

ADORNING THE DOCTRINE OF GOD OUR SAVIOUR

TITUS 2:9-10 • TV131A

A television broadcast sermon delivered
SUNDAY, NOVEMBER 16TH, 1980

By

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Transcribed, edited and published
FEBRUARY 20TH, 2015

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Titus 2:9-10

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

I would like for you to open your Bible today to the book of **Titus, the 2nd chapter**. I am going to be reading two verses of Scripture, **Titus the 2nd chapter** and we will read verses **9 and 10**.

Now, I am going to be speaking on this subject: “ADORNING THE DOCTRINE OF GOD OUR SAVIOUR.”

Paul writes to young Titus in **Titus 2:9** and tells him to: *“exhort servants to be obedient unto their own masters and to please them, in all things, not contradicting (or talking back or complaining, not stealing from them; that’s stealing things of small value or considered to be of small value) but showing fidelity or loyalty that you may adorn the doctrine of God our Saviour in all things.”*

Now, in 34 years of traveling over this country preaching the Gospel I have met many church members who are in love with doctrine. They love doctrine; they love to discuss theology and

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eschatology and ecclesiology and all of the other “ologies.” They like to dig into what they call “the mysteries of the Bible.”

But, I found many of these people to have little time for sermons on the grace of godly living, the grace of daily godliness, subjects such as love and kindness and peace and joy and faith and humility.

They just don't have much time for sermons on those subjects. They love doctrine, they love theology but they don't have much time for sermons on love and grace and gentleness.

Now, you can't upset them with a strong sermon on God's Sovereignty, but preach a sermon on sanctification; that is another matter. They are sticklers for the right doctrine and the right order but they care little for the right spirit and the right attitude.

They are always ready to discipline the wayward offender but they have never learned to discipline their own tempers and their own tongues. Yes, in all these years of preaching I have met many people who love to hear good, solid, Bible doctrine.

Then, I have met others who turn their heels and run from any sermon that even smacks of doctrine. They say, “We don't want to hear doctrine. We don't care for theology; we want to hear about Jesus; we want to hear about peace and joy and heaven. Let's don't fool with doctrine; let's just fellowship around Jesus. Let's don't study theology; let's just fellowship around Jesus.”

My friends; I must confess that I don't know how that can be done, that is, ignore doctrine and fellowship around Jesus. How can you love the teacher and reject his teachings? Can that be done?

How can you trust the Redeemer and know nothing of the work of redemption? How can you follow Christ and not know where Christ leads? Actually, what Christ did depends on who Christ is.

What Christ did depends on who ordained Him to do it. Who gave Him the right to undertake this task of redemption; that's most important? What Christ did depends on why He did it; what did He accomplish?

Here's my conclusion. In traveling all over this country and meeting people, preaching to people, in nearly all of the 50 states, I meet people who love doctrine; they love theology, eschatology or any kind of “ology,” the deep mysteries of the Bible.

I've met others who just had no time for doctrine, and no time for theology; “they just want to hear sermons on experience or joy, or feeling or Jesus,” they say.

Well, let me tell you this; if we preach doctrine without obedience, if we preach doctrine and theology without practical godliness it leads to dead-letter orthodoxy. There's nothing deader than knowledge without experience.

There's nothing deader than truth without spirit. Our Lord said: *"They that worship him, worship him in spirit and truth."*

And I find that if you have doctrine without experience, doctrine without practical godliness, you have something that is nothing but cold, dead, icy orthodoxy.

Then, if you preach holiness, if you preach experience and obedience without doctrine, what does that lead to? That leads to wildfire enthusiasm; that leads to zeal without direction. Someone said: "Religion without doctrine is like a wild horse without a rider; no telling which way it will go."

Now, the apostle Paul was a balanced preacher. I think and I know that everybody listening to me will concur with that statement; Paul the apostle; he had to be a balanced preacher. Our Lord called him and used him as he called and used no other man.

And the apostle Paul was a master theologian. If you will read the book of **Ephesians**, especially the **first chapter**, you will find Paul giving us a system of doctrine in miniature, not shrinking from the profoundest theme and the deepest subject.

He sets forth in **Ephesians chapter 1** the work of the blessed Trinity in redemption. Listen to him as he rises with his theme, speaking of the work of the Father he said: *"blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in the heavenly places in Christ Jesus."*

"According as he chose us in Christ before the foundation of the world that we should be holy and without blame before him: In love, having predestinated us unto the adoption of children according to the good pleasure of his own will, to the praise of the glory of his grace wherein he hath made us accepted in the beloved."

I'll tell you; that's enough doctrine to satisfy the most curious mind. That's a foundation to build upon that will hold for all eternity. Paul the master theologian, talking about the eternal council and purpose of the heavenly Father.

Then he goes on and he says in **verse 7**: *"In whom, (talking about the Son), in whom we have redemption through his blood, the forgiveness of sin, according to the riches of his grace."*

Then he talks about how Christ revealed unto us the mystery of his will and how *"that in Christ we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the council of his own (blessed) will."*

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Then speaking of the Holy Spirit in **verses 13 and 14**, he says: “*in whom you trusted after you heard the word of truth: And you were sealed with that Holy Spirit of promise.*” This, my friend is doctrine; this, my friend is theology.

This, my friend is the doctrine of redemption. This, my friend is Christology. If you want to study something, study Christology. I know and I wish that I could get those who are so interested in ecclesiology and eschatology; I wish I could get them interested in Christology, don't you?

That's what Paul preached and that's doctrine. That's from the master theologian. That's the master teaching the pupils and yet, and yet; this great master theologian in closing this very same book, the book of **Ephesians**, in the closing verses of this letter to the church of Ephesus, he exhorts the elect, chosen in Christ, chosen by the Father, adopted in the Son, enlightened in the Spirit, and enriched by the Redeemer; he exhorts them, the sheep of Christ, to personal, practical, daily godliness, both in conduct and conversation, especially in attitude.

Listen to him in those closing verses; he says: “*Put away lying and speak the truth; lie no more one to another.*” He says: “*Work with your own hands that you may be able to share with the needy. Get a job and go to work and do a good job.*”

He says: “*Be ye kind one to another.*” This is the theologian. This is the doctrinal teaching. This is the man who's laid the foundation in the early verses of this book; “*be ye kind one to another, tender-hearted, forgiving one another as God for Christ's sake forgave you.*”

“*Wives submit yourselves to your own husbands. Husbands; love your wives. Children; obey your parents. Servants (or employees) do a good days work. Masters; treat your servants' right. Pray one for another.*”

Now, my friend; you see in this letter, in this letter to the Ephesians, the apostle Paul lays the foundation of doctrine and then builds upon that foundation practical, daily, godliness, conduct, attitude, spirit, and conversation, becoming to the Gospel of Jesus Christ our Lord.

Then in our text, in his letter to Titus, he gives the reason and this is what I want to get to in this message; this is where I am coming to: he gives the reason for a godly life and temperament and spirit.

He says: “*servants obey your masters; please them in all things, not stealing, not answering again, (not complaining, doing a good day's work) that you may adorn the doctrine of God our Saviour in all things.*”

Now, there are two very important areas here for every believer:

First of all: There's the name that our Gospel bears; it is the doctrine of God our Saviour!

Secondly: There's the dress that our Gospel wears!

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That's where we are going to work for a little while. Paul says: "*that you may adorn the doctrine of God our Saviour in all things.*" There's the name that our Gospel bears and there's the dress that our Gospel wears.

What is the Gospel called, by what name does it go and what name does it bear? He says: "*It's the doctrine of God our Saviour.*" This Gospel of redemption, this Gospel of Jesus Christ is called: "*the doctrine of God our Saviour*" because He is the author of it: "*he's the author and the finisher*" of it.

In **Romans 1:1** Paul says: "*I'm a servant (bond-slave) of Jesus Christ. I am called to be an apostle. I'm separated unto the Gospel of God.*" This Gospel is God's Gospel. This isn't man's Gospel, this isn't the churches Gospel, and this isn't the Baptist Gospel, Catholic or Methodist Gospel. This is God's Gospel.

This Gospel unto which we have been called, this Gospel by which we have been saved, this Gospel under which "*we are separated*" it's the Gospel of God.

It's called "*the doctrine of God our Saviour*" because He planned it. That's right! In the council halls of eternity he planned it: "*according to the good pleasure of his own will*" He planned it. For the glory of His matchless grace, He planned it.

Then, He executed it. God sent His Son into the world. Man didn't bring Him into the world. God sent Him into the world. "*God so loved the world that he gave his only begotten Son. In the fullness of time, God sent forth his Son, made of a woman, made under the law, to redeem them that were born under the law.*"

When He died on that cross the Scripture says: "*it pleased God to bruise him.*" When Peter spoke to those people at Pentecost, he said: "you crucified the Lord of glory but you carried out the determinate will and foreknowledge of God the Father."

He's the author of this Gospel. He planned it, He executed it, and He applied it. He applied it to your heart. Paul said: "*God who separated me from my mother's womb was pleased to call me by his grace and to reveal his Son to me.*"

He applied it and God is not only the author of it, in that He planned it, executed it, applied it, but He also sustains it.

You and I "*are kept by the power of God through faith, now, unto him who that's able to keep you from falling.*" You don't keep yourself from falling. You would be no match for Satan; you would be no match for one of the least demons of hell. It's God that keeps you from falling.

He not only gives you faith and gives you repentance but He gives you the ability and the will to persevere and then He perfects it. It says: "*that he might gather together in one all things that*

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are in Christ,” for it is called the doctrine, the name that it bears, the doctrine of God our Saviour because He is the author of it and He is the finisher of it.

It’s called the “*doctrine of God our Saviour*” because He is the substance of it!

It says in **Romans 1:3**, (now we go back and pick up what Paul said) he said: “*I’m a servant (bond-slave) of Christ called to be an apostle. I’m separated to the gospel of God concerning his Son.*” This Gospel is God’s Gospel and this Gospel is concerning His Son. Christ is the substance of that Gospel.

I want you to listen to me just a moment. If you don’t hear anything else I say today, I want you to hear this. If you take the whole truth of the Bible, and you compress it until you get one substance, until you get the very essence of the whole Bible, it will come down to one name, Jesus Christ.

If you take the whole Bible from Genesis to Revelation, if you will take the writings of every prophet, the writings of every apostle, and you compress them to get one truth or one statement or one sentence or one name, it will come to this; Jesus Christ, who He is, what He did, why He did it, and where He is now.

That’s what Luke wrote in **Acts 10:43**, he says: “*To him give all the prophets witness.*” That is what Christ said: “*Moses wrote of me.*” “*Abraham saw my day and was glad.*”

He looked at those religious men of His day and He said to them: “*You search the scriptures,*” and they did; they were students of the Scriptures. He said: “*You are searching the scriptures for in them you think you have life but they are they which testify of me.*”

Christ is the sum, essence, and substance of the Bible. Christ is the sum, essence and substance of the Bible and I warn you: beware of any preaching that does not point to Christ; beware of any preaching that does not glorify Christ.

Beware of any preaching that does not point you to Christ. Beware of any preaching that does not give Christ all the preeminence because He is the substance of the Gospel. He is the very essence of this Book. Yes sir; it is called: “*the doctrine of God our Saviour*” because He is the author of it, He’s the substance of it, and because He’s the object of it.

Christ is the object of faith. Paul wrote in **1 Corinthians 1:30**: “*He is our wisdom, he is our righteousness, he is our sanctification, and he’s our redemption.*” He’s all we need.

**“Jesus Christ is made to me
All I need, all I need,
Wisdom, righteousness, and power
Holiness forever more
He alone is all my plea
He is all I need.”**

That's the reason the prophet Isaiah can write in **Isaiah 45:22**: "*Look unto me and be ye saved for I am God and there is none else.*" So, the name that our Gospel bears is the doctrine of God our Saviour.

Don't be afraid of doctrine. Doctrine is the foundation. Doctrine is the steel-work. Doctrine is the skeleton. Doctrine is that which holds it together. Doctrine is the basis. It's the doctrine of God our Saviour for He is the author of it; He's the substance of it and the essence of it, and the object of it.

Now, watch this:

Secondly: The dress that it wears!

What is it to adorn the Gospel? The apostle Paul says to Titus: "Now, you tell those people to whom you are preaching, those men who work for a living; you tell them to serve their masters well and to conduct themselves well."

"You tell the children in the home and the wives and the parents in the home, and people on the street: behave, and in their conversation and conduct and in their lives and in their attitudes and spirit, *adorn the doctrine of God our Saviour.*"

What does it mean to adorn something? Well, it means to dress it up. It means to make it attractive. It means to make it pleasing to those who come in contact with it. To adorn our doctrine means to: dress it up or make it attractive.

Now, how are we going to adorn the Gospel of God our Saviour? Well, we can't adorn it with big, beautiful, buildings. We've taken a shot of that haven't we? We have built these huge buildings and got the stained-glass windows and the air-conditioning.

We have the soft carpet and the soft cushioned pews and all of the drapes hanging everywhere. We have put the cross upon the steeple and said: "look here, we love God." But nobody's been convinced yet by our buildings that we know God.

We can't adorn the doctrine of God our Saviour with pious words and instead of saying: "you and I," we say: "thee, thou, and thine," you know. That sounds real pious; that sounds real religious but it doesn't help many folks and it convinces nobody.

Then, we can't adorn the doctrine of God our Saviour with clothes. Hypocrisy is the same in a black suit as it is in a bathing suit; did you know that? Hypocrisy is the same whether you put on a big black hat and a black suit. You are still a hypocrite if your hearts not right with God, or if you have no suit at all.

So, we haven't impressed anybody with our clothes and we can't adorn the doctrine of God our Saviour with flowery sermons and flowery music and all of these other things.

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How are we going to adorn the doctrine of God our Saviour, you and me, us ordinary fellows, people out there on the street, in the home, on the job, in the office or wherever we are; how are we going to adorn the doctrine of God our Saviour? Let's take a shot at that:

First of all: I say that we can adorn it with love!

What's the greatest commandment? Somebody asked the Lord that one day: "*which is the greatest commandment?*" He said: "*Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself.*"

What is the evidence of brotherhood? Christ said: "*By this shall all men know you are my disciples if you love one another.*"

What is the greatest grace? "*Now abideth faith, hope, and love, and the greatest of these is love.*"

What is the test of hypocrisy? "*He that loveth not knoweth not God.*" What is the rule of judgment? "*If any man love not our Lord Jesus Christ, let him be accursed.*"

What is the first fruit mentioned in the fruit of the spirit? "*These are the fruit of the Spirit: love, joy, peace;*" love is first." And Paul wrote: "*Though I give my body to be burned, though I speak with the tongue of men and of angels and though I have faith so that I can remove mountains and have not love; it profiteth me nothing.*"

First of all: We can adorn the doctrine of God our Saviour with love!

Secondly: We can adorn it with kindness!

What was that Scripture that I quoted a while ago? It ought to be underlined in our Bible: "*Be ye kind.*"

In the home there, mothers and fathers, "*be ye kind.*" In the church, pastors and deacons; "*be ye kind.*" On the job, bosses and employees; "*be ye kind.*" Out there on the street, pedestrians and motorists; "*be ye kind.*"

In the store, shoppers and clerks; "*be ye kind.*" In the restaurants, waiters and waitresses and patrons; "*be ye kind one to another, tender-hearted, forgiving one another.*"

We can adorn the doctrine of God our Saviour with kindness. I wonder how many people, if your faith were measured by kindness, will charge you with being a Christian; I wonder how many?

I wonder if we were on trial for being a Christian and the only evidence that we had on our behalf was our love and kindness, I wonder if anyone of us would be convicted.

Thirdly: We can adorn it with forgiveness!

One day the disciples asked the Lord: “*how many times shall I forgive my brother, seven times?*” The Lord said: “*Seventy times seven. If he offends you seven times in one day and repents forgive him.*”

One of the disciples said: “*Lord; increase our faith.*” You know, that was a revelation to me one day when I was reading that passage of Scripture. I came across it, “*Lord; increase our faith.*”

I wondered why the disciple asked that; why was he so overwhelmed and overcome that he should say, “*Lord; increase my faith?*”

Well, it was after Christ said: “*Forgive your brother every time he fails and every time he offends and every time he sins; forgive him.*” That’s when the disciple said: “*Lord; increase our faith.*”

For my friends, it’s not faith to stop the mouth of lions that I need, it’s faith to stop my mouth. How about you? It’s not faith to tear down the walls of Jericho that I need; it’s faith to tear down my walls of prejudice, bigotry, vengeance and all of these things that ought not be there.

It’s not faith to smite the enemy of the Philistines; it’s faith to smite the inward enemies of envy, jealousy, malice, and all of these things that ought not to be there.

It’s not faith to build great monuments to God almighty. I think that God’s got enough monuments to Him erected to Him on Calvary’s Hill. That’s enough monuments.

I think God’s got enough monuments in the planets, and stars, the sun, and moon, and earth. Why should I stick some little old building up somewhere and think that that’s a monument to God or a hospital or school or anything else with my name on the front door?

It’s not faith to build monuments to God; it’s faith to live day by day for the glory of God in my home and where I work and on the street and in the office and on the job. That’s the reason the disciples said: “*Lord; increase our faith.*”

How do you adorn the doctrine of God our Saviour? Well, when you know him and when you love him, and when you believe it, and when you build upon it, you adorn it with love, forgiveness, and kindness.

Fourthly: Then something else: Patience under trial, patience under trial!

Now, we are going to have trials. Christ said: “*In this world ye shall have tribulation.*” How do you react to them? I will tell you how Job reacted; he worshipped God. “*He didn’t charge God with foolishness:*

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He said: *“Whatever he sends my way I’m going to trust him. Though he slay me; I will trust him. I came into this world naked and I will go out naked. The Lord giveth and the Lord hath taketh away. Blessed be the name of the Lord.”*

Fifthly: I will tell you another way we can adorn the doctrine of God our Saviour and that is with contentment!

How many of you are content? I will tell you; most folks that I run into are murmuring and complaining and finding fault with everything from the government to the water bill. They are finding fault with everything from the world situation to the weather.

They are finding fault with who they are and where they are and what they are and what they have and what they know. I wish I could find somebody who would say with the apostle Paul: *“I have learned in whatsoever state I am, therewith, to be content.”*

Our Lord tells us to be content with what we have: *“Having food and clothing be content and avoid covetousness which is idolatry. Seek ye first the kingdom of God and his righteousness and God will take care of your other needs.”*

He will feed you; He will clothe you, and He will put a roof over your head if you belong to Him. David said: *“I’m young; and I have been old; I’ve never seen God’s seed begging bread. I’ve never seen God’s people forsaken.”*

I heard a poem one time that I will give to you in closing:

It was battered and scarred and the auctioneer thought it scarcely worth his while to waste much time with an old violin.

But he held it up with a smile and he said: “What is your bid good folk? Who’ll start the bidding for me, a dollar, two dollars; somebody make it three, one for three, going once, going twice.”

And from the room far back, a gray haired man came forward and picked up the bow and tightened the loosened strings. He played a melody as pure and sweet as a caroling angel sings.

Then the auctioneer with a voice that was quiet and low said, “What is your bid for the old violin?” He held it up with a bow, “a thousand, two thousand, and three thousand? Going once, going twice, going and gone,” cried he.

The people cheered and some of them said: “We don’t understand. What changed the worth of that old violin?” He said: “the touch of the master’s hand.”

Many a man with life out of tune and battered and scarred by sin is auctioned off by a foolish crowd like that old violin, but the Master comes.

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The crowd can never understand the change that is wrought in a sinner's heart by the touch of the Master's hand. That's what does it.

The name of the Gospel; it's the doctrine of God our Saviour. The dress it wears; it's adorned beautifully by the fruit and grace and gift of God's Holy Spirit that starts in the heart!