

Your Savior

Commentary for December 15, 2021 – Really, Who Is Your Savior?

The answer is simple, and that answer is also an argument against the false teaching of the “trinity.” We will examine the verses where the word “Savior” occurs in two epistles¹ that the apostle Paul wrote to his colleague Timothy, which are First and Second Timothy. Then we examine the verses in Paul’s epistle to another young colleague named Titus.

“Savior” in the Epistles of First and Second Timothy

The first verse of Timothy tells us the origin of Paul’s authority as an apostle as well as the line of authority from God through Christ. Note who the ultimate Savior is:

“Paul, an apostle of Jesus Christ by the commandment of God our Savior, and Lord Jesus Christ, which is our hope.”

• **1 Timothy 1:1**

In two other verses in First Timothy Paul repeats the idea:

“For this is good and acceptable in the sight of God our Savior ...”

• **1 Timothy 2:3**

“For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.”

• **1 Timothy 4:10**

In the epistle of Second Timothy Paul adds more information that another personality was also our Savior:

“But is now made manifest by the appearing of our Savior Jesus Christ, who has abolished death, and has brought life and immortality to light through the gospel.”

• **2 Timothy 1:10**

“Savior” in the Epistle of Titus

Early in an epistle to another young colleague named Titus,² Paul begins with his salutation:

“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; In hope of eternal [*eonian*, age-lasting] life, which God, that cannot lie, promised before the world began;”

• **Titus 1:1–2**

Then Paul tells his readers that two individuals are Saviors in the two following verses:

¹ “Epistle” is a Greek term, and it is a literary form similar to our concept and word “letter.”

² Titus is named in Titus 1:4 and 3:15, but some background is given when Titus is mentioned in 2 Corinthians 2:13, 7:6, 13–14, 8:6, 16, 23, 12:18, 13:14; Galatians 2:1, 3; 2 Timothy 4:10.

“But [God] has in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior;

To Titus, my own son after the common faith: Grace, mercy, and peace, from God the Father AND the Lord Jesus Christ our Savior.”

• *Titus 1:3-4*

So, God the Father is “**our Savior**” and so also “**the Lord Jesus Christ**” is “**our Savior**.” But Paul goes further to identify both Saviors.

“Not purloining [stealing], but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things.”

• *Titus 2:10*

Three verses later Paul wrote about Christ as Savior:

“Looking for that blessed hope, and the glorious appearing of the great God AND our Savior Jesus Christ ...”

• *Titus 2:13*

“But after that the kindness and love of God our Savior toward man appeared ...”

• *Titus 3:4*

“Which he shed on us abundantly through Jesus Christ our Savior;”

• *Titus 3:6*

So, according to the apostle Paul both are Saviors. God through Christ is our Savior. Christ is Savior as He acts as God’s agent.

This Is A Problem for Trinitarian Teaching

Nowhere in Scripture is the Spirit called a “person,” nor is it ever called “Savior.” The only instance when the word “**spirit**” and “**Savior**” are associated is in Luke chapter 1:

“And Mary said, ‘My soul does magnify the Lord, And my spirit has rejoiced in God my Savior.’”

• *Luke 1:46-47*

Truly we are sealed through God’s Holy Spirit after learning the Gospel of Salvation as Paul writes in Ephesians 1:13. However there is no statement in the New Testament of God’s Spirit being a “**Savior**” like God the Father or Christ.

True, Paul uses “salvation” and “spirit” in Ephesians 6:17, referring to “**the helmet of salvation, and the sword of the Spirit, which is the word of God**,” but the Spirit of God is not a “**Savior**.” Finally, to the *ekklesia* at Thessalonica Paul writes about a connection of “salvation” to “the Spirit,” but again the Spirit is not a “Savior”:

“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”

• *2 Thessalonians 2:13*

God and Christ are our Saviors. God’s Spirit is His instrument: “**the power of the Highest**” (Luke 1:35), connecting God to Christ and to all God’s children, including me and you.