



# The Tri-Cities Edifier

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## Adorning the Doctrine

James Hahn

In Titus 2:1 Paul instructs Titus to "...speak thou the things which become sound doctrine." Later, in this same chapter, he tells Titus to "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" (Titus 2:9,10). These verses clearly indicate that there is speech and behavior that is not only becoming or befitting to sound doctrine, but will "adorn the doctrine of God". This being true, we should each strive for that kind of speech and conduct.

The word "adorn" means: "to add beauty to; to make greater the splendor or honor of." What a challenging thought that I may be able to "add beauty to or make greater the splendor" of the doctrine of God. How is this possible? Surely, I can do nothing to improve upon the doctrine of God. God's word is perfect (See James 1:25; 2 Tim. 3:16). Any change that anyone would make in the doctrine would detract from it and pervert it. However, Paul says it is possible to "adorn the doctrine of God."

I can adorn the doctrine of God by living in such a way that I make the doctrine more appealing to others. How many have been turned away from the truth because they have seen hypocrisy in the lives of those who claimed to follow the truth? On the other hand, there have been many who have eventually obeyed the truth because they observed the influence of that truth in the life of someone around them. This is the point Peter makes in 1 Peter 3:1,2 where he says, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation coupled with fear." I know of men who are faithfully serving the Lord today because their wives "adorned the doctrine of God."

I can also "adorn the doctrine of God" by refusing to compromise truth with error. It may take courage and it may demand sacrifice or suffering on my part, but if I refuse to compromise the truth others will be made to realize how valuable the truth really is. On the other hand, if I compromise the truth every time I encounter some temptation or difficulty, I am telling those who observe my life that here is something that has little or no value since I am willing to compromise it in the face of temptation.

I "adorn the doctrine of God" whenever I show that I believe "not in word only" but "in deed." James says, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:22-25).

The person who is "on again, off again" fails to "adorn the doctrine of God." The life of a faithful child of God is marked with stability and steadfastness. In writing to the Corinthians, Paul says, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

What about your life? Does the doctrine of God appear more attractive to others as they observe your life?

# Pain to Promise

Jared Boser

For I consider that the sufferings of this present time are not worth comparing with the glory that is going to be revealed to us. <sup>19</sup> For the creation eagerly waits with anticipation for God's sons to be revealed. <sup>20</sup> For the creation was subjected to futility—not willingly, but because of him who subjected it—in the hope <sup>21</sup> that the creation itself will also be set free from the bondage to decay into the glorious freedom of God's children. <sup>22</sup> For we know that the whole creation has been groaning together with labor pains until now. <sup>23</sup> Not only that, but we ourselves who have the Spirit as the firstfruits—we also groan within ourselves, eagerly waiting for adoption, the redemption of our bodies. <sup>24</sup> Now in this hope we were saved, but hope that is seen is not hope, because who hopes for what he sees? <sup>25</sup> Now if we hope for what we do not see, we eagerly wait for it with patience.

Romans 8:18–25 offers one of the most profound promises in Scripture: “I consider that the sufferings of this present time are not worth comparing with the glory that is going to be revealed to us.” Paul tells us to lift our eyes from the pain of now to the joy of what's coming because the world is broken—natural disasters, disease, decay—all part of creation's longing for restoration. But this groaning isn't meaningless. It's the labor pains of something new being born.

Just as a mother endures the agony of childbirth, only to be overwhelmed with joy at the sight of her newborn, so too will we one day forget the pain we experienced on this earth. Jesus echoes this in John 16:21: “When a woman is in labor, she has pain... but when she has given birth... she no longer remembers the suffering because of the joy.” Our future with God will be so glorious, so full of love and peace, that the trials of this life will pale in comparison.

Creation groans, believers groan, and even the Holy Spirit groans with us (Romans 8:26). This shared longing points to a unified hope: the redemption of all things. We are not alone in our suffering. The Spirit intercedes for us, strengthening us when words fail. And we, who have the Spirit as the first fruits, wait eagerly for adoption—the redemption of our bodies.

This hope is not wishful thinking. It's active, enduring, and rooted in God's promises. Paul reminds us in 2 Corinthians 4:17–18: “For our light and momentary affliction is producing for us an absolutely incomparable eternal weight of glory.” What we see now is temporary; what we hope for is eternal. So what do we do while we wait? We endure. We run the race with perseverance, as Hebrews 12:1–2 urges: “Let us run with endurance the race that lies before us, keeping our eyes on Jesus.” Our job is not just to survive but to thrive in faith, encourage one another, and live with purpose. Isaiah 40:31 reminds us: “But those who wait on the Lord shall renew their strength.” Waiting doesn't mean passivity. It means trusting, growing, and preparing for the day when all things are made new.

These labor pains won't last forever. The finish line is ahead, and the joy that awaits us is beyond imagination. Let us groan with hope and live with the confident expectation that the glory to come will far outweigh the suffering today. 09/21/25