

Title: **THE TEACHING OF GRACE**
Text: Titus 2:1-15
Date: Sunday Evening — June 17, 2007
Subject: *Free Grace Promotes Good Works*
Suggested: *Romans 12:1-21*
Tape # Z-31b

Introduction:

In the kingdom of God, among those who profess to be the people of God, in every local church there are both wheat and tares, sheep and goats, true believers and false professors, sincere followers of Christ and religious hypocrites, saved people and lost people who think they are saved. Wherever God plants his wheat Satan sows his tares. You can count on it. There is no such thing as a perfect church in this world.

Not only is the outward, visible church a mixed multitude of true believers and unbelievers who think they are believers, the outward, visible church has, from the beginning, been plagued with false doctrine. **Of all the things that gave Paul concern, he seems to have been more concerned that pastors and churches guard against false doctrine than anything else.** He knew that if the foundation is destroyed the whole building must collapse. Therefore, in all his Epistles, especially the Pastoral Epistles (1 and 2 Timothy and Titus), he stressed, again and again, the necessity of our hearts and minds being established in and with the doctrine of the gospel.

THREE DAMNING HERESIES

Specifically, there are three forms of heresy to which men and women are naturally attracted, which appeal to our flesh, which are damning to the souls of all who embrace them. These three damning heresies have been around since the days of Cain, who embraced them all. They may appear to contradict one another, but frequently a person who embraces one will embrace the others as well. These three damning heresies need to be clearly identified and carefully avoided. They are Freewillism, Legalism, and Antinomianism.

Freewillism is that doctrine that says, “God loves you; Christ died for you; and the Holy Spirit is calling you; but all will be vain unless you choose to be saved. The decision is yours. It’s up to you.” **Freewillism makes the determining factor in salvation to be the will of man, rather than the**

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will of God. It makes the work and grace of the triune God to be impotent without the consent of man's imaginary free will. Freewill religion is in direct opposition to the gospel of God's free and sovereign grace in Christ. **The Word of God tells us plainly that salvation is not accomplished, determined by, or in any way dependent upon the will of man** (John 1:11-13; Romans 9:16). Salvation comes not by the will of man, but by the will of God. The words "free will," when used in connection with man and salvation, are an obscenity, a blasphemous obscenity!

Legalism is the teaching that men and women are saved, at least in part, upon the basis of their own works. Some legalists assert that justification is dependent upon the works of men. Others, who vehemently deny justification by works, declare that we are sanctified by our works. It is sheer legalism either way! To make our acceptance with God, at any point or to any degree, dependent upon our works is the legalism of Cain in the beginning of time and the Judaizers of Paul's day. Legalism is the wine of Babylon's fornications, by which the vast majority of religionists in our day are intoxicated. I want you to hear me and hear me well. — **Legalism is as damning to the souls of men as Freewillism, Hinduism, Mormonism, and Atheism!** This is not a gray, fuzzy area, but a matter of such plain revelation and vital importance that dogmatism is demanded. Anything less than dogmatism here is treason to our God and to the souls of men (Galatians 5:1-4).

- **We are not saved by our obedience to the law.**

(Romans 3:20) "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin."

(Galatians 2:16) "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and **not by the works** of the law: for by the works of the law shall no flesh be justified."

(Ephesians 2:8-9) "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: (9) **Not of works**, lest any man should boast."

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(2 Timothy 1:9) “Who hath saved us, and called *us* with an holy calling, **not according to our works**, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”

(Titus 3:5-6) “**Not by works** of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; *(6)* Which he shed on us abundantly through Jesus Christ our Saviour.”

- **We are not sanctified by our obedience to the law.**

(Galatians 3:1-3) “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? *(2)* This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? *(3)* Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”

- **Our inheritance with Christ in heaven is not, to any degree, won or earned by our personal obedience to the law of God.**

(Revelation 7:9-10) “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, **clothed with white robes**, and palms in their hands; *(10)* And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”

(Revelation 7:13-14) “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? *(14)* And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.**”

- **Believers are not, in any sense or to any degree whatsoever, under the yoke of the Mosaic law.**

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(Romans 6:14-15) “For sin shall not have dominion over you: for **ye are not under the law**, but under grace. (15) What then? shall we sin, because **we are not under the law**, but under grace? God forbid.”

(Romans 7:4) “Wherefore, my brethren, **ye also are become dead to the law** by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.”

(Romans 8:1-4) “*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (2) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (3) For **what the law could not do**, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (4) That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

(Romans 10:4) “For **Christ is the end of the law** for righteousness to every one that believeth.”

(Galatians 5:1-4) “Stand fast therefore in the liberty wherewith Christ hath made us free, and **be not entangled again with the yoke of bondage**. (2) Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. (3) For I testify again to every man that is circumcised, that he is a debtor to do the whole law. (4) Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”

(Galatians 5:18) “But if ye be led of the Spirit, ye are not under the law.”

(1 Timothy 1:9-10) “Knowing this, that **the law is not made for a righteous man**, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, (10) For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;”

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Freewillism is a damning heresy. Legalism is a damning heresy. And antinomianism is a damning heresy.

Antinomianism is that doctrine that says, **“If salvation is by grace alone, if works have nothing to do with a person’s acceptance with God, it does not matter how we live. Since there no law to regulate and govern behavior, character and conduct are of no importance to a believer.”** — All legalists are described by Jude as antinomians, who turn *“the grace of our God into lasciviousness”* (Jude 1:4).

(Jude 1:4) “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

But a person does not have to be a legalist to be an antinomian. Antinomianism means “lawlessness” or “against law.” Legalists (those who dream of obtaining righteousness by their works) are against the law. They would destroy the law, if they could, by bringing it down to their level.

But I am not talking to you about a theological issue that has no bearing upon our lives. I am talking to you about a real problem in our day. Some who profess to believe the gospel of God’s grace are also antinomian. I personally know preachers who throw caution to the wind, who totally disregard the teaching of Scripture regarding godliness, and even teach that a person has no responsibility for his personal character and conduct, as long as he believes the right doctrine. I know people who claim to be believers who have no interest in the worship of God, the church of God, or the glory of God. They say, “I believe in salvation by grace. My works do not matter.” I have known some over the years who have gone so far as to excuse or at least be indifferent to drunkenness, fornication, and adultery, saying, “Salvation is by grace. We cannot judge those things.” What absurd nonsense!

That is not the language and teaching of the New Testament. When the gospel of God’s free grace in Christ went into the pagan, amoral Gentile world, (A world in which drunkenness, homosexuality, adultery, and fornication were just as rampant as they are today!), it changed men’s lives

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and taught them to honor God in their personal habits of life as well as in their doctrine.

- Romans 6:12-18
- Ephesians 5:17-24

I fully realize that it is not possible for a man to preach salvation by grace alone, through faith alone, in Christ alone, without being denounced as a vile antinomian. The Pharisees accused our Lord of being an antinomian, a wine-bibber, the friend of publicans and sinners. The Judaizers accused Paul of being an antinomian, a promoter of licentiousness. And I have had the ugly, slanderous charge thrown at me by those who despise the message of God's free and sovereign grace in Christ for forty years. I am not crying about that. I count it an honor for Arminians and legalists to hurl their venom at me. I do not mind being accused of antinomianism; but I do not want to be one. **The fact is, anyone who really is an antinomian, anyone who has no regard for the law of God and the honor of his name, anyone who seeks to use the grace of God as an excuse or covering for sin is as lost and ignorant of God as the freewillier and the legalist.** Paul describes them this way in **Titus 1:16**: — *“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”*

With those things in mind, I want us to turn to Titus chapter two. I want to talk to you about **THE TEACHING OF GRACE**. My text is **Titus 2:1-15**. In this chapter the Apostle Paul is instructing Titus in the work of the gospel ministry. He is telling Titus and all gospel preachers how to lead and instruct God's saints in the gospel of Christ.

Proposition: The gospel of the grace of God teaches all to whom it is revealed that salvation is by grace alone; and it teaches us how to live in this world for the glory of God.

Divisions: As we look at these fifteen verse, I want to call your attention to these *five things*:

1. The Adornment of Grace (vv. 1-10)
2. The Work of Grace (v. 11)
3. The Teaching of Grace (v. 12)
4. The Expectation of Grace (v. 13)
5. The Motivation of Grace (vv. 14-15)

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THE ADORNMENT OF GRACE

In verses 1-10 Paul tells both the man who preaches the gospel and the people who hear and believe the gospel how to adorn the gospel. He is telling us how to behave ourselves so that we may “adorn the doctrine of God our Savior in all things” (v. 10).

This is both our personal responsibility and our privilege. I hope it is our desire. We are to “*adorn the doctrine of God our Savior in all things.*” That is to say, **We are to set forth in our lives as well as in our doctrine the beauty, glory, and attractiveness of the gospel of Christ.** If we hope to persuade men and women to believe the gospel we preach, we must live by the gospel to the glory of God. If we would honor Christ and his gospel in this world, we must have our lives regulated and governed by the gospel.

As a pastor, as a preacher of the gospel, I am responsible to adorn the gospel by faithfully preaching it. — “*But speak thou the things which become sound doctrine*” (v. 1). **Every preacher has a mandate from God.** And the preacher’s mandate is always the same. All who are sent of God as his messengers to eternity bound men and women are sent to preach the gospel, to constantly declare those “*things which become sound doctrine.*”

- 2 Timothy 4:1-5

The doctrine we preach is the doctrine of grace, which is the doctrine of Christ. And those things which become sound doctrine are those things that are consistent with and honoring to the gospel.

- Sovereignty — Substitution — Satisfaction
- Ruin by the Fall — Redemption by the Blood — Regeneration by the Holy Spirit
- T.U.L.I.P

Specifically, gospel preachers are responsible to pointedly apply the gospel to the daily affairs and responsibilities of men and women in this world. It is a pastor’s responsibility to faithfully teach people how to live in this world for the glory of Christ, applying the Word of God to every area of life. And it is the responsibility of God’s saints to personally obey the gospel, applying it to every area of their lives.

I realize that many people prefer to ignore this fact, but it is a fact nonetheless — **God almighty does interfere with people’s lives.** If the

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God of glory is pleased to open the windows of heaven drop his saving grace into your heart, he will take over. He insists on it! Christ will either be Lord of all or he will not receive you at all. **This is what Paul teaches in verses 2-10.** He has a word here for just about everybody.

1. **Aged Men** (v. 2) — *“That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.”*
2. **Aged Women** (vv. 3-4) — *“The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children.”*
3. **Young Women** (v. 5) — *“To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”* — (This does not mean that a housewife must not work outside the home. — Compare Habbakuk 2:5).
4. **Young Men** (v. 6) — *“Young men likewise exhort to be sober minded.”*
5. **Pastors** (vv.7-8) — *“In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.”*
6. **Servants** (vv. 9-10) — *“Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”*

I am calling for all who believe the gospel of the grace of God to adorn it, to show forth the beauty and grace of the gospel in all things for the glory of God. — *“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God”* (1 Corinthians 10:31). If you are indeed born of God, if you truly are a believer, if you have really experienced the grace of God, you know that grace teaches you so to live.

THE WORK OF GRACE

(Titus 2:11) “For the grace of God that bringeth salvation hath appeared to all men.”

As Paul uses the term here *“the grace of God”* refers to *“the doctrine of God our Savior.”* *“The grace of God”* in this verse means *“the gospel of the*

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grace of God.” The gospel we preach, “*the doctrine of God our Savior,*” is “*the gospel of the grace of God.*”

The doctrine of the gospel is the message of grace.

- Not Freewill, but Grace!
- Not Works, but Grace!
- Not Grace and Works, but Grace Alone!

Grace is the origin of the gospel. — Grace is the message of the gospel. — Grace is conveyed by the gospel (1 John 1:1; 1 Peter 1:23-25). — And grace is the rule of the gospel (Romans 6:12-14; 2 Corinthians 5:14-15).

This gospel, the grace of God, brings salvation. — I know that salvation is by God’s operations of grace, that it is an act of free and sovereign grace, grace that is almighty and irresistible. But in this context, “*the grace of God*” is used as a synonym for “*the gospel of God.*” **The Holy Spirit is telling us that the gospel is the means by which salvation is brought to and wrought in chosen, redeemed sinners.**

- The gospel of the grace of God shows us the way of salvation—Faith in Christ.
- It proclaims the person and work of Christ, who is Salvation.
- It is the announcement of salvation accomplished by Christ.
- And the gospel of the grace of God is the means by which God the Holy Spirit brings salvation to elect sinners (Romans 10:13-17). — No Life without the Gospel! — No Faith without the Gospel! — No Salvation without the Gospel!

This gospel of the grace of God has appeared unto all men. — Certainly, Paul does not mean for us to understand that every person in the world has heard the gospel. Obviously that is not so. There are people in this town, many of them, who have never heard the gospel! What Paul is telling us is that the gospel has been and is preached freely to all men and women, people of every rank, race, and region (Romans 16:25-26).

- God has his elect among all people.
- It is our responsibility to preach the gospel to all men (Matthew 28:19-20).
- The gospel we preach brings salvation to all who believe. — It is “*the power of God unto salvation to everyone that believeth*” (Romans 1:16).

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(Titus 2:12) “Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

Whenever the gospel of the grace of God comes into a sinner’s heart by the life-giving, regenerating power and grace of God the Holy Spirit, it effectually teaches him some things. *It teaches us...*

- To Whom we must Look for Eternal Life (Isaiah 45:22).
- What to Believe (Galatians 1:6-9).
- And How to Live in this World!

The gospel is not given for intellectual speculation, but for practical direction. It is given for our eternal salvation and for the ordering of our lives. It tells us plainly what we are to do and what we are not to do. It tells us what to follow and what to shun.

The grace of God effectually teaches saved sinners to deny ungodliness and worldly lusts. The gospel teaches us to say “No” to unbelief and the neglect of God, his Word, his worship, and his will. It also teaches us to say “No” to worldly lusts, sensuality, covetousness, ambition, and the desire for recognition and praise.

The grace of God teaches people to live right. — With respect to Ourselves—Soberly! — With respect to Others—Righteously! — With respect to God—Godly!

- 1 Corinthians 6:19-20
- Romans 12:1-2

THE EXPECTATION OF GRACE

(Titus 2:13) “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

Read verse 13 again very carefully. “*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.*” Paul does not tell us to set dates or even speculate about when the time of our Lord’s coming may be. He does not tell us to look for signs of the end time, or to even think about when the end time may be. **Grace teaches us to look for Christ himself, and to do so standing upon the tiptoe of faith and**

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expectation. Grace gives us a good, well-grounded hope, a hope that breeds expectation, anticipation, and desire.

There is one common and blessed hope for all believers. There is not one hope for one group and another hope for another group. We all have the same hope, upon the same grounds, a glorious, blessed hope, a hope that no eye has seen, no ear has heard, and no mind has imagined!

- The basis of our hope is grace, free grace through a crucified Substitute (Ephesians 1:18).
- The thing hoped for is glory. We are “*looking for the mercy of our Lord Jesus Christ unto eternal life*” (Jude 1:21).

The gospel sets our hearts upon the hope laid up for us with Christ in heaven, not upon the things of this world.

(Matthew 6:33) “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

(Colossians 3:1-4) “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. (2) Set your affection on things above, not on things on the earth. (3) For ye are dead, and your life is hid with Christ in God. (4) When Christ, *who is our life*, shall appear, then shall ye also appear with him in glory.”

Fade, fade each earthly joy, Jesus is mine.

Break every tender tie, Jesus is mine!

Dark is this wilderness,

Earth has no resting place

Jesus alone can bless. Jesus is mine!

Farewell, mortality — Jesus is mine!

Welcome, eternity — Jesus is mine!

Welcome, oh loved and blest!

Welcome sweet scenes of rest!

Welcome my Savior’s breast! Jesus is mine!

Our hope of eternal glory with Christ, if we trust him, is a well-grounded hope.

- Our Father promised it (Titus 1:2).

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- Our Savior purchased it (Hebrews 9:12).
- Our Substitute possesses it (Hebrews 6:20).
- We have the earnest of it (Ephesians 1:14).
- In Christ we are worthy of it Colossians 1:12).

Our blessedness will be attained when Christ, who is our Hope, appears. — Notice how Paul describes our Savior. He appears unable to find words worthy of him.

- Jesus Christ is **the great God!**
- He is the great God and **our Savior!**
- Soon, this great God who is our Savior **shall appear!**
- Then, **we also shall appear with him in glory!** — That is the expectation of grace

(1 John 3:1-3) “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. (2) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (3) And every man that hath this hope in him purifieth himself, even as he is pure.”

THE MOTIVATION OF GRACE

Give me your attention just a little longer. This is so important. Paul is calling for us, in every aspect of our lives, to “*adorn the doctrine of God our Savior.*” How will he induce us to obey his admonition? How will he persuade us? How will he motivate us?

- Not by Threats of the Law!
- Not by the Promise of Rewards!
- But by the Declaration of Grace!

Read **Titus 2:14**...

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

Our Lord Jesus Christ **gave himself!** He gave himself **for us!** And he gave himself for us...

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- That he might redeem and deliver us from all iniquity, from all sin and all the consequences of it! — From Its Penalty by Blood Atonement. — From Its Dominion by Regenerating Grace. — From Its Being by Resurrection Glory.
- That he might purify (by blood and by grace) unto himself a peculiar people, zealous of good works.

God's saints are a peculiar people. We are a people loved with a peculiar love! — The Objects of His Peculiar Delight! — Blessed with Peculiar Blessings! — Supplied with Peculiar Provisions! — Separated from the World by Peculiar Grace!

- Electing Grace!
- Redeeming Grace!
- Regenerating Grace!
- Preserving Grace!

Note: The word “*peculiar*” means “distinctively excellent, valuable, and honorable.” We are Christ’s portion, the lot of his inheritance, the jewels of his crown, his fullness (Ephesians 1:23), his peculiar people!

Christ's peculiar people are made by the grace of God to be zealous of good works. God the Father ordained that we should walk in good works (Ephesians 2:10). God the Son redeemed us that we should walk in good works. And God the Holy Spirit effectually teaches every chosen, ransomed sinner to be zealous of good works.

APPLICATION

Now read verse 15 — This is Paul’s admonition to Titus; and this is the Word of God the Holy Spirit to me, to your pastor, and to every preacher of the gospel. — *“These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”*

- **“These Things Speak”** — Both the Doctrine and the Duties of Grace!
- **“And Exhort”** — Press with earnestness.
- **“And Rebuke”** — Reprove all who neglect, oppose, contradict, and deny these things, the doctrine and the duty of grace.
- **“With All Authority”** — In God’s name! With God’s authority! With God’s Approval!

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- **“Let no man Despise Thee!”** — Give no one reason to despise you. — Have no regard for the opinions of disobedient men.

Paul shows us by his own example what he means in **1 Corinthians 4:1-3**. — *“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self.”*

(Hebrews 13:7) “Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.”

(Hebrews 13:17) “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.”

May God the Holy Spirit give us grace that we may “*adorn the doctrine of God our Savior in all things,*” for the glory of Christ, who loved us and gave himself for us.

Amen.