

“Getting Ready for Every Good Work” – Titus 3:1-7

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[What follows is the transcript of a sermon. It was originally intended to be heard, not read, so the tone is more conversational than academic. It has only been loosely edited, so forgive any grammatical, syntactical, or spelling errors. If you have questions, please contact Southern Oaks Baptist Church through their official website, www.welovethegospel.com.]

Take your Bible and meet me in Titus 3...

One of the strange things about the Christian life is how easy it is to forget what we most deeply believe. I don't mean that we forget the words. Many of us could recite the truths of the Gospel. We know the vocabulary. Grace. Mercy. Salvation. Justification. Eternal life. We know the songs. We know the verses. We know the right answers. And yet, we can walk out of a worship service where we have sung about amazing grace, get in the car, open our phones, step into our workplace, sit down at the dinner table, or scroll through the news, and live as though grace has very little to do with Monday morning.

We forget. We forget who we are. We forget what God has done. We forget what kind of people the Gospel is meant to produce. We forget how deeply mercy should reshape the way we speak, serve, disagree, obey, suffer, and relate to people who do not share our convictions.

And this is not a new problem. Apparently, Christians in the first century needed reminders just as much as Christians in the twenty-first century. That is why Paul tells Titus, in the final verse of chapter 2, “*Declare these things; exhort and rebuke with all authority. Let no one disregard you*” (2:15). He wants Titus to remind the churches under his care. Remind them, not because these truths were obscure, but because they were essential. Not because they had never heard them before, but because they needed them pressed again into their minds, consciences, habits, and relationships.

The book of Titus has repeatedly shown us that sound doctrine is never meant to sit on a shelf. The grace of God trains us. The truth adorns itself in ordinary lives. The people of God are meant to be visibly different, not merely in what we confess, but in how we live before a watching world. And that matters because a local church is never invisible. Our neighbors are watching. Our children are watching. Our enemies are watching. The unbelieving world is watching to see whether the Gospel we proclaim with our lips has actually changed the people we are with our lives.

So as we come to Titus 3, Paul is going to bring together two things that people often separate: the glory of our salvation and the shape of our public witness. He is going to show us that Gospel doctrine is not an escape from ordinary life. It is the power that transforms ordinary life. So, if you are able, I invite you to stand to your feet in recognition of the authority of God's Word. Follow along as I read, beginning in verse 1. Listen carefully as God Word reminds us again of what we must never forget...

“Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, ² to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. ³ 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. ⁴ But when the goodness and loving kindness of God our Savior appeared, ⁵ he 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, ⁶ whom he poured out on us richly through Jesus Christ our Savior, ⁷ so that being justified by his grace we might become heirs according to the hope of eternal life.” (Titus 3:1-7)

This is God's Word. You may be seated...

It should be clear to us, after reading these verses, that Paul does not treat salvation as an abstract doctrine to be admired from a distance. He shows us immediately, in chapter 3, that the grace of God produces a particular kind of life—a life that becomes visible in the way we relate to the world around us. But before Paul takes us down into the deep roots of salvation, he first shows us the visible fruit...

The Result of Our Salvation (3:1-3)

As we begin our consideration of Titus 3, we are stepping out of the church doors and directly onto the pavement of the public square. In verses 1 and 2, Paul provides Titus with a Christian civic manifesto, transitioning from how we relate to one another inside the church to how we represent King Jesus in a highly secularized, often antagonistic society.

He begins with an urgent command: “*Remind them.*” This implies something vital about our human nature, namely, that we have a catastrophic tendency to forget the ethical implications of our theology. “But there are many warnings in Scripture of the dangers of forgetfulness, and many promises to those who remember.”¹ It is easy to sing of grace on Sunday morning, but infinitely harder to live out the grace on Monday afternoon when facing a hostile boss, a cynical professor, or an unfair local judge. The believers in Crete were embedded in a culture famous for its deceit, laziness, and aggressive insubordination, all while living under a corrupt Roman regime.² The default human reaction to living in a broken, pagan empire is either to compromise with the culture to avoid discomfort or to pick up the weapons of political warfare and lash out in defensive anger. But Paul rejects both options. He outlines a third way—a supernatural public posture marked not by cultural retreat or political rage, but by an alternate society of visible grace.

Notice the specific street-level commands Paul lays out for the church in verse 1: “*to be submissive to rulers and authorities, to be obedient, to be ready for every good work.*” This is not a unique instruction in the New Testament (Rom 13:1-3; 1 Pet 2:13-14). But we must feel the weight of this teaching. Paul does not say, “Submit to the governing authorities only if they share your theological worldview or protect your religious liberties.” The Caesar on the throne when Paul wrote this was Nero, a tyrannical despot who would eventually execute the Apostle himself. Yet the Word of God demands a submissive, law-abiding respect for civil order. This is not a call to blind compliance when human laws force us to violate the explicit commands of God—Scripture clearly teaches that we must obey God rather than men—but it is a direct assault on the spirit of unbridled rebellion that lives in the human heart.

To the Christian student sitting in a secular classroom or to the professional navigating a corporate hierarchy, the Gospel asks, “Is your default disposition characterized by an honorable submission or by a cynical defiance?” True submission here is paired with active contribution. We are told “*to be ready for every good work.*” Christians are not to be cloistered complainers. We are to be the most conscientious of citizens, the most reliable employees, and the most self-sacrificing neighbors, rolling up our sleeves to serve a culture that may despise us. We don’t settle for being merely law-abiding. We are to contribute to the well-being of society, “*ready for every good work.*”³ It reminds me of what Paul said to the Galatians:

“So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.” (Galatians 6:10)

Here in Titus, though, Paul moves from the external civic duty to the internal governance of the tongue and heart, charging the believers, in verse 2, “*to slander no one, to avoid fighting, to be gentle, and to show perfect courtesy toward all people.*” In a digital age built on the architecture of internet outrage, these words feel completely alien. We live in a society that monetizes polarization, where social status is gained by slandering cultural opponents or destroying reputations with a cynical click. Yet the text says we are “*to slander no one*”—no politician, no neighbor, no colleague who mocks your faith. Instead, we are to be uncontentious and gentle.

“*Perfect courtesy*” is what Paul calls for.⁴ It’s the majestic meekness of Jesus Christ, who when He was reviled, did not revile in return (1 Pet 2:23). We are called to display this “*perfect courtesy*” not merely to the pleasant, but “*toward all people*” (3:2). That would include those who actively oppose our convictions.

How is this public posture humanly possible? How do you look at the world that is fundamentally broken and respond with “*perfect courtesy*” instead of self-righteous contempt? Well, that’s where verse 3 comes in. Verse 3 is where Paul holds up the mirror to shatter our pride. Paul writes, “*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*” (3:3). Before we look at the brokenness of our modern society with an attitude of smug superiority, we have to remember our own pedigree. That’s Paul’s point. He’s saying, “If you want to be a good citizen and good neighbor, or a force for good in your community, then you must remember where you came from—the pit out of which the Lord has rescued you.”⁵

But notice that Paul doesn’t distance himself from the mess. He’s keenly aware that he stands firmly in the lineup of the depraved, saying, “*we ourselves...*” Before the grace of God collided with our lives, this was our exact spiritual resume. “We have been leveled, made common kin by a common past.”⁶ We were “*foolish,*” living as practical atheists who ignored God and His design. We were “*disobedient,*” rebelling against His Law, and “*led astray*” by the world. We were wretched “*slaves,*” driven by competing “*passions*” and passing “*pleasures*” that promised satisfaction but delivered prison. Our relational lives were defined by “*malice and envy,*” locked in a miserable cycle of being “*hated by others and hating one another.*”

This is the fallen human nature, and it has remained stubbornly unchanged across centuries of technical and social progress. And our own hearts were not exempt. In your honest moments of self-reflection, you know this to be true. C. S. Lewis famously described what he saw in his own heart when he held up this mirror: “a zoo of lusts, a bedlam of ambitions, a nursery of fears, a harem of fondled hatred.”⁷ This Spirit-wrought self-discovery is what brought repentance and saving faith to his life. He saw himself laid bare and at once saw his need for God. He writes,

“People who are naturally religious find difficulty in understanding the horror of such a revelation. Amiable agnostics will talk cheerfully about ‘man’s search for God.’ To me, as I then was, they might as well have talked about the mouse’s search for the cat.... Total surrender, the absolute leap in the dark, were demanded. The reality with which no treaty can be made was upon me. The demand was not even ‘All or nothing.’ I think that stage had been passed, on the bus-top when I unbuckled my armor and the snowman started to melt. Now, the demand was simply ‘All.’”⁸

This brutal self-awareness and saving faith may seem antithetical, but I assure you they are not. Jesus said it best, “*Blessed are the poor in spirit, for theirs is the kingdom of God*” (Matt 5:3). What Paul describes as the human condition in verse 3, when we realize it is our own condition apart from Christ, can work “poverty of spirit” in us, the very precursor that Jesus describes as prerequisite for citizenship in God’s kingdom and the “*blessed*” life.

And while that is implied in verse 3, Paul has a different reason for holding up this mirror on this occasion. He’s reminding us of this dark self-portrait because it’s absolutely essential for our public witness. Why? Because the exact moment a Christian forgets who they used to be, they lose the capacity to love a lost world. If your response to the moral chaos or secularism of our current culture is primarily characterized by elitist contempt or defensive anger, it is because you have forgotten verse 3. You are looking at the world through the eyes of a self-appointed judge rather than a rescued criminal. Remembering our past depravity completely dismantles our self-righteous outrage. Our non-Christian neighbors who live like pagans are simply doing what blind people do when they stumble in the dark. We cannot demand that the blind see before the Holy Spirit opens their eyes. The only difference between the saint sitting in the church this morning and the unbeliever living in open rebellion on the street is the sovereign, intervening grace of God. When this truth settles in your mind, it should humble you. It can transform your anger into agony and your contempt into deep compassion. And this is what

can free you to display the “*perfect courtesy*” that Paul speaks of because you realize that you are, as the saying goes, just one beggar telling another beggar where to find bread.

Now, when we look at our past spiritual resume in verse 3, we see reason after reason for God to condemn us forever. But that is not what He has done. Why? It’s important for us to get that answer right. And this brings us to the next couple of verses, where we find the two most beautiful rescue words in all of Scripture, found at the start of verse 4: “*But when...*” Consider with me next...

The Reason for Our Salvation (3:4-5)

There are three reasons that Paul highlights in these verses. The first one is...

The Character of God (4)

In verse 4, Paul refers to the appearing of “*the goodness and loving kindness of God our Savior*”. Notice carefully what happens here. When the horizon of human history was at its darkest, a light broke through. And what was it that appeared? It wasn’t God’s thunderbolt of judgment. It wasn’t a checklist of new rules. It was a person, Jesus Christ, who perfectly embodied the character of God because, after all, He is God incarnate.

Paul uses two magnificent words to describe God’s heart here, translated “*goodness*” and “*loving-kindness*” (3:4). The second of these is the Greek word *philantropia*, from which we get our English word, you guessed it, “philanthropy.” It literally means an affection for humanity. It refers here to God’s deep, cosmic love for mankind. “God didn’t send His Son to save the world because the world is so lovable that He couldn’t live without us.”⁹ He sent Him because of His character, His “*goodness*,”¹⁰ His “*loving kindness*.”

Tim Chester gives a good illustration of this. Imagine God made a list of pros and cons, as we so often do, for saving us. If He did, the “cons” side would be full of our rebellion, and the “pros” side would be empty. If that’s how God made the decision, and of course it is not, He would not have thought, “On balance, they’re not too bad...I see some potential there.” No. All He would have seen was “a thousand reasons to condemn us forever.” But now imagine God writes across the page: “My kindness. My love. My mercy.”¹¹ That’s the point of verses 4 and 5. Our salvation is owing to God’s character, not our own.

Think about that for a moment. God looked at the world that was actively hating Him and hating one another (cf. 3:3), and His response was a manifestation of pure kindness. Salvation does not begin because we somehow managed to change God’s mind about us (cf. Matt 5:45). It begins because Christ came to reveal what was always true of God’s heart toward His broken creation. He is, by nature, a Savior.

And the next verse reminds us of...

The Initiative of God (5a)

Because God is good, He moved toward us. Verse 5 begins with a definitive, pride-shattering statement: “*He saved us, not because of works done by us in righteousness...*” Paul is “at pains to say that no human work or act is the cause” of our salvation.¹² If you are searching for the ultimate line of demarcation between the Gospel of Jesus Christ and every other religion or secular philosophy on the planet, you have just found it. Every worldview invented by human minds tells you that you are saved by your performance. If you work hard enough, if you are moral enough, if you vote correctly, if you are tolerant enough, or if you perform your religious duties with enough sincerity, then you will earn your salvation. But the Gospel cuts through our resume-building with a sharp, merciful blade. God does not look for righteous works to decide whom to rescue,

because if He did, the search would come up empty. We are dead in the water. A drowned man cannot swim to the lifeguard's station. He needs someone to dive into the deep end and pull him out. God took the initiative. He didn't wait for us to clean up our act. He stepped into our mess, and He showed us mercy, which brings us to...

The Mercy of God (5b)

If our salvation is not driven by our performance, what is the driving engine behind it, besides the character and initiative of God? Paul tells us in the very next phrase: "*but according to His own mercy.*" Mercy is the opposite of getting what you deserve. Justice is getting the penalty your actions earned. Grace is getting a gift you could never deserve. But mercy is the tender compassion that looks upon helplessness and misery and moves in to alleviate the pain. God's salvation is drawn entirely out of the deep well of His own character, not the shallow puddle of our merit. When Jesus looked out at the crowds during His earthly ministry, the Gospels repeatedly say He was "*moved with compassion*" (e.g., Matt 9:36; 14:14). That is the heart behind this Titus 3 "*God*" and "*Savior.*" We are saved because He looked upon our self-inflicted misery, our slavery to sin, and our broken relationships, and His holy heart overflowed with mercy. You didn't have to perform to earn His glance, and you don't have to achieve perfection to keep His love. You are saved today because of who He is, not because of who you are.

That is *why* you, the believer in this place, have been saved. But in the rest of our text, the Apostle Paul opens up the treasure chest to show us something of the riches of our salvation. He shows us *how* this salvation actually works. He takes us beneath the surface to reveal the intricate, beautiful machinery of God's grace. God does not just pull us out of the mud and leave us shivering on the side of the road. He completely reconstructs us. He re-establishes our identity, transfers His own wealth into our accounts, and grants us everlasting life. Consider next with me...

The Richness of Our Salvation (3:5-7)

There are five aspects of our salvation that I want you to see in the remaining verses. The first one relates to our...

Regeneration (5c)

Paul begins to unpack this spiritual wealth by pointing us to the very moment our hearts were brought from death to life. He writes that God saved us "*by the washing of regeneration.*" To understand this, we must realize that our fundamental problem was never that we were just uneducated, or spiritually clumsy, or in need of a little self-improvement. Our problem was that we were spiritually dead. You can polish a corpse all day long, you can put it in a nice suit and spray it with cologne, but at the end of the day, it's still dead. What we needed was a resurrection, and that is exactly what "*regeneration*" is. The word literally means "new birth" or "re-creation." It is the supernatural work of God in which He takes a heart of stone and gives a heart of flesh.

The "*washing*" that Paul speaks of isn't referring to the water of physical baptism, but to the internal reality that baptism symbolizes—the complete cleansing of our past guilt and the infusion of brand-new, supernatural life. Through Christ, the old has passed away, the defilement of our rebellion is washed down the drain, and we are made radically, beautifully new. And the transformation that flows downstream from this new life is what Paul calls to mind next...

Sanctification (5d-6)

God doesn't merely jumpstart our spiritual hearts and then leave us to navigate this life on our own power. Paul immediately couples regeneration with "*renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior*" (3:5-6). Who is the "*He*" who pours out the "*Holy Spirit...through Jesus Christ*"? It has to be the Father. The entire Triune God is represented here. The Father pours out the Spirit through the Son. And this leads to our "*renewal*," which most scholars conclude is a reference to the doctrine of sanctification—the ongoing, daily process by which God alters our desires, reshapes our character, and empowers us to walk in holiness.

Notice the extravagance of Paul's language here. The Holy Spirit wasn't given to us with a medicine dropper. He wasn't rationed out based on our behavior. He was "*poured out on us richly*" (3:6). God does not give us an "economy version" of His Spirit.¹³ No. The very same Spirit who raised Jesus from the dead is abundantly available to you right now to fight your sin, to comfort your anxieties, and to produce the fruit of righteousness in your life. When you, brother or sister, feel inadequate to love your neighbor, or too weak to resist temptation, or too torn to practice the public witness described in the first two verses of this chapter, the Gospel reminds you that you are not running on an empty tank. You have been saturated—indwelt even—by the Holy Spirit of God. Your transformation is happening (and will be completed one day) because the third person of the Trinity has taken up residence inside of you, continuously renewing your mind and heart day by day.

And, as we move into verse 7, Paul shows us the legal foundation that makes all this intimacy with God possible: "*so that being justified by his grace...*" Here Paul reminds us of our...

Justification (7a)

If "*regeneration*" addresses our corrupt nature, justification fixes our broken legal standing before a holy and just Judge. Imagine standing in a celestial courtroom, guilty of treason against the King of the universe. The evidence against you is overwhelming. Your thoughts, words, and actions condemn you. There is no defense to offer. But suddenly, the Judge steps down from the bench, takes your place in the modern-day execution dock, and pays your penalty in full. Then, He takes off His own robe of perfect righteousness and places it on your shoulders. To be justified means that God looks at your rap sheet, crosses your crimes out with the blood of Jesus who bore your condemnation on the Cross, and declares you to be legally righteous in His sight. He doesn't just pardon you. He treats you as if you have perfectly obeyed His Law.¹⁴

And notice how this happens. Verse 7 says we are "*justified by His grace*." It is a completely free, unearned, irrevocable legal verdict. When God looks at you today, believer, He does not see a disappointment. He sees the perfect righteousness of His Son. That is what you have been clothed in when you put your faith in Jesus. That is the doctrine of justification. It's God's declaration of "not guilty" in our case because of the atoning sacrifice of Jesus. And this liberating verdict comes to us by grace alone, through faith alone, in Christ alone, for the glory of God alone.

But Paul's not done yet! Next, he reminds us of another precious aspect of our salvation, namely, our...

Adoption (3:7b)

A judge can declare a defendant "not guilty" and dismiss the case, but that judge is under no obligation to take that criminal home and put out a seat for him at the family dinner. Yet this is exactly what the Gospel accomplishes. Paul writes that we are justified "*so that...we might become heirs*." This is the breathtaking truth of adoption. We are not merely paroled criminals. We are cherished children. We have been brought into the family of God.

To be an “*heir*” means that you now have a legitimate claim to the family inheritance. You have full access to the Father’s presence, the Father’s protection, and the Father’s provision. You no longer have to live with the anxious, striving mindset of an employee who is afraid of getting fired, or a slave who is afraid of being beaten. You can live with the absolute security of a child who knows they belong. Your place at the King’s table is secure, not because of your pedigree, but because of the unique Son of God who was cast out so that you, the rebellious orphan, could be brought in. You now share in the Son’s inheritance, which leads us to our...

Glorification (3:7c)

Finally, Paul directs our gaze to the ultimate horizon of our faith, concluding this staggering list with the phrase: “*according to the hope of eternal life*” (3:7). In the language of the New Testament, as we saw last Sunday, “*hope*” is not a wishful thought or a fragile desire, like hoping it won’t rain tomorrow. Biblical hope is a rock-solid, confident expectation of a future certainty. This is the doctrine of glorification. It is the promise that the salvation which began in your heart through regeneration, and is continuing in your life through sanctification, will one day be brought to absolute perfection.

“*Eternal life*” is not merely about living forever in a chronological sense. It’s about experiencing the unhindered, face-to-face presence of God in a renewed creation, entirely free from the presence, the power, and the pain of sin. It means that the brokenness of this world, the sickness in your body, the grief in your heart, and the cultural decay around you all have an expiration date. Your future is incredibly bright! Because your salvation is anchored in the unshakable character, initiative, and mercy of God, your arrival in glory is an absolute certainty.

Do you see how special and gloriously multifaceted this salvation of Christ is? Regeneration. Justification. Adoption. Sanctification. Glorification. Brothers and sisters, this is the richness of your glorious salvation! Isn’t it wonderful?

Church, the beauty of Titus 3 is that Paul does not leave us with a shallow call to “be better.” He gives us something far deeper, far sturdier, and far more beautiful. He gives us the Gospel. He tells us how to live in the world: be submissive, be obedient, be ready for good works, refuse slander, avoid quarrels, show gentleness, and extend courtesy to all. But then he tells us why we can live this way. Not because the world is easy to love. Not because our rulers are always righteous. Not because our neighbors are always kind. Not because our hearts are naturally patient. We can live this way because we have been saved by a mercy that did not wait for us to become lovable.

We were once foolish. We were once disobedient. We were once deceived. We were once enslaved. We were once consumed with envy, malice, hatred, and selfish desire. And then came those glorious words: “*But when.*” But when the goodness and loving kindness of God our Savior appeared, He saved us.

Not when we had cleaned ourselves up.

Not when we had balanced the moral scales.

Not when we had finally proven our worth.

Not when we had produced enough righteous works to impress Him.

No. He saved us according to His own mercy. That means the fundamental reason you are a Christian today is not that you were wiser than your neighbor, more moral than your coworker, more spiritually sensitive than your family member, or more deserving than the unbelieving world around you. The true reason you are saved is that God is merciful. He moved toward you in Christ. He washed you. He gave you new birth. He poured out His Spirit. He justified you by His grace. He brought you into His family. He made you an heir. And He set before you the unbreakable hope of eternal life.

So do not leave here today merely thinking, “I need to try harder.” Leave here trusting in Christ. Leave here thinking, “What mercy I have received.” Because mercy is what melts pride. Mercy is what softens anger. Mercy is what humbles the self-righteous heart. Mercy is what steadies the weak believer. Mercy is what sends us into a broken world, not with clenched fists, but with open hands. The world does not need Christians who forget where they came from. The world needs Christians who remember the pit, remember the Savior, and remember the mercy. It needs people who can look at sinners with tears instead of contempt, courage instead of compromise, and compassion instead of rage.

So, brother and sisters, remember this: You are not what you once were, and you are not yet what you will be. But by the mercy of God, you have been washed, renewed, justified, adopted, and promised glory. So go live like mercy has appeared. Go speak like mercy has appeared. Go serve like mercy has appeared. Go love difficult people like mercy has appeared. And when the world asks why, tell them the truth: The goodness and loving kindness of God our Savior has appeared in Jesus Christ—and He saved us!

Amen. Hallelujah. What a Savior!

Let’s pray...

¹ John R. W. Stott, *Guard the Truth: The Message of 1 Timothy & Titus*, BST (Downers Grove: InterVarsity Press, 1996), 198.

² Polybius was especially critical of the Cretans. Among other things, he wrote: “So much in fact do sordid love of gain and lust for wealth prevail among them, that the Cretans are the only people in the world in whose eyes no gain is disgraceful...owing to their ingrained lust of wealth [the Cretans] are involved in constant broils both public and private, and in murders and civil wars...” See Polybius, *The Histories*, Vol. III, Book VI, Loeb Classical Library. Cf. Titus 1:12.

³ John MacArthur writes, “We are to be known for what might be described as consistent aggressive goodness, done not simply out of duty but out of love for the Lord and for other people.” John F. MacArthur Jr, *Titus*, MNTC (Chicago: Moody Press, 1996), 143. Similarly, Tim Chester writes, “We are to be people who are proactively looking for opportunities to bless our cities and to serve our neighbors.” Tim Chester, *Titus for You, God’s Word for You* (n.p.: Good Book Company, 2014), 111.

⁴ A standard Greek lexicon (BDAG) describes this word (πραῦτης) as “the quality of not being overly impressed by a sense of one’s self-importance.” William Arndt et al., in *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 861.

⁵ Todd A. Wilson, *Zealous for Good Works: Mobilizing Your Church for the Good of Your Community* (Chicago: Moody Publishers, 2018), 91.

⁶ Bryan Chappel. “Titus,” in *1 & 2 Timothy and Titus: To Guard the Deposit*, PW (Wheaton: Crossway Books, 2000), 359.

⁷ C. S. Lewis, *Surprised by Joy: The Shape of My Early Life* (New York: HarperCollins, 1955), 278-279.

⁸ *Ibid.*,

⁹ Wilson, 93.

¹⁰ “The term χρηστότης may be intended as a wordplay with “Christ” (Χριστός).” Andreas J. Köstenberger, *1-2 Timothy & Titus*, EBTC (Bellingham, WA: Lexham Press, 2021), 347.

¹¹ Chester, 91.

¹² Chappell, 362.

¹³ Ed Hartman, “Turning to the Spirit,” accessed online at: <https://fpcjackson.org/resource-library/sermons/turning-to-the-spirit/>.

¹⁴ Dick Lucas uses a marriage to illustrate this. In a wedding, two people share all they have. When God joins a believer to Christ, the believer brings their “debts” (sins) and Christ brings His “righteousness.” We put our “guilt on His shoulders,” and He puts His “obedience to our account.” See Dick Lucas, “Justified by His Grace,” accessed online at: <https://www.thegospelcoalition.org/sermon/justified-by-his-grace/>.