



Hallelujah In The City

WHAT THE GRACE OF GOD TEACHES

READ II TIMOTHY 1:9 AND 10 - EPHESIANS 2:8 TO 10 II CORINTHIANS 9:8 - TITUS 2:11 TO 14

It is both interesting and profitable to compare the command and program of the Lord Jesus Christ, in Matthew 10:5 to 8 and 23, with the message and program of Titus 2:11 to 14, which the same Christ gave to and through the apostle Paul some years after the commission recorded in Matthew 10:5 to 8, some years after Christ had gone back to heaven by the way of the cross and the open sepulchre, after God raised Christ far above all heavens, far above principalities and powers. (Ephesians 4:7 to 13 . . . Ephesians 1:19 to 23).

Let us carefully and prayerfully read Titus 2:11 to 14:

“For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: Looking for that blessed hope, the glorious appearing (the appearing in glory) of the great God, our Saviour 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.”

No more important spiritual truth is pressed into any other four verses of God’s holy Scriptures. “God will have all men to be saved.” (I Timothy 2:4 to 6). It is for that reason He gave Christ and Christ gave Himself on the cross as a ransom for all. God’s “grace” salvation is expressed in these words, “by grace are ye saved through faith, and that not of yourselves it is the gift of God; not of works, lest any man should boast.” (I Timothy 2:4 to 6 ... Ephesians 2:8 to 10).

Christ appeared once in the end of the ages to put away sin by the sacrifice of Himself. (Hebrews 9:26). While Christ was here on earth, before He put away sin by the sacrifice of Himself, He and His apostles were ministers of the circumcision. (Romans 15:8). All of them were under the law. (Galatians 4:4 and Matthew 23:1 to 3). It was then that Christ instructed His twelve apostles, “Go not in the way of the Gentiles . . . Go to Israel ... The Kingdom of heaven is at hand . . . Heal, cast out demons, raise the dead . . . Ye shall not have gone over the cities of Israel till the Son of man be come.” (Matthew 10:5 to 8 . . . Matthew 10:23). Now compare all of this with Titus 2:11 to 14, quoted above.

What a contrast; what a difference in these two programs. There is a great difference between “not in the way of the Gentiles,” and “to all men,” including the heathen all over the world. There is a great difference between “the kingdom of heaven is at hand,” for Israel, with signs, wonders and miracles; and “the grace of God” is at hand for Gentiles.

In Matthew 28:19 and 20 the resurrected Christ gave another command to His twelve apostles, “disciple all nations.” But they remained in Jerusalem and the land of the Jews, at least, until after the risen Christ sent Paul out with the gospel of the grace of God. (Acts 20:24 ... Acts 8:1 ... Acts 15:1 to 19 ... Galatians 2:1 to 12). There is no record, in the Book of Acts, that any of the twelve apostles preached “the gospel of grace” to Gentiles outside the land of the Jews. Peter had the “Kingdom Keys” and preached to a household of Gentiles in the land of the Jews. (Acts 15:7 . . . Acts 10:28 to 38). But after that even Peter refused to eat with saved Gentiles. (Galatians 2:10 to 13). He and his fellow-apostles went to Jews. (Galatians 2:9).

Christ said to Paul, “I will send you far hence to the Gentiles.” (Acts 22:21 . . . Romans 15:16 . . . Ephesians 3:8). Paul became “the apostle of the Gentiles.” (Romans 11:13). Then the Lord committed unto Paul “the dispensation of the grace of God for Gentiles.” (Ephesians 3:1 to 4).

Let us know that God’s grace enables and teaches saints. (II Corinthians 12:9 . . . II Corinthians 9:8 . . . Titus 2:12). The God of all grace (I Peter 5:10) is able to make all grace abound; not for the program of Matthew 10:5 to 10, which was for another dispensation, but for the program of Titus 2:11 to 14. This abounding grace is for the redeemed sinner, who is a saint, to enable him to submit himself unto God as one who is alive from the dead, and thus reckon himself dead unto sins. (Romans 6:9 to 15).