

CHURCH OF THE REDEEMER

717 North Stapley Drive, Mesa, AZ 85203 Phone: (480) 833-7500

Series:	Scripture Memory		Pastor/Teacher
Number:	10		Gary L.W. Johnson
Text:	Titus 2:11-14		
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SAVED FROM SIN AND A LIFE OF SIN

Rudyard Kipling wrote a well-known poem on his six best friends;

I keep six honest serving-men
 (They taught me all I knew);
Their names are What and Why and When
 And How and Where and Who.
I send them over land and sea,
 I send them east and west;
But after they have worked for me,
 I give them all a rest.

I let them rest from nine till five,
 For I am busy then,
As well as breakfast, lunch, and tea,
 For they are hungry men.
But different folk have different views;
 I know a person small
She keeps ten million serving-men,
 Who get no rest at all!
She sends em abroad on her own affairs,
 From the second she opens her eyes
One million Hows, Two million Wheres,
 And seven million Whys!

We would do well to follow suit! You might remember the way I followed Robert Traill in his handling of Hebrews 4:11-14. He used the catechetical method of asking questions and then highlighting how the answers are found in the passage.

Q. *Where* is God?

A. On a Throne of Grace.

Q. *How* may I come to Him?

A. Boldly with free speech.

Q. *Why* can I do that?

A. Because Jesus is your great high priest.

Q. *What* will I get?

A. Mercy and Grace in the nick of time!¹

Our text in Titus 2:11-14 unfolds along similar lines. The Apostle is dwelling on the theme of the Christian – Hope.

I. WHAT IS THIS HOPE?

It centers on the Person and work of Christ, with special emphasis on His glorious *Second* coming. Thomas Taylor, one of the acclaimed Puritan commentators, wrote, “Hence may also be noted the time in which the glory of Jesus Christ shall shine out in full brightness, namely, the time of this his second appearing, for then he shall sit upon the throne of his glory; and then we shall see the Son of man coming in the clouds, with power and great glory.

“He shall be glorious both in his own person (as we heard before) and in his whole administration of justice against the wicked. He shall get himself a greater name upon them than he did upon Pharaoh and his host, upon all the wicked princes and people that ever lived, who shall call for the hills and mountains to cover them. He shall be glorious also to his saints, when they shall behold him who was betrayed, spitted on, condemned, crucified between two thieves, dead, and buried, to be so exceeding advanced above men and angels, and above all that can ever enter into their hearts.

“Finally, he shall be glorious, yea marvelous, in his saints (2 Thess. 1:10). When Christ their life shall appear, they shall also appear with him in glory (Col. 3:4). It shall be marvelous unto them, who a little before were so afflicted, abused, condemned, and persecuted, to see themselves so suddenly attain the fullness of glory which their eye never saw before; to see their souls clothed with such righteousness as God himself delights in; and their vile bodies changed, arrayed with immortality, and made like the glorious body of Jesus Christ (Phil. 3:21).

“God’s children are now in the world; the world does not know them, nor see their glory. Nay, they themselves cannot in clearness behold their own glory, for no eye can see the full glory of the saints until the fullness of Christ’s glory appear. But when this time comes, the least of them shall be known to be king’s sons. Let us not then judge ourselves or others according to the flesh, nor walk by sight, but by faith; not altogether looking on ourselves or others as we are now, but as we shall be. Yea, let us lift up our eyes to the glory of our Head, for it shall be revealed in us his members; for our life is hid with Christ in God.”²

II. WHY CAN SINNERS HAVE THIS?

Because of the work of our Saviour. Thomas Manton, in his masterful exposition of our text (it runs 200 pages!), writes: “Christ is a Saviour as well as the great God. How is Christ the Saviour? Take it thus, positively as well as privatively; he doth not only free us from misery, but gives us all spiritual blessings: Eph. i. 3, ‘Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.’ As he frees us from misery, so he gives us everlasting life: John iii. 16, ‘That whosoever believeth in him should not perish, but have everlasting life.’ Then he is a saviour, not only by way of deliverance, but by way of prevention; he doth not only break the snare, but keeps our feet from falling; he not only cures our diseases, as a physician when we are sick, but he leads, guides, and keeps us as a shepherd. We do not take notice of preventive mercy. How many times might we fall if we had not a saviour? Prevention is better than escape; better never meet with danger than be delivered out of danger. There is an invisible guard; we are not sensible of it, but the devil knows and is sensible of it; Job i. 10, ‘Thou has made an hedge about him, and about his house, and about all that he hath on every side.’ Again, he is a saviour by way of merit and by way of power; not only to rescue us from Satan, but to redeem us to God. If a man would deliver a condemned person, it is not enough to take him by force out of the

executioner's hands, but he must satisfy the judge. Thus hath Christ done, not only delivered us from the power of darkness, but God in Christ is well-pleased; he hath satisfied his Father's wrath. Again, before his exaltation he redeemed us, then he deserved our salvation, and afterwards he works our salvation. When he was upon earth he was a saviour by merit, therefore it is said we have salvation by his death; 1 Thes. v. 9, 'God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us.' And after his exaltation he works out our salvation, and so we are saved by his life; Rom. v. 10, 'Much more, being reconciled, we shall be saved by his life.' Living and dying he is ours, that so living and dying we might be his. Again, he saves not only for a while, so as we might be lost afterwards, but for ever; therefore it is called eternal salvation; Heb. v. 9, 'And being made perfect, he became the author of eternal salvation unto all them that obey him.' He saves us not only from temporal misery, but from hell and damnation; he saves not only the body, but the soul. Nay, he saves not only from hell, but the very fear of it; Heb. ii. 15, 'And deliver them who through fear of death were all their lifetime subject to bondage.' He not only delivers us from the hurt of death, but the fear of it. He doth not only give us heaven, but hope, and frees us from bondage and despair. He not only saves us from the evils after sin, but from the evil of sin. So. Mat. i. 21, 'Thou shalt call his name Jesus, for he shall save his people from their sins;' and there is the chief point of his salvation. In short, he not only saves us in part, but to the utmost; Heb. vii. 25, 'Wherefore he is able also to save to the uttermost all that come unto God through him.' He not only gives us grace at first, but all things that are necessary to life and godliness." ³

III. HOW CAN REBELLIOUS SINNERS POSSIBLY EXPECT THIS?

God not only saves us from the penalty of our sins but also from the dominion of our sins. Spurgeon put it this way, "The Lord Jesus Christ, who is the manifestation of the divine grace to men, came into the world to put an end to the unutterable tyranny of evil. His work and teaching are meant to lift up mankind at large, but also to redeem His people from all iniquity, and to sanctify them to Himself as His peculiar heritage. Paul looks upon recovery from sin as being a wonderful proof of divine grace. He does not talk about a kind of grace that would leave men in sin, and yet save them from its punishment. No, his salvation is *salvation from sin*. He does not talk about a free grace which winks at iniquity, and makes nothing of transgression, but of a greater grace by far, which denounces the iniquity and condemns the transgression, and then delivers the victim of it from the habit which has brought him into bondage. He declares that the grace of God has shone upon the world in the work of Jesus, in order that the darkness of its sin and ignorance may disappear, and the brightness of holiness, and righteousness, and peace, may rule the day. God send us to see these blessed results in every part of the world! God make us to see them in ourselves! May we ourselves feel that the grace of God has appeared to us individually!" ⁴

IV. WHEN WILL THIS SECOND APPEARING HAPPEN?

Ask Harold Camping – no, wait, he is dead! This information is NOT available!

CONCLUSION: "There are Christians," wrote Plummer, "who love to look back to some period in the history of the Church which they have come to regard as a sort of golden age; an age in which communities of saintly men and women were ministered to by a still more saintly clergy, and in which the Church went beautifully on its way, not altogether free from persecutions, which were perhaps necessary for its perfection, but untroubled by doubts, or dissensions, or heresies, and unstained by worldliness, apostasy, or sloth. So far as the experience of the present writer has carried him, no such golden age can be found in the actual history of the Church. It is not to be found in the New Testament, either before or after Pentecost." ⁵

Christians are exhorted to look ahead, to press onward (Phil. 3:12-14). Because of our present state, we long for our final deliverance from the sin that still clings to us (Heb. 12:1) as those who sorrow yet rejoice in the blessed hope that we have. Anselm, the great medieval theologian, confesseth often in his meditations that all his life was either unprofitable or damnable. Whereupon he concludes at last, “What remains to be done in our whole life, but to lament for the sins of our whole life?”⁶

ENDNOTES

¹*The Works of Robert Traill I: Thirteen Sermons on The Throne of Grace* (rpt. The Banner of Truth, 1975) pp. 11-234.

²Thomas Taylor, *Exposition of Titus* (rpt. Klock & Klock) 1978.

³*The complete works of Thomas Manton XVI.*

⁴C. H. Spurgeon, *The Metropolitan Pulpit, vol. 32*, “The Two Appearings and The Discipline of Grace” @ www.spurgeongems.org, p. 2.

⁵Alfred Plummer, *The Expositor's Bible VI* (rpt. Eerdmans, 1956) p. 450.

⁶As cited in *The Works of John Boys Dean of Canterbury* (rpt. Soli Deo Gloria, 1997) p. 324.