

March 26/27, 2011

Live Like You Believe
Living Truth: A Study in the Book of Titus
Titus 3:1-15
Pastor Bryan Clark

Most people have probably heard of the magicians Penn and Teller. They've been around for quite awhile. Penn is a very outspoken atheist. If you get on the internet and you look around a little bit, you can find this clip—it's about a five minute clip—where he tells the story of an encounter he had with a Christian who gave him a Bible. It actually was a very positive encounter. He was very impressed with the Christian and talks about the impact. It's an interesting discussion, but along the way he talks about the fact that if you really believe this message as a Christian, how could you not share it? So he's actually more impressed with this Christian because he cared enough to present the message. Now I'm guessing Penn could recite the gospel to you. He gets it. He just doesn't believe it, he acknowledges in the little clip. He's clearly an atheist but again he emphasizes if *you* believe it, how could you not share it with me? And then he makes the most interesting and sobering statement. He asks this question: If *you* really believe the message of the gospel, how much would you have to hate someone to not tell them? How much would you have to actually hate someone to believe that and not share it with them? It's a rather sobering question, isn't it?

It's a challenging mission to be called to steward this life-changing message of the gospel: to define it, to defend it and to proclaim it. One more time in the book of Titus, we want to talk about, "How do we do that?" If you have a Bible, turn with me to Titus, Chapter 3. This is our last week in this short letter. Last week in chapter 2, verses 11-14, he laid out this magnificent message of the gospel that we're called to steward and then in verse 15, our responsibility then to protect it and to proclaim it. But how do we do that? He goes back to that again in chapter 3. Titus is kind of like a cycle. He's covered almost everything we're going to talk about today; he's just coming back to it, to underscore it.

Remind them (*remind the believers in Crete*) **to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, showing every consideration for all men.** (*NASB, Titus 3:1-2)

Again he comes back to—right after this magnificent presentation of the message of the gospel and the mandate that we need to share this message—he comes right back to how do we do this? We do this first and foremost by living this truth, by living our lives in such a way that the message has credibility. Now we've picked up in our study that the island of Crete was a very difficult place in which to live. It would be a very hard place to be a Christian. You remember in chapter 1 he said, "Cretans are always liars, evil beasts, lazy gluttons," and pretty much all the history that we have would indicate that is indeed true. It's just a very difficult environment.

Whenever you're in the midst of behavior like that, it's very easy to begin to rationalize your own behavior. You know the bar gets set pretty low and so we rationalize our own behaviors that maybe aren't completely appropriate—and the bar gets lower and lower. I think the calling here is to raise the bar. If we're going to make a claim that this is the truth that sets us free, if we're going to make the claim that this is what Jesus has done for us, then we should live in a way that's different. And so it had to do with submitting to authorities and being obedient and

not maligning or slandering people and being peaceable and getting along with people. I would say you could kind of sum up what he's saying by just thinking of it this way: The calling is to be part of the solution rather than part of the problem. To think about the environment at work, to think about the environment in your neighborhood, to think about the environment at school, to think about even the environment in your own family: what would it mean to let the light of Jesus shine by being part of the solution rather than part of the problem?

We probably don't see it around quite as much as years ago, but everybody's wearing the shirts and the hats and the bracelets: WWJD—What Would Jesus Do? It's a pretty good question but I find sometimes it's a very difficult question to answer. In some circumstances, what *would* Jesus do? What would it mean in this circumstance to be part of the solution rather than part of the problem as a way of letting my light shine? Think of it this way: You're part of a construction crew and the construction company allows you thirty minutes for lunch but everybody takes an hour and a half—but they put on their timecards, thirty minutes. What are you going to do? It's easy to get in the mindset that my job is to fix everything. My job is to be a crusader; my job is to make everything right and kind of the knee-jerk reaction would be to take the high road. We're going to turn them in and get all of these schmucks fired. Is that really what Jesus would do? It's a rather complicated question. In that scenario, what is the most important thing? Isn't the most important thing the souls of these fellow workers who will last forever? And what is the right thing to do in order to let your light shine in order to provide an environment where the truth of the gospel can be shared? I think in every environment it's probably different but kind of the guiding principle is, "How do I become part of the solution here, not just part of the problem?" We've talked about this before. The issue is really not just getting the message *said*; it's getting the message *heard*. Those are two different things. One of the reasons why I think we kind of withdraw back into bad methodology is because we forget where we've come from. It's what he says in verse 3:

For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

There's this strong reminder that this is who you once were. This is how you lived your life. This was your own story. It's interesting how many times the New Testament writers remind us: this is what you once were; this is who you were and this is who you now are in Christ. It's always hard to balance that. We either go back and kind of live in the past and never really break free of it or we isolate ourselves around just our Christian friends and, over time, begin to lose sight of who I once was, what my story was and the fact that I've been made right by the power of Jesus. Sometimes people take a little offense at the fact that I often say we're sinners, misfits and losers—made right by the power of Jesus. But that's a very biblical concept to balance: "This is who I was; this is who I am." And the difference is the power of Jesus. It isn't that somehow I'm smarter. It isn't that I'm more clever. It isn't that somehow I figured it out. It's somehow in the goodness and grace and mercy of God, He revealed the truth of the gospel to me and I simply received a gift. The difference between me and that person at work that so annoys you is the grace of God. The difference between me and that person next door that can't seem to break free from his or her addiction is the grace of God. The difference between us and them is simply the grace and mercy of God. If I can remember, "That's where I've come from; that's my story. My story is your story and hey, we're in this together!" it keeps us from starting to divide the world into *us* and *them*. When it becomes us and them, bad methods result.

One of the ways that I started to cultivate my own thinking, as it relates to the difference between getting a message said and getting a message heard, came out of my early days in ministry when I

was trying to learn, “What’s the right way to do a funeral?” I was an associate pastor; our church was in the fundamentalist movement; that’s kind of the environment I grew up in, so I understood all that. And I would say, in the fundamentalist movement, the emphasis was on getting the message said. You know you’d have this idea that: you get people in, sometimes even under false pretense, and once you had them, this was your moment—you’d lay it on them—and that’s your job. Even though they were offended and felt like they’d kind of been duped, the job was to lay it on them, and then it’s not my fault that they were offended by the message. So there’s kind of that mindset. You know, a strange thing, you graduate from a Bible school and seminary and still no one has ever told you how do you do a funeral. So you get out into the real world and its like, “What am I supposed to do?” So I—being kind of a learner myself—really wanted to know.

So I started noticing the common patterns among our more fundamentalist preachers were to perceive that a funeral was an opportunity to have a captive audience—to *lay it on them*. As a matter of fact, on many occasions, I actually heard them say that: “Okay, this is a captive audience you know, and so-and-so is going to be there, which is probably the only day he’ll walk through the door of a church, and we’ve got to lay it on them!” So that’s by and large how the funeral was conducted—about five minutes about the person who has died, and thirty minutes laying it on them. Then—this is where it really got troublesome—after the service, everybody would go back to the church for some sort of a little reception or a dinner afterward. And the pastor would go into the kitchen and the church people were in the kitchen and it was kind of, “Oh, Pastor, you’re so courageous! You’re so bold!” You know, “High five! Man, you laid it on them today!” And there was kind of this, “As long as we’re in the club, that was the right thing to do.” But what was interesting to me is, later in the day, I’d go to the local café—you know, where real life happens in a small town—and I’d listen to the old boys sitting at the table right behind me. And they were at the funeral that day and they knew exactly what was going on. They would talk about Reverend So-and-So and he thought he had a captive audience today and it was his moment to convert people to his religion. But if you kept listening, the anger and the bitterness and the hurt would begin to come out, because that day they were mourning the loss of someone they deeply cared about. They were in pain; they were hurting over the loss of a loved one and that preacher gave the impression he really didn’t care. It was just another chance to gain converts.

When you start to process that, you realize this was a message that was *proclaimed*. It was not a message that was *heard*. As a matter of fact, there was far more damage done to the cause of Christ than progress made. Think about that: In their moment of pain, what did they need? They needed compassion; they needed kindness; they needed love. They needed the heart of Jesus that would come alongside them and meet them in their hour of pain and let them know that there was a God who loves them, who would *be there* to bring healing. There’s a way you can present the gospel that doesn’t have to feel that way, but when we start to isolate ourselves and all of our friends are Christians, and it starts to become us against them, it starts to become this environment of self-righteousness. You start thinking that somehow we’re better; somehow we’ve figured it out and we’ve been made right and they’re the losers and there’s this condescension.

If *you* feel that way, I guarantee it when you share the gospel with someone, *they* feel that. They feel that they’re the project. They feel that they’re the one that needs fixing and I’m here to kind of slip in, drop the message and slip back out. When that becomes our methodology, it’s very ineffective and often does more damage than good. When you stand on a platform like this, people sometimes say to me, “Oh, Pastor, you’re so bold; you’re so courageous.” Come on, this isn’t bold; this isn’t courageous. This is as easy as it gets, standing on a nice safe platform, laying it on the people, then escaping to the safety of my home. And that’s how a lot of methodology is done. Slip

into the break room, drop the presentation and slip back out. I'd suggest to you there's nothing bold and there's nothing courageous about that. You know what's courageous? Courageous is rolling up your sleeves and getting in the middle of people's mess, and walking with them through the ups and downs and the struggles and helping them understand, "Hey, once I walked in your shoes. Once I was where you are. I get this. That's my story and this is what has set me free." That's courageous; that's bold; that's hard and that takes a lot of time and a lot of investment. As long as I remember this was my story, it puts me in the right frame of mind to share with others who need to hear what it is that has set me free. Verse 3 is what we were, verse 4:

But when the kindness of God our Savior and His love for mankind appeared...

This is what we talked about last week; this is the *epiphany*—God became flesh in order to provide salvation.

...when the kindness of God our Savior and His love for mankind appeared, He saved us...

He saved us from our sin. He saved us from ourselves. He saved us from our despair. He saved us from eternal condemnation. He saved us, how?

...not on the basis of deeds which we have done in righteousness,

That's a statement that needs to be underlined. That is what separates the message of the gospel from every other religion in the world. Years ago there was a group of professors sitting around talking about world religions and wrestling with the question: What makes Christianity unique? C.S. Lewis walked into the room and they posed the question to him, and he responded, "That's simple. The difference is grace." No other world religion has any concept similar to this scandalous thing we call grace. Every other world religion is on the basis of your deeds of righteousness, on the basis of your ability to do the right thing or not to do the wrong thing, or to somehow do enough religious activity that it somehow merits you favor with God. But the statement here is very clear: How did He save us? **Not on the basis of deeds which we have done in righteousness.** No works allowed. How, then?

...but according to His mercy

The word **mercy** technically means *not receiving what I deserve*. Grace is God's undeserved or unmerited favor—it's what *I get*. Mercy is *not getting* what I have coming. Now some people draw too much of a distinction between those two. They're actually used interchangeably a lot—God's grace and mercy. It's just that God has poured favor on me and He has not given me what I deserve. We as Christians, if we rightly understand the gospel, are the last people on the face of the planet that should ever ask for *fairness*. You know you hear sometimes, when things are not going well, people complain; they say to God, "God, it's just not fair!" Hey, we're the last people that should ask for fairness! I don't want things to be fair. I know what I deserve. I know what I have coming. The whole basis of mercy is I *don't* get what I deserve but rather I get God's grace and mercy—I get God's salvation.

...according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, (Vs. 5)

Washing—he talked last week in the text about purifying in order that we might be God’s children. It’s a very common imagery in both the Old and New Testaments. We’ve been made clean—we’ve been washed clean of our sins. *Regeneration* means just what you think it means, regeneration—rebirth—what Jesus said to Nicodemus, “You must be born again,” to understand when I trust Jesus as Savior, I’m not remodeled. My life is not full of Bondo, primer, and paint. I’m not rusting under the surface. I have been remade; I’ve been reborn. It’s radical terminology.

Now some people connect the washing with baptism. As a matter of fact there’s a lot of theological discussion whether chapter 2 and chapter 3 are actually these creeds that were meant to be used at baptism. I think the easiest way to understand it is just the washing, the cleansing by the blood of Jesus, is what’s meant. That’s an imagery in both the Old and New Testaments. That’s the most obvious. Whether or not it was used in this baptism code is speculative—maybe, maybe not. If it is used in baptism, it still carries the same imagery. There’s the imagery of the death, burial and resurrection of Jesus, and it is through that, that I am washed clean of my sin. You have the water imagery of all that. The problem is, there’s another group that pushes it one step farther and says, “Well actually what it’s saying is that the washing of baptism is *necessary* for salvation.” It’s referred to as Baptismal Regeneration. At that point I would say you’ve directly contradicted the text. He just said, “Not on the basis of deeds done in righteousness.” Now those who embrace Baptismal Regeneration would come back and say, “Well baptism isn’t a deed.” And I would say, “Of course it’s a deed!” If we’re going to start down that path, then we’re going to say, “Well baptism isn’t really a deed and communion isn’t really a deed; keeping the Sabbath isn’t really a deed; following all these rules isn’t really a deed. All of a sudden we’re right back to the problem! We have all this religious activity that we’ve convinced ourselves is necessary for salvation. Of course it’s a deed! Therefore, if you’re going to say baptism is necessary for salvation, you’ve contradicted the text. He just finished saying that it is on the basis... ”not of deeds done in righteousness but what has been done for us by Jesus on the cross.” What does it involve? We have been made clean; we have been washed clean. How did that happen? We’ve been born again and also by the renewing by the Holy Spirit. Renewing means *recreating*. You see it in the gospel of Matthew—a new creation. It’s the language of 2nd Corinthians 5: “If anyone be in Christ, He is a new creation. Old things are passed away; all things have become new.”

Recreation—now think about the radical language of this text. The text is saying that on the basis of God’s mercy, you have been made new—you have been recreated; you have been born again! Sometimes we get into these discussions with our brothers and sisters that disagree with this idea that once you’re saved, you cannot lose that salvation. We refer to it as *eternal security*. There would be others who believe you *can* lose your salvation. When I talk to my theological friends that believe that you can lose your salvation, the argument is almost always that they land on the idea of free will. And because they embrace free will so strongly that, if anywhere along the journey you decide to give your salvation back—to reject Jesus—you’re still free to do that. That would be the basis of that theology. I would say that the only way you can maintain that view is to believe that salvation is nothing more than a ticket to heaven. If you believe that salvation is merely a ticket to heaven, then anywhere along the way I can change my mind and I can give the ticket back. But that’s not the language of the New Testament. As a matter of fact, it couldn’t be more the opposite of that. The language of the New Testament is, what happened to you the moment you trusted Christ as Savior is absolutely radical. You have been reborn—you have been made a new creation! The New Testament uses the word you have been transformed—you’ve been *metamorphosized*. You were a caterpillar. You’ve metamorphosized—you’re now a butterfly. The butterfly can never go back and be a caterpillar. It’s the whole point of the imagery. Once I’ve been reborn, I can’t

go back. There is no *back*. I've been made a new creation. "Old things are passed away; all things have become new." There's no back to which I can go. That *me* that existed before salvation is gone—dead—I died! I died in Christ and have been replaced with a new birth, a new creation. When you understand how radical the New Testament language of salvation is, you realize, "I couldn't go back! There's no back to go to!" I have been radically changed. I've been made new; I've been reborn.

...by the washing of regeneration and renewing by the Holy Spirit... (The Holy Spirit is the agent of change, the agent of the washing and the rebirth.) Verse 6:

...whom He poured out upon us richly through Jesus Christ our Savior,

According to Romans, Chapter 8, it is not possible to be a believer and not have the Holy Spirit. At the moment of salvation the Spirit of God is poured out upon us richly. The Holy Spirit is a person. The Holy Spirit is not an energy force. It's not like today I have 110 volts and someday I'm going to crank it up to 220 volts. That's bad theology. I have the Person of the Holy Spirit richly poured out in me, which is basically saying I have everything that I need to live this new life in Christ. Verse 7:

...so that being justified (*how?*) by His grace we would be made heirs according to the hope of eternal life.

The outflow—the result of the life of the Spirit rebirthing me, the life of the Spirit recreating me—is in order that I might be *justified*. It's a magnificent term. It's a legal term. Some people remember the definition is, "just as if I never sinned". When I stand before the Judge, He declares me to be righteous—it's just as if I never sinned. Now think about this. This is a staggering concept! No matter who I am, no matter where I've been, no matter what I've done, no matter how many ways I've offended God, no matter how many ways I've messed up my life, on the basis of God's gift of salvation, when I stand before God today He declares me to be righteous, as if I had never sinned...now and forever. That is absolutely scandalous! We shouldn't talk *fair*; there's nothing fair about that. It's so ridiculously scandalous that sometimes we're unwilling to believe that could possibly be true. Part of the reason we struggle with that is because we don't get that deal from anybody else. If you have done something that has deeply wounded someone you dearly love, as many times as that person has been willing to forgive you, there's something deep in your gut that tells you, "This is still not as if I'd never sinned." There's still the reality of that sin that affects the relationship. You know that's true. But the one opinion, at the end of the day, that matters is the one that has said, "On the basis of what My Son has done for you on the cross, when you stand before Me, no matter what you've done, no matter where you've been, on the basis of the blood of Jesus, it's just as if you've never sinned, now and forever.

Why does He do that? It's a means to an end—in order that we might be **heirs** to the family fortune. Last week we talked about that He has cleansed us in order that we might be His possession—that we might be His child. The God who owns the universe: Out of everything in the universe there was only one thing that He had to purchase, and that was you. And the purchase price was the blood of His Son—that you might be His child. Why has He justified us? In order that we might be heirs to the family fortune. What is the family fortune? The hope of eternal life. Remember, hope is never wishful thinking in the New Testament. It's always something that's guaranteed, but yet future. The hope of eternal life is the promise that, on the basis of God's gift of

salvation, you have been declared legally righteous in order that you might be an heir to the family fortune. What is that? It's this hope of life that is so absolutely magnificent that, for all of eternity, it will be everything that you've ever wanted. Have you ever thought about that? Eternal life isn't just the *duration* of life; it's the *quality* of life. It's a quality of life that will be so absolutely magnificent that there will never again be one day where I'll ever be dissatisfied; not one day will I ever be bored; not one day will I ever be lacking anything, not one day that won't be filled with the mystery and the satisfaction and the joy and the discovery of life—and I can go all eternity and never exhaust that. He says, "That's your inheritance; that's the family fortune and it's yours because you've been declared righteous. And you've been declared righteous because of God's grace and mercy and the gift that He offers." Verses 4-7 are a long run-on sentence in the Greek language which then sets up verse 8:

This is a trustworthy statement (meaning verses 4-7); and concerning these things I want you to speak confidently, that those who have believed God (that would be us) would be careful to engage in good deeds. These things are good and profitable for men.

We've cycled right back around now. If this message is true, if I'm going to show up at work Monday morning and say, "Oh by the way, I have been born again; Oh by the way, I have been recreated; Oh by the way, the very presence of God dwells in me; Oh by the way, I am an heir to the family fortune," I'd better deliver a life that gives that message credibility. That's what he's saying. He's cycled back around—if that's true, then my life ought to be evidenced by good works. The contrast to that, verse 9:

But avoid foolish controversies and genealogies and strife and disputes about the Law; for they are unprofitable and worthless.

A life that's lived well is profitable. Now he has turned it around and is saying, "This is unprofitable.; this doesn't accomplish anything." He's talking there about just nit-picking and arguing about things that, at the end of the day, they just don't matter. We heard these false teachers in the early part of Titus, chapter 1, who were teaching about Jewish myths and commandments of men and all of this wild theology coming out of obscure Old Testament passages. Today it would be any type of theological wrangling and arguing about stuff that, at the end of the day, doesn't really matter. It doesn't really change people's lives. It isn't really the point. There's this core, fundamental body of doctrine that we must define; we must defend and we must proclaim. But there's also all this other theological stuff that people want to argue that doesn't advance the gospel. It doesn't advance the mission of the Church and it doesn't appeal to the unbelieving world around us. We have to be wise. What are the things that we must stand and defend and what are the areas that we just don't need to spend energy arguing about?

I don't think it's limited to theological stuff. I think it can also include anything in the world that just isn't worth the energy to argue. It doesn't really make any difference. Some of you are probably tired of hearing me say this but the political temperature in the country is not going down, and we have to understand that if, around the water cooler at work, we are constantly engaged in discussions and debate that just makes people mad, what ultimately is accomplished by that? How does that save the republic? You know we justify that, that if I'm arguing with my neighbor, at the end of the day, the republic will be saved. Really? We need to really be thinking about what matters. And, ultimately, the only thing that's going to change this world is if people understand what Jesus has done for them and their lives are transformed from the inside out. I need to be really

careful I'm not arguing about things that don't matter. I'm not nit-picking and creating all this controversy. Verse 10:

Reject a factious man after a first and second warning, knowing that such a man is perverted and is sinning, being self-condemned.

The word **factious** there basically means someone who makes people make a choice. It's basically meaning someone who divides people up into sides and makes people decide, "Are you going to take my side or their side?" And their whole kind of MO—their whole operation—is about dividing people up over silly things that don't really matter. The word **reject** there is an interesting Greek word. It basically just means to neutralize. We know from the book of Titus that there was a problem with allowing false teachers to come in and have their say, create all kinds of conflict, and so what Paul is telling Titus is, "Tell the people, in the first place you don't need to argue about all that stuff. It doesn't really matter. But also don't give that person a platform. You have to neutralize that person." You have to figure out, "What do we need to do to neutralize that person who is creating division?" whether it's in a church, whether it's in a small group, whether it's in the marketplace. I would tell you that if you have fellow Christians in the marketplace that are determined to fight and argue and create a scene over things that ultimately don't really matter, I would put distance between me and that Christian. I would be very clear: "Hey, that's not me. That's not us; that's not really what we're about." Sometimes Christians can do the most damage to the cause of Christ because they don't really understand what it means to be part of the solution, rather than to be part of the problem. And they don't really understand that we don't have to argue about everything. They need to understand, what is the core message of the gospel and what is the right way to present that message?

When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. Diligently help Zenas the lawyer and Appollos on their way so that nothing is lacking for them. Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful. (Vs. 12-14)

One more time—even in the good-bye—make sure people live good lives that are fruitful that actually help people. Verse 15:

All who are with me greet you. Greet those who love us in the faith. Grace be with you all.

Titus kind of has this cycle: Here's the message; here's the responsibility; here's how we need to live it out. You have this reality that, as the church, we need to define it; we need to defend it. Defend it from what? Defend it from liberalism; defend it from secularism and defend it from legalism. Defend it so that the gospel remains the gospel. And then we must proclaim it, but we proclaim it through our lives and we proclaim it through our words. It's a sobering responsibility we have as a church, to be a faithful steward of that message.

Several years ago there was a young high school girl; her name was Tanya. She was just a wonderful, wonderful girl—a wonderful Christian testimony—the kind of girl everybody would want as a daughter, just a top-notch girl. She played volleyball for a small town team and, on a particular occasion, the team had played out of town and they were coming back home. It was late

at night. The team was all in the back of the bus and it was dark—you can kind of imagine the scene. Recently one of the girls on the team had lost her mother to cancer so that conversation started to unfold and it just kind of opened the door and Tanya was able to lay out the truth of the gospel. She said, when she finished, it was just dead silent. They were just staring at her. And finally one girl spoke and she said, “Tanya, how long have you known this?” Tanya said, “Well, I guess I’ve known it pretty much my whole life.” She stared at her for a minute and said, “Tanya, you’ve known this your whole life and you’ve never told us until now?”

How many people at work, how many people at school and how many people next door would look us in the eyes and say, “You’ve known this? You’ve watched me in my pain? You’ve watched me in my despair? You’ve watched me struggle? You’ve watched me cry? You’ve watched me try everything in this world and you’ve known this? And you’ve never told me?” How much do you really have to hate someone to know this and not tell them?

Our Father, we’re thankful that You love us. You love us so much You sent Your Son to die for us. Lord, we haven’t just received a ticket to heaven. We’ve been reborn. We’ve been regenerated. We’ve been recreated. Lord, we’ve been justified. It’s hard to process how we, such as we are, could stand before You today. It’s as if we’ve never sinned—in order that we could be a recipient of the family fortune. Lord, there are people all around us that, they just don’t know this. Right now, in this hour, their lives are filled with despair and heartache and hopelessness and emptiness. Lord, we know what they need. Lord, I pray that You would give us the compassion, the courage, and the love to share this message, to live it and to share it with those around us. In Jesus’ Name, Amen.

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Living Truth: A Study in the Book of Titus
Titus 3:1-15
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Opening Discussion

1. Review the basic message of the Gospel according to the New Testament. If this message is indeed true, what legitimate reason might we have for not telling people the good news?

2. What is the difference between getting something said and getting something heard?

Bible Study

1. Read Titus 3:1-11. Some may say our responsibility is only to get the Gospel said and it's God's part to get the Gospel "heard." If that's true, then why does Paul put so much emphasis on living the Gospel so others will hear the Gospel?

2. What would 3:1-3 look like lived out in your life? Where you work? Where you live? In your school?

3. Who were we before Christ according to 3:3? How does this affect how we respond to others who don't believe?

4. What has Christ done for us according to 3:4-7?

5. Because 3:4-7 is true, how should we live according to 3:8? Why?

6. According to 3:8-11 what is profitable and what is unprofitable for the believer? Practically speaking, what does this mean for you? Can you think of a specific example of that which is unprofitable? What is it that lures us into unprofitable discussions?

