

Demonstrate the Truth! God's Formula to Accomplish This!

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[0:00] because he would come up with his own formulas in chemistry. And I'm like, Sammy, I don't think you're going to do that. Oh, it's fine. It'll be fine.

So he's mixing these things together, and I'm like laughing, and then the professor would walk by. Is everything okay? Yeah. Sammy, you can't do that.

I'll be fine. He's mixing these formulas together. Oh, yeah, that was great. But maybe laugh, good times, good times. Chemistry formulas, math formulas.

They even have life formulas. Ten life formulas and concepts to use in everyday life. That was in an internet article. They have formulas in how you can be successful.

Well, God has a formula for us today to demonstrate the truth. I titled it like this. You have demonstrate the truth. That's the book of Titus. God's formula to accomplish this.

[1:05] Here's God's formula. In chapter 3 of Titus, verses 8 through 15, he gives us the formula. Paul has been emphasized at Titus that the church in Creed to be a church that demonstrates the truth.

Here's the formula to that. Actually, we've been really talking about that. You'll see in a moment. God's formula to accomplish this.

What is God's formula for us as a church body so we demonstrate his truth in our lives? What is his plan for us? What is God's formula for us as his church so we be a people to demonstrate his truth? What's the formula? Well, you kind of know where this is going because you remember Titus is about right living, flows from right thinking. Orthopraxy flows from orthodoxy.

Redemption leads to sanctification. God saves us so that he may change us to belong to him and demonstrate his grace at work in our lives, demonstrate the truth.

[2:15] We're redeemed from lawless deeds so we be zealous for good deeds. That's what Titus is about. Remember, we quoted from Ed Welch, quote, bad theology always yields bad fruit end quote and then we turned it around in the positive and we said this.

Good sound practical theology always yields good fruit. Or good Christian conduct is always based on good sound doctrine.

So you kind of see where this is going. God's formula for how we can be a church that demonstrates the truth. So what's his formula?

A plus B equals C. Pretty simple. This formula never fails either because it's all by his grace. Here's the formula.

Sound teachers and sound teaching plus sound doctrine equals sound living. Sound teachers and sound teaching plus the sound doctrine will yield equals sound living.

[3:33] I'm gonna repeat that a little bit later on. I'll give you different ways I'm gonna say this. Another way to say it. To know grace plus follow grace equals you live grace. Know grace, follow grace, you live grace.

Another way to say it. Proclaim truth plus pursue the truth, you'll practice the truth.

Proclaim the truth plus pursue the truth, you'll practice the truth. Or demands plus defer equals demonstrate. Or good doym, which is good, respectable teachers, plus good doctrine equals good deeds.

It's God's word plus a good welcome equals good works. Different ways to say this. All with, starting with letter G or the W, you know, preachers like to do stuff like that. It's fun. We waste our time doing stuff like that.

That's a joke. Nobody laughed. Okay, anyways. But it's all by his grace at work within us. His grace is working. Let's walk through this.

[4:44] Notice how Paul begins, he continues to give this formula here in verse 8. Sound teachers and sound living plus sound doctrine equals sound living.

Verse 8, notice he begins. Numeric standard, this is a trustworthy statement. Literally, faithful is the word. Faithful is the word.

this is truth that had become a doctrinal statement among the churches. What? What's this? Verses 4, 5, 6, and 7.

When he says, the kindness and love for mankind of God our Savior appeared, he saved us. This was some type of way that the early church expressed a doctrinal statement.

It served as a familiar way to identify truth. It was like a fixed point of true doctrine, sound doctrine, reminding them of the gospel.

[5:46] So he's saying, you reflect God's very character to the government, to the unsaved, to all people, and verses 4 through 7 displays God's character. Faithful is that word.

Faithful is that doctrine. Faithful is that truth. And he says, next part, and concerning these things, what things? Verse 4, 5, 6, and 7.

God's kindness and love appearing. The Spirit's work in regeneration, bringing salvation to pass. Those things, that's sound teaching.

So here, Titus, you're the sound teacher. This is the sound teaching. These things, concerning these things, notice, he says, I want you to speak confidently or insist.

Speak confidently. Speak boldly. Insist on these things in the church in Crete. Paul called Titus to proclaim this truth with great confidence and total certainty.

[7:01] So notice this. We've talked about this in the very beginning when we started Titus. Paul emphasized Titus' authority because it is based on Paul's authority which is based on God's authority and God's authority is the very word of God.

Titus, this is the authority you have. You're my rep. I've given you the word of God. I've given you the truth.

You're a sound teacher. Here is a sound teaching. You teach sound doctrine. Emphasize these things because you have the authority for me to do that.

You're my solid representative, my solid teacher. Insist on doctrine to bring about godly living. Be a sound teacher doing sound doctrine, doing sound teaching. Which by the way, this truth is valid and genuine and so may we at Cottonwood Bible Church insist on the gospel.

May we insist on these things as well. May we focus on the gospel. Who God is and what he's done for us in his son.

[8:19] May that never leave us as a church whether the walls go away or the buildings blow up or anything that happens to us. May we as a body, as a church body, may this be what we insist on.

Sound doctrine. All the facets of the gospel. God is just and holy. We are sinners. sinners. Jesus died on behalf of sinners and he rose from the dead.

Repent and believe. That's the gospel. Are you here and not a Christian? You need to repent and believe. You need to come and trust Christ because that's how God shows his kindness to you.

He'll forgive you of all your sins and justify you. You'll be made right with God. That gospel, we must insist upon it. Let us insist on these things back to verse 8 so that in order that what's the purpose? Those who have believed in God may be careful to engage in good deeds. The purpose on insisting on the gospel is that God's people, those who believe may be careful or the word means may be intent to engage or to apply or to devote themselves or to busy themselves in good works.

[9:41] Hmm. Well, that sounds familiar. Good doctrine leads to good deeds. Oh, yeah. I think I heard that before.

Like the past seven weeks. Hopefully, I'm not blowing out hot air. Well, I do do that. It's true. Good doctrine leads to good deeds. Sound teachers and sound teaching, you add sound doctrine, you apply that, there's good deeds.

Good works. How you live. This truth, this truth, God's kindness to save us and change us in order that he may justify us by his grace making us heirs, verses 4 through 7, finds its true expression in a life of good deeds for the glory of God.

If you miss anything, don't miss that. That's what the book of Titus is about. That's what the Christian life is about. The truth of the gospel, it changes us and we grow in the gospel so that we

are a people that display the very gospel that we believe.

The very grace that we embrace is the very grace that we live. No grace. You embrace grace. You live grace. Does that make sense?

[11:13] Notice he says, next part of verse 8, last part, excuse me. These things are good and profitable for men. Now what is these things? Is it the same these things from these things from previous these things?

How many of these things is God going to use? What I think, when he says these things, I think he's talking about verses 1 through 7. The whole shebang.

So this teaching from Paul to Titus to teach the church is good for them and will be profitable for them but the all is not just a meaning of the church, those who do the good deeds, but also the recipients of the good deeds.

The unsaved. They receive the benefit of that too. So to have this right focus that, excuse me, sound conduct is based on sound doctrine, it benefits the body, of course, but it also benefits the unsaved because remember, he said, we show them kindness, we show them grace, not expecting them to be gracious to us because remember what you were like before you came to Christ, BC, remember that?

So we show them grace so as we do good deeds to them, it benefits the body, it benefits them, it benefits all. Not just those who do the good deeds but also those who are recipients of the good deeds, everybody.

[12:40] It's profitable for all, for men. Now, change this here. Verse 9, he gives the contrast.

Bad doctrine leads to bad deeds. Verse 9, but, in the Greek, he starts with the subject, foolish controversies, genealogies, strife, and quarrels about the law.

In contrast to the good, sound teaching, in contrast to the true teaching of verses 1 through 8. So any kind of teaching that focuses on foolish stuff is unprofitable and also worthless or useless and he says, here's the four errors.

Foolish controversies, origins and descendants of persons, strife, quarrels, battles about law stuff. This takes us back to chapter 1, verse 10 through 16. Notice chapter 1, look at verse 14. He says, not paying attention to Jewish myths and commandments of men who turn away from the truth.

[14:01] It reminds us, what was it, about a year ago or so, we looked at 1 Timothy, excuse me, 1 Timothy chapter 1, verse 3 and 4, was the false teaching that was there.

So these false teachings have made their way into the Cretan church. So it's the teaching but it's also the attitude. It's the attitude along with the teaching.

It's the atmosphere is one of strife, fighting, contention, a I'm gonna make my point to you and everyone else is because I know I'm right attitude. When you're questioning the authority of the apostle Paul, no, when you're questioning the authority of Titus means you're questioning the authority of the apostle Paul means you're questioning the authority of God himself and you're saying that you're right.

That attitude is sinful, wrong, and foolish and it was this attitude that was against Paul, that was against Titus, that was against God's word. Because you'll see that bad teaching comes from bad teachers.

Let's look at that in a moment. But notice what Paul says. He says, avoid, get away, shun those things. It's idle, it's empty, he says.

[15:24] They're unprofitable, worthless, fruitless, useless, there's no point. Fighting over superfluous, unimportant, stupid, foolish issues is pointless.

Why are you doing that? Anyone who has a fighting type attitude in a church, especially against the truth and how leadership is focused on sound doctrine, that's sin.

It's just sin. No. The focus needs to be on sound doctrine. The main facets of the gospel and the truth connected to it, not on these false cities, not on these gimmicks, not on these things that don't matter.

That's not. Bad doctrine leads to bad deeds and notice verse 10 through 11, bad teaching comes from bad teachers.

So remember, going back to the formula, sound teachers and sound teaching with sound doctrine leads to sound living. Notice how he's given the opposite now. Bad doctrine leads to bad deeds and that bad doctrine comes from bad teaching from bad teachers.

[16 : 32] verse 10, look at it. He says, a factious man, after first and second warning or admonition, reject.

So how do you deal with a guy who is doing verse 9? Who is focusing on foolish controversies, genealogy, strife, blah, blah, blah. who is rejecting the apostles' teaching, who's telling Titus to fly a kite.

He receives two admonitions which reminds us, it's like, oh yeah. I remember what our Lord said in Matthew chapter 18 verse 15 to 20. Remember he said that?

Put him privately than second warning. Reject him after these warnings. Reject or shun.

And what he means here is to remove him from fellowship in the Christian community. He's been disciplined out of the church. False teaching and those who stir up God's people against the leadership that's devoted to sound doctrine to follow after wrong, erroneous, false teaching is given two chances to repent.

[17 : 55] One writer says this, to give further effort would be a waste of Titus' time. And would give that unrepentant person a sense of importance. No, Titus.

You don't put up with those who simply want to cause fights and argue. No. You don't put up with it. Now he needed to graciously yet firmly admonish him but then remove him if he's not going to repent.

I'm giving a warning. Here's a second warning. Then reject. Remove him from the fellowship. This is church discipline. So he responds this way.

Well, what kind of person is this who's stirring up such trouble? Look at verse 11. Knowing that such a man, what man?

From verse 10, who's committed to verse 9, such a man is perverted and is sinning, being self-condemned. He's got three strikes against him.

[19 : 01] such a man is perverted. He's turned aside. He's turned away from true teaching of the apostle, from Titus, from the apostle, from the word, from God.

He is sinning in that he has refused to repent. Thus he's self-condemned himself. He's condemned himself. He was condemning himself already.

You're praying for him to repent and yet his response of a lack of repentance shows he's condemned. As one writer puts it, this person, quote, has shown himself to be clearly guilty and therefore has himself provided the basis for his dismissal.

Titus was simply putting into action what man has, this man has already done. So notice what Paul's presenting, in contrast, to God's formula.

Bad teachers do bad teaching of bad doctrine that leads to bad deeds. Bad teachers do bad teaching of bad doctrine that leads to bad deeds.

[20 : 18] It's the opposite of the formula of God's formula. But then, it's a good thing Paul is in verse 11. He ends on a happy note.

Verse 12 to 15, he brings up the formula again which I have here for you. You know grace plus follow grace, you live grace. And I use the word grace because he ends with the word grace.

Grace be with you all. And here, what Paul does in verse 12 to 15, he gives personal instructions, he reminds Titus, one of the, oh he reminds, gives some final personal greetings, but he wants to remind Titus of his main purpose for his letter.

Titus was important to Paul. The body demonstrating the truth was significant to Paul. And Paul's authority or the word or God's grace, that was most essential to Paul.

He was willing to give his life for that. So notice how it begins. The plan for Titus to make every effort to come to Paul in Decapolis, verse 12.

[21 : 33] When I send Artemas or Tychicus to you, make every effort to come to me in Decapolis where I decided to spend the winter there. Decapolis was on the west coast of Greece. So it seems that Titus was going to be placed by one of these guys.

And we don't know anything about Artemas, but we're familiar with Tychicus. Talked about Philippians, very loved, well known by Paul, loved by Paul. And then notice verse 13.

Diligently helped Zenos the lawyer and Apollos, you remember Apollos from the book of Acts, on their way so that nothing is lacking for them. Apparently, you should be passing through Crete. So Paul commended them and encouraged Titus to make sure their needs were met, adequately met. Most likely, they were the ones that had the letter from Paul to Titus. They're going to come through. He says, diligently or earnestly provide for their physical needs, which shows to whom

these good deeds should be done.

first toward other believers then as an opportunity arises towards the unsaved, not like a bait and switch approach, but to display God's very character to them. And then notice what Paul does.

[22:45] He takes this opportunity in verse 13 and turns it in verse 14, and let our people also learn to engage in good deeds. Speaking of deeds, Paul says, remind the believers, our people to keep learning through the activity of doing, as one writer put it.

Engage in. It's the same word that he used in verse 8. Or be intent towards good deeds. Here was a pressing need.

These two guys are coming, but also normal daily living. But here these two guys are coming through, and he says, the believers were to learn to be intent for good deeds, to meet that which is pressing, urgent, or real.

That's what he means here by the end, towards the end of verse 14. To meet pressing needs, urgent, real needs. This should be characteristic of a local church body, looking for ways to meet each other's needs.

That's how you do good deeds. That's a good deed. How can it meet your need? What need do you have? Well, I don't need somebody to help me. Well, now you're just missing out on the opportunity for this believer to do good deeds on you.

[24:08] Oh, wait, I don't need help. Do it on my own. Right? Right? I'm a man, and I'm an American. I do it myself.

That's what we do. I don't want to ask anybody for help. Well, now you're stealing someone else's joy.

I mean, good teachers and good teaching plus good doctrine brings good living. Sound teachers and sound teaching plus sound doctrine brings sound living, but I don't want you to help me.

Now I'm like, what do I do now? And then, it's hard. I get it. It's hard to open yourself up to be vulnerable and let people help you, isn't it?

It's hard to do that. But here, Paul is saying, our people learn through the activity of doing that that's, we meet each other's needs.

[25:22] That's the way, that's a good deed to meet your need. Notice he says the purpose. In order that they may not be unfruitful.

It puts a negative. If they fail, they'll be in danger of being unfruitful. He's encouraging them by giving a negative exhortation.

Our deeds should be the fruit of salvation. Our deeds should demonstrate God's work of grace in our lives. Take those opportunities. Take them.

Do them. Because of God's grace at work in your life. God has been so generous to me, I want to just pour that generosity on you.

You see? It's great how Paul ends here. Verse 15. All who are with me greet you. Greet those who love us in faith.

[26:24] Grace be with you all. Interesting. Paul's saying, greet those who are loyal to me, Paul, and the true teaching versus those who are disloyal to him in the gospel.

faithful. This is important because, interesting, Paul ends the letter the same way he began with the two words, authority and grace. Remember he starts, Paul, a servant of God, an apostle of Jesus Christ.

He does the same thing here. He emphasizes authority as an apostle in this phrase. Those who love him and his colleagues in faith were faithful and true to the gospel. In other words, it's those who adhere to the word.

Those who are committed to sound doctrine and living out sound doctrine. Greet them. Authority. And then notice the last part here, verse 15.

Grace be with you all. It's all by God's grace. He ended with grace. Remember he said earlier on in the book, for the grace of God has appeared.

[27:28] Grace brought salvation and produces godly living. Grace appeared and instructs God's people towards sound Christian conduct.

Grace is shown to us in Christ. Truly fitting way to conclude his letter because grace means God's undeserved favor. You didn't deserve it.

You're not worthy of salvation. You never were and you never will be. That's why it's a grace.

Grace. And we extend that same grace, that favor.

That's what we need to save us. That's what we need to change us. This is the heart of our salvation. A way to describe our salvation. Grace. And we give that same grace to each other. May God's grace continue to work in our lives as a church body and that we're demonstrating that grace is truth at work in our lives. God's kindness remember I said this.

[28:29] This truth, God's kindness to save us and change us in order that he may justify us by his grace making us heirs, it finds its true expression in a life of good deeds for the glory of God.

It's not because of us. Not because of our deeds. Not because you're good looking. But according to his mercy. that should bring great praise and thanks and joy and confidence and hope for us to be a church of sound teachers who do sound teaching of sound doctrine which produces sound living.

We would be this. We would reflect this to the world. First to each other and to the world. Do you notice we pray that? Caelan prays that.

I pray that. After every morning service we pray in different ways that we would take this gospel of grace and we would display that towards each other and then display that to the world. This is God's formula to fulfill the mandate.

Demonstrate the truth. what an appropriate way to close out this year, right? And to start this new year 2022 we're going to start this new year in this way, right?

[30:00] So let's take a moment and let's pray. Let's pray. Thank you Father for your grace and we humbly come before you saying, oh God, I need your grace.

I need your grace to show grace. May grace be with us all. Give us your grace to show grace to demonstrate your grace at work in us because your grace appeared in the incarnation so we celebrated yesterday.

Your kindness, your generosity, your goodness, your love for humanity appeared in the person of Jesus Christ, Jesus the Messiah, the eternal Son of God who forever took on flesh, lived as a baby, a young boy, a young man.

He died for sinners. He rose from the dead. We turn away from these bad deeds and from who we were and we trust you Jesus that you save us, forgive us, justify us and you show us your love.

So we pray that by your grace we would be a people come this new year we would be a people who know grace, who follow grace and will live grace.

[31:57] Spirit work in us we pray giving us the power and the grace to do that. And when we fail and we will, we will lean upon your grace again because that's why you had to die Jesus, isn't it?

So I encourage you, please, take this time, about a minute or so, a minute and a half, whatever, between you and the Lord and to fill your mind with his grace, to fill your mind with the gospel of grace.

Be encouraged, oh Christian. Find your hope in the Lord. Do not fret for his grace is at work in you. His grace is faithfully at work in you. And he will always, his grace will always be faithfully at work in you. So take this time, this minute, to fill your mind with truth.

Would you do that now, please? Would you do that now, please? You got to start with other things in the lived process for us.

[33:35] Before we go, here's a week. ¿Ahora and in the living process? What do you think?