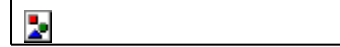


# Our Redeemer

By Don Green



**Bible Verse:** Titus 2:14  
**Preached on:** Tuesday, November 24, 2020

**Truth Community Church**  
4183 Mt. Carmel Tobasco Road  
Cincinnati, OH 45255

**Website:** [truthcommunitychurch.org](http://truthcommunitychurch.org)  
**Online Sermons:** [www.sermonaudio.com/tcomm](http://www.sermonaudio.com/tcomm)

Well, it's always a special privilege to come to the Lord's Table whether it's on a Sunday or a Tuesday or some other occasion, and it's a time that the Lord himself appointed. He said that to, "Do this in remembrance of Me." To remember our Lord is the purpose of Communion and to remember our Lord is to remember the ultimate reason that we have to give thanks during this coming week. Our greatest problem has been solved. Our guilt before a holy God, our guilt before his holy law, our violations of all of his commandments, all of that has been dealt with. Our souls are forgiven, our slate is clean, we have been counted righteous in the presence of God all through the work of our great Redeemer, the Lord Jesus Christ, and that is of eternal consequence, that is of lasting benefit, that can never be taken away. Scripture says that we can never be separated from the love of God which is in Christ Jesus our Lord, and I never tire of bringing our minds back to that fact, that unalterable reality that God has dealt with our souls well in Christ, and that our sins are forgiven and that what the consequences of that are throughout all of eternity far surpass anything that's happening in life in our personal lives, in our national lives, or anything else; all of that is transcended by the wonder of forgiveness and imputed righteousness in our Lord Jesus Christ and so we always have reason to give thanks and Communion brings us back to that again and again.

Let me remind you that we needed to be saved, that we were lost, and from a human perspective, salvation was utterly impossible. There was nothing that we could do to save ourselves. We all have sinned and fallen short of the glory of God and since you're in the book of Titus, your thumb is there in your Bible, look at chapter 3, verse 3, with me. Titus 3, verse 3, a verse that echoes a more familiar text in Ephesians 2:1-3. We see the reality of our prior condition. We see the reality of what every non-Christian is and what we once were who are now in Christ. The Apostle Paul says, "we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another." There is nothing redeemable in that. There is nothing in that condition that we could do to, as it were, lift ourselves by our bootstraps and make ourselves acceptable to God. Our condition was thoroughly corrupt, we were thoroughly dead in our trespasses and sins, we were under the wrath of God, we were by nature children of wrath, we were dominated by the devil, as Ephesians 2:2 says.

We were in a miserably, hopelessly lost condition and the Bible uses a number of different metaphors to describe that condition for us. One of the metaphors that it uses to

help us understand that is the idea of slavery, that we were under our master of sin, we were subject to sin and unable to break the chains, we were subject to Satan and unable to break our chains and our domination under his wicked authority. And the Bible minces no words about this. In John 8:34 it says, "everyone who commits sin is the slave of sin." In 2 Peter 2:19 it says that the sin that overcomes us enslaves us. Well, let me remind you that slaves have no freedom. They do what their master tells them to do, and so the picture of the unsaved man is very bleak, sin owns him and dominates him and directs him to what he shall to. Death, physical death awaits him and beyond that eternal death will destroy him utterly forever, and the sinner has no ability whatsoever to remove himself from that condition. The slave can't just jump up and say, "I will now be free." It is a fiction to think that he can.

In fact, let's look over at that passage, that parallel passage in Ephesians 2. I don't want to rush past this because, you see, beloved, to understand this reality of total depravity is to understand why we are so grateful tonight to be in Christ. It is not simply that Christ gave us a little boost, Christ saved us from certain destruction and so in Ephesians 2:1 there it says, "you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." And then in Ephesians 4:17, Paul gives another echo of what we once were like. Paul says, "So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness." And in John 3:19 we see and you get, you know, you get a rounded picture of the slavery that sinners are in, that you and I once were in before Christ saved us, John 3:19, "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil. For everyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed."

So Scripture presents us as morally culpable in that position, that we prefer, that we actively prefer darkness and sin to light and Christ. Now the corruption of that condition is unspeakable and I emphasize that it's morally culpable, that that deserves judgment from God. That kind of high-handed rebellion and loving darkness rather than light is a matter that calls forth judgment and not only are we under judgment, we are bound to it in a way that we cannot deliver ourselves from. And so, yes, the picture of the unsaved man is bleak and that's where every one of us were before Christ and that is what we preferred in our dead and lost condition.

Now that background, that little bit of familiar Scripture territory gives us a sense of appreciation and gratitude for the text that we are going to focus on here this evening in Titus 2:14. You can turn back there with me now. Titus 2:14 says building on the

reference to our great God and Savior, Christ Jesus at the end of verse 13, Paul describes what Christ did for us and he says in verse 14,

14 [He] gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

And we see in this text how it was that Christ delivered us from our spiritual slavery. We see how one greater than us, one outside of ourselves, how he acted for us at his own prompting in order to save us from our spiritual slavery. And before we take Communion tonight, I just want to give you three simple points from this text to help you to refresh your mind and for some perhaps to understand for the first time, the fullness of the work of Jesus Christ on our behalf.

So how does Christ deliver us from our spiritual slavery? How was it that at the cross he made secure and certain our redemption? Well, number one, he took your place. Point 1: he took your place. And as a slave to sin, as a slave to Satan, you did not have the ability to save yourself or to free yourself. I like to say, although I don't say it all that often, when you were a non-Christian, you were a slave to sin and not only were you a slave, you kissed the chains that held you bound. You loved your sin. You liked it that way. You had not internal desire for God's word, for Christ, for holiness. You were not like that by nature. Scripture makes it plain you were completely oriented in the other direction.

And so it is just so crucial for us to have that perspective when we look at what it says there in verse 14 that, "Christ gave Himself for us." Christ gave himself for us, and what was it that motivated Christ to do this? What was it that motivated this self-sacrificial act by our Lord? Well, look down at chapter 3, verse 4, it was, "when the kindness of God, our Savior, and His love for mankind appeared." There is kindness in Christ toward sinners. There is love from God toward sinners that is expressed in the cross.

In verse 5 it says that, "He saved us, not on the basis of deeds which we have done in righteousness." It should be obvious from the brief text that we looked at that salvation could never have been on the basis of anything that we did that was righteous. There is nothing that we did that prompted God to respond with mercy. Mercy was extended to us in the midst of our sin, while we were dead in our transgressions. It was while we were guilty slaves and unworthy that Christ did this. It was his kindness, it was his love. Keep reading in verse 5 there, "but according to His mercy," the kindness he had on people in their miserable condition. It was in kindness, in love, in mercy. And in verse 7 that we are, "justified by His grace [and thereby] made heirs according to the hope of eternal life." Do you see it, beloved? Do you see the towering mountain of guilt that was on our souls, and by contrast to see salvation brought to us according to the kindness of God, according to the love of God, according to the mercy of God, according to the grace of God. All of these attributes of God shining in multifaceted splendor showing us how it is that we have a salvation that we can remember in gratitude here this evening.

So it was in mercy that Jesus Christ intervened. He did for us what we could not do for ourselves, and when Scripture says that he gave himself for us, those simple words tell the magnitude of what Christ has done. What did Christ do for us at the cross? He stood in our place. He acted as our substitute. He took the punishment of death for everyone who would believe in him. You see, it's important for us to remember that the law of God had been violated and justice cried out for satisfaction, justice cried out to be satisfied that the crime would be punished, the criminal would endure the punishment that was due for his sins. And when the Bible says that Christ gave himself for us, it is telling us that Christ stepped into our place, acted as our substitute and received that punishment in his own body that we ourselves deserved. He did that so that we could go free.

Look over at the Old Testament book of Isaiah 53. In the book of Isaiah, chapter 53, we see how clearly it was set forth 700 years before the time of Christ, what the significance of his crucifixion would be and what it was that he was doing. Chapter 53, verses 4 through 6 saying, "Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him." This great eternal Son of God, innocent, holy, blameless, undefiled, perfect as measured by the law of God, sharing the full essence of undivided deity, that one stepped into our stead and acted as our substitute.

I know that this is familiar truth but we can never say it enough because we're all so prone to forget and even if we don't forget, we lose perspective and lose and start to take for granted things like this and marginalize them over at the side rather than letting them be at the center of everything that defines the way that we view the world. Jesus Christ was not suffering for his own sins on the cross because he had none to pay for. He was suffering a penalty that was not his. He instead was suffering a penalty that was ours. It was our suffering that he took on to himself. The penalty that was rightly ours to suffer, Christ voluntarily submitted himself to in order that we might go free.

And beloved, what I want you to see as we contemplate the wonders of this love and this kindness and this mercy and this grace, this patience of God, when we contemplate the magnitude of the Son of God bearing the infinite penalty that was due to his people for their sins, we can rightly say, you and I who believe in Christ, we can rightly say, "You know what? He did that for me. He did that for me." Galatians 2:20, "He loved me and gave Himself up for me." And so we can rightly say that the Son of God did that for me. Somehow, somehow, while he was bearing the punishment of God, somehow in a manner that I won't claim to be able to explain to you, somehow Christ thought of you on the cross, somehow Christ bore and tasted the penalty for your specific sins, the ones that you yourself have committed, somehow Christ tasted the penalty, the wrath of God that was due to you. He tasted it personally on your behalf and we step back and in utter humility we say, "He did that for me."

You see, the Gospel is profoundly humbling. The truth of Scripture is profoundly humbling to the carnal pride of man and we can see it in a double aspect here as we're contemplating these things here this evening. First of all, it's greatly humbling to realize what our former condition was like, all of that guilt and all of that lust and disobedience and hatred and malice and envy, all of that is what we were like. It may have manifested itself a little differently from you to me but at the core of the rebellion and the guilt and the darkness of it all was true of us all. And so it humbles us in our pride and we realize that there is nothing in which we could possibly boast when we understand the scriptural diagnosis of the condition of our prior souls. And then it humbles us even further, the Gospel humbles us even further when we realize that our brother in heaven loved us while we were like that, he loved us and voluntarily acted this way on our behalf, and we realize that compared to our prior guilt, we see the majesty of his love for sinners displayed in a way and it humbles us all over again, it humbles us even more deeply to see such undeserved love being so freely given to sinners like us.

We are free from punishment because Jesus Christ fulfilled the law for us. He did what it requires and he suffered the penalty that the law required from the hand of sinners like us. And so he took our place. Christian friend, he took your place at the cross, and so when in a few moments we hold the elements in our hands and we sing the songs of meditation and remember these things, there should be this great sense of gratitude that sweeps over your soul as you remember these things afresh, remembering that though you were guilty, Christ voluntarily gave that body and blood because he loved you, because he wanted to show grace to you, and he did everything in himself, he did everything at the cross that was necessary to secure your salvation. It's a wonderful thought and it's that which gives us cause for gratitude tonight.

So he took your place. Now secondly and kind of in a related point, he paid your price. He paid your price. We said that he took your place and now we're saying that he paid your price. And there were many slaves, literal slaves in the first century, we've taught on that in the past. A slave could be set free if someone paid a ransom price for him. If someone paid the price that was necessary, that slave could get his own freedom, but obviously the slave didn't have that price in his own hand with which to pay, certainly not at the beginning of his enslavement. Well, the payment of that price that would release a slave was called redemption. It was the redemption price. You could think of it, it was the price of his freedom would be paid and that would be called his redemption. Well, this is where all of the things that we've said about slavery start to, our prior slavery to sin come into a picture and give us some clarity about the nature of what Jesus Christ did.

Look at it there in verse 14. Titus 2:14, it says he "gave Himself for us to redeem us from every lawless deed." When Jesus Christ died, he was paying the price that God required for us to be released from our slavery to sin. He was paying a price that God required. He was not making a payment to Satan to deliver us. God was the offended party and God was the one who required the price, and so Christ when he died on the cross, was paying a price that God required in order for you to be set free. It was in nature, it was an infinite price that had to be paid because the violation of God's eternal law calls forth eternal punishment, unending punishment, infinite punishment, and when you think about it in

those terms, you realize it's a price that you never could have paid. You are a finite creature, a sinful one at that. What God's law required for your release was something that was utterly beyond your ability to pay, and it's in that condition that the infinite Son of God steps in and redeems us thoroughly and pays the price that enables you to be set free from your slavery to sin.

And he did it thoroughly. Notice there's so much packed into this verse. Notice that next clause, he "gave Himself for us to redeem us from every lawless deed." From every lawless deed. Every sin that you committed has been covered in the blood of Jesus Christ and I know that there are some genuine Christians who struggle with the remnants of guilt over things in their past. You know, maybe it's, who knows what it is, a past abortion or gross immorality in your life, or ways that you wronged others and now they're gone and you can't make amends for it to them personally. Whatever the case may be, the wonder, the beauty, the glory of salvation is this, is that Jesus Christ if you are a Christian, Christ has paid the price for every one of those lawless deeds. My sin, "O the bliss of this glorious thought, my sin not in part but the whole is nailed to the cross and I bear it no more. Praise the Lord. Praise the Lord, O my soul." And beloved, this is just another grounds for our thanksgiving here this evening to realize that there is no sin in our past that has not been paid for in full by the Lord Jesus Christ. There is no sin with which you struggle today that is beyond the liberating power of Christ to deliver you from that sin. You are no longer a slave to sin. You are no longer subject to the penalty of sin, and you are no longer bound to the power of sin as you were before you became a Christian. Jesus Christ has set you free from all of that. The penalty is fully paid. That's why he said, "It is finished." In other words, and the language can literally be understood as, "Paid in full." It's like a stamped receipt saying, "This is paid for."

So as we hold the elements in our hands, we have a blessed reminder that our sins are gone, and when we say that they have been forgiven, what we mean by that is that God has promised based on the work of Jesus Christ, God has promised never to hold your sins against you again. God is not going to hold your sins against you because your sins have been covered, they have been paid for. You have been cleansed by the blood of Jesus Christ. And when you think about the remnants of the struggles with sin that you have, understand that as we speak about redemption, understand that Christ has paid the price to set you free from those, and that means that even in the midst of the struggle, even in the midst of the weighty feelings of, "How could I do this again," and you know, and you wonder, "Am I even a Christian or not," because of this repeated struggle with sin you have, we come back to the cross, we come back to the certainty that Christ paid that price and we can ask him freely, we can ask him with confidence, "Lord, have mercy on me. Help me to overcome this sin." Ask him repeatedly because he is willing to hear your cry for deliverance. You don't have to persuade him. You don't have to talk him into being kind to you. You don't have to talk Christ into being merciful to you, or to love you, or to be patient with you.

Beloved, don't you see it? Don't you see that the cross shows that Christ has already manifested all of those attributes in utter perfection to you? Don't you see it? Don't you see what the consequence of that is? It's that when we come in humble confession of sin,

that Christ is freely, graciously, righteously, it says in 1 John 1:9, "if we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." You see, the work that Christ did on the cross, all of that love, kindness, mercy, the promise that is embedded that everyone who comes, everyone who believes in him will be forgiven, understand that now as you live as a Christian and you confess those recurring sins in your life, understand that as you're confessing them, we are appealing to Christ to be faithful to that work that he has already done, and if he has already done the work, then certainly he's going to be faithful to apply it afresh to you as you come to him. You know, you hear these things and you see Scripture and what Scripture says about it and it's magnificent. This is glorious. This should give us in our hearts this ever-increasing sense of the exaltation and the glory of Christ. To speak of these things is far far better than to just try to get people to live more moral lives. The problem is we don't live moral lives and we need to be forgiven, and we find in these things the glory of Christ.

Turn toward the back of your Bible in 1 Peter 1:18 and 19 where the Bible says, "knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but," in other words, "but you were redeemed with precious blood, as of a lamb unblemished and spotless, the blood of Christ. For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God." You see, I said to you earlier, we can rightly say he did this for us. You can say as a Christian, "He did this for me," and that is what Scripture is saying there in verse 20, he appeared in these last times for your sake, on your behalf, for your benefit.

Christ redeemed you. Christ shed his blood for you. Christ paid a price for you and he did it gladly. He did it voluntarily. He did it in love. And if he did that at the cross, nothing's changed since then. If he did this and the Spirit came and has applied this to your heart at that first moment of your conversion, beloved, do you think anything's changed? What has changed since the cross in the attitude of Christ toward his people? What has changed in the attitude of God from that time when the Spirit gave you life and opened up your eyes and brought Christ to life to you, what has changed since then about his love? His mercy? His kindness? His goodness? His patience? His grace? What has changed? To ask the question is to answer it, isn't it? You say to yourself, "Nothing has changed." The doors to heaven have been flung open to you and God has, I'm speaking metaphorically here, God has commanded that those doors never be shut again, and that therefore in the language of Ephesians 3:12, we have bold and confident access through faith in him. So you can see if you're here with us on a thanksgiving service for the first time, you can see why we like to celebrate Communion to stimulate us to thanks because remembering Christ brings all of these things to mind in a way that engenders gratitude in our hearts, humble, sincere thanks to Christ for what he has done on our behalf.

Well, briefly, there's a third and final consequence of this redemption that we can point out before the men come to service the elements. We've said that he took your place, he paid your price, point 3, it should be obvious and it should be glorious and it should be

something that you love to hear. Point 3 now: he owns your life. He owns your life. You see, Christ paid for you so that he could own you himself. He delivered you from your prior master of sin and Satan and he paid the redemption price on your behalf and he did that so that you would belong to him. One of the hymns that we sing that I love so much, "I am His and He is mine. Through the cross of Calvary, I am His and He is mine." And you see, we are no longer slaves to sin, now we are slaves of the Lord Jesus Christ. We call him Savior, yes, and we call him Lord, we call him Master, and we call him Master because we are his slave now.

Look back at Titus 2:14 with me and you see this stated so plainly. Jesus Christ, the holy one, if he's going to have a people, he needs to purify them, and that's what he did at the cross. So let's just read the whole verse for context again, "[He] gave Himself for us to redeem us from every lawless deed, and to purify for Himself," that this people would belong to him, it's for his sake, he would, "purify for Himself a people for His own possession." Jesus Christ owns the church. The church belongs to him by right of creation and by right of redemption. He has paid the price for his people and now his people belong to him. They are his own possession. And the reason, the goal of that, the outcome of that is that we would be "zealous for good deeds." Zealous to proclaim the majesties of his glory. Zealous to obey him. Zealous to love him. Zealous to fellowship with his people.

So, my friends, as we contemplate the Table, let me just summarize it this way. Redemption and the fact that Christ has redeemed us, redemption defines who you are. This tells us who a Christian is. We have a past from which we have been delivered. We have a present where we are now belonging to Christ, and we are not our own, we belong to him, and we have a future in which we will be with him throughout all of eternity. And so that understanding of salvation informs what we celebrate at the Table and that understanding helps us understand why we exist as believers. Preeminently the priority of our lives is to live to maximize the glory of this one who has redeemed us.

In 1 Corinthians 6:20 it says that, "you have been bought with a price," you've been bought with a price, you've been redeemed, "therefore," the consequence of that is, "glorify God in your body." And we can say with the Apostle Paul from 2 Corinthians 9:15, "Thanks be to God for His indescribable gift." It's with a sense of gratitude for redemption that we come to the Table tonight. It's in recognition that salvation is an unearned gift, a free gift of God received through faith in Jesus Christ that we celebrate it here this evening. We're thankful for redemption and we will remember Christ at the Table.

Please bow with me in prayer as the men come forward.

*Our precious Lord, surely these words come as a wonderful healing balm to a troubled soul tonight, a Christian struggling with sin and being reminded afresh from Your own word Your love for sinners and Your love for Your people in all that You've done on our behalf. We thank You for our redemption. Father, in this week that in America anyway we call Thanksgiving, we reserve our deepest thanks, our highest thanks not for earthly*



*blessings, although we're grateful for those, Father, preeminently and most highly we are grateful for redemption, for the shed blood of Christ, that precious blood by which we have been redeemed from sin and delivered into Your heavenly kingdom. So great is the gift, Father, and while our thanksgiving is certainly inadequate, it is certainly not as full as it could be, Father, we ask You to look on our hearts and know that our thanksgiving is sincere. You know all things, You know that we're grateful as we come to the Table tonight and so we ask for Your blessing as we remember Christ in this way that You, Yourself, have appointed.*

Thanks for listening to Pastor Don Green from Truth Community Church in Cincinnati, Ohio. You can find church information, Don's complete sermon library and other helpful materials at [thetruthpulpit.com](http://thetruthpulpit.com). This message is copyrighted by Don Green. All rights reserved.