



ADVANCING  
THE  
GOSPEL

*Titus 3*

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# Introduction

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- In this chapter Paul again gives the theological reason for our good works.
- God has not just saved us from sin, but He has saved us to a new life of godliness and good works.
- Paul wants to make sure Titus insists on this.
- He wants to make sure the church at Crete understands this, and starts their new church off on the right foundation.

# Titus 3:1-2

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# Submissive

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- “Be submissive” – Blind, unquestioning obedience to human authority over God is not biblical (Acts 5:29).
- But believers are not exempt from submission to rulers and authority figures, even if those authorities are not Christians (Romans 13:1–7; 1 Peter 2:13–17).
- As long as those authorities don’t require them to do something that is contrary to God’s law, believers are to be both “submissive” in attitude and “obedient” in actions (verse 1).

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# Be Ready

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- “Be ready for every good work” – The word for is more literally translated “to do,” in other words, be ready to do every good work.
- We are called to be in our communities, bringing light to the darkness (Matthew 5:13–16).
- Verse 2 broadens the command to include how believers should treat all people of the outside world.
- The objects of the verbs are “no one,” “all,” and “all people” (verse 2).

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# Be Ready

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- Speak evil of no one – This is the word blaspheme, which is typically used of blaspheming God.
- Avoid quarreling ... Be gentle – In the Greek, these two verbs go together, and they have another object—“to all.” It more literally reads, “be peaceable and gentle to all.”
- Show perfect courtesy –The phrase more literally means “showing humility toward all,” which would point to our lives as a reflection of Christ’s humility (Philippians 2:6–8).

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# Humility - Peace

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- As we learned in Philippians 2, humility means putting others' needs ahead of your own. It doesn't mean thinking less of yourself; it means thinking of yourself less.
- Paul tells Titus and the Cretan church that this doesn't just mean the way we live with each other in Christian community, but the way we live with the outside world.
- If we are consistently putting others' needs ahead of our own, we will be at peace with them.

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# Humility - Peace

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- Humility means when we're frustrated with someone, instead of speaking evil about the person or getting into a fight (verse 2), we put ourselves in that person's shoes.
- What is he or she going through that would make him or her act the way they do?
- How can you help shine some light into this person's life instead of grumbling about him or her or spreading gossip or fighting?

# Titus 3:3-7

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# We Were Once

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- Here Paul restates the theological basis for our good works from chapter 2.
- For we ourselves were once:
  - Foolish, disobedient, led astray, slaves to various passions and pleasures
  - Passing our days in malice and envy, hated by others and hating one another

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# Jesus Saved Us

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- Jesus saved us:
  - Not because of works done by us in righteousness, but according to his own mercy
  - By the washing of regeneration and renewal of the Holy Spirit
  - Whom He poured out on us richly through Jesus Christ our Savior
  - So that being justified by His grace we might become heirs according to the hope of eternal life.

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# Jesus Saved Us

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- This is similar to what Paul writes to the church at Corinth: “and such were some of you, but you were washed, you were sanctified, you were justified...” (2 Corinthians 6:11).
- Before Jesus, we were like the unrighteous.
- We not only did evil things, we were “passing our days in malice and envy” (verse 3).
- We were not just doing bad things; we were living in sin.

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# Jesus Saved Us

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- But when Jesus came, He saved us. Not because of our works, but because of His mercy.
- Verse 3 describes the twin theological concepts of original sin and total depravity.
  - Original sin - is the alienation of every human from God (Romans 5:12).
  - Total depravity - is our complete brokenness. It doesn't mean we aren't capable of doing "good" things, but that we are powerless to fix the problem of sin ourselves.

# Titus 3:8-11

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# Divisions

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- Paul tells Titus to insist on these things (verse 8).
- “These things” referring to the theological truths he just expounded.
- Titus must insist that they can do good works. That they can live with humility. That they can walk by the Spirit instead of the flesh. That they can bear the fruit of the Spirit.
- He must insist and not let them get away with making excuses of how the Christian life is too hard, the standard is too hard. It is hard, but it is not too hard if you have the Spirit living in you.

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# Divisions

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- The things Paul tells them to do in verses 1–2 are excellent and profitable.
- But the things he tells them not to do in verse 9 are the exact opposite: worthless and unprofitable.
- These things are: “foolish controversies, genealogies, dissensions, and quarrels about the law” (verse 9).
- These are all the things that the false teachers have been doing, very similar to what Timothy was dealing with in Ephesus (1 Timothy 1:3–4).

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# Divisions

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- “As for a person who stirs up division” – Paul tells Titus to avoid all of these theological discussions with these false teachers (verse 9).
- Instead, warn them once, and then twice, and then “have nothing more to do with them” (verse 10).
- This method is in line with what Jesus taught the disciples (Matthew 18).
- As in 1 Timothy 5:19–20 and 2 Timothy 2:25, the purpose of these confrontations is to rebuke – to get the false teacher to repent. Not to punish them, but to bring them back to the Lord, to sound doctrine.

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# Divisions

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- The procedure for church discipline outlined here and in Mathew 18 is very gracious, and yet gives a method for removing sin and division from the church if the person stubbornly refuses to turn from sin.
- The goal is always repentance and bringing that person back into unity with the rest of the church.
- But if they refuse, we must follow through on separating them from the fellowship, for the health of the church as whole.

# Titus 3:12-15

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# Final Instructions

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- Paul tells Titus to come to Nicopolis to meet him there in the future, when he sends for him (verse 12).
- Tychicus is the carrier of the Ephesian / Colossian letters (Ephesians 6:21; Colossians 4:7–8) and is also mentioned in Acts 20:4 and 2 Timothy 4:12.
- These two were messengers of Paul, sent with letters or instructions to different places.
- Paul tells Titus to send two others (Zenas, Apollos) on their way and see that they lack nothing.

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# Final Instructions

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- Paul reiterates again his overall main point, that believers should devote themselves to good works.
- Paul closes with basic greetings and a general “grace be with you all.”
- This is to all of the believers in Crete, not just Titus.
- Reiterating the fact that even though this letter was written to Titus, the message was for the whole church.

# Application: Civility

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# Outline

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Titus 1	Integrity
Titus 2	Mentoring
Titus 3	Civility

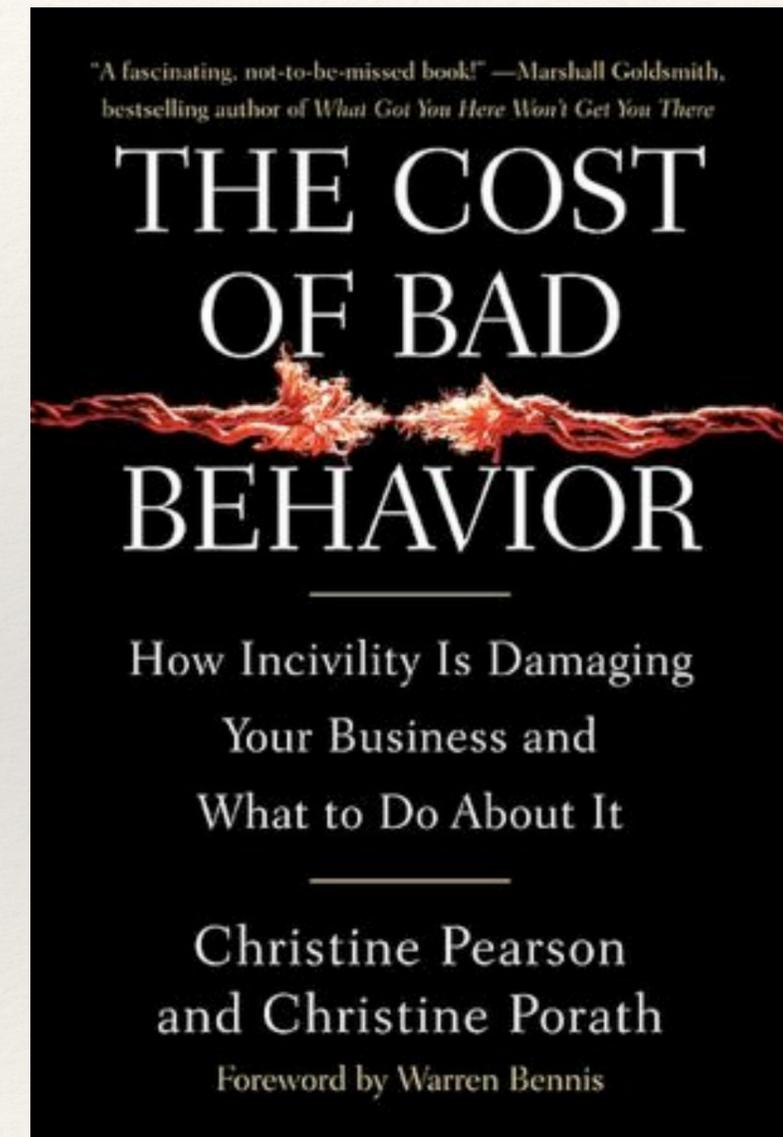
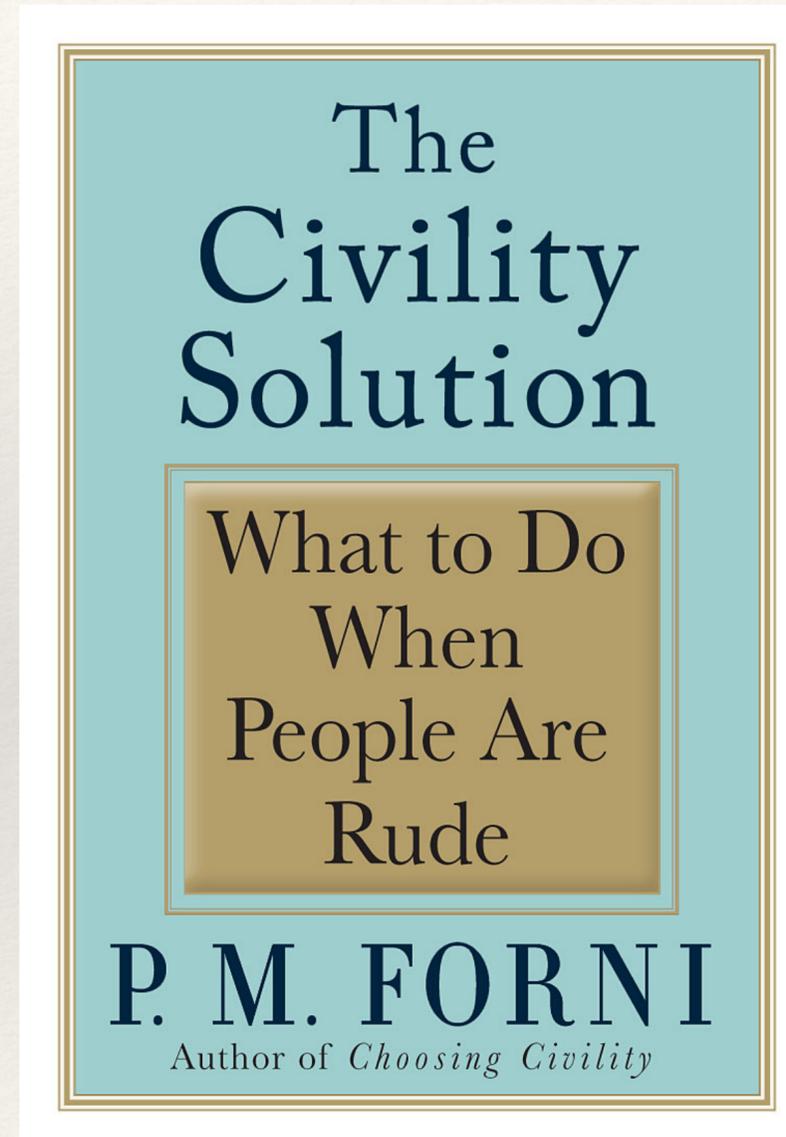
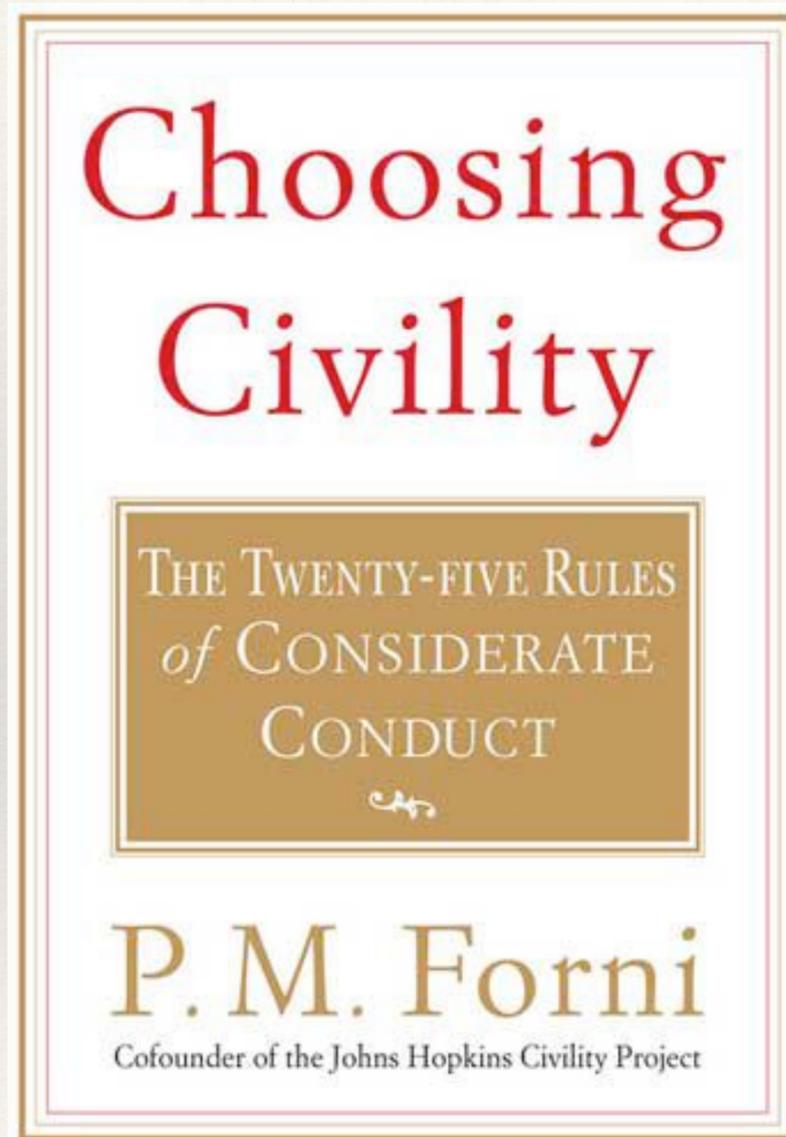
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# Rise of Incivility

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- We seem to be living in the midst of an epidemic of rudeness.
- Articles in the newspaper document the number of incidents of road rage.
- American Automobile Association - sharp rise in use of cars as weapons.
- Rudeness at all-time high in airports, restaurants, and malls.
- Cursing and vulgar language are on the increase.
- Character assassination and negative political advertisements are up.

# Books on Civility



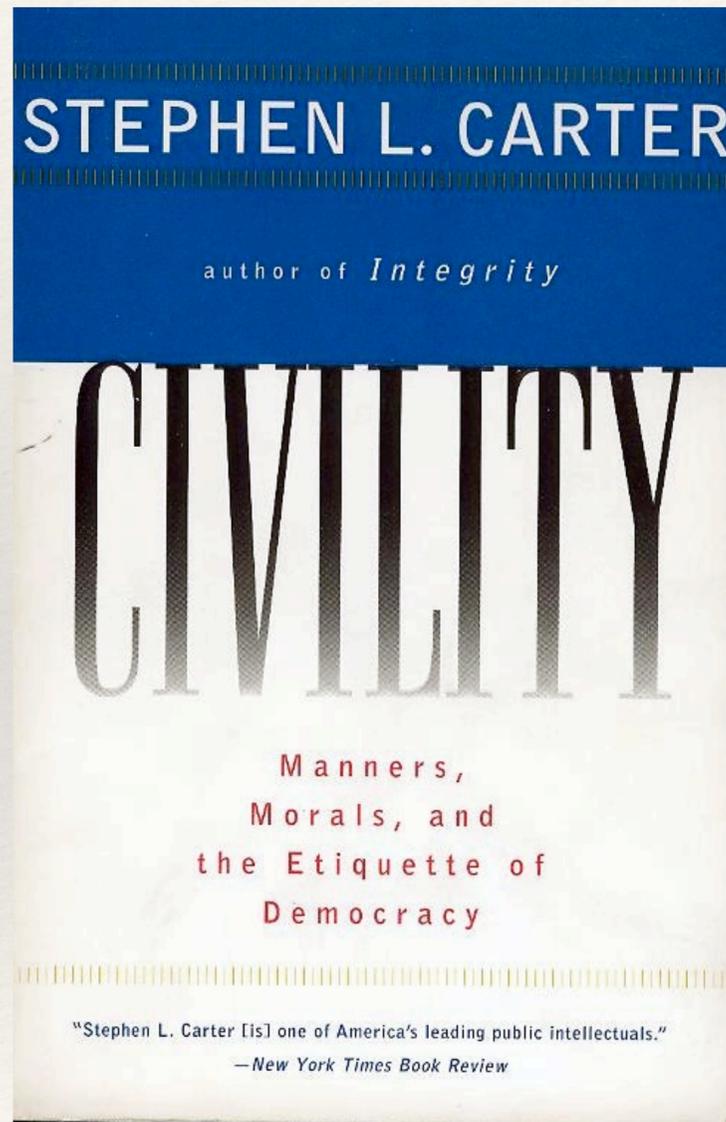
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# Moral Basis for Civility

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- The word civilité shares the same etymology with words like civilized and civilization.
- To be “a member of the household.” Just as there are rules within a household, so there are rules of civility for society.
- Jesus expressed the goal of civility: “You shall love your neighbor as yourself” (Matthew 22:39).
- If we truly love our neighbors, then we should be governed by moral standards that express concern for others and limit our freedom.

# Stephen Carter



- “Rules of civility are thus also rules of morality; it is morally proper to treat our fellow citizens with respect, and morally improper not to.”
- “Our crisis of civility, is part of a larger crisis of morality.”
- This may answer why civility is on the decline.
- A majority in our society no longer believe in moral absolutes.

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# Civility on the Decline

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- If this is so, then the rise of rudeness and incivility cannot be easily altered.
- It can't be changed by reading a book or article by Miss Manners.
- We need a moral and religious change.
- Civility and good manners belong to the realm of the unenforceable.
- John Fletcher Moulton, "the real greatness of a nation, its true civilization, is measured by the extent of this land of obedience to the unenforceable."

# Christian Example



- Spiritual revival and reformation are the ultimate solutions to the problem of incivility.
- Christians should lead by exemplary behavior
- We must be good citizens in society.

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# Love your Neighbor

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- Easy to love people who are your friends or who are nice to you.
- Real test comes with strangers and those who are not civil to you.
- “Do not be overcome by evil, but overcome evil with good.”

Romans 12:21

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# Gracious

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- Our duty to be civil should not depend on whether we like them or agree with their social or political perspectives.
- We should be gracious to others.
- “A gentle answer turns away wrath.”

Proverbs 15:1

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# Humility

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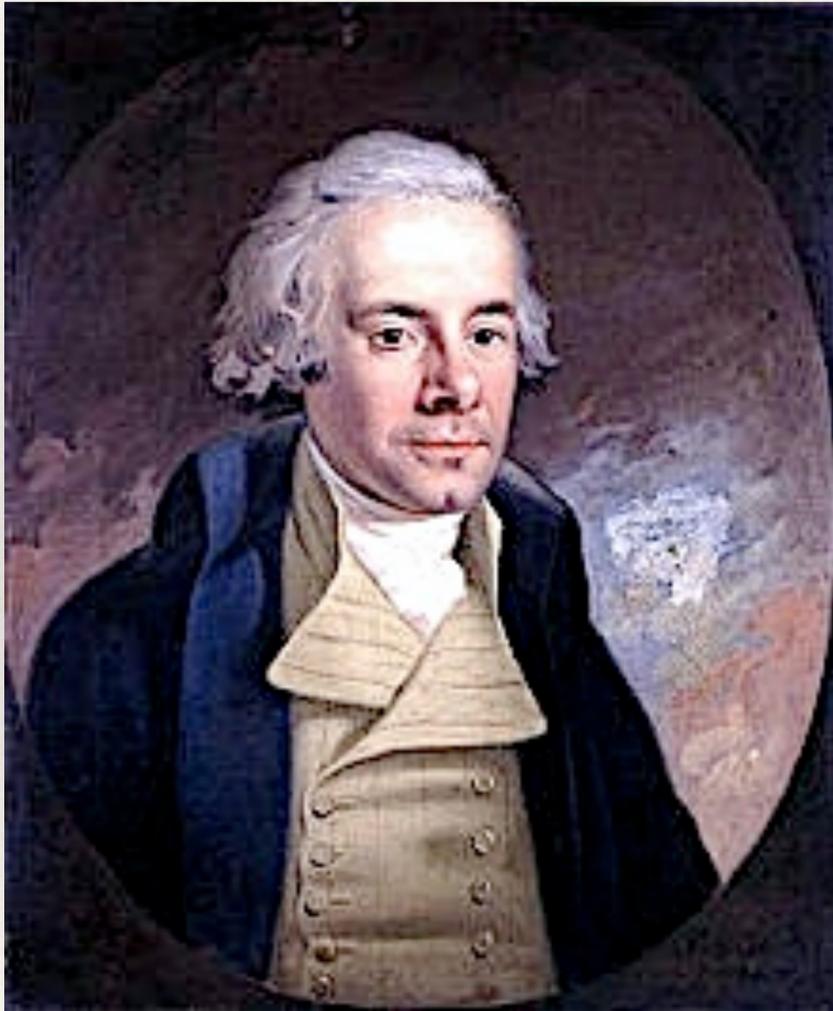
- Civil person acknowledges he doesn't possess all wisdom and knowledge.
- “Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself.”

Philippians 2:3

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# William Wilberforce

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- Known as the man who brought an end to the British slave trade.
- That was just one of the “two great objects” of his life.
- The other was the reformation of manners.



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May 27, 2001



## The Rise of Incivility

We seem to be living in the midst of an epidemic of rudeness. Articles in the newspaper document the number of incidents of road rage. And if you doubt that, just try to merge onto a busy freeway and see how many drivers honk their horn or try to cut you off.

And that's just the tip of the iceberg. A 1997 American Automobile Association report documents a sharp rise in the use of cars as weapons (people trying to run over other people on purpose). A Colorado funeral director complains about impatient drivers darting in and out of funeral processions. Instead of waiting for the procession to pass, they threaten life and limb while ignoring both law and tradition in their rush to get somewhere.