

I. Introduction.

A. Theme of Titus: Adorn your doctrine.

B. Introductory Notes. Paul's phrase, "truth which is according to godliness," is a precursor to the theme. Truth which is according to godliness comes from God's Word. Godliness begins with the gospel. So, Paul acknowledges that his connection with Titus as a spiritual son is grounded in their shared faith. However, the theme phrase, "adorn your doctrine," comes from the heart of the epistle in 2:10.

II. Adorning Gospel Doctrine in Congregational Life.

A. Elders' Own Life.

1. The elder must adorn the doctrine of the gospel by means of a godly Christian life himself. 1:5-8.
2. The elder sets the example for others to know how to adorn their doctrine, and leads the way in it.
3. It is the elders' task to guard the doctrine of the gospel from those who would contradict it and thereby attack the church.

B. The Elders' Watch Over the Life of the Church.

1. The attackers, such as Judaizers and other false teachers, attack the doctrine of the gospel with works righteousness false doctrine. Thus, there must be sound doctrine to adorn in the first place.
2. Elders, then, must watch over the life of the church and take steps to guard it or correct it when necessary.
3. False teachers and those who follow them are "the defiled and unbelieving," unsound in their

faith. Their disobedient and detestable way of life proves it because they are incapable of adorning the doctrine of a gospel they don't have, from regenerate hearts they don't have.

4. The elders' task is to prevent such false doctrine from spreading and to ensure that the lives of God's people in the church adorn their gospel doctrine.

III. Adorning the Gospel Doctrine in the Individual Christian Life within the Church. Chapter 2. This includes family relations.

A. The Exhortations to Adorn the Gospel Doctrine. 2:1-10. These are ways of life that are fitting for sound doctrine.

1. Older men. Things that speak to particular areas of weakness, or the need for growth in older men, or good to set examples for younger Christians. These are things that are common to all classes of Christians, but need to be set forth by example, which mark out the Christian by his difference from the world, especially in the last matter, "sensible."
2. Older women. This also addresses matters of particular temptation to this class of Christian. They are pursue these ways of life fitting to sound doctrine to the end that they may serve their useful place in the church as "Titus 2 women." They are to pass along to the younger women the particularly effective feminine ways for adorning the gospel.
3. Younger women. Note that "sensible" appears again. They are to give attention to what they should learn from the older Titus 2 women.
4. Young men. Note "sensible." Give a good testimony to the gospel by adorning your doctrine. Note especially that in speech, no reproach is to be brought on fellow Christians and our doctrine. Cf. 1 Jn. 2:24ff.
5. Bond-slaves. A Christian employee's godly demeanor, speech, behavior, trustworthiness in his employment situation go a long way to adorn the gospel doctrine. After all, how different is this from the way the unbelieving world pursues labor and employment. Note: "not pilfering." Employee theft has always been one of the biggest problems for business. (Look up and listen to the Johnny Cash song about his Cadillac.)

B. The Reason to Adorn the Gospel Doctrine.

1. The gospel itself, and its product, a sanctified godly life. Salvation by grace, leading to a godly life and further instructing us in it, with the additional motive of the return of Christ for which we eagerly and actively wait (Matt. 24:42-44; 1 Jn. 2:29).
2. The One who embodies the gospel, for the sake of His sacrificial giving of Himself for us. If He did this for us, is it too much to ask us to honor Him in the way we live? Besides, if He did this for us, shouldn't we want to live in a way that honors Him and adorns His work?
3. His work purchased us for the purpose of purifying us and making us zealous for good deeds which adorn our doctrine. Cf. 1 Cor. 6:20.

IV. Adorning the Gospel Doctrine Before the World. Chapter 3.

A. Adorning the Gospel Doctrine in Our Relations with Authorities and Unbelievers.

1. Note: Christian submission to God's authorities, particularly the government, adorns the gospel doctrine in a way that proves the transforming power of the gospel: from rebellious hearts to submissive hearts.
2. It gives the same kind of testimony to unbelievers around us: that we are gentle, considerate, unlike their fellow unbelievers.

B. The Gospel of Grace That We Adorn Before the World.

1. The reason for adorning the doctrine before the world. 3:3-7. "For we also once were..."; etc. Thus, we were once in and of the world, and the Lord saved us. We should treat them the way we would want to be treated. Thus also, we were once in and of the world, and such adorning of doctrine was possibly part of what God worked effectively in our hearts to draw us to Christ. If He could do it for us, He can do it for them. Thus also, we were once in and of the world, and the great transformation in our lives stops the mouths of gainsayers, while our adorning of our doctrine proves it true. Thus also, we were once in and of the world, and it should remind us of our duty as Christians to treat with basic dignity those who are made in God's image, and those whom God has placed in positions of authority. We should both

honor God and adorn our doctrine thereby.

2. Note the glorious gospel of grace given here. This is one more reason to adorn it with our doctrine; it is beautiful.
3. The further purpose for giving the gospel of grace here. To engender carefulness to good deeds. This is profitable for men as well as for adorning our doctrine.
4. Note the negative side of the coin. Shun those ways of doctrine and life, particularly controversy, that do not adorn the doctrine but detract from it.
5. Note what is to be done with a man who engages in controversies over the Law; i.e., works righteousness or other forms of legalism. Since this is a pastoral epistle addressed to an evangelist/pastor (Titus), it is likely this refers to the more official way of handling such things by church discipline.

V. Closing Requests and Benediction. It includes an exhortation to Christians to adorn gospel doctrine by good deeds of service to others, too.