



BELIEVERS CHAPEL

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The Sermons of S. Lewis Johnson

Titus 2:11-15

“The Two Appearings in Grace and Glory”

TRANSCRIPT

[Message] Well this morning we are turning to Titus chapter 2, we looked last week at Titus 1, verse 1 through verse 4. Obviously I'm selecting a few passages from Titus. And this morning we're reading chapter 2, verse 11 through verse 15 as our Scripture reading.

The apostle has been giving some advice in the preceding verses and I'll refer to them later on because they are important for one little point that I want to make. But beginning at verse 11 through verse 15 our Scripture reading is this,

“For the grace of God that brings salvation has appeared to all men, (that could be rendered, ‘For all men.’) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present age; looking for the blessed hope, and the glorious appearing of the great God and our savior Jesus Christ; (I'm not trying to argue any of the points of exegesis, but simply to say there's been a great deal of discussion over the rendering, the translating, of our great God and savior Jesus Christ. I happen to agree with the translation made here. That the references to one person, not two, and that our great God is our savior Jesus Christ, being a member of the trinity the term God is just as applicable to him as it is to the Father and to the Spirit. And I think

there are valid reasons, grammatically especially as well as theologically for rendering this, ‘Our great God and savior Jesus Christ.’ And verse 14,) Who gave himself for us, that he might redeem us from every lawless deed, and purify for himself his own special people, (it’s an interesting word, I don’t want to make too much over this, but the term that is used here was a term that is used for Israel in the Old Testament. And if there is a people of God this term, of course, is applicable to the church, it’s applicable to Israel as well. Special people of God. It was the term that was used of a conqueror who, having conquered his enemy, how is ready to take possession of the things that he has won for himself and his followers. And in the Old Testament times and also it could be illustrated in other ways too and in other times, there was a special portion which the conqueror, that is the commander of the forces, took for himself at the beginning when they divided the booty which they had won for themselves and that’s the term that is used here in the expression, ‘His own special people.’ That is, the things that really belong to our Lord are the things that he has won for himself because of his death,) zealous for good works. Speak these things, exhort, and rebuke with all authority. Let no one, (Titus,) despise you.”

In other words, Paul was very favorable to individuals within the bodies of believers, giving to Titus his proper place in the church as existed at that time. Bow with me now in a word of prayer.

[Prayer] Father, we are grateful to Thee for these wonderful inspired words that we have just read which speak so bountifully of the gifts and blessings that belong to the church of Jesus Christ. The body of people who are his special possession we thank Thee, Lord, for all that he has accomplished at great cost to himself, to the Godhead, carrying out the ministry of the Father in the power of the Spirit, through the mediatorial Son. We thank Thee, Lord, we thank Thee that we are the benefits of this work of eternal

value. We praise Thee for the privilege of being a child in the family of God. We thank Thee for the blessings that go along with it as well. We desire Lord, naturally, that all of the individuals in this auditorium and who may hear this message should have the same sense of the possession of the eternal life that is offered through Jesus Christ.

We are grateful Lord that we can offer these prayers to a Father in heaven. We pray for this country, we pray for its leadership. We pray for the whole church of Jesus Christ and we pray that Thou wilt continue to bless the preaching of the word concerning our savior. For those who have the kinds of problems that we all have at one time or another, we pray especially for them. We pray for the families here and their needs. We pray that Thou wilt supply them.

We pray for those especially who've requested our prayers for them who are suffering and in need in different ways. We pray for each one of them. We ask Lord for them that Thou alt give that which is necessary for the enjoyment of the life that they have. For those in our audience who may be visiting we pray particularly for them. And for all of us, we ask Lord that the ministry of the truth of God may be that which is a real integral part of our lives. Enable us to truly glorify him who gave himself for us. Bless the remainder of this service. For Jesus' sake. Amen.

[Message] Our subject today is “The Two Appearings in Grace and in Glory.” You'll notice in verse 11 the apostle writes, “For the grace of God that brings salvation has appeared to all men.” And in verse 13, “Looking for the blessed hope, and the glorious appearing of the great God and our savior Jesus Christ.”

Advent: two advents, one has come which we celebrate on Advent Day; one is to come, to which we look forward. Well this passage could be called the passage of the two epiphanies because that's the meaning of the term translated here “appearing”, that's what epiphany means as you probably know. And the two epiphanies may be described as, first, one of grace when our Lord came in his first coming to establish the foundation

of grace, and then the other of glory, in which glory itself appears because that's the sense of the term, “The appearing of the glory,” is the way Paul puts it. And of course, the glory is the glory of the Son who is a member of the Godhead therefore possessed of all of the attributes to which the term “glory” could be attached. These two comings of Christ are the bounds of the present age.

Now in the midst of the two epiphanies Paul says a divine school is opened because this is the time in which the grace of God is teaching. I hope it has taught me all that the Father would have me be taught and I hope that it has taught you and will continue to teach us because that's the purpose of the present age, one of the purposes, to prepare us for the future. The name of this teacher is grace.

Some years ago I remember reading in a book of anecdotes. In fact I have a new one I haven't even looked at yet. I kind of like to occasionally just sit down and read anecdotes. But in this one there was the anecdote of an individual who visited a school where the mascot was a beloved hound dog and he was somewhat surprised to hear the mascot referred to, that is the hound dog, as principle. “Why do you call your mascot by that name?” I asked (the man who was giving the anecdote said). ‘Well sir,’ a student explained, ‘he just weaves in and out of the rooms all day.’ [Laughter] Several days later I returned to the same school - several years later I returned to the same school and found the same hound dog but I was surprised to discover that they were calling him superintendent. And so I asked the change of name. ‘Oh,’ said the student, ‘he's pretty old now, doesn't get around much anymore. We call him superintendent because he just sits in one spot and howls all the time.’” After I wrote that down I thought, well my, that might apply to me in some way [Laughter] because I have become old. Just don't call me superintendent please, unless you have a big smile on your face.

Well in the midst of the two epiphanies and in the opening of this divine school, taught by the principal whose name is grace, we have some very interesting things. The school is stranger still because it's the school of one book, this book that we have before

us. It's a school with one teacher, so we are told, in this book. And that one teacher is the Holy Spirit, the third person of the trinity. There is, furthermore, one subject; the truth as it is in our Lord Jesus Christ. It's a school but there is no tuition. It's a school that's free.

There are rewards to be gained at times of discipline. Strangest of all, one begins at the highest grades and advances to the lowest. That is, part of the teaching is to teach us how to become humble. In chapter 5, and verse 6 Peter's epistle he says, "Therefore humble yourselves under the mighty hand of God, that he may exalt you in due time." So one of the works of the Holy Spirit is to humble us. That's very difficult. It's difficult to be the object of the Spirit's work of humbling us but it's what we need and it's what ultimately the Lord does for his people. There are, of course, in this discipline, this disciplinary school, lessons of life. There are responsibilities -- they are set forth in verse 1 through verse 10 which we are not looking at specifically -- and then there is its redemptive foundation, and that's what we are going to look at, verse 11 through verse 14. And of course, to sum it all up, it would be the redemptive foundation is the saving cross of Jesus Christ.

Now it's necessary for us from time to time to say some things about what is going on in other places and here it's necessary to say something just by way of illustration. We have an unusual Episcopalian bishop in this country. Now I want to say right off there are many lovely, true, believing Episcopalians. I come from an Episcopalian city, Charleston, South Carolina. If you look around that city there are some magnificent, old Episcopalian churches. One of them is very evangelical. In fact it's so evangelical it's a little bit of a problem in the city because people, old families going back before the revolution are used to sitting in certain places in the congregation. That's Mr. So-and-So's pew, that's Mr. So-and-So's pew. There are not names on them like they are at Jamestown, places like that, but nevertheless it's theirs. That's where they've been sitting, Charlestonians recognizes that. But this evangelical is a popular preacher and so the

Charlestonians have been a bit upset because they come in and find their pew taken [Laughter], what a horrible thing to sit in my seat which my family has sat in for five different generations, at least.

Furthermore, Charleston, a city with small streets and particularly around those two churches, St. Michaels and St. Philips, its obvious parking places can be at a premium if the church is a third filled or half filled, it's all right. But if the church becomes filled then people fight for the parking places and it's very disturbing to the Charlestonians, among whom I live because I live right down in the stark section of the city. To discover they cannot park in the same place that they've parked for generations is disturbing, really [Laughter]. So, you know, there are Episcopalians that are marvelous people, they just have lost of the marvelous little graces that belong to every day life. And many of them are genuine believers but then there are some who are not. And as a matter of fact, the church itself is in serious difficulties today as you probably know if you've been reading the papers.

One of the men who has made it such an interesting thing is John Shelby Spong. He's the Episcopal bishop of Newark, New Jersey. He's authored a number of works that really are a tax on Christianity in his own way. He's written a recent book called *Why Christianity Must Change or Die* and there was a review of it just recently in Christianity Today. Michael Mauldin speaks of the Episcopal church, I think he's an Episcopalian, he speaks of it as quote, “The ecclesiastical equivalent of the *Titanic*,” and of his particular dioceses, Bishop Spong's dioceses as, “Sinking twice as fast as the nation average.” Well he said a number of things that explain why the church is sinking. Quote, “We're forced to recognize that other gods have died in human history: Baal, Astar, Malik, Ra, Jupiter, Zeus, Mars, and Mithra. We wonder if deicide is happening again only now to our God.” Another quote, “If Christianity depends on a theistic definition of God, then we must face the fact that we are watching this noble religious system,” how he managed to allow that to escape from his mouth is a surprise, “enter the rigor mortis of its own death throes.”

Another, “All evangelical and missionary activities designed to convert the heathen are baseborn. They are expressions of our sense of superiority and our hostility toward those who are different.” One final one, “And the one thing that pertains to my message today is this final statement,” quote, Bishop Spong, “I would choose to loath rather than to worship a deity who required the sacrifice of his Son.”

Now the reviewer concludes with this comment, “But John Shelby Spong is a bishop and so he gets at least one thing right, “Those (and this is Spong) those who think Christianity consists of a supernatural deity who invades the world periodically, who works through a virgin birth, a physical resuscitation (he should have said resurrection) and a cosmic ascension, those who believe that creeds are literally true, Bibles are inerrant, will call this (that is, what he’s writing) heresy.” And the reviewer concludes, “Amen and amen.” [Laughter] Well, we do have some strange people who are professing Christians in our day.

But the best school is the school that is referred to here. The school of grace, made possible, opened by the bloodshed on Calvary’s cross. And it’s true. One begins at the highest grades and advances to the lowest grades in order to enter into the maturity that it expects of all of us. We learn the lessons of life in it, the responsibilities, they are set out in the earlier part of this 2nd chapter of Titus. We notice its redemptive foundation in the latter half of it, verse 11 through verse 15. And that’s what we want to look at.

Verse 11, “For the grace of God that brings salvation has appeared to all men.” This epiphany, this appearance of the grace of God, beautifully enshrines itself in the gospels of our Lord Jesus Christ. If you read Matthew, Mark, Luke, and John, there you have the enshrining of the epiphany of grace. The reference to savior in verse 10 where Paul writes, “Not pilfering, but showing all good fidelity; that they may adorn the doctrine of God our savior in all things,” the reference to savior is the point of departure for the words that rate the Christian pattern of behavior in the redemption that Jesus Christ has

accomplished. For after saying, “Adorn the doctrine of our savior,” he says, “For the grace of God that brings salvation has appeared to all men.”

Grace of God: that’s really a little summary of the theology of Paul. It surely is the key word, the grace of God. Anyone who reads the epistles of Paul, studies them, knows that the apostle’s thinking about spiritual things centers on the term grace, God’s goodness to those who are so unworthy. God’s marvelous, sovereign grace; we’ll see it’s sovereign in just a moment but I add that, nevertheless. To the Greeks it was a favor freely done without hope of return, in the New Testament it’s a divine favor not only done without hope of return but done to an enemy. And furthermore, it’s a favor at his cost, as we shall see if we do not already know that.

There’s a wonderful little poem written by George Herbert, an English poet, and it has a little word at the end of one of the stanzas of one of his poems that expresses this in a beautiful way. George Herbert writes, “Hast thou not heard what my Lord Jesus did? Then let me tell thee a strange story. The God of power, as he did ride in his majestic robes of glory, reserved to light; and so one day he did descend, undressing all the way.” I like that clause, “Undressing all the way,” for to leave heaven and come down here involved just that in a mystic way, undressing all the way to be one of us.

Most of you know who’ve heard me preach more than once or twice know that I have loved Charles Haddon Spurgeon very much and have read a lot of things written by Mr. Spurgeon. Haven’t read everything but I’ve read a lot of things. He has a marvelous little story that illustrates the fact that those who receive the benefits of the saving work of Christ are those who recognize that they don’t deserve them. He said, “Many years ago a certain prince visited the Spanish galleys where a large number of convicts were confined, chained to their oars to toil on with out relief.” He said, “I think nearly all of them were condemned to a life sentence. Being a great prince, the King of Spain told him that he would honor his visitor and his visit and would set free any one of the galley slaves that the visitor desired. So he went down among the slaves and he said to one of them, ‘Man,

how did you come here?’ He replied that false witnesses swore away his character. ‘Ah,’ said the prince and passed on. He went to the next who stated he had done something that was wrong certainly, but not very much and that he never ought to have been condemned. ‘Ah,’ said the prince and again passed on. He went around and found that they were all good fellows, all convicted by mistake. At last he came to one who said, ‘You ask me why I came here, I’m ashamed to say I richly deserve it. I am guilty. I cannot for a moment say that I’m not and if I die at this oar I thoroughly deserve the punishment. In fact, I think it’s a mercy that my life was spared me.’ The prince stopped and said, ‘It’s a pity that such a bad fellow as you should be placed among such a number of innocent people [Laughter], I’ll set you free.’ And he set him free.”

The lesson is so, so close to life, isn’t it? We so often make excuses for us, for ourselves. We so often think of ourselves as better than the lowest when really we are the lowest. We are those that Scripture says have sinned and come short of the glory of God. And we ourselves should be thankful even if we are not believers yet that God has been merciful enough to spare us to this present time and give us the life that he’s given to us. The grace of God, how marvelous it is. It’s described as bringing salvation. Not simply compassion, not simply social welfare, not an example, but bringing salvation. Included in it is the whole work of our Lord Jesus Christ. The work of Christ is profit in which he gives us the truth about God. The work of Christ as priest in which he redeems a specific people for whom he has died, and his work as king which shall follow because that epiphany is to come and at that epiphany, called the appearing of the glory, our Lord will accomplish the remaining part of his work of redemption.

Now this text says something, however, that might be a puzzle to some. It says, “For the grace of God that brings salvation has appeared to all men.” Now if you will look at this in the original text it could be translated, “For all men,” so the grace of God has appeared, “For all men,” or, “To all men.” Now doesn’t that pose a problem to those who believe that Jesus Christ came to die for his people? Well it might if you just looked

at the language because the term “all” is a term that can mean different things, as you probably know. It’s not always clear precisely what it means. In fact, it can be very confusing. I don’t want to go into the details of it, it would take too much time, but nevertheless it is something that can mean something that is confusing.

So what is meant, then, by to or for all men? Does it mean he has appeared to all men as savior and he has attempted to save all men with out exception, the grace of God? Or does it mean that he has appeared for the benefits of all men without distinction; that is, Jews and gentiles; all men in those categories. Well, that’s an interesting question and it’s not one that’s totally solved by this but I just want you to look at the context and you might see that some of these things which you take out of context don’t always mean what you think they do.

Now the apostle has begun chapter 2 by saying, “As for you, speak the things which are proper for sound doctrine.” Isn’t that interesting? You often hear people say, “I don’t really particularly like the ministry of So-and-So, he’s so doctrinal, talks about doctrines. Well, that’s a correct statement, I could make it myself. Yeah, he does. He does it on purpose because it’s important. Not to forget that also in verse 10 it says, “Not pilfering, but showing all good fidelity; that they may adorn the doctrine of God our savior in all things.” At least Paul can use the term “doctrine” and he can tell people that they ought to pay attention to doctrine. So if you want to stand on the side of the apostles, don’t be offended by the term doctrine. Now a person can overdo it. I probably do it. I like to make up for those who don’t pay enough attention to it [Laughter]. So I overdo it. That’s what Dr. Ironside used to say about preaching in the second coming who was criticized for so often preaching. He said, “Well I have to to make up for the lack of it among my brethren.”

At any rate, notice now, verse 1, “But as for you, speak the things that are proper for sound doctrine: that the older men,” verse 3, “The older women,” verse 4, “The young women,” verse 6, “The young men,” verse 9, “The bondservants,” or the slaves. Now he’s

talked about the older women, the younger women, the older men, the young men, and he's talked about the bond slaves, it's no wonder that he should say, then, that the savior, the grace of God that brings salvation has appeared to all men. What kind of “all men”, all kinds of men: older women, younger women, older men, younger men, and in fact those who were imprisoned, the bond slaves, the slaves. All kinds of men. That's the meaning of the expression, the context makes it plain. See how easy it is to interpret the word when you pay attention to the context? “For the grace of God that brings salvation has appeared to all kinds of men.” But there is a special group of people for whom it is designed and they are those who belong to him.

Now this grace of God in verse 12 is an education. An educating kind of grace, for that grace is grace that teaches us some negative things and some positive things. That denying ungodliness and worldly lust, we should live soberly, righteously, and godly in the present age. It's the kind of grace that chastises us and disciplines us to live a life that is pleasing to God. It has its negative side, inordinate sexual desires are included, the spirit's materialism, self-assertiveness, vanity, the lusts that dominate us at times. In fact, the whole Law of Moses is bound up in that in which he says, “Teaching us that denying ungodliness and worldly lust.”

And then the positive side, “We should live soberly, and righteously, and godly.” Soberly, inwardly, not somberly, soberly. Christians should be happy, they are blessed. The most blessed of all people are Christians. If you looked into their hearts they should always have a smile within, what God has done for me and among whom he has placed me. So not somberly, soberly, righteously, godly. I think that anyone who lives that way does fulfill all that the Law of Moses ever intended.

Henry Frost once said, “Every man needs two conversions; the first one from the natural to the supernatural, the second from the supernatural to the natural.” We do need to bring our natural affairs into harmony with our supernatural viewpoints and thus, our Christian life must be a practical life. But then verse 13 and verse 14, my they've set up

the clock this Sunday. Only nine or eight minutes left. I hope the minutes are more than sixty seconds [Laughter].

The epiphany of glory, 13 and 14, the future is in view, suggesting the revelation. If we had the gospels and then the epistles and now the book of revelation, the future. The looking, after all, is a big help to the living, isn't it, so we should live looking. The character of a Christian is one who does look for the Lord. He gets down upon his knees at night or in the daytime or whenever he is on his knees before the Lord and he's looking for the coming of our Lord. With a smile in his heart he looks for him because they day may be the day. I may not get to finish this message. I want to say - I don't want to say I hope he will wait until I finish, but nevertheless, we do not know. We look and we live looking and here is this hope, John says, “Purifies himself.” You can be sure, if you really have that upon your heart, the things that would deter you from the will of God are difficult to follow.

So we have an expansion of appearing here. “Looking for the blessed hope, and glorious appearing.” Literally, it's the appearing of the glory because the person who comes is our Lord Jesus Christ and he possesses all of the glory of the Godhead, for it's the appearing of the glory. A shattering experience for those who are living and see our Lord in his coming. To see the glory of God. What is the glory of God? Why, it's the sum total of all his attributes. All of those attributes emit the glory of God and we are looking for the appearing of the glory of our Lord Jesus Christ. Today we revel in grace, sovereign grace. Then we share in his glory.

And then in verse 14 and verse 15, we've had an expansion of what the appearing is and now the expansion of Jesus Christ because we read, “Please pay attention in your thinking when you're by yourself, (not simply here listening to a human expositor,) who gave himself for us, that he might redeem us from every lawless deed, and purify for himself his own special people, zealous for good works.” This verse ascribes to our Lord Jesus Christ, the functions that the Old Testament prophets ascribed to Yahweh. What

does that mean? Those texts in the Old Testament that spoke of Jehovah, Yahweh, the one true God, are applied by the New Testament writers frequently to our Lord Jesus Christ. For he is the Yahweh of the Old Testament, for the Yahweh of the Old Testament's a triune God: Father, Son, and Spirit. All that may not have yet been revealed but the apostles know and they have been told. And so texts in the Old Testament that specifically refer to Yahweh are applied to our Lord Jesus Christ. What does that tell us? Why you don't have to attend any school to know that if a text that applies to Yahweh, and the Old Testament is applied to Jesus Christ, he is God just as the Father and the Spirit.

So plain, so clear, tried out. Look at the passages in the New Testament referred to him and see what are referred to our Lord in their context. So he's the Yahweh of the Old Testament but what he has done indicates that too because it states that he gave himself for us, voluntary giving. He wasn't forced. The Roman's didn't force him to die. The Jewish people did not ultimately force him to die. He gave himself. He allowed them to use him in harmony with the Old Testament Scriptures, but he gave himself. He voluntarily gave up his death. It was an expiatory death. That is, it had to do with sin. It was propitiatory, it had to do with the satisfaction of the claims of the first person of the trinity; that is, our Lord died for sin. He paid the debt. And it is also substitutionary. Notice, he gave himself for us. That was used as well it's often used of substitution. There are several that are; this one, "Who gave himself for us." So his death was voluntary, it's expiatory, it has to do with sin. It's propitiatory; it has to do with the satisfaction of claims against us. It's substitutionary, he does it for us.

Now my friend, if Jesus Christ has died for us what charge can heaven bring against us? Answer me. None, right? None. If he has satisfied the claims against us there can be no requirement laid against us, no claims. He has satisfied, he has died for us. Now has he died for everybody? No, the textural Scriptures make that plain. No. There are many who are going to be cast into the lake of fire, but for a body of people, how big

I don't know. I hope it's a lot bigger than I can imagine. For when he's paid the claim against them, he's paid that which heaven demands of them as sinners. And having been paid, they are sure to enter into the presence of the Lord. It's made it possible for their sins to be paid for.

Now he's talking particularly about the power of sin here in this particular context. The terms he uses make that claim. So he has given himself for us that he might redeem us from every lawless deed and purify for himself his own special people, zealous for good works. I love that expression: special people, periousion, it's the term that was used in the Old Testament for the Nation Israel, a special people for God. The church, a special people for God. In fact, for this company of people together, the special people of God. It was the term that was used -- I don't know whether I mentioned it in this message or the previous one -- when I preach two times the same message within a short time some of those things float around in my mind. [Laughter] But when the Jewish person -- I think I made reference to this -- when the Jewish commander won a victory, the spoils belonged to those in his army. But the special spoil, the special right, the right to make the first choice belonged to the commander and it was the periousion, that is that which is over and above, that is the force of it. That's the word that's used in the Old Testament of Israel as his peculiar people, his special people. That's what the redeemed are, they're God's special people, those that he's marked out among the spoils of this rotten humanity since the fall in the Garden of Eden that belonged to him, the believing people. Astonishing to think that I should be part of that special people that he has for himself.

Now the incarnation is a great day, the appearance of the grace of God bringing salvation. Of course the question is, do we have it? Is it true that we truly belong to him? When a person belongs to him it's so comforting in the experiences of life to know that fact. I mentioned this once before, last week I think, so I won't mention it again, but when a person is in danger in his own mind, perhaps of dying, you learn a lot about what

you are really thinking and also about what is comforting to you. I mentioned to you that I like Mr. Spurgeon and he has an interesting account of an experience that he had and I'll just go through it with you as quickly as I can. He says, “Perhaps never does the joy of forgiveness come out more brightly than it does on a dying bed. It's often been my privilege to test the power of religion when I've been sitting at the bedside of the dying. There is a young girl in heaven now, once a member of this church, I went with one of my beloved deacons to see her when she was near her departure. She was in the last stages of consumption, tuberculosis. Fair and sweetly beautiful she looked and I think I never heard such syllables as those which fell from that girl's lips. She had had disappointments and trials and troubles, but all these she had not a word to say about except that she blessed God for them; they had brought her near the savior.

And when we asked her whether she was afraid of dying, ‘No,’ she said, ‘the only thing I fear is this: I'm afraid of living lest my patience should wear out. I've not said an impatient word yet, sir, and I hope I shall not. It's sad to be so very weak but I think if I had my choice I would rather be here than be in health, for it is very precious to me. I know that my redeemer liveth and I am waiting for the moment when he shall send his chariot of fire to take me up to him.’ I put the question, ‘Have you not any doubts?’ ‘No, none sir, why should I? I clasp my arms around the neck of Christ.’ ‘And have you not any fear about your sins?’ ‘No, sir, they're all forgiven. I trust the savior's precious blood.’ ‘And do you think that you will be brave as this when you come actually to die?’ ‘Not if he leaves me, sir. But he will never leave me for he has said, ‘I will never leave thee, nor forsake thee.’” Spurgeon adds, “There is faith, dear brothers and sisters, may we all have it and receive the forgiveness of sins according to the riches of his grace.”

That's true. And I want to say one thing, I have to say this, just say a sentence. It's often said that when you stress the grace of God and leave out the Law of Moses, you've left out a very significant basis for the appeal to holiness. I want to say this in just a sentence. I want to say to you that the supreme motive for obedience to the Lord God,

according to the Scriptures, is not the Law of Moses but they're assurance that we have redemption through Jesus Christ. That's the supreme motive for obedience. It's that that produces obedience ultimately from believers. Not the hanging up of the Ten Commandments before, as important as they were at a particular time, before the atoning work was accomplished. But the atoning work of Christ and my salvation through him is the greatest of all motives for obedience to the word of God.

So, “Talk they of morals, O! bleeding lamb! The great morality is love of Thee.” Well I didn't get to finish, I hardly ever get to finish, really. But I want to close with just a comment, that the saving ministry of our Lord Jesus Christ is directed to a particular people. My hope, my prayer, is that every one of you in this auditorium is the object of that marvelous work of divine grace by which he has elected a certain people to salvation. If you are here and you know that you do not have Christ, the door is open. The gospel message is clear. It's very simple, it's very much to the point. It's the message that the Philippians heard and I close with this: believe on the Lord Jesus Christ and thou shalt be saved. Let's stand for the benediction. One of the problems of old me I am experiencing, I apologize. But let's close in prayer.

[Prayer] Father, we are thankful and grateful for the blessings of life through Jesus Christ. How blessed we are to be able to read the Scriptures, to be acquainted with them and then to know the ministry of our Lord and savior Jesus Christ. Lord, if there are some here who have not yet believed..

[RECORDING ENDS ABRUPTLY]