

Lesson 3: Sanctification in Practice

Colossians 2:20-3:11

The Bible does not teach that no one can be saved apart from good works. At the same time good works necessarily follow from the union of believers with Christ. "He that abideth in me and I in him, the same beareth much fruit," [John 15:5](#). They are also necessary as required by God, [Rom. 7:4](#), [8:12-13](#); [Gal. 6:2](#), as the fruits of faith, [Jas. 2:14,17,20-22](#), as expressions of gratitude, [I Cor. 6:20](#), unto the assurance of faith, [II Peter 1:5-10](#), and to the glory of God, [John 15:8](#); [I Cor. 10:31](#). Berkhof, *Systematic Theology* 544.

I. Course Outline

~~A. Lesson 1: Introduction~~

~~B. Lesson 2: Evangelical Doctrine of Sanctification~~

C. Lesson 3: Sanctification in Practice

II. Titus 2:11-14

A. Context

i. Exhortation to moral living

1. Titus 2:6-10

2. Titus 2:15-3:2

ii. Gospel (Evangelical) solution

B. Faith/Grace Centered

i. Titus 2:11, 14

ii. Titus 2:13

C. Exposition

i. v. 11 – For the grace of God that brings salvation has appeared to all men,

1. “For” or *because*

2. What is this grace? Titus 1:1-3, Acts 26:19-20, 2 Thessalonians 2:13, Acts 5:27-32

3. Salvation from what? Context

ii. v. 12 – teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

1. “teaching” (present and continuously) – A result of the appearance of the grace of God is that believers are continuously taught.

2. “denying ungodliness and worldly lusts” – thoughts (see James 1:14-15)

3. “we should live soberly, righteously, and godly in the present age,”

a. only after denying

- b. Note these are ways (adverbs) of behaving. Believers will have godly thoughts which result in godly living.
 - iii. v. 13 – looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,
 - 1. “looking” – *while waiting*
 - 2. “the blessed hope and glorious appearing” – one event, *the blessed hope (which is the glorious appearance...)* – Romans 7:24
 - 3. “our great God and Savior Jesus Christ”
 - 4. Motivation for godly living – 2 Peter 3:10-13
 - iv. v. 14 – 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.
 - 1. “that” – *in order that* (purpose)
 - 2. Dual purpose for Christ giving himself
 - a. “redeem us from every lawless deed” – *set free*
 - b. “purify” – one aspect of sanctification – 2 Cor 7:1, Eph 5:26
 - 3. Sanctification is something which Jesus purchased for his people, it is a gospel issue.
- III. My translation: *Because the grace of God has appeared (which is salvation for all people) which trains us that after denying ungodliness and worldly lusts, we might live self-controlled, righteously, and godly in this present time, while waiting for the blessed hope (which is the glorious appearance of our great God and Savior Jesus Christ). Who gave himself for us in order that he might set us free from all lawlessness and that he might purify for himself a particular people who are zealous for good works.*
- IV. Summary

Baptist Catechism 38 – Question: What is sanctification? Answer. Sanctification is the work of God’s free grace (2 Thes 2: 13) whereby we are renewed in the whole man after the image of God (Eph 4: 23-24), and are enabled more and more to die unto sin and live unto righteousness (Rom 6: 4, 6; 8: 1).

Are we sanctified by faith alone? Or are works to be added to faith? The answer is that it is not a matter of adding works to faith. It is a matter of faith working (Gal. 5:6). Waldron, *A Modern Exposition of the 1689 Baptist Confession of Faith*
- V. Homework – Isaiah 45:22, Philippians 2:12-13

Appendix: Nate's Sermon Manuscript

Scripture Introduction

My text for this afternoon is Titus 2:11-14. I would like to read Titus 1:1 – 3:3 in order that we might have the context of our passage.

Sermon Introduction

Most of us have read the book of Acts. You should recall that from chapter 9 until the end of the book, Luke, the writer of Acts, spends most of his time his telling the reader about the ministry of the Apostle Paul, the author of this letter to Titus. Paul and his companions traveled around the Mediterranean world preaching and teaching about the life, death, resurrection, and ascension of Jesus and its implications. Luke records for us how Paul ends up testifying before a hand full of government officials. In Acts 26, Paul has an opportunity to testify to King Agrippa who is one of Rome's appointed rulers in Palestine.

After recounting his Damascus road encounter with Jesus, Paul says to Agrippa, "Therefore, O King Agrippa, I was not disobedient to the heavenly vision (referring to his encounter with Christ on the road to Damascus), but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance."

Notice that in his summary testimony to King Agrippa Paul doesn't saying anything, at least directly, about justification. But notice what Paul says he proclaimed; he proclaimed, "that they (those he preached to) should repent and turn to God, performing deeds in keeping with their repentance." This is how Paul summarized the fulfillment of the ministry that Christ gave to him on the road to Damascus. This ministry was, in the words of Jesus (Acts 26:18) "to open their eyes (Jews and Gentiles), so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me."

Now we reformed types love to talk about justification by faith alone in Christ alone. We give glory to God for the righteousness of Christ imputed to us and received by faith alone. We love to meditate on verses such as Romans 5:1, “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.” It is a blessed truth that those who have received Christ by faith and rest in him alone for salvation are saved from God’s wrath and eternal condemnation that is due to us for our sins. Without this glorious gift of God no one would have any hope, the pit of hell would be waiting even for the godliest person who ever lived.

But, while justification by faith alone is the central doctrine of Christianity, the gospel, or good news of the redemption purchased by Christ, includes more than justification. In our passage this afternoon, Titus 2:11-14, Paul is explaining what he meant in those words he said to Agrippa when he summarized his preaching ministry in Acts 26:20. Here in our passage, the apostle is expositing an essential aspect of the gospel.

Loved ones, we must realize that the gospel is more than a ticket to eternal life, or maybe better stated a get out of hell free card. Do you realize this? The gospel is the power of God unto salvation for everyone who believes, as Paul writes in Romans 1:16. We need to pay attention to passages like Titus 2:11-14 which calls believers to live differently than the non-believing world. A glorious reality of the gospel, the message Paul preached and that has been recorded in our Bibles, is that when it turns believers from darkness to light and from the power of Satan to God, is not only open our eyes, mind, and heart to exercise faith in Jesus but also enables us to turn from our wicked manner of life and live a life worthy of our calling. The same gospel that justifies sinners, empowers believers to holy living. So let us look closer at Titus 2:11-14 and consider how...

Proposition and Main points

Proposition: Believers are empowered to live differently than the world during this present time while looking to a future age because of Christ’s work on their behalf.

3 Main Points: 1) What brings this empowerment (v. 11). 2) What this empowerment looks like in the life of a believer in the Lord Jesus Christ (vv. 12-13). And 3) What is the basis of this empowerment, or, where does this empowerment come from? (v. 14).

Sermon Body

Main Point #1

In verse 11 we see what empowers believers to live differently. Paul writes, “For the grace of God has appeared, bringing salvation for all people,”

In a word, it is grace that empowers believers to live differently. As good Protestants we can all say amen to this; *sola gratia!* But notice, it is not just God’s grace generally speaking, it is his grace that has appeared.

If you are like me you thought to yourself, that’s the person and work of Jesus. That’s how the grace of God has appeared. While certainly the Father’s sending of his only Beloved Son to save unworthy sinners was a gracious act, but I think the appearance of God’s grace that Paul is writing about here is the preaching of the gospel. He will talk about the historical person and work of Jesus in verse 14, but here he is referring to the appearance of God’s grace that comes to individual sinners in the preaching and teaching of the gospel.

This is why I mentioned Paul’s summary of his apostolic ministry before King Agrippa in Acts 26. As the apostle preached to Jew and Gentile, God worked in many so that they would receive the gospel with faith and personally apprehend the grace of God in Christ, thereby, not only repenting from their sins, but also, performing deeds in keeping with that repentance.

Another reason to take this appearance of God’s grace as the preaching and teaching of the gospel is found in the context of this letter. Look at Titus 1:1-3,

Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and their knowledge of the truth, which accords with godliness, in hope of eternal life, which God, who never lies, promised before the ages began and at the

proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;” These verses ooze with what we might call elements of God’s grace; election, knowledge of truth, godliness, eternal life, things that were promised before the ages began, but notice how he says these things have been manifested in his word through the preaching.

The word “appeared” in Titus 2:11 and the word “manifested” in Titus 1:3 are closely related. The only other place in the NT where the word translated “appeared” in Titus 2:11 is in Titus 3:4 where “appeared,” saved, and the washing of regeneration and renewal of the Holy Spirit are intimately tied together. We know from other passages in the NT that we are saved by faith when we here the gospel proclaimed and, also, that the Holy Spirit works when the elect hear the preaching of the gospel. Paul’s use of this closely related word strongly suggest that the appearance of God’s grace that he writes about here in verse 11 is the preaching of the gospel.

I think, also, that the second half of verse 11 supports the idea that Paul is writing that the preaching and teaching of the gospel is how God’s grace has appeared and is, therefore, the means by which believers are empowered to live differently. He says, “bringing salvation for all people.” This phrase tells us more about the grace of God, it is something that brings salvation “for” all people. The ESV is the only translation that reads “for” all people here, the NASB, NIV, and NKJV all read “to all people.” I think this is a better way to understand this phrase. The gospel message or the preaching of the gospel is what brings salvation to all people.

Paul’s life story is evidence of this. His singular purpose in life was to preach the gospel in order that men might be saved. Let me remind you of the emphasis Paul puts on preaching the gospel by reading Romans 10:11-15,

For the Scripture says, “Everyone who believes in him will not be put to shame.” For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. For “everyone who calls on the name of

the Lord will be saved.” How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!”

The appearance of God’s grace in the preaching of the gospel is what brings salvation for all people. Some of us might be a little nervous when we hear that the grace of God that appeared brings salvation for (or to) all people. If we didn’t know any better we would think we have to throw out the “L” in TULIP. Not to worry my fellow Calvinist. Paul does not mean that everyone is saved or that every individual was redeemed by Christ, even those suffering in hell for their sins.

All men doesn’t mean every individual, this is plain in the grammar and in the context of the letter. The ESV does well by translating this phrase “all men.” Paul did not write “every person.” This is a generic statement meaning all types of people; the same thing he says in 1 Tim 2:4-6.

And one of the reasons I wanted to read the chapter and verses before our passage is that the context makes this crystal clear. Note that Paul writes about two ethnicities in chapter 1, Cretans and Jews/circumcised in verses 11 through 13. Paul says again in Romans 1:16, “the gospel is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.” These were the two groups of people in the 1st century Jewish mind, Jews and non-Jews (or Greek/Gentiles). Of course, Cretans were a subset of the Gentiles.

In addition, notice all the different types of people Paul mentions in Titus chapter 2; Older men in verse 2, older women in verse 3, young women in verse 4, younger men in verse 6, and bondservants and masters in verse 9. The grace of God revealed in the preaching of the gospel brings salvation for all these types and classes of people, whoever receives the message by faith. And this message, through the preaching of the gospel, is how God’s grace has appeared and what empowers believers for godly living.

Loved ones, have you realized that God's grace that appeared through the apostolic ministry which Paul writes about in this verse still needs to be brought to sinners? While it has appeared, not all people have heard the gospel. The reason missions, home and foreign, exist is so that God's grace that has appeared in the gospel can be proclaimed to all people. This grace is not just for the American middle class, it is for people from every tribe and language and nation. Not just those thousands of miles away in East Asia, Africa, and the Middle East. It is for those within miles or even blocks of this church. It is also for your co-workers and relatives, since whoever believes the gospel will be saved. But what Paul is talking about in our passage is the gospel's implication in the life of believers which brings us to our second point.

Main Point #2

We see in verses 12 and 13 what this empowerment looks like in the life of a believer in the Lord Jesus Christ,

training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,

In verse 12, Paul tells us that God's grace trains (that is, teaches or instructs) believers. The word translated "training" is a word used for educating a child. "Moses was instructed (or trained) in all the wisdom of the Egyptians" according to Acts 7:22. Right now we are teaching Elizabeth math skills, particularly multiplication. We are teaching her new concepts, something she has never known before. This is the same type of thing that the teaching of the gospel does in the lives of believers; it teaches us something completely new.

As Paul goes on, "training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age." To renounce ungodliness and worldly passions is something that no unbeliever knows or understands. This is a totally foreign concept to men and it is something that Christians need to be trained in since it does not come naturally. Paul tells us what this training consist of in the rest of this verse. The primary thing that God's grace trains believers to do is "to live self-controlled, upright, and

godly lives in the present age.” But notice that this training does not simply teach believers to do something. Paul doesn’t say “live self-controlled, upright, and godly lives in the present age.” He starts with a negative. First, believers must renounce things. I think a better way to understand the word translated “renounce” is to think “deny.”

Loved ones, in order to live godly we must first deny two things; ungodliness and worldly passions. I think Paul has in mind here primarily our thought lives. We know that every sin begins in our thoughts or desires. The reason why people sin is because they want to sin, we think about sin and desire to sin. And the unbeliever is completely controlled by their desire to do ungodly acts and gratify worldly passions. The only way for people to live godly lives is to renounce or deny these thoughts and desires. These are things that consume unbelievers.

Every one of us, before we received salvation through faith in Christ, were immersed in these type of thoughts and desires. But when we believed in the Lord Jesus Christ and begin to read the Bible and study the gospel, we were empowered to renounce or deny these type of thoughts and desires. We were trained by our renewed minds that these things were sinful and were shown in the Bible specific examples of these types of thoughts and desires along with the wickedness of a life lead by these things.

Loved ones, it is very important that we realize that this is the first step toward godly living, living in a manner worthy of our calling. Our thoughts are the root of our sinful actions. Without denying these thoughts there can be no godly living. Realize that you have been empowered to renounce these types of thoughts by the renewing work of the Holy Spirit that comes through hearing the gospel with faith. Realize that God has provide you with a book, the Bible, that enables you to identify specific examples of ungodliness and worldly passions and informs you of the tragic outcome of a life lived in submission to these type of thoughts. I stress this point of the necessity of denying these things because Paul tells us this is how we live a godly life. Our translation seems to suggest that God’s grace trains us to do two things; that is to renounce or deny and to live godly. But, as I indicated a minute ago, it trains us simply to do one thing, to live in a right way.

Believers are able to live godly lives because they “renounce ungodliness and worldly passions.” It is after renouncing ungodliness and worldly passion that believers are able to live godly lives. Renouncing or denying ungodliness and worldly passions is the first step. Don’t miss this point, don’t think that you can live the Christian life, a life pleasing to God, without renouncing or denying ungodliness and worldly passions first.

Loved ones, one of the first things a sincere Christians does is realize the wickedness of his own mind and heart. A Christian realizes that a wicked thought life is damnable before God and leads to sinful behavior that is unpleasing to God. If you desire to live a life pleasing to God, a life described here by Paul as self-controlled, upright, godly, you must renounce or deny wicked thoughts and desires. But praise be to God, you don’t need to do this on your own; this is something that God’s grace empowers a believer to accomplish so that he certainly will live self-controlled, upright, and godly in the present age.

I just want to point out a few things about this life. Paul writes that Christians are trained a life, that is self-controlled, upright, and godly. These things seem to emphasize our actions. Once again, Paul understands that our behavior is simply a reflection of our thoughts and desires. If we have renounced or denied wicked thoughts and replaced them with righteous and godly thoughts, we will live in a godly manner. We are informed of these righteous and godly thoughts in the Bible. Christians have had their minds enlightened, as we read and study the Bible, we not only learn to behave in a right way, we also are trained to think correctly, that is godly and righteously. Worldly wisdom and the opinions of non-believing men and women cannot train you how to think and act godly; that training only comes when we hear the preaching of God’s word and read and study the Scriptures. What a glorious thing it is that God empowers believers for right living through the hearing and reading of his word.

And that godly life is lived now, it is not something we hope to attain at a future time. While believers will live perfectly godly and righteous when the Lord Jesus returns and the present heaven and earth are burned up and replace with a new heaven and earth wherein righteousness will dwell, Paul stresses the present reality of right living for the believer here and now. The “present age” is the time during which Christians are waiting

for the coming age which begins with the return of Jesus Christ. We see this in verse 13, “waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ.”

There is a ton packed into these 18 words! But the main thing Paul is telling us is what Christians are supposed to be doing while they are living self-controlled, upright, and godly lives. Which is waiting; waiting for the second coming of Christ, and the ultimate salvation of the fallen world. Paul says this because he realized how believers will constantly fall short of our desire to live the type of life he described. Paul, himself, mentions many times in his letters how he fell short of living the self-controlled, upright, and godly live that, by God’s grace, he desired. He had experienced the constant struggle with indwelling sin and longed for the ultimate deliverance that comes at the return of Christ.

I believe that this is the reason he calls this “our blessed hope.” In this life Christians have possession of many glorious things that have been purchased for us by Christ. The WESTMINISTER SHORTER CATECHISM QUESTION AND ANSWER #32 says that in this life believers partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them. These are wonderful things to have, but they aren’t all that Christianity has to offer.

Anyone who has been a Christian for any amount of time knows the struggles of indwelling sin. It is a struggle that frustrates you since it can affect your relationship with your family and other believers. But, loved ones, do you realize that sin affects your communion with God? Sin has an effect on how you enjoy God. WESTMINISTER SHORTER CATECHISM QUESTION AND ANSWER #38 teaches us about the return of the Lord Jesus. The question assumes that most believers will be dead and buried at the second coming and asks what benefit do believers receive from Christ at the resurrection. The answer: At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Believers will be raised up in glory, and our justification will be made official, but most importantly we will be made perfectly blessed in the full enjoying of God to all eternity. This will happen not only because of

the physical presence of our great God and Savior Jesus Christ, but also because we will be without sin. We will have no sinful thought or desire, we will commit no sinful acts. We will be unable to sin, fitted for perfect fellowship and worship of God. This is why Paul calls it our blessed hope, at the appearing of Jesus Christ, we will no longer have to renounce or deny ungodliness and worldly passions, ministers will no longer have to exhort their congregations to live in a manner that accords with sound doctrine as Paul does in Titus 2. The return of Christ ushers in a blessed state of complete and perfect righteousness in thought, word, and deed.

And that state begins when our great God and Savior Jesus Christ appears. Paul does call Jesus the great God here. The deity of Christ is probably not something that has to be proved to most of us here this afternoon. But if it does, here is one of a handful of passages in the NT that explicitly call Jesus God.

Now, I have taken us into the glorious future the last few minutes. If you are like me you probably occasionally day dream about that great day of consummation when history as we know it ends and God wipes away every tear and corrects every wrong. But Paul did not write Titus to be an eschatological treatise. This future reality has implications for the present age. The knowledge and expectation of this blessed hope is part of the empowerment that Christians are given to live a rightly here and now. Having this expectation and waiting for it is an aspect of how God's grace empowers us to live in a manner worthy of our calling. We should be living self-controlled, upright, and godly lives because we have been trained by God's grace but also because we are waiting for our blessed hope.

These things go together. You don't have a blessed hope unless you are being trained to live godly. If you are not being trained by God's grace revealed in the gospel, your only expectation is judgment and eternal condemnation for your sin. Don't presume that because you go to church and know the shorter CATECHISM Question and Answer that you will receive those benefits from Christ at the resurrection that I mentioned a minute ago. God's grace that has appeared is powerful, it changes lives in the present age. If you're here and have no desire to renounce or deny ungodliness and worldly passions you have no interest in the blessed hope. You will be given over completely to your sinful thoughts and desires while you receive God's just wrath for

all eternity. But listen there is still hope for you, a hope that Paul writes about in the next verse, which brings us to our 3rd and final point.

Main Point #3

We see this final point in verse 14, where Paul writes, “who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.”

Here we see where the believer’s empowerment to live rightly comes from. The empowerment comes from the person and work of Christ. Christ our great God and Savior gave himself not only to justify believers from the curse and condemnation of the law, but also in order to free them from bondage to sin. Unbelievers are in bondage to sin, they are slaves of unrighteousness. They can deny it all they want, but they live being controlled by ungodliness and worldly passions. Now some are more outwardly wicked than others, but all non-believers are under the dominion of sin. Sin controls them.

So in addition to being under God’s wrath because they are guilty of breaking his holy commandments, those outside of Christ are also under the power of sin. That’s how all of us, who are believers in Christ, were before God’s grace appeared to us through the preaching of the gospel. We loved lawlessness, we were willing subjects of what we considered our benevolent king, that is sin. Maybe our conscience troubled us a little bit, but we had no power to live a life of sincere obedience to God’s law.

Sin is so complete and ubiquitous in our fallen world that the only thing that could overcome it – its condemning and imprisoning power – was the incarnation of the living and true God in the person of Jesus Christ. Jesus Christ, as the second person of the trinity, the one by whom all things were created through and for, came to give himself for sinners. Certainly, he came to give himself as a sacrifice to save sinners from the condemnation of sin by being condemned in the place of every sinner who trusts in him by faith. That is clear in many passages in the Bible. But here, Paul is not writing about justification. He’s talking about what we call sanctification, the aspect of God’s grace whereby sinners are renewed in the whole man after the image of God

and enabled more and more to die unto sin, and live unto righteousness (WESTMINISTER SHORTER CATECHISM QUESTION AND ANSWER 35).

Dying unto sin is what Paul talks about in the beginning of verse 12, that renouncing or denying ungodliness and worldly passions. And living unto righteousness is living self-controlled, upright, and godly lives. Those things that Paul mentioned in verse 12, that training that the grace of God does to believers is something Christ gave himself to provide.

The accomplishment of redemption in the incarnation, life, death, resurrection, and ascension of Jesus is where the empowerment for Christians to live rightly in this present age comes from. One of the purposes of the incarnation and crucifixion of the second person of the trinity was for God to create a people who are his and who are zealous for good works. Not simply to create a people who will have fellowship and worship him in the new heaven and new earth. No, people who are zealous for good works now, while we await the second coming of Jesus.

An aspect of Christ's work that Paul is emphasizing here is the work he did on behalf of believers to free them from the slavery and bondage of sin. The word translated "redeem" in verse 14 should be understood to mean "liberate" or "set free." Jesus liberates believers from all lawlessness, lawlessness meaning all sinful thoughts, words, and deeds. So while his life and death justifies believing sinners, it also sanctifies them. It purifies them in order that they can be God's possession.

Please don't misunderstand what I am saying or what the apostle Paul wrote. We are not talking about perfection or justification by works. If this were the case Paul would not be looking forward the blessed hope since believers would be able to be perfectly and completely sanctified in this present age. While believers aren't perfect in this life, they do strive to keep God's commandments, they are zealous for good works. This is

something that Christ gave himself in order to accomplish. The great God, who spoke all things into existence by the word of his power, gave himself to empower his people to live godly lives in the here and now. This is the gospel, the good news that Jesus saves his people from their sins, not in their sins. He not only saves believing sinners from the punishment of sin but also from its power. Believer in the Lord Jesus Christ, he has given himself to empower you to live free from the tyranny of sin, embrace that empowerment by faith.

Loved ones, remember that the gospel is more than a get out of hell free card. It empowers us to live godly lives while we wait for the appearance of Jesus Christ. As Paul told King Agrippa, an essential part of the gospel message is that sinners should repent and turn to God, performing deeds in keeping with repentance. This isn't an option, it is something that Christ has purchased for everyone who believes. We must be mindful that God's grace has appeared in the preaching of the gospel. That grace revealed in the gospel empowers believers to live differently than the world during this present time while looking to a future age because of Christ's work on their behalf.

For those here who are outside of God's grace and mercy that is only found in Christ, you can experience the justifying and sanctifying power of the gospel by repenting of your sins and receiving and resting in Christ alone for salvation, as he is freely offered in the gospel. Those sincerely trusting in Christ, let us press on by renouncing ungodliness and worldly passions and live self-controlled, upright, and godly lives while we wait for the appearing of our great God and Savior Jesus Christ, Amen.