

2 Timothy Quality Average

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[0 : 00] The Lord may you please to help me to bear your attention to the second epistle of Paul to Timothy, the first chapter and the 12th verse. The second epistle of Timothy, the first chapter and verse 12. For the rich cause I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

It is a most solemn and sad portion of God's word because it marks the end of the word of a great apostle in his day.

We might say, as man might judge, the greatest of all apostles. And yet, we find here that this man, though he was so great, he comes down to his end.

He is a prisoner in Rome for the sake of the gospel of that which was committed to his trust and all who had forsaken him. And those whom he had left were very few.

And although this sad day was upon him, this does, this shines forth, the grace of God in the man. That which preserves the man. That which keeps the man up. It is Jesus Christ from beginning until the end.

[2 : 34] And the purpose of the end. And the purpose of this epistle, as in my mind, is this. That Timothy should not become disconsolate and cast down on account of his removal when the time should come.

For in the sixth verse, for in the sixth verse, for in the sixth verse, the fourth chapter, he says, For I am now ready to be offered, and the time of my departure is at hand.

But his purpose is to encourage a Timothy. And the third chapter, for in the eighth verse.

He says, for the saints in love as us.

For the apostle Paul, he reminds him of what he's being called with a holy calling, not according to our work, but according to the purpose of grace. And he reminds him of those of his mother and his grandmother and the very aspect of grace upon them.

[4 : 06] And he says, and that was in need also. He very believed it. And so he would direct him not to look to things behind, but rather to look to that which is before them.

In fact, he would prepare him to suffer for the name of Christ. I can't follow the final word now, but it's in this chapter, I believe, where he would guide him, direct him to this end, that he must be made willing to suffer for the name of Christ.

And so he did this not just for you, but he would set himself at the way he has gone, the way the Lord has taught him.

Why, he did for this, for the which cause, I also suffer these things. Nevertheless, I am not ashamed. Does this bring the point home to you and I?

Can we come this night with God, to fall down, with our whole profession in the valley?
Can we say that we are not ashamed?

[5 : 36] My sense, he was a prisoner. He was looked upon as one that was a criminal. And what for? Because he's free that Jesus Christ has rose again from the dead.

This gospel had inflamed and enraged the hearts of men in enmity and animosity against him.

And my friends, if we bear the same truth, as the Apostle Paul was taught, in a most divine and profound way, will we not also expect a sign, a persecution, more or less?

Will we not expect to be separated and isolated from? Will we not expect in life, no ground about to say, you can be a Christian without bearing all that stuff.

You can be a Christian without holding part to those simple doctrines laid down in the word of God, my friend.

[6 : 53] He said, I am not ashamed, for I know whom I have believed. this brings, this matter, to a very close point.

Tell me, say with Paul, for I have, I know whom I have believed. You might well answer me, but you come along with the hymn writer, to the point, I know, I know to the point I know.

Do I love the Lord or know? Am I his or am I not? Great question. You say, then, how can I know him whom I have believed when there is that measure of doubt in me?

Ah, my friend, we would not deliver the temptation of Satan and his various ways whereby he would set up the deliverer of Jesus Christ were to sever him from those fundamental truths that he has been taught.

but look, where does that cry ascend to? Where is the affection going out to?

[8 : 12] What is the soul desire to trust him? Do I love the Lord or love him? Am I his or am I not?

Am I really ashamed of the gospel of Christ? Do I deny him before men for he has said that if we deny him before men he will deny us before his father which is in heaven?

Oh, so and true, isn't it? And a place where we must examine ourselves are we ashamed of Jesus? Are we ashamed to put on that open profession of the Lord Jesus Christ not judged by baptism home no but my friend is that walk as it all above that they might take knowledge of us that we have been with Jesus God and can you say I am not ashamed for I know whom I have to leave and when we come to this word I know whom I have to leave we can also can be rendered like this without destroying the written word I know whom I have trusted

I know whom if we believe are we trounced if somebody speaks so often tells us of what they experience and because of our union with them in times past and the knowledge of their honesty we say we trust them we have no reason to doubt what they have told us and so can you say this I know whom I have to leave can you say this with regard to the Lord Jesus Christ and he teaching you I know what he has told them I can trust that where I can trust no other my friends for with regard at his safety the purity the apostle called he had learned this in a most clear and definite way a way in which might indeed begin to encounter anyone's faith but for the grace of God preventing it why all have forsaken him now and flesh and say why that man who was so used of

God ought to save him and leave him my son he was walking in the one wall steps of his master and and and in here that we must often learn that our blood rather that we can trust no and as much as they took him and fled they will indeed treat his disciples also as much as he tried to be a wine breath alone and so also we must follow him what a mercy my friend if you say I know whom I have believed this is not presumption unfortunately you cannot be charged with presumption for that which the Lord has done for you it's not just believing in words the child of

[12 : 14] God he'll believe for what he has done for him in experimental teaching oh yes you'll find some in this life why they can speak and talk upon the word of God they can quote chapter and verse but my friends they can never do anything the Lord has done for them in fact you'll always find that they then wield the word of God for one end one end only and that is to sit in judgment above and to pull others down and criticize but the apostle thought here I know whom I have believed and am persuaded that he is able always say what a debt to Israel that he is able what for to think that which I have committed unto him against that race you say what is the apostle fool coming to and what if he has committed unto him and what is that day to my mind there's no question what that day is the apostle for as this line a foreign line runs through this chapter it is the day of his death you say but surely there's another day beyond that which gives me far greater concern than the day of my death but it isn't that day that is beyond that brings a sort of gloom upon the day of one's death why that judgment my friends when we pass out of time it will be it will be eternity therefore the day here is only as a figure oh

I said the giant day the day of our death do they not slend one for the life isn't this the race and a real concern to those who are alive to die I know whom I have believed and am persuaded that he is able to teach that which I have committed I believe this he speaks clearly with regard to his never dying soul he speaking to that which the Lord had done for him according to his own purpose of grace as we read in thee my first who has saved us and called us with a holy calling not according to the work our work no but according to his own purpose and grace which was given us in

Christ Jesus before the world began you think why should he commit that into his care and keeping why my family that is indeed from beginning to end in his care and keeping and as we are brought into trouble affliction and trial for the name of Jesus Christ but for that preserving and keeping grace we shall be like those whom the Lord spake to in the sixth chapter of John they turned back and walked no more with him they were ashamed they were offended at what he had spoken unto them can you say

I am not ashamed of what he has spoken when he has said accept ye my flesh and drink my blood he has no life in you does it cause you shame are you ashamed to speak of it before mankind come but isn't it this when it is as a matter of being tried perhaps been in the way many years sat on the gospel and preached for many years and you say where have I gone and how far have I gone done oh yes try but carry this persuasion with that although you can't keep anything in and of yourselves persuade me of this that you are weak now as the day the

Lord be done with you and as the Lord has taught you to grow in grace and in the knowledge of him it is this truly thought forth that you must he must increase and you must decrease heart he did for the carnal mind as you ever receive in fact he will not receive it oh that battle the conflict that goes on between the old man of him and the new man of grace on this ground oh but that mercy if you have this confidence that where sin abounded grace did much more abound although the sin and the power of Satan is strong yet the sweet persuasion of the love of

[18 : 53] Christ who first called you by his grace oh you can't let that go can you proud of God you say for I know whom I have believed oh that voice and that first thing is the tenth and the sixth chapters of John how instructive for us how clear the teaching that God must be first and he must be thou it is he that first calls it is he that first draws by his irresistible love it is he that teaches that all that comes to him will all that he has given him shall come unto him and he that cometh unto him he says I will in no wise cast out mercy of can you go back to that time of coming unto him in humble prayer

I have got that persuasion that he is unable to keep that which I have committed to his love terrible God is the you know he can move that with the Lord his dear man oh my son the love of Christ is the same in himself day without end we we all find perhaps our temptation is this that the Lord has forsaken us tempted that he has forgotten to be great tempted that that he has spoken or we thought he spoken has fallen to the ground my friend the truth is this we have changed we have water we thought to waste in and of ourselves and in our devotions to him but he says

I am the Lord I change not he said to this man will I do even unto him who have broken and have a contrite spirit that trembled at my word why can you go back to the place and the time where the Lord made your heart broken and contrite before him where you fell down before him childlike unconditional where you lost the great statue of yourself great figure that was set before you where you have to cast away all the conditions that you would accept him on a wife and then brought by the power of grace are to accept him on the condition that he will accept a poor sinner when

I use that word accept I don't mean it in the way that free will use it but it's that way with Jesus Christ himself works let his fight within the creature to draw them a tool himself I mean it like this as this dear woman who came to the Lord Jesus Christ oh and her faith was trying and then when brought forth at last he said oh woman great is thy faith but my friends it was the faith that the Lord Jesus Christ first gave her it was that faith that he planted in her heart and there he commenced her for it my friends how sweet the love of

Christ and of course a sinner's heart he doesn't bring repose he doesn't cast scorn upon them he doesn't upbraid them in their coming but rather he commends them for their coming and the way in which they come and accept him as their saviour it is on the ground the line that he draws them they never come but for his power power his grace can you say I am not ashamed for I know whom I have to I am not ashamed for I know the day in which the Lord first began with me Paul was you think you're not ashamed of yourself no he didn't say that it

[24 : 23] I am not ashamed of his dear Lord to own that Jesus Christ who first came to him on the road to Damascus saw sword why person guilt thou may what you hear my said ashamed of Jesus that he am can we really be ashamed of him can we really afford to be ashamed of him can you say I am for I know whom I have believed what have we believed of what the Lord Jesus Christ has told us have he told us that we should grow great in this life and that he would make us head and shoulders above everyone else indeed not he told us mostly that in the way that we should walk by the pattern that he has messed up clearly this and he clearly said this except ye become as little children converted and become as little children ye shall in no wise enter into the kingdom of heaven and as made as little children and the way to heaven now is a different pathway to which we anticipated before because it's not that downhill journey it's not that broad way but it is indeed that uphill way oh yes it is indeed of hand and knee no wonder he says by the prophet a strength only a people need and the hands that hang down oh do you know that hard one a hand and knee profession like christian as he sends the hill a difficulty ah you say

I am not ashamed but I know whom I have to leave although this is a most difficult one although this is a most humiliating one although this is crucifying to my flesh although I am the scorned and the song of wicked and of dead professors yet you can say with a sweet yet humble assurance that this is the way and truly saying oh is a him I to his track I see and I will till the narrow way till him I know whom I have believed you believe this because he is told you because he is my angel like a little choice mercy my friend when we are brought to hand and knees before

God as little children and plead for a father's care and protection in the world no more to stand up with our brother Peter and sonny Lord I would even die for me oh yes no more than both we can't pass a stone of Peter it's a way in which so many of us have come but but to be brought here I know I have belief and am persuading oh my friends persuasion in a belief is that which strengthens the belief that comforts by the one yet it is astray and it is a narrow one of solemn truth everywhere although that is so restricted and it is a few there be that find find but my son have you that sweet and humble hope that by his master grace you have found that grace and say

I am persuaded that he is able to teach me although a child although health although perhaps a foolish in your own estimation and the most unpavelable of coding in any situation yet you believe that he is able oh yes to keep that you committed to his trust what is it that every child of God will commit to his trust and say well I can have to think a moment but my friend isn't it so that is better perhaps to explain as you perhaps analyse your petition before him over the past week over the past years over this very day that you have committed to his trust you say why that is made has he not said ye are not your own but

I have brought you with a trust my friends here the difference between committing our all to his trust than as the Arminians would say I'll give myself to the Lord tells them the difference one is the property of grace and the other the action and the death impulse of Satan Isaac I have committed to his trust unto him at age that then a mercy in that then when the word of God brings us at time into a place of solemn consideration for he says he which endure it on the end the same shall be saved it shall be saved when you see so many made ship work of so many turned up so many carried hither and thither and in a day when you hear such a multitude of voices opinions and various doctrines saying lo

[31 : 40] Christ is here lo Christ is there this is the way of salvation you say what do I believe my friends this true religion is that personal matter between your own soul and God if not committed things to man's touch or measure things you are only experienced by the decree of mankind that day my friends that day of judgment man's word will not come into love we shall be judged and be judged by the word of the Lord Jesus Christ we shall be judged by the word of God we shall be judged by that voice that sword that precedes out of the mouth of the

Lord most heart as it's seen in the book of Isaiah and also in the book of the revelation of John why can you say this night that I have committed against that death Lord it is dry water oh indeed that will judge me where is it then who thought it isn't it the Lord brings a poor sinner to his own self to his righteousness isn't it here that you must leave not what you have done but what Christ has done not what you have purchased unto yourself salvation but that he has purchased by his presence God such a sin and a sin when one who has one one word yes one who has come told by before the

Lord yes and mercy is there you feel free of his work here now you feel free of his through the end Lord Lord thou hast said I came not to call the righteous but sinners to repent Lord thou hast said the blood of the Lord Jesus Christ cleansed us from all sin oh can you say with God I have committed unto him against that sin oh grant forgiveness to him why I can do nothing in that matter not even in my sense why Paul did he appalled what's the description of himself he said of whom I am saved yes of whom I am saved tis a faithful saying and worthy of all acceptating that Jesus

Christ came into the world to save sinners of whom I am to a recognition of my own self as the violence of sinners will not be far much as from entering into heaven it will not drive us away from the throne of grace but as that is conviction of the truth it will draw us to the throne of grace how effective my friend is Jesus Christ at that door to enter in by gratifying by him oh to be preserved my friend although despised and rejected preserve and be like those that have climbed up over the wall some other way what a mercy it will have tender conscience before God to have this exercise that Peter speaks of making your calling and your election sure you have to commit that unto his trust conscience oh that which is safe that can't be taken away that my friend which is in trust will be needful for that day another day not only today why one that brought down so low and so disheartedly said it more after all he's done for the

Lord here in hope one will say surely that's a foreboding that's a foreboding that's in the world in dying but where was Paul's I my friend he said this I have bought a good fight I have finished my course and he said hence Paul there's a day not for me that crowd of Lord a crowd of Lord and what is that crowd of glory my friend you say well that is what is committed to our son that crowd a crowd that will testify of one bride one place of being in and of course of earth one to be in that place and to crown him Lord of all my friends can you say before

[37 : 47] God to know why I had committed this against that day to him I am persuaded that he is faithful in spite of what afflictions might come upon me in spite of what might overtake us to bring down down this house of home he says a terrible thought to me in anticipation as my years here belong a great worry of how we shall manage and how we shall carry on what is the right thing to do the right cause to face can you say that you have committed this whole matter before the Lord and have a sweet situation within that he will neither fail you nor forsake you shy because you say I know whom I have deluded although the times have changed although my sense have changed although my views of my own self have changed he has changed and can he say this in all humility your views of him have increased your views of your necessity for him to act and perform in everything have only a groan greater why he is able to keep that which I have committed unto him against that up unto it from now henceforth forever every burden that everything that will overtake the children of God why

Job he says he is in one mind and who concerns him yes the divine appointment those things that he does perform for us yes he does for us but it is ever this that he might increase that we might decrease and that Jesus Christ may be all in all our salvation will be here as shields clothed in in that atonement blood of Christ that the blood of God may not be poured upon us but to be saved by his almighty arm at last may the Lord bless his people in us but oh may he ever get on on the Lord under his great name Amen Amen