



God our Saviour

appeared and

Saved Us.

(Titus 3:4-7)

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God our Saviour Appeared and Saved Us.

INTRODUCTION: the words, "God our Saviour appeared and saved us" have been used to support the theory that Jesus is God. Those who believe Jesus is God reason that there cannot be two Saviours because that would mean that there are two Gods and every Christian knows that there is only one God. Because of this truth it is logically reasoned that Jesus must be God. This study sets about to discover if this logic and reasoning is correct or if there is another perspective that harmonize with the teaching Jesus is the most beloved Son of God and not the one and true God Almighty.

- **Titus 3:4:** But when the goodness and loving kindness of God our Savior appeared.

The words, "When the goodness and loving kindness of God our Saviour appeared" refer to the appearing of the Lord Jesus Christ. It was in him that the goodness and loving kindness of God appeared. Christ manifested God's love, compassion, kindness, mercy, grace and forgiveness to all mankind when he appeared on earth. God is the Saviour of us all since he is the source of all life. Before time began God in His eternal mind planned and purposed that mankind's salvation to eternal life would be in his Son, so Jesus is the fulfilment of God's foreordained plan of salvation for all mankind, without Christ no-one can be saved, thus both God and Christ are the Saviour but in a different manner.

God is the Saviour in that He is the source of all life and planned and purposed the eternal way of salvation before time began, but Christ is our Saviour in that he is the fulfilment of God's eternal plan. Without God there would be no salvation, but God's eternal plan without Christ would be left bankrupt thus the reason the Bible in various contexts can refer to God the Father or the Lord Jesus Christ as the Saviour. The Lord Jesus Christ came into the world and in himself and through his life manifested the goodness and loving kindness of God's eternal plan of salvation that he purposed in His eternal mind before time began.

If verse four was amplified it would be written: the goodness and loving kindness of the immortal, invisible eternal God the creator of all things and source of all life our Saviour appeared in the Lord Jesus Christ who redeemed us and laid his life down to a brutal, bloody and cruel death to saved us to eternal life according to the eternal plan God his heavenly Father purposed in his eternal mind for mankind's salvation before time began.

It is in this sense that both God the Father and the Lord Jesus Christ can be spoken of as the Saviour. Both Jesus and God can be spoke of as being our Saviour since they both are, but that does not mean they are both the one true God, but that they are our Saviour in two different ways, God the Father planned and purposed the way of Salvation and the Lord Jesus Christ was the fulfilment of his heavenly Fathers eternal plan of salvation.

GOD SAVED US, NOT BECAUSE OF WORKS BUT ACCORDING TO HIS OWN MERCY

- **Titus 3:5-7:** 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.

The words "Not because of works done by us in righteousness" refer to self-effort and strictly adhering to ceremonial rites holy days and keeping religious customs and traditions. Paul is saying it does not matter how ridged a person has been in legalistically keeping holy days, Sabbaths,

religious customs and traditions not one of them has any power to save us to eternal life. There is only one power under all of heaven that has the power to save anyone to eternal life and it has nothing to do with the religious things we do, but rather is totally dependent on faith in the Lord and God's mercy and grace in Christ. God's did not base His eternal plan on human self-effort or good works, nor are our good works the cause of our salvation.

Consider the following three statements:

1. If people could have been saved by their own self-effort and good works, there would have been no need of salvation by the Lord Jesus Christ;
2. If our own deeds were now the basis of our title to eternal life, the work of Christ would be equally unnecessary.
3. If anyone of us could attain to the perfect state the Law demands Christ died for nothing.

It is a great and fundamental principle of the Gospel that self-effort and good works come in for no share in our justification. They are in no sense a consideration on account of which God pardons a person and receives them to favour. The only basis of justification is the merit of the Lord Jesus Christ, and in the matter of justification before God all mankind is on the same level because salvation to eternal life is: -

- According to God's mercy.
- Has its origin in God's mercy.
- Is by God's mercy and compassion, and not by works.
- An expression of God's great mercy.
- Conferred, awarded and granted only by God's mercy.

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Whatever we have done or can do, when we come to receive salvation from the hand of God, there is no other element which enters into it but mercy. It is not because our deeds deserve it; it is not because we have by repentance and faith wrought ourselves into such a state of mind that we can claim it; but, after all our tears, and sighs, and prayers, and good deeds, it is a pure favour and gift of God. Here is the wonder, splendour and spectacular glory of the Gospel message of salvation, "Our justification and our redemption is not in our works or our own self-righteousness, but in the kindness and love of God who accepts us through the excellences and virtues of Christ alone and not from any desert in us, but according to his own mercy and by his grace and his free unmerited goodness."

Clearly this is one of the glorious reasons the Christian message of Salvation is called the, Good News.

NOTE: those who belong to Christ are to devote themselves to good works because though good works cannot save to eternal life, they are nevertheless profitable for the following five reasons:

1. They help other people.
2. They keep us from getting into trouble.
3. They bring a good testimony to God, to Christ and the Christian faith.
4. They fulfil the Royal Law "Love your neighbour as yourself" (James 2:8).
5. They are the right and loving way to live and behave.

But good works are not only profitable while living in this present world, but will also reap eternal rewards. Paul in his letter to the Corinthians wrote:

- If anyone builds on the foundation (being the Lord Jesus Christ) with gold, silver, precious stones, wood, hay, straw each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. If the work that anyone has built on the foundation survives, they will receive a reward, but if anyone's work is burned up, they will suffer loss, though they themselves will be saved, but only as through fire. (1 Cor. 3:12-15).

Clearly showing why good works are not only profitable in this world, but also in the world to come. The gold, silver and precious stones here apply to the good we have shown toward other humans especially our brothers and sisters in Christ while the wood, hay and straw refers to the physical, financial, mental, emotional and spiritual harm and hurt we deliberately cause others thus the reason Paul states Good Works are profitable (Titus 3:8).

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