

Thus far in our consideration of Gospel Holiness—we have considered (1) Its Necessity, (2) Its Nature, and (3) Its Mistakes—this brings us perhaps to the most important aspect of our subject—Its Source—that is—what is the spring from which this fountain flows—well, simply put—the answer is union with Christ—Christ Himself is the source of all Christian or Gospel Holiness...

Our text is taken from one of two letters written by Paul to Timothy, his son in the faith—throughout these letters the apostle has described the various responsibilities necessary for Timothy as a Christian minister—thus within this very context—Paul provides three imageries of a Christian minister—soldier (vv3-4), athlete (v5), and farmer (v6)—all three of which underscore the hard work associated with the ministry—and suggest that ministers will face great opposition...

Furthermore—Timothy was not only a minister but a Christian—and thus he had the same responsibilities that all Christians have—he must "flee youthful lusts," and "pursue righteousness, godliness, faith, love, patience, gentleness," and he must "fight the good fight of faith, laying hold on eternal life"—from where would he get the needed strength...

Well—I suggest that our text provides the answer—"You therefore, my son, be strong in the grace that is in Christ Jesus"—that is—the strength and grace necessary, both for his work as a minister and a Christian—were found in Christ...

- I. What is Grace?
- II. Where is Grace Found?
- III. How is Grace Appropriated?

#### I. What is Grace?

1. The Greek word rendered "grace" literally means—"the favour or kindness of God to hell-deserved sinners..."
2. Now—sometimes the Scriptures use the concept of "grace" in a broader sense to include God's disposition toward sinners...
3. That is—God is gracious toward us—He doesn't deal with us as our sins deserve—He deals with us graciously...
4. Thus—every aspect of our salvation, from beginning to end, is all of grace—"for by grace you have been saved..."
5. We are called, regenerated, justified, sanctified by grace—furthermore, the gift of eternal life is a gracious gift...
6. But—sometimes, as in our text, the Scriptures uses the concept of "grace" more narrowly to refer to His provision for us...
7. That is—because God is gracious toward us—He has made provision for us—in the form of spiritual blessings...
8. Thus fundamentally—grace refers to the spiritual blessings and benefits that God gives man because of Christ...
9. Richard Barcellos—"Grace refers to spiritual power, spiritual change, spiritual help, spiritual fortitude, and spiritual blessing..."
10. Thus—the Scriptures sometime equate God's grace with the spiritual strength and fortitude necessary for sanctification...
11. Acts 4:33—"And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all..."
12. 2Cor.12:9—"My grace is sufficed for you, for My strength is made perfect in weakness"—His grace and strength are synonymous...
13. 1Pet.5:10—"But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you..."

14. Thus—when Paul exhorts Timothy to be "strong in grace" he means—strengthen yourself with or by grace...
15. There is in Christ grace by which the soul is strengthened—thus I'll be using grace and spiritual strength as synonymous...

## II. Where is Grace Found?

1. The apostle Paul is very clear as to WHERE this grace is found—"be strong in the grace that is in Christ Jesus..."
2. Because Timothy had need for strength—the apostle Paul tells him plainly—the sole place this grace is found...
3. All the grace of God necessary for every minister and Christian—is found in one place—"in Christ Jesus..."
4. [1] Grace is EXCLUSIVELY in Christ—that is—saving and sanctifying grace is only found in Jesus Christ...
5. Now—historically, most Reformed theologians distinguishes between what's called common and special grace...
6. By common grace is meant—God's kindness to the non-elect—that restrains them from being outwardly wicked...
7. By special grace is meant—God's saving and sanctifying grace within the hearts of His beloved and elect people...
8. Now—there has often existed a rather fierce debate whether or not God's common grace is the result of Christ...
9. That is—whether or not, God's general kindness to mankind lost—is the result of the atoning work of Christ...
10. For our purposes—that question is not important—what is important is—God's saving grace is only found in Christ...
11. But what I'm anxious here to underscore is—not only is God's saving grace exclusively in Christ so is His sanctifying grace...
12. That is—just as there is no salvation outside of Christ—so there is no sanctification outside of Christ—all grace is exclusively found in Christ...
13. Rom.5:1-2—"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God..."
14. Notice—grace is found in Christ for our justification (v1)—but grace is ALSO found in Christ for our sanctification (v2)...
15. Notice also—faith is the means whereby this grace is obtained—we are justified and sanctified by faith in Christ...
16. 1Cor.1:30—"But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption..."
17. These four words—wisdom, righteousness, sanctification, and redemption—refer to the entirety of our salvation...
18. Every aspect of our salvation—from the beginning to the end—is ALL OF GRACE and ALL IN CHRIST...
19. Now—I'm convinced this point can hardly be overstated—everything necessary for our sanctification is in Christ...
20. We don't need Christ plus something—we don't need Christ plus therapy, psychology, or anything or person...
21. Now—let me clarify—I'm not denying that Christ uses various means to communicate grace to His people...
22. For example—Scripture, the ordinances, and fellowship—are all means through which grace is communicated...
23. But—these are means of grace as they point to Christ—Christ alone is the source of ALL sanctifying grace...

24. [2] Grace is DESERVEDLY in Christ—by this I mean—saving and sanctifying grace is in Christ by reward...
25. That is—the Father exalted Christ in reward for His labors—He made Him Prince over full of grace and truth...
26. Now—we must remember that as the Son of God, grace dwells in Christ natively, essentially, and eternally...
27. But in addition to this—there is a mediatorial grace—found in Christ as the victorious God-man Mediator....
28. That is—a grace that was purchased or merited by Christ's historical work—His incarnation, death, and resurrection...
29. The grace that's in Christ for our sanctification—was bought by the same blood—that our justification was bought with...
30. In other words—grace is a very expensive thing—while it's totally free to us—it cost our Savior His life's blood...
31. Acts 5:30-31—"The God of our fathers raised up Jesus whom you murdered by hanging on a tree. Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins..."
32. 2Cor.8:9—"For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich..."
33. This verse is one of several motives given by Paul—to encourage the Corinthian Christians to sacrificial giving...
34. This, no doubt, is the greatest and grandest motive—we are to give to others—because of what Christ gave us...
35. [a] He was rich—"though He was rich"—this refers to His eternal manifest glory that He enjoyed in heaven...
36. [b] He became poor—"yet for your sakes He became poor"—this refer to His incarnation and life of suffering...
37. [c] That we might become rich—"that you through His poverty might become rich"—that is—rich in grace...
38. [3] Grace is ABUNDANTLY in Christ—by this I mean—all the grace necessary, the full salvation of God's people—is abundantly found in Christ...
39. Let me put this as plain as I can—there is enough grace in Christ—for every Christian to be perfectly sanctified...
40. Now—as I attempted to show last week—no Christian will ever be perfectly or completely sanctified in this life...
41. But—this in no way lessens the fact—that there's in Christ sufficient grace—for every Christian to become perfect...
42. Christian—there's grace in Christ to mortify that particular sin—there's grace in Christ to fight that temptation...
43. Col.1:19-22—"For it pleased *the Father that* in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross. And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight..."
44. Jn.1:14—"And the Word became flesh...full of grace and truth" v16—"And of His fullness we have all received, and grace for grace..."
45. John Gill—"There is a fulness of grace in him, out of which saints receive, and grace for grace, or a large abundance of it; the fulness of the spirit of grace, and of all the graces and gifts of the Spirit is in him; and of all the blessings of grace, as a justifying righteousness, pardon of sin, adoption, sanctification, even of all that grace that is implanted in regeneration, that is necessary to carry on and finish the good work upon the soul; there is a fulness of all light and life, of wisdom, and strength, of peace, joy, and comfort, and of all the promises of grace, both with respect to this world and that which is to come; and there is also a fulness of glory in him, not only the grace, but the glory of the saints, is laid up and hid with him, and is safe and secure in him..."

46. Now—here I want to illustrate the fact that ALL grace necessary for our entire salvation is found in Christ...
47. [a] Two Adams—that is—our relationship with the first Adam, illustrates our relation with the Last Adam...
48. Simply put—man by nature is in union with the first Adam—this union is twofold—communication of guilt and filth...
49. That is—every person is born in union with Adam—and from him derive both LEGAL guilt and MORAL filth...
50. So too—every born again sinner—is joined with the Second Man or Last Adam—and derive from Him both legal and moral changes...
51. Every person in union with Christ—receives a righteousness for our justification and grace for our sanctification...
52. Christopher Love—"From the first Adam, by natural generation and propagation, we receive corruption for corruption; so from the second Adam we receive grace for grace.."
53. [b] OT typology—here I want to briefly examine one OT type that portrays Christ as the source of sanctification—Joseph..
54. Now most of us are familiar with the account of Joseph—let me suggest two similarities between Joseph and Christ...
55. [i] They were both greatly humiliated—they were both hated and rejected by their brothers and sold into the hands of their enemies...
56. [ii] They were both greatly exalted—Joseph was exalted to a prince over all Egypt and source of his brothers salvation...
57. Acts 5:31—"Him God has exalted to His right hand *to be* Prince and Savior, to give repentance to Israel and forgiveness of sins..."
58. If you remember—Joseph was exalted over Egypt in reward to his faithfulness—he was innocent of all charges...
59. So too—Christ, though He was falsely charged—He was innocent—obedient to His Father to the point of death...
60. Thus—the Father exalted Him over the entire world—making Him the source of salvation to His beloved brethren...
61. [c] NT imagery—here I'm thinking of various imageries which describe Christ as the sole source of our life...
62. For example—Christ is the vine which supplies the branches—and He is the head which supplies the body...
63. Jn.15:5—"I am the vine, you *are* the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing..."
64. [d] NT example—that is—here I'm especially thinking of the example of Paul—perhaps the greatest of the apostles...
65. Col.1:29—"To this end I also labor, striving according to His working which works in me mightily" Phil.4:13—"I can do all things through Christ who strengthens me..."
66. [e] NT prayers—here I'm especially thinking of Paul's prayers—that often entail a plea for others to be strong in Christ...
67. Col.1:9-12—"For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing *Him*, being fruitful in every good work and increasing in the knowledge of God; strengthened with all might, according to His glorious power, for all patience and longsuffering with joy; giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light [Eph.3:14-17]..."

### III. How is Grace Appropriated?

1. Here I want to address something that I have plans to expound more fully—and that is the means whereby we become strong in grace...

2. Notice—the apostle exhorts Timothy—"be strong in the grace that is in Christ Jesus"—that is—it's a command...
3. Timothy was to find his strength in Christ—not in himself or anything else—his strength must come from Christ...
4. Eph.6:10—"Finally, my brethren, be strong in the Lord and in the power of His might"—not our own might...
5. Thus—I want to suggest rather simply three ways in which grace is appropriated, or we're made strong in grace...
6. [1] Rely on His Spirit—this is where it all begins—Christians must remain consciously convinced of their weakness...
7. As we shall see next week or the week after—the Holy Spirit is referred to as the Spirit of grace and holiness...
8. The Spirit is the Spirit of grace because it's His task to communicate grace from Christ to the believing soul...
9. Thus—the NT repeatedly exhorts us to "walk by the Spirit"—to "walk by the Spirit" is depend on the Spirit...
10. Now—the big question then becomes—how is a person to "walk in the Spirit"—well I hope to answer this question in greater detail...
11. But let me simply assert now—to walk in the Spirit entails two things—that we know we have no strength in ourselves and humbly plead for wisdom, strength, and power by prayer...
12. I know this may take some of the mysticism out of "walking in the Spirit"—but this is fundamentally what it entails...
13. James 4:6—"But He gives more grace. Therefore He says: God resists the proud, but gives grace to the humble..."
14. 2Cor.12:8-10—"Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, My grace is sufficient for you, for My strength is made perfect in weakness. Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak, then I am strong..."
15. [2] Feed on His Word—the Scriptures refer to themselves as BREAD and MILK which strengthen the soul...
16. Thus—the apostle Paul referred to the Scriptures as—"the word of His grace, which is able to build you up..."
17. Acts 20:32—"So now, brethren, I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified..."
18. [3] Look to His Person—that is—we not only need to be consciously aware of our weakness, but we must look to Christ for strength...
19. Now—by looking to Christ I mean—we are to look to Christ with the eyes of faith and love—and looking to Him we become like Him and derive strength from Him...
20. Heb.12:1-2—"Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares *us*, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God..."