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- I. My Notes ... WWC message 3/28 (Palm Sunday)
- II. Series: Finding Rest in a Restless World
 - Title: Posture and Rescue – Part 2
 - Text: Titus 3:1-7
 - Quote: “Grace is love that cares and stoops and rescues.” John Stott (Pastor, Author)
- III. Palm Sunday
 - There is a moment in every believer’s life—sometimes loud, sometimes quiet—when grace steps into the narrative we were writing for ourselves and changes the direction entirely. Palm Sunday is one of those moments on a cosmic scale. Jesus rides into Jerusalem knowing full well that the crowds don’t understand Him, that their expectations are misplaced, and that their cheers will soon turn into accusations. Yet He comes anyway. He comes not because the people finally “got it,” but because grace refuses to wait for us to be ready. Grace interrupts. Grace arrives uninvited. Grace steps into the restless world we’ve created and says, “I’m here now, and everything is about to change.”
 - That’s exactly what Paul is describing in Titus 3. He says, “But when the kindness of God our Savior and His love for mankind appeared...” That little word— “But”—is the hinge of the gospel. It’s the moment God interrupts the story in which we were trapped. We were writing a narrative of striving, performing, pretending, and exhausting ourselves trying to hold life together. But God appeared. His kindness showed up. His mercy reached out. His Spirit was poured out abundantly. Rest doesn’t begin when life gets easier; rest begins when grace breaks in. When God steps into the middle of our chaos and says, “You don’t have to carry this anymore.” That is the moment the story changes. That is the moment rest becomes possible.
- IV. Introduction
 - There are certain words in Scripture that stop me in my tracks. Words that feel like oxygen to a suffocating soul. One of those words—maybe one of my favorites—is “But.” Or even better, “But God.”
 - Because whenever Scripture uses that phrase, it signals a turning point. A holy interruption. A reminder that whatever came before—our failures, our foolishness, our wandering, our weariness—does not get the final say.

- In my own life, I've learned that rest doesn't begin when circumstances calm down. Rest begins when grace breaks in. When God steps into the story and says, "I know what you've been carrying... but I'm not leaving you there."
- As I sat with Titus 3 this week, I kept coming back to your line from last week's notes: "Rest begins the moment that grace interrupts our story."
- And I think this matters today because so many of us walked in carrying more than we let on. We're tired. We're stretched thin. We're trying to hold life together with our own strength, our own wisdom, our own effort. We're living in a world that feels increasingly restless — politically, emotionally, spiritually. And somewhere along the way, we start believing that rest is something we have to earn, or achieve, or finally 'get right.' But Titus 3 reminds us that rest doesn't begin with us at all. It begins with God interrupting the story.
- And that's exactly what Paul is telling Titus. He's reminding a tired, pressured, misunderstood church that God Himself has initiated their rescue. That the kindness of God is not abstract—it appeared. It showed up. It reached out. It touched us.
- And that changes everything.

V. Grace Interrupts

- **Titus 3:4-5 CSB**

4 But when the kindness of God our Savior and his love for mankind appeared, 5 he saved us—not by works of righteousness that we had done, but according to his mercy—through the washing of regeneration and renewal by the Holy Spirit.

- Paul begins this section with one of the most hope-filled words in all of Scripture: "But." It signals a divine interruption—a moment when God steps into the story we were writing and changes the direction entirely.
- Throughout Scripture, "But God" moments mark turning points of rescue:
 - "But God remembered Noah..." (Genesis 8:1)
 - "But God intended it for good..." (Genesis 50:20)
 - "But God demonstrates His own love for us..." (Romans 5:8)
- These moments remind us that our past does not have the authority to define our future. Grace breaks in. Mercy takes over. God rewrites what we could never fix.
- Paul says God's kindness (chréstotés, Greek) and love for mankind appeared. This is not abstract theology—this is incarnation.
 - This echoes John 1:14: "The Word became flesh and dwelt among us."

- It echoes 1 John 4:9: “God’s love was revealed among us in this way...”

- God’s kindness didn’t stay distant or theoretical. Paul says it “appeared,” (see Titus 2:11) which means it took on flesh and walked into our world. The kindness of God has a face — Jesus Christ. When Jesus stepped into human history, God’s love became visible, touchable, interruptive. This is why the incarnation matters so deeply: God didn’t shout His love from heaven; He came near. He moved towards us. He entered our restlessness, our brokenness, our confusion. Palm Sunday is the living picture of this — the moment God’s kindness rides into a weary city on a borrowed donkey. Jesus is the appearing of God’s kindness, the embodiment of His mercy, and the beginning of our rest.
- Rest begins not with our effort, but with God’s arrival.
- Paul doesn’t say God’s kindness appeared because we were ready or because we deserved it. It appeared in spite of us.
- This is the same pattern seen throughout Scripture:
 - “While we were still sinners, Christ died for us.” (Romans 5:8)
 - “We love because He first loved us.” (1 John 4:19)
 - “You did not choose Me, but I chose you.” (John 15:16)
- Grace always moves first. Grace always initiates. Grace always interrupts.
- Palm Sunday is the visible expression of Titus 3:4. Jesus appears—riding into Jerusalem, moving toward a world that doesn’t understand Him, yet desperately needs Him. Just as Paul says God’s kindness “appeared,” Palm Sunday is the moment that kindness rides into a restless city on a borrowed donkey.

VI. Rescued

- The Apostle then explains that our effort wasn’t enough to save us. He clarified that our salvation, our hope, all that we are is because of one powerful choice – mercy.
- Vs. 5 - *“He saved us—not by works of righteousness that we had done...”*
- This is the Gospel message in its purest form. Not our goodness - Not our discipline - Not our morality - Not our spiritual résumé. None of it contributed to our salvation.
- This echoes the consistent witness of Scripture:
 - “All our righteous acts are like filthy rags.” (Isaiah 64:6)
 - “By grace you have been saved through faith... not from yourselves; it is the gift of God.” (Ephesians 2:8–9)
 - “No one will be justified by the works of the law.” (Galatians 2:16)

- Paul wants all believers to breathe again — to stop carrying the weight of trying to earn what God freely gives.
- Let me explain the characteristics and actions that saved us. "... but according to his mercy" (vs. 5 continued).
- Mercy is God seeing us in our helplessness and moving toward us anyway. It is God refusing to give us what our sins deserve and instead giving us what His heart desires.
- This is the same mercy Jesus embodied throughout His ministry:
 - He touched the untouchable (Mark 1:41)
 - He welcomed the sinner (Luke 19:10)
 - He wept with the broken (John 11:35)
 - He forgave the guilty (Luke 23:34)
- Dane Ortland (Pastor, Author) said, "God's deepest delight is to show mercy."
- Mercy is not God looking away from our sin — it is God looking directly at it and choosing compassion over condemnation. This is the rescue our restless hearts long for.
- Paul uses two powerful theological terms to describe what God does in and for us:
- Regeneration (palingenesia, Greek) - This means new birth, a spiritual rebirth initiated by God. It echoes Jesus' words to Nicodemus: "You must be born again." (John 3:3). Regeneration is not self-improvement. It is not moral renovation.
- It is new creation (2 Corinthians 5:17). God doesn't clean up the old life — He gives us a new one.
- Renewal (anakainōsis, Greek) - This is the ongoing work of the Spirit making us new from the inside out.
 - He renews our minds (Romans 12:2)
 - He renews our strength (Isaiah 40:31)
 - He renews our inner person day by day (2 Corinthians 4:16)
- This is where rest becomes a lifestyle, not a moment. The Holy Spirit continually restores what life drains. Think of it this way – The Holy Spirit is the touch of God (kindness) that keeps renewing us.
- Putting this all together, we can see Paul saying that "you can't save yourself. God hasn't already done it. He is the One that does the working of saving."
- So, if you are tracking with me, you might be grabbing onto this – rest doesn't come from performance, or control, or getting life "right." We find it because of God's mercy, in our new birth, by the continued work of the Holy Spirit.

- Rest comes because He saved us.

VII. Generosity Abounds

- **Titus 3:6-7 CSB**

6 He poured out his Spirit on us abundantly through Jesus Christ our Savior 7 so that, having been justified by his grace, we may become heirs with the hope of eternal life.

- Abundance. What a powerful word. Paul uses it here to point us to the generous nature of God. The Apostle could have just as easily said, “God lavished His Spirit on us” or “God filled us to overflowing with His Spirit.”
- This brings the words of Jesus to mind:
 - **John 7:38-39:** *“Anyone who believes in me may come and drink! For the Scriptures declare, ‘Rivers of living water will flow from his heart.’”* (When he said “living water,” he was speaking of the Spirit, who would be given to everyone believing in him. But the Spirit had not yet been given, because Jesus had not yet entered into his glory.) (NLT)
 - **Luke 11:13:** *“If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?”* (CSB).
- The Holy Spirit is not an accessory to the Christian life ... He isn’t an added benefit. It is through His power, His presence, and the ongoing renewal in our lives that the Christian life becomes possible.
- Oswald Chambers (Author, Evangelist) makes this point. “The Spirit is the first power we practically experience, but the last power we come to understand.”
- Everything we are given, all that God has lavished on us, comes through Jesus — which means everything God gives us is anchored in grace, not performance.
- The reason that we are saved is so that we can come back into balance in our relationship with the Lord God. Part of God’s “generosity” is that He justified us – allowed us to come back into a right relationship with Him through the work that Jesus did.
- In my life, I deserved the best that Hell could offer. I don’t say this casually. My sins, my selfishness, my pride put me on the opposite side of fence from the Lord. I was living contrary to His guidance. What that means is I was living for me, not honoring Him in the way that I acted. And that earns one a direct path to eternal separation from Him.
- But God, because of His mercy, offered a full pardon for my bad choices. And since the price (debt) still had to be paid, Jesus came to pay it. “For

God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ.” (2 Corinthians 5:21 NLT)

- This is where hope comes from. This is God coming to the rescue ...

VIII. Bringing This Together

- The beauty of the "But God" moment in Titus 3 is that it doesn't just stop at a rescue; it leads directly into a transformation. When grace stepped into our narrative and interrupted our cycle of striving, it didn't leave us standing in a vacuum. God didn't just pull us out of the wreckage of our own performance and leave us to figure out the rest on our own. Instead, the same kindness that "appeared" to save us is the same grace that now "pours out" the Holy Spirit upon us abundantly. The hinge of the Gospel swings open, not just to let us out of our restlessness, but to let the Father's resources in.
- This means that the rest we find in a restless world is not a passive escape, but an active, fueled reality. As Oswald Chambers noted, the Holy Spirit is the power we experience long before we can fully understand it. We often feel we must "work up" the strength to be a Christian, but Paul reminds us that the Spirit is a gift poured out through Jesus—not an accessory we earn, but the very "living water" that sustains us. Our posture changes from one of clenched fists and weary effort to one of open hands, ready to receive the "rivers" that Jesus promised would flow from a believing heart.
- As we look to the cross, remember that everything God has lavished on you is anchored in His grace, not your performance. The rescue is complete, and the supply is overflowing. You are no longer defined by the restless story you were writing for yourself, but by the hope of eternal life as a chosen heir. Today, you can finally stop performing and start breathing. The King has arrived, the Spirit has been given, and in Him, your soul can finally find its rest.
- Let's Pray
- Grace First, Grace Always