

The great salvation

Part 2

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[00:00:00] The Epistle of Paul to Titus, chapter 2, and we'll read from verse 1.

But speak thou the things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

[00:01:03] Young men likewise exhort to be sober-minded, in all things showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity.

Sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again.

Not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, [00:02:06] 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.

These things speak, and exhort, and rebuke with all authority.

Let no man despise thee.

We were speaking last night about the great salvation that we find Paul presenting in this epistle, [00:03:01] writing to Titus, his fellow laborer, and we thought this was set forth when God is referred to as the Savior God three times, and the Lord Jesus Christ is referred to as Savior three times, and we believe this is sufficient to show that what Paul is talking about is the greatest possible salvation presented by God and by the Lord Jesus, and also seen in men and women like ourselves, salvation

really operative in lives, and I believe that's what the whole epistle is about, in stark contrast to the awful behavior that marked those who lived in Crete, and you know that it's always true that what belongs to this poor sad world can spill over into the Christian profession, so Paul is at pains to emphasize again and again through this letter to Titus [00:04:04] that the Christians should be entirely different, separate from all these evil things that mark the Christians, and walking in such a way as to please God, and this is great salvation, not only our sins being dealt with, thank God for that, and we all rejoice in that, that our sins are gone, but day by day salvation, and as we shall see in this chapter, final salvation, and all practiced in the power of the Holy Spirit, which is really the subject of the next chapter, so tonight we want to concentrate on one great feature of salvation that's absolutely necessary for each of us, and that is teaching.

Now you know in every walk of life, there are certain procedures that have to be followed, and if they're not followed, [00:05:02] then chaos or difficulty of trial or disturbance happens.

In chemistry, if you mix the wrong ingredients, well, you'd be in trouble, there'd be an explosion. And also in any form of profession, electrical profession, certain things have to be followed. If you connect up the wrong wires, then there's trouble. All sorts of things in this poor sad world require careful instruction before things can be done properly. Some of them quite simple, others very complex.

And I believe this is one of the great requirements of all times in the Christian profession, is the value of teaching.

I want to point these things out to you. Verse 1, the things which becomes sound doctrine, [00:06:05] or if you like, sound teaching.

Verse 3, the aged women, they have to say to sacred things, and it says they're to be teachers of good things.

In verse 4, that they may teach the young women to be sober.

Then we have a reference to the word of God, that it's not to be blasphemed. And of course the word of God contains every form of teaching. There's a very special word to Titus, that he is to show himself a pattern of good works in teaching uncorruptness. Then in verse 10, we have adorning the teaching of God our Saviour.

Verse 12, teaching us that denying ungodliness, and so on.

[00:07:07] Well I don't think we can miss the point, that in this part of the epistle, Paul is concerned about correct teaching. I think I'm correct in saying that all the errors that exist in Christendom, as to forms of worship and practical living, stem from this fact that proper teaching has been ignored.

Now teaching is extremely important, and when we find that God teaches, the scripture says that precisely, they shall be all taught of God. When we think of the Lord teaching, the Lord Jesus teaching, he taught them as one that had authority and not as the scribes and Pharisees. [00:08:02] His teaching was unique.

When we think that the Holy Spirit is here to teach the words of the Lord Jesus, he shall teach you all things.

Again, we realize the importance of teaching, when Father, Son, and Holy Spirit are all involved in it. And who can teach as they can teach? Their teaching is perfect.

We find that when the church is set up, one of the distinct gifts given by the Lord to the church is pastor teachers. There again, we see the importance of teaching. The foundation, the apostles and prophets, in between the evangelists who go out and bring those who are saved to the sphere of the assembly, well, they're taught, and that's divine order. And so we can see clearly that teaching has a very important place [00:09:03] in our lives and in the lives of all Christians. Paul says, Doth not nature itself teach you? There are lessons that we can learn as we look around and things about us, things that can be helpful to us. So that teaching is extremely important, and we want to emphasize it. Now the first point I want to refer to is in verse 1, sound teaching.

Now if you look up the meaning of these words, you'll find that sound is very often connected with health.

Healthy body.

And this is what the scriptures are saying to us in this particular respect. Teaching that produces healthy Christians.

Now we're not talking about keep fit enthusiasts.

[00:10:02] We're talking about spiritual keep fit enthusiasts. Taking on the teaching that we might be spiritually strong, if you like. We'll come to that in a minute. Sound teaching.

It says, Speak thou the things which become sound teaching.

Now in 1 Timothy, we find Paul writing to Timothy and giving him a few exhortations, and among other things he says, Nourished up with the words of sound teaching.

Nourished.

That is strong.

Healthy.

Agile.

Able to meet whatever is necessary in the Christian profession. You remember Paul spoke to the Corinthians. He says, I'm very sorry. [00:11:02] I've had to feed you just as if you were babies. I'm giving you milk.

You can't stand anything else. You're in such a deplorable condition. Now Paul's saying to Timothy, You make sure that you speak the things that are sound, sound teaching. So that saints will be nourished up, strong, well provided for, so that they're able to stand.

That's the great point. If we're not sound in teaching, we'll be liable to be overcome by any of the false errors that are circulating today. As one has said aptly, If we don't stand up for something, we

are liable to fall for anything. And so we require spiritual strength in order to stand in this evil day. We find this emphasized by John when he wrote to the young men in chapter 2 of his first epistle. [00:12:04] The young men were credited with being strong, strong because the word of God was abiding in them. It wasn't that they had a small Bible in their pockets, although that would have been very, very helpful at all times. Good thing to carry your Bible with you. But they were strong because the word of God was abiding in them. It was operative in them.

Paul says the same about the Thessalonians, that the word of God came to them and was operative in them. That is, it was producing things in their lives that were well worthy of God. So John says, you young men, you're strong because the word of God is abiding in you. And what did that produce? They were able to deal with the wicked one, able to overcome him.

The world, of course, all was a danger. [00:13:03] And John warns them about that, the world and all its evil in whatever way it comes. But the fact is they were credited with being strong, that the word of God abode in them. Makes one think of Ezra, what a man he was.

He set his heart to learn the law of the Lord and to do it and to teach in Israel statutes and judgments.

The word was abiding in him. He learned it, he practiced it, and he was morally qualified to pass it on to others. Very, very important principles. And so this is a great matter, sound doctrine that's able to build up the saints. Not a mass of platitudes which are sugary and attractive just in terms, but real solid teaching.

[00:14:03] Cuts us down to size perhaps, very, very necessary, but points us the way to be here for the pleasure of God. And so that's very, very necessary to have this health, this nourishment, this strength that comes from sound teaching.

You know the strongest man in the Bible physically was Samson. And he abode by what he was before God, a Nazarite.

The principles of the Nazarite were active and operative in him. And when he gave them up, he lost his strength. Sound teaching showed him the way to be here for God.

Oh, how sad when we neglect sound teaching and all that it means so that we can be healthy, healthy Christians. [00:15:01] One last reference in that respect. And you remember Peter when he wrote his first epistle. He says, As newborn babes desire earnestly the sincere milk of the word that ye may grow thereby.

Growth.

We don't want to be stunted in growth. We want to grow normally and understand the mind and will of the Lord for us. And we do that by paying attention to teaching. That's why I gave that hymn out, Hazel Dixon's hymn, about the parable of the sower. And it's quite possible that all those conditions in that parable can be here tonight. There can be a hard condition of heart and mind, and the word takes no effect whatsoever.

There can be a heart that receives the word in some measure [00:16:01] and appreciates its beauty,

and then because of difficulties and trials, the power of that word is lost. Oh, that there might be in each of us a heart that is ready to receive the word and accept it and also follow it up so that it is operative in our lives.

Oh, it's very, very important. We cannot stress enough the importance of that parable that the Lord taught. A good and an honest heart to receive the word that is spoken as it comes correctly interpreted and for the benefit of all concerned. So sound doctrine produces healthy Christians, healthy spiritually.

And there's no good engaged in warfare of any kind whatsoever or even in the normal duties and obligations and responsibilities of the Christian life if we're not healthy. [00:17:02] We all know in the natural affairs of life, if we haven't got healthy bodies, we're not able to do things that are normal, things that are accepted. We're unable to do those things because we're weak in body and in mind. So it is in the Christian life. If we are not strong spiritually, if we're not healthy, if we haven't been built up with the words of sound teaching, then obviously we'll be adversely affected in taking our place in the Christian testimony and whatever is involved.

We ought to say that this first portion from verse 1 to verse 10 comes home to every one of us, everyone in this hall this evening.

First of all, there's the servant himself, Titus. [00:18:02] He is being exalted by the Apostle Paul.

And then there are references to old men and old women and young men and young women and servants, children.

So really this is a word for everybody without exception that the word of God is to have a place in everybody's heart and produce something for God's glory.

Now we find in verse 3, it speaks about the old women being teachers of good things.

Maybe sometimes the old sisters might think, well, there's not much we can do. We can't preach. We can't take Bible readings. We can't expound the word.

Here is something that they can do. They can be teachers of good things.

[00:19:04] And the Apostle says that they're not to be false accusers or slanderers and that's the word that's used for devil. So slander in whatever way it takes place from an old sister's lips or an old brother's lips or anybody's lips is really doing the work of the devil. Isn't that solemn?

That by slandering language of any kind whatsoever we can be doing the devil's work and by he's done plenty of it amongst the saints. Irresponsible talk, slander, not speaking about facts.

Slander is misrepresentation.

Slander is assassination of people's character.

Slander is the devil's work.

[00:20:04] And the teacher, the old woman who is teaching, the old sister I should say, is not to be marked by that. She's to be a teacher of good things.

We're very, very thankful that there are a few old sisters in the meeting, I should say in the scriptures who present examples of this kind of thing to us.

I want to talk about Elizabeth, the mother of John the Baptist. She was a woman who was governed by what she was taught. She was taught specifically that the baby boy that was to be born, his name was to be called John.

And when other people thought that they should conform to custom and call the baby boy after his father, she said, no, his name is to be called John.

So here was an old sister and she was resolutely abiding [00:21:02] by what she had been told divinely. She wasn't marked by natural custom, the prevalent custom of the day. She was concerned about fulfilling what God had told her. She wasn't exactly teaching young people but she was abiding by the word of God and that's a very, very sound thing. And we're very, very thankful that she did. And then she made a tremendous utterance that she could only do by the Spirit of God. She spoke of the unborn babe that was in Mary's womb as my Lord.

She couldn't have said that but by the Holy Spirit. She certainly was uttering things of the utmost importance, the utmost value, and the Bible does tell us that she was advanced in years. And so we're very, very thankful that this dear woman can show us the way to abide by what she received [00:22:04] from divine communication and also to abide by what she was given by the inspiration of the Spirit. She certainly, in some measure, was a teacher of good things. And then we come to dear Anna.

And she certainly was a very, very old lady indeed.

But she was very active.

She spoke of him.

My, there's a wonderful sphere of service for any brother, sister, any aged sister, any aged brother, to speak of him. Oh, what a tremendous service that was. And she did it.

She was a very faithful woman. Old as she was, she departed not from the temple day and night, being involved in fastings and prayers, and speaking of him, the one who would accomplish redemption for Israel. [00:23:02] Very, very, very good speaking indeed.

Wise speaking.

Faithful speaking.

Speaking that glorified the Lord Jesus.

Lastly, there was Sarah, the wife of Abram.

And she was an old woman, well on in years.

And she was much wiser than her husband at this particular juncture. When she saw Ishmael mocking, mocking Isaac, then she said, this man's got to go. He must leave the house.

Abram, very, very upset.

After all, it was his flesh and blood. No, said Sarah, he's got to go. Cast out the bond slave, or rather the son of the bond slave. And she did.

She insisted upon it, and she was right. There again, we find an old woman with wisdom, [00:24:04] instructing her husband in this case. You could say good teaching.

Good teaching that showed the way. So, thank God, there are things that the old sisters can do. Also, it says here they have to teach young people, that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. What a tremendous asset this is in any Christian company, when an elderly sister with spiritual worth and wisdom can help younger sisters, things perhaps that brothers are not competent to do, because for many reasons. But quietly, humbly, and with a desire for the well-being of the young sisters, [00:25:05] to take them aside and speak to them and help them. To be teachers, yes?

Not teaching in the assembly, but teaching in relation to it. Not orally teaching in the assembly, but teaching very important things to young sisters for their spiritual well-being. Now that's not being a busybody. It's not interfering in people's home affairs. It's wise discretion in helping in a spiritual way young sisters who need counsel and guidance. And so here's a wonderful sphere that is open for elderly sisters to help and encourage in things pertaining to the Lord's interests. Now we want to speak about the uncorrupt teaching.

That's in verse 7.

And this is a word to Titus himself.

[00:26:03] In all things showing thyself a pattern of good works in doctrine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you. Now here again, find what we were saying last night, that if anyone is going to be of any moral worth and power and authority in the Christian circle, then he must be upright himself.

And so Paul is saying to Titus, now Titus, you yourself, you've got to be a pattern of good works. You've got to show other people by what you are. And also your speech is such that it cannot be condemned.

No good saying yes to one and yes to the other when they're diametrically opposed. [00:27:02] You've got to be upright. If a thing's got to be condemned, you must say so. If a thing's to be encouraged, you must say so. But don't be running with the hares and hunting with the hounds.

No, not that kind of thing. Not pleasing all people, but sound speech, healthy speech that cannot be

condemned. The Lord said, let your yea be yea and your nay be nay. Upright speech, not two-faced, not double-minded. A proper estimation of what is right and wrong and fearless in stating it, whether good or bad.

Now, also, his teaching had to be marked by no element of corruption in it.

Unfortunately, that cannot be said about a mass of teaching that circulates today.

[00:28:02] If we think of the New Age movement, which has infiltrated into the Christian realm, then we have a form of teaching that is corrupt, absolutely corrupt, because it links Christianity with every conceivable form of paganism and idolatry and mysticism and things that are dishonoring to God and to Christ and harmful to the people of God.

And one of the things that they state, and state it again and again, is so shockingly opposite to Christian teaching that you wonder at Christians being taken in by it. Think potentially. Use your potential. Get thinking big. Get up, up, up.

The Lord Jesus tells us to go down, down, down. Yet this is the kind of teaching that people are being presented with.

Think of yourself as God's.

[00:29:02] You've got a tremendous potential in your mind. Don't think small. Think big. And that's directly contrary to the teaching of the Word of God. That's teaching that has corruptness in it. There are many, many forms of teaching in the Christian realm, or should I say in Christendom, that has many features of corruption attaching to them. Very, very sad.

But teaching that is not corrupt, the first great thing that we look for is, does it glorify God?

Does it glorify Christ?

Is it the evidence of the Spirit's power and control? Does it produce holy desires?

Does it produce conformity to Christ? There are many, many questions that can be asked. Let your speech be with salt.

[00:30:01] Let it be with grace, seasoned with salt. And salt, as you know, is a preventative of corruption. And so, dear friends, our teaching has to be marked by that which is pleasing to God in all its parts.

No acts to grind in a particular way. No hidden things that will lead the saints astray. Straightforward interpretation of the Word of God, rightly dividing the word of truth, cutting in a straight line.

No roundabout, ambiguous language that leaves people in a fog, but straightforward teaching that is clear and that is understandable and that leads saints into a deeper and fuller idea of the things of God. No corruption.

Oh, dear friends, what a tremendous necessity that is [00:31:01] in this day in which we live. And you're

responsible for it, and so am I. We're all responsible to carry on this form of teaching for the well-being of the interests of the Lord. No mutual encouragement and help. When we come to the Epistle to the Corinthians and we read about prophetic ministry, something that we need a great deal of, we are told that that ministry, it builds up, it edifies, it comforts, and also it can be hortatory, it can be for exhortation.

And so, dear friends, there is ministry that has no marks of corruption attaching to it, ministry that's productive of good in the Christian company.

And so, Titus was responsible to God [00:32:01] to have this form of correct teaching without corruption.

Then it says in verse 11, sorry, verse 10, not purloining, but showing all good fidelity that they may adorn the doctrine of God our Savior in all things.

Adorn the teaching.

Now, I think we're all very much aware of adorning. We can adorn our homes in many, many ways.

We can adorn our persons in many, many ways.

But here we're told to adorn the teaching, that is to make the teaching attractive.

Very, very sad if what the world sees in us [00:33:01] is features of ugliness, sin, worldliness, bad spirit, unrighteousness, positive evil.

That certainly does not adorn the teaching of our Lord Jesus Christ or the teaching of God. To adorn it means that we make much of it in our lives, open lives, open to see what kind of people we are.

Do you remember when there was a work in Antioch? Barnabas was sent down to see what was going on.

And it says, when he saw the grace of God, he saw it.

Didn't hear about it, he saw it. He saw change lives.

He saw how the grace of God was operating in those people who had been brought to the Lord Jesus. He saw something.

[00:34:01] That's a very, very wonderful thing when this can be seen in your life and in mine, something that the world can take account of that is worthwhile, that adorns the teaching, makes the teaching attractive to look at because they see it in persons.

You remember the four men who brought their friend to the Lord to heal and they lifted up the tiles in the roof and they let down the man into the midst of the people where the Lord was and he healed the man. It says, he saw their faith.

He didn't hear them saying things, he saw their faith.

He saw something operative in them that was extremely attractive and that's what adorning the doctrine means. Marvelous thing.

John the Apostle, he writes in his second and third letter that he had no greater joy [00:35:01] than to hear of his children walking in truth. That's what was attractive to him, something that pleased his heart and his mind to see those believers, whoever they were, walking in truth and walking in love.

Oh, how it's important that these two things are together. Perhaps if we hammered away at truth, we might be as hard as nails and if we hammered away at love, we might be that soft we're prepared to accept anything. But if we have both of them in balance, walking in truth and walking in love, then we can be sure we're doing what is pleasing to the Lord. So John was pleased with hearing about the children walking in truth and walking in love.

Oh dear friends, what a tremendous way to adorn the teaching of our Saviour God.

You remember in the Old Testament, [00:36:02] it's a beautiful expression, a word fitly spoken, how right it is.

It's like apples of gold in pictures of silver.

Now isn't that attractive? That's adorning, the teaching.

What you say about the truth and what you are linked together and it's a fit word and it's a word that produces blessing.

Well then, may you and I and other Christians too be marked by adorning the teaching.

That is the teaching is operative in us in every form whatever it might be. Wonderful opportunity.

Then the apostle goes on to say in verse 12, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly [00:37:05] in this present world.

I suggest that the denying initially comes about in conversion, that when the problem of sin in one's life is brought to one's attention and also the great work of Christ that can cleanse that sin away, then in one sense there is this denial and turning away from it, turning away from these evil pursuits because of the salvation which Christ provides.

But then it doesn't stop there. And the teaching that we receive is that we are to live soberly, righteously, godly in this present world.

If we understand this right, it deals with our responsibilities in ourselves personally [00:38:01] and towards others and towards God.

If we're living soberly, it means that we have a balanced mind, that we're thinking correctly in relation to ourselves in this context, what is right for us as Christians seeking to do the will of God. Perhaps we spend far too much time thinking about other people and their responsibilities instead of sitting down quietly and humbly and giving some thought to ourselves, which is required in us to please God in our individual lives before him. And if we're right personally, then of course we're going to be much

better collectively. But here is the personal responsibility of every Christian before God to live soberly.

And as you said already, it doesn't mean that we're to keep clear of intoxicating wine or intoxicating drink of any kind whatsoever, [00:39:03] although that would be involved in it. Good for us if we can keep clear of these things. But it's more than that, much more than that. It's a sober assessment of what is right in our lives for God. But then righteously means how we live in relation to others, whether it be the local council and the rules that it passes, or it be our neighbors or our business associates, friends, relatives, our brethren.

It's connected with our dealings with other people. And our dealings should always be of a character that they are beyond reproach, that they don't bring any disgrace on the name of the Lord Jesus. We say this humbly, that my wife and I each morning as we bow down together and pray, we pray a simple prayer. [00:40:02] We might not always succeed in it, but we pray that the Lord would preserve us in what we say and do each day that we might not dishonor the name of the Lord Jesus. That name is so precious. It means so much.

That name can be brought into disrepute because of our behavior in this world. And so, dear friends, oh, how important it is that in our dealings with others, we are righteous, upright, righteous in all that pertains to God.

I've said this before, perhaps you've heard me saying it, but Mr. Darby's description of righteousness is, I think, the best that we can have, and that is that we are in consistency with every relationship into which God has brought us. Now, that might seem a long, involved sentence, but it really isn't. [00:41:04] That we might be right, consistent with every relationship into which God has brought us. A marriage bond, employer, employee, member of a community, and also in our relations with each other as Christians. Righteousness demands that we are consistent with every sphere of responsibility and relationship. And if we sit down quietly and consider that, we'll see how the whole world, and the Christian testimony more so, would be transformed by the principle of righteousness being enacted day by day. It certainly will transform the world, and the world to come, when the Lord Jesus Christ reigns in righteousness. Godly, or piously, that is, we take account of what is pleasing to God.

[00:42:07] And that's very, very exacting indeed.

Because it destroys self-will, it means that I have to refer every matter to God. Where I'm going, what I'm doing, why I do it. Certain things in our lives, indeed all things in our lives, related to the God who has loved us and given himself for us. Marvelous thing then, to be able to turn aside from the things that are in this poor old world, and live in this way soberly in relation to ourselves, righteously in relation to others, and piously or godly in relation to God. As we quoted last night, Paul says, I have a conscience which I exercise that I might be right before God and right before men. Very, very good exercise indeed.

[00:43:04] Now we must spend a few minutes in this verse 13, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Oh, how much teaching we have had in relation to this verse.

And I trust that it has been imbibed, appropriated, and we are looking. I don't think a day should go

past in the life of any Christian today, but this should be very, very much in their minds. Every Christian looking.

It's so imminent, the coming of our Lord Jesus Christ. And of course that would have a salutary effect upon all the things that we've mentioned, about proper teaching, proper behavior.

That day by day we are looking and waiting and longing to hear that shout, [00:44:02] when the Lord will summon us out of this world to be with himself. And that's the blessed hope, marvelous hope, happy hope, to be waiting for the coming of our Lord Jesus Christ. And we know this involves a rapture and we read about this in 1 Thessalonians chapter 4 and features connected with it in Philippians 3 and in 1 Corinthians 15 and other passages too. And then the glorious appearing of the great God and our Savior Jesus Christ. The coming in power and glory.

And we go to be with Christ in the rapture and we come out with Christ in the appearing. My, that's a wonderful thing to look forward to. Power and glory in the appearing. And who is it?

The great God, an affirmation of the deity of our Lord Jesus Christ. [00:45:02] He is the great God, our Savior Jesus Christ.

And how thankful we are that this is presented to us to impress upon us the greatness of this salvation that we have. And this will be the final feature of it when our bodies are changed and we are taken out of this world to be with him forever, the rapture. And then we'll come out with him in power and glory to set up the kingdom, or rather he will set up the kingdom. And then what a marvelous day that will be. To be rewarded for all that we have done in connection with good teaching and pleasing our God and Father. Well, may we be encouraged. And if anything else sticks in our mind, may it be this, that teaching, teaching of salvation, is one of the most important features of our Christian lives. [00:46:02] And when we hear people saying, give us something practical, we don't want doctrine. That's a very sad thing to say. It's not a right thing to say. By all means, have proper teaching and the practice will flow from it. You can't have proper teaching without, you can't have proper practice without proper teaching. They both go together. Indeed, wherever you get evil teaching, inevitably evil practice will follow. May we be encouraged for his namesake.