

# Titus (Quality good)

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Preacher: Wood, Clement (1920-2010)

- [ 0 : 00 ] In dependence upon the Lord for all needed help, I venture to draw your prayerful attention to Titus chapter 2 verses 12, 13, 14.
- Titus chapter 2 verses 12, 13, 14. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.
- Looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
- Salvation, who gave himself for us, plenteous redemption, that he might redeem us from all iniquity.
- Re-generation, a peculiar people, sanctification and purify unto himself.
- [ 2 : 14 ] Separation, teaching us that denying ungodliness and worldliness, we should live soberly, righteously, and godly in this present world.
- Good works, zenith of good works. And lastly, the anticipation of glory itself, and the coming of our Lord and Savior, Jesus Christ, looking for that blessed hope and the glorious appearing of the Lord, of the great God, and our Savior, Jesus Christ.
- First, first, then, so great salvation for so great sinners, this little word, us.
- All have sinned, come short of the glory of God. The soul that sinneth, it shall die.
- And we know that in us, that is in our flesh, there dwelleth no good thing. That our heart is deceitful above all things, and desperately wicked.
- [ 3 : 52 ] And whoso is guilty of breaking one point of that holy law is guilty of all.
- That man born into this world is dead in trespasses and in sin. Oh, the totality of the ruin of the fall, us.
- But the word says, for us. Oh, this is the gospel. This is the word of hope.
- For we cannot save ourselves. For we have no means of paying the price of removing our guilt of satisfying divine justice.
- Not the labor of my hands can fulfill thy law's demands. Could my zeal, no respite, no.
- [ 5 : 09 ] Could my tears forever flow. All for sin must and cannot atone. Thou must save, and thou alone.
- Almighty Jehovah God has said, Without the shedding of blood there can be no remission.
- The blood of man born on this earth is stained, is defiled in the Adam form.
- But I come now to the next word, himself for us. Who is this? None other than the Lamb of God.
- None other than the eternal Son of God. He who thought it not robbery to be equal with God.
- [ 6 : 12 ] Himself. There was none other good enough to pay the price of sin. None other could unlock the gate of heaven and let us in.

So, as the children's hymn in another line says, So out of pity, Jesus said he'd bear the punishment instead.

Here, as we view this so great salvation, We see substitution. One in the place of another.

One to drink the cup of wrath. One to endure the punishment. One on whom the sword of divine justice should fall.

So that those for whom Christ died see that flaming sword pass them by. But it never passed the Savior by.

[ 7 : 23 ]     Himself for us. Gave himself for us. He, the eternal Holy One, took that body prepared for him.

Sinless, holy, pure, undefiled, separate from sinners. Undefiled by the Adam fall. Pure and holy.

That holy thing. And deity cannot suffer. Deity cannot bleed. But deity in unity with sinless humanity Has a life to lay down And a blood, precious, sin-atoning blood To be shed.

Gave himself. And oh, we behold the love of God the Father. For God so loved the world That he gave his only begotten Son That whosoever believed in him Should not perish, but have eternal life.

Blessed be God. Thanks be unto God For his unspeakable gift. But he gave himself He that spared not his own Son But delivered him up for us all How shall he not with him also Freely give us all things?

[ 9 : 05 ]     He gave himself And it pleased God That in him should all fullness dwell.

He poured out his soul Unto death Oh, how great is the love Which Jesus hath shown He came from above From heaven's bright throne Oh, did he come down To rescue my soul From God's dreadful frown And Satan's control He came to deliver All who to him flee And take them forever The glory to be Gave himself Oh, poor sinners may say Yes, I believe Jesus came to this earth To seek and to save That which was lost I love the gospel This is a faithful saying And worthy of all Acceptation That Christ Jesus Came into the world To save sinners But did he come down To save me Are my sins washed away

In that precious Sin Atoning blood That flows forth From Calvary Beloved friend Have you some sweet hope Some blessed evidence Of the new birth Are you as yet Still without God Without hope Without Christ Or Is there now A felt burden Of sin Are you a stranger To seeking the Lord Are you a stranger To smiting Spiritually upon your breast To the cry God be merciful To me a sinner Have you as we name This morning That aching Void the world Can never fill Are you thirsting For this rich blessing This sweet assurance This liberty of the gospel Then beloved

As you venture Sin defiled Leprous Unworthy Yes you say I'm that And much worse still No good in me But just as I am I come Just as I am And waiting not To rid my soul Of one dark blot To thee whose blood Can cleanse each spot O Lamb of God I come That he might redeem us From all iniquity Here is a plenteous redemption Now look The word of God Declares this Who delivered us From the power of darkness And hath translated us Into the kingdom Of his dear son This is regeneration This is a call By God's grace This is

A fulfillment Of that word That God Who commanded The light To shine out Of darkness And shine In our hearts To give the light Of the knowledge Of the glory Of God In the face Of Jesus Christ Now If thou hast Some sweet hope Of deliverance When I say I do not say That you have had The full assurance Of forgiveness But a power That is bringing you Out Of that state Of darkness That dominion Of sin The power of Satan And translating you Taking you out Of and bringing you Into That kingdom Of his grace That work of grace In your heart Now What does the word Of God say to you To you my friend In whom We have redemption Through his blood Even The forgiveness Of sin

[ 13 : 21 ] Redemption Signifies That Which is lost A price For its recovery To be paid And power To be exerted Oh behold This In this Plenteous Redemption The price None other Than the blood Of Jesus Christ The power In the mighty Work of his grace And all That Plucking As a brand From the fire Who gave himself For us That he might Redeem us From all Inequity From That the blood Of Jesus Christ His son Cleanseth us From all Sin Now If we confess Our sin Now this is a trial This is a testing point

This is a trouble Do I Confess my sin It's easy to say I have sinned With a hard heart Without the spirit Without a work Of grace In my heart Saul said it King Saul said it Judas Iscariot Said it But my friend Many in hell Have said it But Is there With this A sorrow For sin A burden For sin A coming With full Confession Which way Does your repentance Lead you If it is Just a natural Remorse for sin If it is just An earthly repentance It leads you Away from God If it is Spiritual repentance It leads you As a poor Vile sinner With a broken Heart With a wet Eye I don't say Literally so much But spiritually

To the throne Of grace As the prodigal Who came to Himself And came to His father And confessed I have sinned Not worthy To be called That son But he came To his father There was only One way for him To go One place for him To turn This man This dear Jesus Receiveth Sinners Oh this Glorious Salvation This plenteous Redemption If we confess Our sin He is Faithful He'll never Break his word And just Look at it Justice on Thy side To forgive Thee thy sin Than to cleanse Us from all Unrighteousness Look at the Dear woman That came Into the house Of Simon The Pharisee She'd been A great sinner She was a sinner But Jesus Had drawn

Her We do not Know By what word But we can See the power Of it Love Filling her Heart to Jesus Christ A desire To be with Him Sorrow For her Sin Tears Flowing Standing Behind him Gracious Humility Not to be Seen And yet Wiping Her Feet With the Hairs Of the Head Humility Her glory At the Feet of Christ Now That woman The Lord Eventually And I Have not Time To go Through The Whole Incident But to Her He said Thy Sins Are Forgiven Friend If you Know in Your heart This drawing To Jesus Christ This thirst After the Saviour This looking To the Cross

Then I Say There's Life For the Look There is Blessing For the Thirsty There is The provision Of the Gospel For the Poor And for The Needy O ye Who long To know And feel Your interest In his Blood The thing Is proved Beyond A doubt Because You thirst For God Press On Who gave Himself All the Stupendous Love Of Christ To give Himself For sinners To die The death Of the Curse Cursed Is everyone That hangeth On a tree Made To be Sin For us He who Knew No sin Who In his Own Body Bore Our sin On that Cross On him The sword

[ 18 : 24 ] Of justice Fell Oh beloved Here is Redemption Here is the Price That is Paid Here is Sin Forgiven Here is Justice Fully Satisfied Oh what A wondrous Gospel This is How Attractive It is To Our Very Hearts And I My mind Was turned To that Word Blotting Out The Handwriting Of Ordinances That was Against Us Which was Contrary To Us Took It Out Of The Way Nailing It To His Cross I Understand In Eastern Lands In Bible Days If

A Person Was In Debt And The Accretor Sought Payment Of That Debt He Would Put A Note Demanding Payment Of The Debt And Nail It To The Door Of That Debtor And Doubtless To State That If That Debt Was Not Paid By Such And Such A Time That It Would Mean Prison Or Death Accordingly Now If A Friend Passing By Saw That And Knowing That His Friend In Poverty And Need Had No Power Whatsoever And No Ability And No Facility To Pay The Debt But This Friend In Compassion They Say I'll Pay For Him I'll Pay For Him And Paid The Debt He Would Then

That Fold That Piece Of Paper Over And Nail It There So That The Debt Was Paid Jesus Christ On The Cross Has Paid The Price There's A Beautiful Word In The Epistle To Philemon When Paul Sends Back Onesimus And You Will Remember How Paul Says If He Ows Anything Put That On My Account Do You Not See Your Debt As A Sinner Before God But Jesus For His Children Says Put It On My Account I'll Pay The Debt I'll Die For Sinners My Blood That Precious Sin Atoning Blood Cleanse That From All Sin Come Now And Let Us Reason Together Said The Lord Though Your Sins Be As Scarlet They

Shall Be As White As Snow Though They Be Red Like Crimson They Shall Be As Wool Who Who Who Who Gave Himself For Us That He Might Redeem Us From All Iniquity We Come Now To These Three Words A Peculiar People Regeneration The Sons The Sons Of God Of Whom You Have Been Singing In That Opening Hymn The Family Of God All Who Fear God Both Small And Great The Sheep And Lambs Of The Flock Of Jesus Christ A Peculiar People First This Word Peculiar May Be Rendered A Purchased People We Have Observed That In Our Meditation On This Wonderful Great Word And Work Redemption The

Price Is Paid A Hill Constrained To Name What Has Often Been Dear To Me Since I Read It Some Year Or So Back You May Know It You May Have Read It You May Have He Say It It Will Doubtless Bear Repetition But Many Years Ago I Think In America A Young Teacher Was Asked To Take A Class Of Most Unruly Boys And He Did So And In Going Into The Class He Said Now Boys You Are To Make Your Own Rules Of What Shouldn't Be Done And We'll Write It On The Board You Make Them One Boy Said Well You Mustn't Lie Another One Said Mustn't Steal And So For And All The Words And Law That They Had Made Was Put On The Board Then The Master Said Now If Anybody Sound Guilty Of Breaking That Law What Do

[ 23 : 25 ] You Say Should Be The Punishment And They Said Well If Anyone Breaks That Then They Should Have Six Strokes Of The Cane On Their Bare Back And Again The Punishment Was Marked Down On The Board All Apparently Comparatively Went Quietly For A Day Or Two Until The Bully In The Class Whose Name Was Tom Complained That Somebody Had Stolen His Lunch The Culprit Was Found A Poor Thin Wee Looking Boy Who Confessed That He Had Stolen Tom's Lunch He Was Bidden Commanded To Come Out Before The Form And The Master Said Now You See This You Broken The Command You See The Punishment That Is Due To You Why Did You Do It Sir I Was So Hungry

Take Off Your Coat And There For The Punishment Sir Must I Take Off My Coat Take It Off Said The Master The Boy Took The Coat Off And There The Lad Had No Shirt His Trousers Held Up With String A Thin Body Bony Lacking Nourish The Master Look How Could He Beat A Thin Little Boy Like This Why Have You No Shirt Why Are You Like This Father Died Mother Is A Widow Mother Is Very Poor I Was So Hungry I Couldn't Help It I Stole That Lunch I Eat It The Master Was In Perplexity Justice Demanded Punishment When Tom Called

Out Sir I'll Take The Strokes And Came Forward Bared His Back To Receive The Punishment Instead Of The Poor We Land I Think On The Third Stroke The Cane Broke And The Class Was Stopping And The Little Boy Turned Tom I'll Never Do It Again I Love You You Born The Punishment For Me Friend How Small How So Insignificant Does This Appear In The Sight Of That Great Transaction On Calvary's Cross When We See The Sinless One Who Laid Down His Life For The Vilest Of Sinners And The Price Is Paid Oh Do You Not Love Him Would You Not Yield Yourself To Him That's Not Free Will Friend By

The Grace Of God Surrendered To The Crucified A Peculiar People A Purchased People A Saviour A Redeemer A Shepherd A Friend Is Theirs But This Word Peculiar Also Sets Before Us This That They Are A Peculiar People Not That Believers Go Out Of Their Way To Be Some Odd Crank In The World There's No Necessity Whatsoever For That At All My Friend If We Walk In The Fear Of The Lord If We Keep His Commandments We Should Be Separate We Should Be A Mark People We Should Be A Peculiar People And Men Will Take Knowledge Of Us That We Have Been With Jesus We May Be Dispersed We May Be Persecuted For His Sake But Oh

A Peculiar A Purchase A Separate People And This And I Think Of The Word That Was The First Word To Give Me Some Hope That I Was A Born Again Sinner For God Will Not Forsake His People For His Great Name Sake For It Hath Pleased The Lord To Make You His People To Purify Unto Himself A Peculiar People They Have Peculiar Affections They Have Peculiar Company Can Two Walk Together Except They Be Agreed And It Is Purify Unto Himself You See If We Are Truly Seeking For The Pardon Of Our Sin We Shall Earnestly Pray For That Spirit Of Holiness For Victory Over Sin For That Triumph Over

[ 28 : 27 ] Sin And To Live Unto His Praise And Unto His Glory To Walk Tenderly In His Fear Sanctify Them By Thy Truth Thy Word Is Truth Sanctification As Setting Apart For A Holy Purpose A Vessel Made Meet For The Master's Use So My Friend The Fruit Of Salvation Redemption Regeneration Is Sanctification A Life Unto Jesus Christ Did Not We Name That Word This Morning I Beseech You Therefore By The Mercies Of God That Ye Present Your Bodies A Living Sacrifice Holy Acceptable Unto God Which Is Your Reasonable Service The Apostle Paul Could Say That

Christ Might Be Magnified In Thy Body Whether For Life Or For Death For To Me To Live Is Christ And To Die Is Gain Unto Himself To Seek The Glory Of Our God Were The Whole Realm Of Nature Mine That Were An Offering Far Too Small Love So Amazing So Divine Demands My Life My Soul My All We Come Now To This Exhortation It Is A Word Of Loving Discipline And Counsel All When We Were Young We Hit Against Rebelled Sometimes Against Discipline Didn't Like It We Are Thankful For It I Do Not Know With You Dear Young People And Not Being Personal Anywhere At All But

If I Just Put It This Way I Thank God Now Not Only For The Love Of My Parents Particularly In This Way My Mother Who Not Only Loved As Did My Father Not Making Any Distinction There But It Was Mother More That Corrected Me You Can Always Like It I Profound Thankful For It Discipline To Direct Into Right Past Teaching Us That Denying Ungodliness And Worldly Lust These Things That Fill The Life Of The Wicked The Ungodly My Friend Ungodliness And Worldly Lust Yes The Believers Still Has It Because He's Still Got The Flesh And This Is Where Conflict

Comes This Is Where Crucifixion Comes This Is Where The Battle Comes This Is Where It's Sweating Work This Is Where The Struggle Is Oh Wretched Man That I Am Who Should Deliver Me From The Body Of This Death I Thank God Through Jesus Christ Our Lord Ungodliness And Worldly Lust That Which Can Be Set On Fire That Which Can Be Moved In A Moment Of Falling Into Temptation David Was No Stranger To This He Knew What It Was All My Friend Let Him That Think He Stand Take Heed Lest He Fall But That Is On The Negative That Is Denying That Is To Crucify Put It To Death Have Nothing To Do With It Ungodliness And Worldly Lust That We Should

Live Soberly What Does This Word Mean What Is It Opposite Drunkenness Now You May Say And Perhaps Even Share With Me For All I Know That As Far As Drink Is Concerned What Is Called Strong Drink I Have Not The Least Desire For It It Is Most Unpalatable To My Taste And It Doesn't Appeal To Me For One Moment So It No Hardship For Me To Say That That I M Excused From This Wound Living Soberly That I Not Drunk Friend We Can Be Drunk With Anything Intoxicated With Any Wrong Thing On This Earth And Something That Sweet To Our Fallen Nature When I Was A Little Boy And Stay With My Grandfather In The Country In Kent I In The Summer I Used To Remember Seeing On The Windowsill Outside A Jam Jar filled with syrup and a lid on it with a hole and into that went the wasp.

[ 33 : 34 ] Oh yes, and it drowned in the syrup. Friend, what a mercy. God delivers. What a mercy to be kept from worldly lusts.

We should live soberly. Then it says, righteously and godly in this present world. Righteously means in our attitude, our dealings, one with the other.

This comes very close. Are all our words righteous? Are all our judgments righteous?

Are they unbalanced? Is there prejudice? Or what need we have to be so very, very careful, kept very tender in the fear of the Lord?

That you may be blameless. That the world, looking at you, cannot lay blame on you. As Daniel, they couldn't find fault with him. It doesn't mean to say Daniel was sinless.

[ 34 : 42 ] You can see, dear Daniel, in old age, confessing his sin. But to be blameless, as far as, in the sight of the world, is one that is honest, aren't I?

Faithful, diligent in business, blameless, and harmless. What does that mean? That you are not a bad influence, that you do no damage to others.

He can look at the word harmless and say, well, I wouldn't go and punch somebody. But my friend, what about that hard word? What about that wrong spirit? What about that wound?

You see, the danger of these things, the peril of these things, the need that we have to be kept by the power of God. Blameless and harmless.

Now, and godly, that is before God, to walk in his fear, walk there before me, and be there perfect, said the Lord to Abram.

[ 35 : 43 ] That is, walk uprightly. Walk in faith. Walk in the fear of the Lord. So then, we have considered very briefly, only touch the surface of it, this so great salvation, this plenteous redemption, this work of regeneration, of sanctification, and of separation.

Now we come to consider the fruit that is good works. zealous. Zealous. Now what are we to understand by this word zealous?

That is, of warmth and continuance. Reality, sincerity, patience, enduring.

Many will start. Many will give up. But it is to continue. Let me just turn to that word in the Hebrews, which is a word of encouragement.

For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name.

[ 37 : 03 ] How did you do it? In that ye have ministered to the saints and do minister. Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me, that we should do good unto all men, especially the household of faith.

Now the word says that you have done it, but it says that you do it, that you're still doing it, and God is not unrighteous.

What a privilege it is sometimes in a feeble-mindedness. We've thought, wouldn't it be a privilege if we'd lived when Jesus was here on earth and in some humble way we'd received him into our home and ministered in some way to his earthly comfort.

But my friend, we have him here on this earth in his body, in his dear children, and a cup of cold water is done in love, is as unto him.

Do look at it the other way round, that if we hurt another, it is as though we are doing it unto Jesus. You see, when Saul of Tarsus was converted, why persecutest thou, didn't say it, my church, my believers thereon, why persecutest thou me?

[ 38 : 28 ] So, that is a word of warning. But now, these good works, it is not that the child of God is going boasting to heaven of what he's doing for God.

Of thine own have we given thee. But in love to Jesus Christ, and my friend, that willingness to sacrifice, not to give something that doesn't cost us anything, it's easy to give away something that we don't want, but something, my friend, that costs us something, something that has a wee reflection of the sacrifice of Christ on Calvary's cross.

When David wanted to purchase the threshing floor of the Jebusite, and he wanted to give David, he said, no, I will not offer to God that which cost me nothing.

So, my friend, is salous of good works. You in your small corner, and I in mine, all that the Lord may give us this heart of sympathy, this love, and this practical part of a Holy Ghost religion, to be kind, to minister one to the other.

It may not be in pounds, it may not be in nursing, it may be, it may not be in a gift, it may be of work. Oh, friend, I know a dear man that was death and deep sorrow leaving our chapel one night, and one of our young people went up to him, he didn't know him, he didn't know her very well, but he just said how low he was, and she quietly said, he hath said, I will never leave thee, nor forsake thee.

[ 40 : 05 ] Now, it was a word of wonderful hope and comfort of the dear man, it was ministering. So, friend, don't let your hands grow weary, see, by the grace of God in love to Jesus Christ, to minister one to the other.

Lastly, the glorious anticipation, this looking for that blessed hope and the glorious appearing of our great God and our Saviour, Jesus Christ.

Yes, this is the anticipation of the glorious hope that will never fail. Earthly hope will perish.

Earthly hope often comes to nothing. Heavenly, spiritual hope is as an anchor of the soul. One day that will be terminated when the redeemed reach heaven and come into the full expectation of that hope, more than ever we anticipated or expected, but I have not seen nor heard what God hath prepared for them that love him.

So then, what a word this is, that he who hung on the cross, he who rose again from the dead, he the Lamb of God in the midst of the throne, he this dear Jesus, he himself shall come from heaven with a shout, with the voice of the archangel, and the dead in Christ shall rise first, and they that are alive on this earth, who, when Jesus comes of his dear children, who shall not taste death together as one in a moment in the twinkling of an eye, their bodies shall be changed, passion like unto his glorious body, and so shall we meet the Lord in the air.

[ 41 : 56 ] Brethren, this isn't fanciful, this isn't fanciful words, these are not the emotionalism of so many, this is the word of God, this is the glorious hope, this is the great day of the resurrection morn, when the Lord himself shall descend to receive to himself the bride that he has purchased, the bride for whom he has laid down his life, for whom that blood was shed, the jewels, that special treasure, those that fear God, and they shall be mine, said the Lord in that day, when I make up my jewels, and I'll be gathered to be with him in glory, to meet the Lord in the air, and so shall we ever be, with the Lord, Amen.