a. “*Might redeem us from all iniquity*,” v. 14. “*Redeem*” (*lutroo*), to “liberate by payment of ransom,” Thayer. Cf. Matt. 20:28.
 - b. “*Purify unto himself a peculiar people*,” v. 14.
 - (1) “*Purify*” (*katharizo*), “to make clean, to purify from wickedness,” Thayer.
 - (2) “*Peculiar*” is rendered “*special*” in the NKJV. Christians are God’s “chosen” people in this age!
 - (3) He accomplishes this through the “*washing of regeneration...*,” Tit. 3:4-5.
 - c. “*A peculiar people, zealous of good works*,” v. 14.

IV. Summation: To truly “*adorn the doctrine of God*,” (v. 10), we must.

- A. Deny “*Ungodliness and worldly lusts*,” v. 12.
 - 1. We don’t deny that such things exist in this present evil world, but we must “*deny*” ourselves the thrill and pleasures of sin! Cf. Matt. 16:24; Heb. 11:25.
- B. We must live “*soberly, righteously, and godly in this present world*,” v. 12.
- C. We must look for that “*blessed hope and glorious appearing appearing...of Jesus*,” v. 13.
- D. We must be redeemed, purified, God’s special people, and “*zealous of good works*,” v. 14!

Conclusion:

- 1. One cannot “*adorn the doctrine of God*” unless he first **obeys** the doctrine of God! Matt. 7:21
--Bobby Witherington, Dec. 13, 2015

