

October 4, 2003 by Steve Brandon



Why Are Christians To Live Holy Lives?

Titus

1. A holy life is consistent with our profession (1:16).
2. A holy life is "fitting for sound doctrine" (2:1).
3. A holy life makes God beautiful (2:10).
4. A holy life is what grace teaches (2:11,12).
5. A holy life is the goal of our salvation (2:14).
6. A holy life is our careful concern (3:8).

(The following message was given to the men who attended the 6th annual Men's Exposition Conference on October 3-4, 2003 at Elim Baptist Church, in Rockford Illinois. The purpose of this conference is to help the men in their own study of the Scriptures, which will better equip them for the task of leading their family in spiritual matters. This year we studied the book of Titus and entitled the conference, "God's People Living Out God's Grace." This message was delivered as a closing message to the conference in Rockford)

It is my pleasure now to wrap up our wonderful weekend that we have had together as men. On Friday night, Steve Leston did a fabulous job setting Titus in its context for us. Your small groups last night and this morning have systematically stepped through the entire book of Titus. And now I come to wrap things up.

Let me begin by saying that Titus is an immensely practical book. Your assignment before the conference was to read through Titus every day for a week. In doing so, you should have gleaned the flavor of this book as being very practical. First off, the mere repetition of the phrase, "Good deeds" or "good works" (as most translations say, ASV, ESV, KJV, MKJV) or "doing what is good" (like the NIV has) ought to clue you in on this. Titus is a book filled with exhortations to "Good deeds." I trust that you have been over this in your small groups, but I want to review it for you. Six times in three chapters, Paul has encouraged the church to do "good deeds." Can you find them? They ought to be clear to you. I would suggest that you write in your Bibles, so that when you come to Titus, you can instantly be reminded of its emphasis upon Good deeds.

Titus 1:16, "They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any **good deed**."

Titus 2:7, "in all things show yourself to be an example of **good deeds**,"

Titus 2:14, "who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for **good deeds**."

Titus 3:1, "Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every **good deed**."

Titus 3:8, "This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in **good deeds**."

Titus 3:14, "And let our people also learn to engage in **good deeds** to meet pressing needs, that they may not be unfruitful."

Titus is also packed with exhortations to live a godly life. In these three small chapters, I counted 78 characteristics of a godly life. This book is packed with lists and lists of how a godly life looks. Chapter 1 describes 20 different qualities of Elders. Chapter 2 describes how all classes of people should live: Older men, Older women, Younger women, Younger men, bondslaves. In this chapter, there are almost 30 qualities. Chapter 3 is written to the church and is filled with another 15 qualities of what those in the church should and shouldn't be. These observations ought to focus our hearts upon how we live.

For my closing message this morning, I want to focus upon one question: Why are Christians to live holy lives?

There are plenty of churches that spend much time exhorting people to be holy and to act holy. They constantly call people to obedience and holiness and purity. Some churches even have specific rules and regulations as to what you can and can't do. They have lists upon lists of how you can be holy. It is not as if these are necessarily bad things. After all, Titus gives us 78 specific exhortations in his short letter. And yet, sadly in these churches, there are times when the motive for obedience is entirely gone. They are so externally focussed, that they have forgotten why. Their Christianity become "do's" and "don'ts" rather than "why?" and "for whom?" And when you are doing good things and serving the Lord for wrong reasons, you fall into the error of **legalism**, thinking that you can please God by your works.

On the flip side, there are plenty of other churches that so want to protect the gospel of the free grace of God, that they insist that you actions have nothing to do with your salvation. It all comes down to an intellectual decision to believe that Jesus died on the cross for you. Repentance, they say, has nothing to do with a change of life, it has all to do with a change in one's mind. If you have ever believed that simple fact, then, they say, you are guaranteed a seat in heaven. When you fall into this camp, you run the danger of falling into the error of license, thinking that you can do anything you want in this world, because "God will forgive you."

Many people think of Christianity as their ticket to heaven. They think that it is their fire escape from hell. Christianity is what gets them to heaven, while they live as they please on the earth. They think that Christianity is like a "get out of jail free" card that is often used in Monopoly games. Many think that their life doesn't matter at all.

I know that the book we are considering is Titus. Yet, in Romans 6:1, Paul addresses this issue that is found in Titus as well. Paul writes, "What shall we say then? Are we to continue in sin that grace might increase?" (Romans 6:1) Paul asked this question in Romans, because he knew that there would be those in Rome who would be asking this question. In chapter 5 of Romans, Paul had just finished talking about the abundance of forgiveness and grace that is found in Christ. He had said, "The Law came in that the transgression might increase; but where sin increased, grace abounded all the more" (Rom. 5:20).

And the issue that Paul wants to address in Romans 6:1 is this issue of grace and lifestyle. Some may say, "Isn't it a good thing that the grace of God would abound? Doesn't this give Him glory when God's grace abounds? We can make His grace abound easily! We simply need to sin more! ("where sin increased, grace abounded all the more") God's grace will abound! God will receive more glory!" There are people who **love** this theology! They would think, "what a great thing!"

Free from the Law, O happy condition,
I can sin as I please, and there'll still be remission!

But, Paul says in the very next verse, "May it never be! How shall we who died to sin still live in it?" (Romans 6:2). In other words, Paul says that the message of the gracious and free pardon from sin should never be used as a license to sin. On the contrary, Paul said in verse 11 (of Romans 6), "Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus." Those who have come to believe and understand the gospel of the grace of God will be changed. They will live differently.

And the book of Titus is really a giant illustration of this principle: The message of grace will transform a life. The phrase that has been repeated time and time again this weekend has been this: "God's People Living Out God's Grace." My aim in this closing message of our conference is to drive this message home to you. I want to stir your hearts and your affections to "Live out God's Grace" in your life. My question: Why are Christians to live holy lives? ... Gets at the heart of genuine Christian character. It gets at the heart of saving faith. And, (perhaps most importantly), it gets at the heart of this epistle written to this man named Titus on the Island of Crete.

This morning, I want to give you six reasons why you should live a holy life. Each of them come from the book of Titus.

Why are Christians to live holy lives?

1. A holy life is consistent with our profession (1:16).

Look at chapter 1, verse 16, "They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed." These are clearly referring to the false teachers who are "upsetting whole families" (verse 11). Though with their lips, they would make a profession that they know God, it is their deeds that deny their profession. They claimed holiness, but they lived a lie.

You know what a polygraph test is, right? They hook someone up with wires and electrodes taped to their skin. The electrodes are attached to a polygraph machine that measures the voltage of the charges on the skin. Then, they are asked some questions. If they answer truthfully, the normal pattern of the electrical responses on the skin remains unchanged. If they answer with a lie, the body is placed under stress and the regular electrical responses of the skin are changed, as the heart begins to beat faster, and as the sweat builds up on the palms of one's hand. With the noticeable difference in electrical charge, the polygraph machine indicates that they are lying.

Everybody who professes to know God takes a polygraph test, whether they want to or not. However, rather than wires and electrodes fastened to their skin, it is their life that gives testimony to the authenticity of their profession or not. Their deeds are equivalent to the electrical charges measured by the electrodes. As 1 John says, "The one who says, 'I have come to know Him,' and does not keep His commandments, is a liar, and the truth is not in him" (1 John 2:4). Your deeds are the polygraph test to your profession.

The polygraph machine doesn't make a statement true or false. It simply gives testimony to the validity of the statement. A polygraph machine doesn't cause reality. It simply gives testimony to the reality. With respect to your deeds, they don't cause the reality of your conversion. They give testimony to it. Isn't this what Titus 3:5 teaches? "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy."

The child takes a chocolate-chip cookie from the cookie jar and eats it up. But, crumbs are left on the counter, and chocolate stains are left on his face. Mom comes in and sees the evidence before her. She asks, "Johnny, did you take a cookie from the cookie jar?" Johnny says, "No." But, the evidence indicates that the little boy is lying. I don't care how small the little boy is. I don't care how cute is his look when you know that he is lying. The fact remains: the boy is lying. The evidence placed before the mother is beyond a reasonable doubt.

Those who profess to know God, but have deeds that give contrary testimony to their profession, are liars. They don't know God. This is why Paul could very clearly say, "the unrighteous shall not inherit the kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers, shall inherit the kingdom of God" (1 Cor. 6:9-10). It isn't because these are the only sins that condemn you to hell. It is because these sins are chocolate stains around your mouth that give testimony to the poverty of your profession of faith in God. Paul continues to say, "And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God."

A saving knowledge of God will transform the deceiver into an honest man. The fornicator will be changed into a pure vessel. The idolater will become a God-fearer. The thief will begin a life of law-abiding honesty. The covetous will be transformed into a generous man. The drunkard will be changed into a sober man. Your deeds give testimony to the truthfulness of your profession.

Why are Christians to live holy lives?

2. A holy life is "fitting for sound doctrine" (2:1).

The idea here is almost the same as came in 1:16. The twist on it is that it speaks positively, rather than negatively. Titus 2:1 says, "Speak the things which are fitting for sound doctrine." In verses 2-10, Paul describes what is fitting (or proper) for sound doctrine. He goes through the different categories of people: Older men, Older women, Younger women, Younger men, bondslaves. As always, these lists are not exhaustive. They are suggestive. Paul is going through these different sorts of people in different phases of their life and gives a spirit of how it is proper for each one of them to behave.

One of the games that we like to play in our home is called, "The Bad Manners Game." The reason why we play it is to teach our children how to have good manners. The game goes like this. We pick a starting place along the table. The person selected does something that would be considered bad manners. (What they want to do is wide open). Our children have slurped their drink. They have crawled under the table and tickled the feet of everybody. They have banged their silverware on their plates. They have thrown food across the table. They have placed green beans in their nose. They have put their foot upon the table. They have talked with food in their mouth. They have chewed up their food and then spit it out. Upon doing something that is "bad manners," everyone else at the table says, "Eeeeeuuwww you can't put your foot on the table." Then, the next person around the table gets their turn at the game. When we finally get all the way around the table, there is always a cry that comes from the peanut gallery, "Can we please play another round? Can we please play another round?" Depending upon my mood, we play another round, or we stop. We usually go two or three rounds.

Why did I tell you that story? Because I have been amazed to see how well my children understand what is good manners and what is bad manners. They have it in their mind that it is a good thing to wait for food to be passed, to say, "Please and thank you," to chew with their mouth closed and so on. They also have it in their mind what is a bad thing to do. They know that it is bad to make noise with their silverware. They know that it is bad to do anything that is gross. They know that it is bad to put green beans in their nose. But, many of these things, we have not taught them explicitly. We have never told them, "It is bad manners to throw food into your mouth. It is bad manners to put your foot on the table. It is bad manners to spin your cup like a top." We haven't had to tell them these things because they know the law of love (which is the master of all good manners). They know what is a loving thing to do at the dinner table: it flushes itself out in good manners.

So also, when Paul writes down these instructions to these different sorts of people, he is giving Titus a flavor of how they ought to live. Older men are to show a seriousness to their life. Older women are to be temperate in their behavior, teaching younger women to be faithful in their household duties. Young men are to be controlled by their minds, and not by their passions. Bondslaves are to reverently serve their masters in every way. For those whom God has graciously saved, it is fitting to behave in these ways. This is what God's grace teaches. Much of this should flow naturally from an understanding of the gospel of grace.

It isn't fitting for a CEO of a major financial corporation to show up for work in shorts and a T-shirt. What made "The Beverly Hillbillies" such a funny show? A hillbilly type of person doesn't fit well with those who live in mansions in the city. Baseball is in the air. It isn't fitting for a baseball manager to wear a suit and tie while managing a ball game. Could you imagine Dusty Baker walking out to the mound getting his dress shoes dirty and muddy. Basketball is soon to come (training camp has already started). It isn't fitting for a basketball coach to wear a basketball uniform while coaching. Could you imagine Phil Jackson walking up and down the bench with a Lakers jersey on? For one who has been saved by God's grace, there are fitting ways for people to behave.

Now, it's not like we are cookie cutter Christians -- all in the same mode. But, our attitude and our demeanor and our love and our goals and our aspirations are different than the world. A rebellious, self-centered, self-pleasing, arrogant sort of life isn't fitting for sons of God.

Why are Christians to live holy lives?

3. A holy life makes God beautiful (2:10).

I get this from Titus 2:10, which reads, "showing all good faith that they may adorn the doctrine of God our Savior in every respect." As we have studied this morning, this comes in the context of Paul addressing bondslaves. They ought to be entirely submissive to their masters (2:9). They shouldn't argue with their masters (2:9). They shouldn't take from their masters (2:10). On the contrary, they should be well-pleasing to them (2:9). As bondslaves behave in this way, they are doing what is "fitting for sound doctrine" (2:1) and they "adorn the doctrine of God our Savior" (2:10).

The life of a Christian ought to be consumed with God and His glory. "Whether, then, you eat or drink or whatever you do, do all to the glory of God." Whether it is loving you wife, do it for the glory of God. Whether it is playing with your children, do it for the glory of God. Whether it is witnessing to a neighbor, do it for the glory of God. Whether it is honoring your father and mother, do it for the glory of God. Whether it is shopping for groceries, do it for the glory of God. Whether it is helping a friend, do it for the glory of God. Whether it is submitting to an unruly boss, do it for the glory of God. Augustine said it well, "You made us for Yourself, and our heart is restless, until it finds rest in You." We were not created for us. We were created for God.

But, verse 10 isn't speaking directly about the glory of God. Here, he speaks of the beauty of God! Yet, they are related. When we glorify God, we seek to divert our attention from ourselves to God. It is about God! It is not about me! To adorn God is a close parallel. It seeks to give attention to Him and not to us.

We are busy about making ourselves beautiful. As men, we take showers and shave and dress nicely. We like to put our best foot forward. We like it when our hair is combed nicely. Our society is consumed with making ourselves beautiful. There are many who make their living styling hair, painting nails, selling jewelry, selling cosmetics, designing and selling clothes. All of this was done to make us beautiful.

Have you ever been in a store like J. C. Penney or Kohls or Marshal Fields? They have a cosmetic section where they have staff waiting there for women (or men, I guess) to come up and try out some make up to see how it looks on them. There are bright lights and mirrors all around, seeking to make the body beautiful.

That's the idea here in Titus 2:10. As Christians, we are called to make God beautiful. Titus 2:10, "that they may adorn the doctrine of God our Savior." The word for "adorn" in the Greek is kosmew. We get the word "cosmetic" from this word. The idea is that we are putting make-up on God. Now, don't misunderstand. It's not that we are covering up some blemish in God. It's not that we are making Him more beautiful than He actually is. It's simply that we are making God look beautiful and attractive to the onlooking world.

Many think that the only place that we can make God beautiful and lovely is in the confines of a worship service with hands lifted up and eyes closed. Psalm 34:3 says, "O magnify the LORD with me, And let us exalt His name together." In our worship we are to make God look bigger than He already is. Psalm 103:1 says, "Bless the LORD, O my soul; And all that is within me, bless His holy name." We are to give praise and favor to God with all that we are. Yet, here we are told that God is made beautiful when we are good employees (Titus 2:10). We do that as we live out God's grace in our lives. Do you want an opportunity to witness for God? Be a good employee. Live a life that is "fitting for sound doctrine" and God will be glorified.

Why are Christians to live holy lives?

4. A holy life is what grace teaches (2:11,12).

Look at Titus 2:11, 12, "For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, "

The grace of God is a teacher in a school The grace of God is a professor in a college. There are those who think that the best way to teach people to live holy lives is to put a hell-fire/damnation preacher in a church and have him scream and yell at you until he is red in the face, describing the terrors that await you in hell unless you repent. Certainly, the fear of hell ought to motivate us to action and to godliness. We ought constantly live in the fear of God. Jesus said, "Do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell" (Matt. 10:28). However, you also need to realize that in verse 29, Jesus asks, "are not two sparrows sold for a cent?" Then, in verse 30, "the very hairs of your head are numbered." In both instances, it is God's care and grace that gives us courage every bit as much as it is the fear of the Lord.

Notice what we have in verse 12, "the grace of God has appeared, ... instructing us to deny ungodliness and worldly desires." God's grace teaches us and instructs us to live in a holy way. I don't know how it works, but it does.

As you hear the message of grace, which is found in 3:5, "He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit." It will teach you to live a holy life, especially when you realize what you came from. Verse 3 contains 7 deadly vices, "We also once were ...

1. foolish ourselves. We lacked spiritual understanding and discernment.
2. disobedient. We were unwilling to follow the ways of God.
3. deceived. We were led away by the world, the flesh and the devil.
4. enslaved to various lusts and pleasures. We were in bondage to your sinful, self-centered desires.
5. spending our life in malice and envy. We were seeking to harm others who came across your path.
6. hateful, We had a spirit of hate and bitterness.
7. hating one another. This spirit worked itself out in attitudes and actions toward others.

Yet, these are the very ones that God has chosen to save. How does God save these people? Only by the kindness of God (verse 4). You had guns in your home, firing at the pizza guy, who delivered a pizza late. Yet, God was kind to you. Your mouth was full of insults and curses toward those closest to you. Yet, God was kind to you. You were only interested in your own self and in your own lusts and pleasures. The football games consumed you. The magazines consumed you. Your fishing trips consumed you. You loved your car. Yet, God was kind to you, though you had no love to him. This is God's saving kindness.

Verse 4 also speaks of God's love. Those who hated God and hated others were loved by God. The book of Hosea tells us of God's unrelenting love toward His disobedient and rebellious people of the house of Israel. They rebelled against Him and deserved to be cast off. Yet, God, in his kindness and love, continued to be faithful to these people. He called them to repent. He said, "I will heal their apostasy, I will love them freely, For My anger has turned away from them" (Hos. 14:4). This is amazing love.

But the love abounds when you realize that it extends to Gentiles as well. Those in Crete were as Gentile and wicked as you could be. They weren't seeking God. They weren't seeking righteousness. You have studied of their character: "Cretans are always liars, evil beasts, lazy gluttons" who weren't even pursuing God. But, those "who did not pursue righteousness, attained righteousness, even the righteousness which is by faith" (Romans 9:30). The wicked Cretans were made righteous through their faith in Christ. This is the message of God's grace. God saved these nasty, lazy, wicked Cretans solely by His kindness and grace and compassion and love. Titus 3:5 - Not on the basis of what they did, but solely by God's grace.

Please realize that you are not different than these Cretans. Don't think that you ever deserved the salvation that God has granted. Don't think that God has found you lovely, because you are a good person. Don't think that God has found anything in you to merit His love and kindness to you. God loved us despite of ourselves! Get that in your mind! This was in the mind of the Cretans! This should be in your mind as well.

When it gets into your mind, you will be taught to "deny ungodliness and worldly desires" (verse 11). Many times, the solution to the sin you are struggling with is to gaze upon the grace of God found in Christ Jesus. Let God's grace teach you how to live "sensibly, righteously, and godly" (verse 11).

A command from God's word gives you direction, but it doesn't really help you. When the law came, sin abounded. The law came to give knowledge of sin (Rom. 3:20). But, when you embrace God's kindness and love towards you in the cross of Christ, your life will change. You will respond with a whole-hearted love toward God. And from your love to God, everything will flow! Your love for others will abound when you love God.

You can trace every instruction given to us in the word of God back to God's grace in the cross. You can take every single one of these 78 commands in Titus and relate them back to how they express a love to God that flows from an understanding of His grace. For instance, an elder is not to be "quick-tempered" (1:7). Why? Because God has been slow to anger with us. As we deal with others, especially those who are sinning against the church, the elder needs to respond as the message of God's grace has taught him. A quick-tempered man has forgotten that in the gospel of Grace, God was gracious to him.

We can also trace the command in Titus 2:6 that young men are to be sensible back to the truth of the gospel. They are to be controlled by their minds and not by their passions. Isn't this how God dealt with us in the cross? Left to His passions, God could have destroyed us. When you realize of His holy hatred to sin, that demanded the sacrifice of His Son, you will realize the emotions that God has withheld from us. But, He hasn't consumed us in His anger, but has allowed His other attributes to control Himself. He thought through His plan of how He would demonstrate His glory and power and kindness for ages to come. He responded appropriately in the cross of Christ. Young men are to learn from the cross.

When we are told to be "gentle" (Titus 3:2), its motivation can come from the gospel. The cross of Christ puts forth a great lesson in gentleness. Not only did Christ willingly go to the cross, but He also faced the insults and the cursings with great forbearance and patience. "While reviled, He didn't revile in return; while suffering, He uttered no threats" (1 Pet. 2:23). He was gentle. He was meek. His power was under control. Even now, He lives to make intercession for us, gently helping us. Likewise, we ought not to be those who exert our own rights. Rather, we are to be those who respond gently to others.

We can go on and on with all of the instructions in Titus. But my point is this. They are all the teachings of grace. They are not law. Titus wasn't to take these commands that Paul gave and use them like tablets of stone and pound the Cretans with these things! "Don't be quick-tempered! Be sensible! Be gentle!" That's not how God works in His grace. Rather, they are the teachings of grace. Verses 11, 12 say, "The grace of God has appeared bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age."

Why are Christians to live holy lives?

5. A holy life is the goal of our salvation (2:14).

Titus 2:14 says, "who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds."

When Jesus Christ died upon the cross, He had a purpose. Actually, He had two purposes!

1. ... that He might redeem us from every lawless deed.
2. ... that He might purify for Himself a people for His own possession.

The first purpose speaks about His judicial purpose (i.e. His purpose in standing us before the judge righteously). In the death of Jesus, we are made righteous by faith. But the second purpose speaks about His sanctifying purpose. When we are redeemed from our sins, our purpose in life is changed. No longer are we an object of God's wrath, but now we are His people for His own possession. And as people of God, we are called to be pure. 1 Thess. 4:3 says, "This is the will of God: Your sanctification." When God redeems us, He seeks for us to be pure and holy people. This is the end. This is the goal.

Many of you know that I am coaching a children's soccer team. We have practice each Tuesday night and have games every Saturday morning. I have a goal for them as they practice: I want them to become good soccer players, who play well as a team. So, as I instruct them to run around and pass the ball and move to the open space, it is my goal for them to improve.

When Jesus died on the cross for our sins, He first redeemed us from our sins. But He also sought to purify us as well. This begs a comparison to Eph. 5:25-27, where Christ, "gave Himself up for [the church] that he might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing, but that she should be holy and blameless." The purpose of Jesus' death was to purify the church for Himself. This is why we should live holy lives--because Jesus' goal is to purify us. We should be those who are "zealous for good deeds" (verse 14).

Why are Christians to live holy lives?

6. A holy life is our careful concern (3:8).

Titus 3:8 says, "This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds."

It's not by chance that we engage in good deeds. It's not when the moon and Mars happen to be lined up that we are to do this. On the contrary, it is our concern. The concern of every Christian ought to be his good deeds. A father has concern for his children. A stockbroker has concern for the state of the market. An I. T. professional has concern for his computer. A farmer has concern for his crops. And a Christian has concern for his good deeds.

Now, I ask you, "What good deeds have you done lately?" Write a few of them down. If you are anything like me, you will might well find

yourself coming up short.

This is my heart for this conference. I desire to see our churches filled with people who are zealous for good deeds. I desire to see us living out the "truth which is according to godliness" (Titus 1:1). I want to see the pressing needs of people being met (Titus 3:14).

This message was delivered to the Men's Exposition Conference 2003, at Elim Baptist Church on October 5, 2003 by Steve Brandon
For more information see www.rvbc.cc.

It must be noted that in the process of studying Titus **during** the conference, I discovered two more points that may well have been a part of this sermon.

7. A holy life is according to the truth (1:1).

8. A holy life is a fruitful life (3:14)