

Title: God and Christ the Savior

Scripture: Titus 1:4

Series: The Pastoral Epistles

1. Introduction:

- a. In our introduction to Titus, we explored what it truly means to be a servant of God. We learned that before we are anything in Christ, we are first and foremost to be a δούλος Θεού (a slave of God).
 - i. Our intent last week was to understand what slavery to God meant.
 1. We learned that to be a slave of God means that we have no rights, lives, or desires of our own.
 2. The slave is one whose only goal is to glorify God through his life. He lives to do God's will and God's will alone.
 - a. Therefore, for the slave of God, there are no jobs that are too menial or beneath their status. The slave lives for the king.
- b. Because of this relationship, we understood that God has the right to determine how best to use us for His glory. In Paul's case, God had decided to use the man as an apostle. This calling would mean that Paul would proclaim God's message, at God's time, and for God's glory.
 - i. As an apostle, Paul suffered much in bringing the Gospel to the unbelieving world. It was through

faithful preaching that the elect of God would be saved.

1. Paul's example encouraged us to be proclaimers of this same Gospel, no matter the suffering, for the sake of the elect as well.
- ii. Once the elect were saved, Paul then devoted his life to teaching them sound doctrine. He wanted every Christian to mature into the stature of Christ. Paul understood that sound doctrine was the bedrock upon which the promises of God are built. It is not a small thing to say that our eternal hope is based on knowing and loving God correctly.
- c. Today, we will study Paul's tender heart toward Titus, a man he loved deeply. In this verse to Titus, we will explore a number of crucial doctrines that equip the elect toward holiness.

2. Verse 4A: One Family: To Titus, my true child

- a. Chapter one of our epistle began with Paul identifying himself as a slave of God and then an apostle. In verse 4, Paul takes a different title. Paul sees himself as a father in the faith (perhaps because he led Titus to Christ). Paul deeply loves his **child**. Paul sees Titus as a member of the family of God to whom he owes a fatherly duty. It is no small truth to say that every Christian is in a familial relationship with each other.
 - i. We, as the Church of God, must think in this same way. We must see each other as family

members, keepers of the second great commandment as summarized by our Lord and Savior Jesus Christ.

- b. Notice what Paul calls Titus. He says that Titus is a **true child**. Titus belonged genuinely to the Lord. He was a natural son and not an illegitimate one.
 - i. This is true of you and me if and only if we have honestly come to God through the only Gospel.
 - 1. As we learn in **John 1:12** But to all who did receive him, who believed in his name, he gave the right to become children of God,
- c. cPaul teaches us that he and Titus were in a family relationship by calling Titus a true son. This relationship is made possible by the life, death, resurrection, ascension, and glorification of our Lord and Savior, Jesus Christ. Oh beloved, I pray that you will see the importance of this reality. We must see ourselves as the only true family described in Scripture; God's family.
 - i. We must understand that, as members of the family, we have an incredible duty to each other. This duty involves love, devotion, and sacrifice. In other words, we must love one another as Jesus Christ loved us.
- d. Let the example of the relationship of Pablo and Tito, expressed as tenderness and love here, impel us to walk with the same heart.

3. Verse 4B: We are One family because of the One faith: in a common faith:

a. First of all, the word **faith** is used here in the subjective sense to speak about the knowledge of God and his promises revealed in the Gospel. Titus had sincere confidence in God and God's redemptive Christ-centered love, and so did Paul. Therefore, they were both adopted **children** of God.

i. The Gospel of Jesus Christ had saved Titus.

Titus had come to see himself for who he was, a Sinner deserving of God's wrath. He had also come to see Jesus for who he was, God's sacrifice on behalf of sinful humankind. Titus had put all his trust in the atoning work of Jesus Christ as God's substitute. He saw Jesus as suffering the wrath for sin that was due to each of us. He had believed that Christ paid his debt and that Christ's righteousness now was imputed into his own life. He knew he would stand one day before God as a forgiven man under the perfect obedience of Christ, which makes it possible for us to be welcomed into eternal rest.

ii. Beloved, Titus was a man of the faith.

b. But I want to draw your attention to the description of faith as a **common faith**. That which Titus professed back then is what all true Christians profess today. There is only one faith by which any man may be saved.

- i. Paul is making the point that all Christians are deeply united in their belief in Jesus Christ. We are bound to each other by our **common faith!**
 1. **Ephesians 4:4-6** There is one body and one Spirit—just as you were called to the one hope that belongs to your call— (5) one Lord, one faith, one baptism, (6) one God and Father of all, who is over all and through all and in all.
- ii. What a glorious truth stands before us. All believers from every culture and language are united to the same God through our **mutual faith** in Jesus Christ.
 1. The implication of such a truth is startling. To despise a Christian makes me guilty of despising the Savior, of rejecting the true faith. I must love each Christian as Christ loves them because we have a **common faith**, destiny, and purpose.
 - a. The **commonality of our faith** reminds each of us of our familial duty. We read in **1 John 3:16** By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.
 - b. The thought here is that we must love one another to the same degree of sacrifice that Jesus loved us. Any lesser love is a failure of familial duty.

4. Verse 4C: God Provides Divine Blessing to His Family:
Grace and peace

a. What does the bible mean by **Grace and Peace**?

i. **Grace** is God's unmerited favor that works in the heart of his child. **Grace** is God's Christ-centered pardoning and strengthening love.

1. **Ephesians 2:8** For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,

2. Proceeding from the grace of salvation are the many graces necessary for gospel fidelity.

Paul is praying that this type of grace guide Titus in the work that God has for him

ii. **Peace** is what the child of God now experiences, understanding that he has been reconciled with God through Christ. Peace is that godly state of mind in which I know that my sins are forgiven and that God views me favorably (as a son) instead of the terrible sinner I used to be.

1. **Romans 5:1** Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

iii. **Grace** is the fountain of salvation and fidelity in our lives, and **peace** is the stream that flows from that fountain.

b. These twin mercies are for God's elect alone.

i. **Romans 1:7** To all those in Rome who are loved by God and called to be saints: Grace to you and

peace from God our Father and the Lord Jesus Christ.

- c. The blessings of **grace and peace** have their origin in God the Father, and have been merited for the believer by Christ Jesus. God the Father and Jesus the Son are the one source of **grace and peace**
 - i. God the Father determined that we would be objects of grace from eternity past. Jesus the Son comes in time so that the very same grace would flow through His sacrifice.
 - ii. God the Father sends the Son so that we can be at peace with him. Jesus, the Son of God, comes to appease the wrath that sin so righteously deserves. Through the substitution of Christ on the cross, that peace is possible.
5. Verse 4D: Salvation's Source: from God the Father and Christ Jesus our Savior.
- a. Paul's greetings typically place God the Father alongside Jesus Christ.
 - b. God the Father and Jesus the Son are viewed as the Savior of God's elect.
 - i. God as "savior" is known from the Old Testament, which stresses his deliverance of Israel from her bondage in Egypt and all from all her enemies. In Christ, God's activity as Savior was accomplished through the Messiah's sacrificial work delivering from sin. In other

words, God the Father saves us through Jesus Christ, the Savior.

ii. As we would suspect, sharing the title of Savior links the Father and the Son in the salvation plan, with God being depicted as the source or originator of the plan of salvation, Christ as the means by which the plan is executed, and the Holy Spirit the means by which Christ is applied.

1. In Christ's first advent, God's salvation, Jesus, entered human life as a life-bringing possibility. In Christ, life is possible!

a. **Titus 3:5-6** 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,

2. In Christ's second advent, salvation will be fully accomplished.

a. **Philippians 3:20-21** But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, (21) who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

3. The present age in which we live in, in which Paul and Titus preached the Gospel and the

church finds itself living, is surrounded by these two significant events, the first advent introducing new possibilities, the second advent promising their completion.

- c. We cannot help but notice that linking God the Father and God the Son to the exact title of Savior Paul here expresses the highest view of Christ. Paul's high Christology is the biblical model. Jesus is viewed on the same level as the Father, as God the Son.
 - i. By linking both the Father and the Son as Savior, Paul reminds the Christians of God's rule. Why is this important? Because of the religious-political situation that the ancient church found itself facing in the roman empire.
 - ii. Historically, the emperor of Rome took the title of Savior unto himself. But by declaring Christ as Savior, Paul strikes a blow at the emperor's claim.
 1. Paul emphatically states that only Christ Jesus can rescue from the greatest evil and bestows upon the rescued ones the greatest good. Paul points the Christian to Jesus as Savior and away from the emperor worship and idolatry.
 - a. Heed the warning of the apostle beloved. Look to no one else; no other source. Only Jesus is the way, the truth, and the life. We can come to God in no other way
 2. As the old hymn puts it:

My hope is built on nothing less
Than Jesus Christ, my righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.

6. Benediction:

- a. **1 John 4:14** And we have seen and testify that the Father has sent his Son to be the Savior of the world.

Public Reading
Psalm 62:1-8