

# 1 Timothy (Quality: Good)

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Date: 31 August 1970

Preacher: Gosden, Frank L (1890-1980)

[ 0 : 00 ] Thank you.

Psalm 567 How pleased and blessed was I To hear the people cry Come let us seek our God today Yes with a cheerful zeal We haste to Zion's hill And there our vows and honors pay Zion thrice happy place Adorned with wondrous grace And walls of strength embrace thee round In thee our tribes appear To pray and praise and hear The sacred gospel's joyful sound 362 The sacred gospel feels shalliss of the world The sacred gospel and love Praise God Where may we thrive And there our salvation As we see as bright and Stevens Oh quel fu Where may we thrive For our animal The sacred gospel is logr And there our flame He is inogenesser And there our proprietor He is in cen mar■■ And there our walnut And there our■■ trigger

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[ 5 : 06 ] The End The End The End

The End The End Depending upon the help of God, I would direct you to the first epistle to Timothy, the first chapter, the fifteenth verse.

This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners, of whom I am chief.

First epistle to Timothy, first chapter, the fifteenth verse. This well-known and well-worn text contains the quintessence of the gospel.

There is nothing in it that will satisfy itching ears. There is a majestic simplicity in the truth, and yet a profound depth.

[ 8 : 41 ] For they are spiritually discerned.

But here we have the whole of the gospel of salvation. But we do need the Holy Ghost to lead us into it.

It's so great, so great salvation, that one at times feels almost paralyzed in realizing our insufficiency and the glory of Christ in the gospel, as we have the gospel, as we have the gospel of Christ in the gospel.

But in the first place, there is a faithful saying. It is a faithful saying.

And the saying is, Christ Jesus came into the world to save sinners. And then there is the nature of the saying.

[ 10 : 22 ] And then there is the nature of the saying. It is a faithful saying. And then the value of the saying is worthy of all acceptation. And then to whom the saying is addressed.

To the chief of sinners. And therefore, sinners will say. And none but they.

How precious is this text. The saying then is, Christ Jesus came into the world to save sinners.

And may we be helped in the first place. To speak of the glory of the person of Christ.

God's only begotten and eternal son. We read of his dignity. We read of his dignity. The express image of his divine father.

[ 11 : 33 ] And the brightness of his glory. By whom all things were made. And without whom nothing was made that was made.

Christ Jesus. God's anointed. And his name shall be called Jesus.

For he shall save his people from their sins. And it pleased the father.

That in him. Should all a fullness dwell. There was a double fullness in the Lord Jesus.

In the first chapter to the Colossians. The fullness there. Is a fullness that is to be communicated to the church of God.

[ 12 : 37 ] A fullness that is to be emptied into the church. A fullness that Christ does not need for himself. For when the father gave him.

He did not give an empty gift. How shall he not also with him. Freely give us all things.

So that there is a fullness in Christ. In everything that the church. That a poor sinner. Will need for his salvation.

Everything to sanctify him. A full redemption in Christ Jesus. Everything that will take him to heaven.

And everything that will make him fit to be there. Christ Jesus came into the world. And this was necessary in order to salvation.

[ 13 : 50 ] It wouldn't have been necessary. For the condemnation of the world. Condemnation could be executed.

from heaven itself. But salvation had to take into account and vindicate the honor and glory and justice of Jehovah.

Jesus Christ came into the world. He was sent. He came. Lo, I come.

In the volume of the book it is written of me. I delight to do thy will, O my God. And what was that will?

This is the will of him that sent me, that all that the Father hath given me, I should lose nothing.

[ 14 : 58 ] And this is the will of him that sent me, that whoso seeth the Son and believeth in him should not perish, but have everlasting life.

Christ Jesus came into the world and therefore he assumed human nature.

It was necessary, as we were reading, that children being partakers of flesh and blood, he also himself likewise took part of the same.

Oh, this was matchless condescension. A blessed hymn we've been singing, 514. Would thou see his highest glory?

There it shines in Jesus' face. Oh, that the Holy Spirit would reveal the Son of God in our hearts and that he should come, veil his glory, take into union with his divine person human nature.

[ 16 : 24 ] This is a faithful saying and worthy of all acceptance. Christ Jesus came into the world.

There was no other way for salvation. And yet, there was no necessity in God to save anybody.

God is independent. He can know no necessity. No necessity can be brought to bear upon him.

And yet, he voluntarily laid himself under a necessity to save the church. and that was in the covenant of grace.

Oh, the glory of Christ in his eternal person as he himself declared in the eighth chapter of the Proverbs.

[ 17 : 41 ] I was set up from everlasting wherever the earth was. God is the person and that he was the person.

Do we know him? We might well examine ourselves. Is he to us merely a person in scriptural history?

Is he a mere idea? Do we know him? Oh, how important this is. And it was one desire, all-consuming desire of the apostle that I may know him and the power of his resurrection.

And if we know him savingly, we shall know his divine power. power. And that power, in the first instance, will be in regeneration.

Paul shows that blessed connection in the chapter. I think that we were reading the first chapter to the Ephesians.

[ 18 : 57 ] Romans. And what is the exceeding greatness of his power to us, Lord, who believe?

According to the working of his mighty power, which he wrought in Christ when he raised him from the dead. Now that same mighty power is exercised in the regeneration of sinners.

And if we know him, we shall know each in our measure what it is thus to be united to him. For that's where the union experimentally is made.

And I say experimentally, purposely, because the union was wrought in the covenant of grace, when his people were given to him by his father.

But those things that are eternal in the covenant have a beginning in experience. Christ Jesus, oh, his glory, may the Lord take the veil from off our hearts, glory, that we, that we, with open face, beholding the glory of the Lord, may be changed into the same image, from glory to glory, as by the Spirit of the Lord, a sacred experience, my friends.

[ 20 : 43 ] We are far off from these attainments of faith, mostly because we are so carnal, so earthbound, but oh, if the Lord should stir us up and use the means of grace, that we may seek with Job, oh, that I knew where I might find him, I would come even, even to his seat.

Christ Jesus came into the world, took the human nature into union with his divine person, and made that mystery possible, that his people can partake of the divine nature.

It's an amazing truth, my friends. had the Lord Jesus not taken human nature, there could be no union with sinners.

Sinners could never have partaken of Christ, never partaken of his divine nature. There would be no communications from heaven.

Had he not come, it would be like blotting out the sun from the firmament. There would be death, darkness, destruction, and despair.

[ 22 : 16 ] Do you believe it? Do you believe it for yourself? Oh, this blessed text, faithful saying and worthy of all acceptance that Christ Jesus came, and he came in love.

He was sent in love. God so loved the world, and the emphasis is upon the soul, the manner of his love, that he did not withhold his only begotten son, but delivered him up, sent him, that whosoever believeth in him should not perish, but have everlasting life.

Christ Jesus came into this lower world, and his human nature was real.

It was not a super human nature, otherwise he would not have been a perfect substitute. the difference was in his sacred birth.

He was born of a virgin, a most vital truth, which is denied today. But if you deny his virgin truth, then you deny the gospel.

[ 23 : 56 ] The foundation is destroyed at once. Do you feel it with respect to your own salvation? I believe I can say that I believe that truth as though it is the foundation upon which my salvation is built.

This sacred humanity is sinless, impeccable. and in coming into this world, taking human nature, he was a substitute, one of the most blessed doctrines of the gospel.

Oh, what an attraction it is to sinners. And his substitution commenced in the manger. his blessed, sinless birth was substituted for hours.

Born in sin and shapen in iniquity, this was a holy, immaculate birth, and it's substituted.

so that everything that he did in the work of salvation was substitutionary. And therefore, the sinless life that he lived, his people lived in him.

[ 25 : 36 ] You think of it, these amazing truths, if the Holy Ghost should bring them into our hearts, my friends, would amaze us, and humble us.

Christ Jesus came into other world, became man, and only so, and not only was union, eternal, indesirable union, wrought between him and his people, but relationships, real relationships.

He's a brother born for adversity. He's the bridegroom of the bride. Oh, if the Holy Ghost should make out to us, otherwise we shall never be able to enter into it, the depth, the height, the length, the breadth, of the love of God, which passeth knowledge.

Love, it flowed from love, love flowed through that channel of his dear son, and reached this earth, and oh, the sweetness of it, just before he died, he said, having loved his own, which were in the world, he loved them until the end.

He came in love, he loved his people, loved them from the manger, everything he did for them was in love, his sufferings were in love, his agony, no waters could drown that love, he loved them to the end, and he loved them at their beginning, he loved them in their unregeneracy, in all their backslidings, he loved them in all their adversities, in all their trials and afflictions, in all their calamities, he loved them to the end of their life, Christ Jesus came, and brought these spiritual blessings down, that Christ Jesus came into the world, and he was made perfect through sufferings, that he might bring many sons to heaven, suffering love, he was made perfect through sufferings, because he suffered to the exact proportion as his people deserve to suffer in hell, if he suffered less, he would not have been made perfect in sufferings, neither would they be made perfect in him, the completeness of salvation, it did not leave anything to be done, that

[ 29 : 16 ] Christ Jesus came into the world to save sinners, there was no other way of salvation, he must either come or his people must be lost, that's where he comes in this faithfulness which we may be able to speak about later, but what glory could redound to God in the whole human race being destroyed, what glory, what purpose would there be of God creating at all, he's only concerned with the human race, the beasts are his creatures, but he made man after his own image, and it is very solemn to be a man, a man who through grace is capable of eternal union with the

Son of God, capable of receiving a revelation of the mind and will of God, capable of being raised at last to his eternal glory, and to be put in possession of an inheritance incorruptible, undefiled, and that passeth not away, on the other hand, a man that is capable, having an immortal soul, to be consigned to everlasting woe.

But Christ Jesus came into the world and made this possible, a people given to him, they're his by gift, they're his by conquest, he conquers them, every one of them, and they're his by purchase, he purchased them with his own precious blood, and that's what he came for, to save sinners.

The Pharisees, they complained about it, but Jesus said, I came not to call the righteous, but sinners, to repentance.

Christians. And also Christ Jesus came into the world to occupy offices for his people, and the main office was to be a high priest, he's a great high priest, he is the altar, he is the sacrifice, and that will swallow up everything of their demerit and sin.

[ 32 : 49 ] There's a word in the Hebrews, that on one occasion was made much to me, how much more, those three words, covered everything, how much more, shall the blood of Christ, who, through the eternal spirit, offered himself, not the world and everything in it, offered himself, without spot, unto God, purge your conscience from dead works, to serve the living God.

But how much more, if the Lord should speak that to a poor sinner, it would cover, it would swallow up everything, look where you will, have a discovery of yourself, in all your corruption, and sin, and wreckage, and ruin, how much more will cover it all.

Christ, Jesus, came into the world to do this, as it ever touched your heart, to be a great high priest.

He came into the world also that his people might be delivered out of the power of darkness, and be translated into the kingdom of his dear son.

Oh, he is the king, he came to take to himself a kingdom, that kingdom is his people, and therefore seek ye first the kingdom of God and his righteousness, oh, to have the kingdom of grace established in the heart, could never be but for the king.

[ 35 : 06 ] He came into the world to save sinners, grace. Now, this is a faithful saying.

When we speak of that which is faithful, it relates to some undertaking, some responsibility, some promise, and therefore, this faithfulness refers to the covenant of grace, grace.

The Lord Jesus was faithful to those responsibilities that he undertook in the covenant of grace.

He is the head of the church. He is the foundation of all the counsels and purposes of Jehovah. and there too in the covenant of grace, everything concerning his people was appointed.

The difference between the life of a child of God and the life of the world is that his people's life in their minutest circumstances are under the conduct and control of the covenant of grace.

[ 36 : 47 ] There was the promise, there was the oath of God and in the covenant of grace the government was placed upon his shoulder.

There the responsibility of the safe conduct of his people through the wilderness and a safe arrival to heaven was the responsibility of Christ Jesus.

You think of it, think of it, some of you. Everything that transpire is under the control of the covenant of grace.

God's death. It may appear otherwise in many things. You see a child of God suffering agony as sometimes we see when we visit the hospitals.

Is that to be excluded? No. Then those cases are met by the promise. He's faithful to his promise.

[ 38 : 00 ] When thou passest through the water I will be with thee and through the rivers they shall not overflow thee. When thou walkest through the fire thou shalt not be burned and the faithfulness of Christ to the covenant of grace is to conduct his people safely through the wilderness and yet they are brought into some very solemn places.

Who would have thought that the Lord would have allowed John the Baptist to be put into prison and never come out alive. The lot is cast into the lap.

Was the Lord faithful to John the Baptist? He was. Whatever may be our pathway, whatever the nature of our end, whether physical or circumstantial, the Lord is faithful for he will bring his people to be with himself and his sovereignty will determine the way and manner.

But it is a faithful saying that Christ Jesus came into the world to save sinners and it will be proved to be faithful.

I am the way, the truth, the faithfulness, the divine faithfulness. and therefore that scripture will eventually be fulfilled.

[ 39 : 58 ] Behold I and the children whom thou hast given me, not a hoof shall be left behind. And that has a foundation, a foundation of divine faithfulness.

the Lord knoweth them that are his, every one of them. So he's faithful to God in the discharge of the work of salvation.

Faithful so that he was able to cry with that sacred voice, it is finished. complete, absolutely complete, and that with respect to every one of his people.

Therefore it can be said of them, oh to have it spoken by the Spirit in their hearts, ye are complete in him.

It is finished. The greatest amen had ever sounded in this universe. And it's finished for every one of his people.

[ 41 : 20 ] For those of you here who are his and nothing can be added to it. Not all the work of the Holy Ghost in your soul adds one iota to that finished work.

It's complete. And yet that work of salvation which he wrought out and finished will be begun and finished in your soul by the Holy Ghost.

And therefore we sing that precious hymn, Thou shalt see my glory soon when the work of grace is done.

Partner of my throne shall be saved for sinner loves thou me. It's a faithful God. And so Paul concludes that epistle to the Thessalonians I pray the God of peace to sanctify you wholly and body soul and spirit faithful is he that calleth you who also will do it.

This is a faithful saying that Christ Jesus came into the world to save sinners. And it is worthy of all acceptance there's nothing in it to be accepted and it is accepted by his dear people who are accepted in him.

[ 43 : 18 ] When the Lord Jesus declared that he was anointed to preach the gospel this was among it to proclaim the acceptable year of the Lord.

That wasn't twelve months. More particularly it was the time that he sojourned here upon earth. It was an acceptable time.

Everything in it was acceptable to God. Oh how acceptable he was. A voice from heaven this is my beloved son in whom I am well pleased.

Acceptable to his father. He was acceptable to the holy law. The law of God if I might speak with reverence scrutinied the Lord Jesus.

Had he not been who he was the law would not have permitted him as a substitute. But oh how acceptable he was to the law of God and how acceptable he is to poor sinners.

[ 44 : 42 ] He came to his own but his own received him not but to as many as received him he gave power to become the sons of God even to them that believed on his name.

So to receive him to believe in him and to come to him are all the same thing. And so he comes at the center and circumference of the gospel and that great word is to be accomplished all that the father giveth me shall come to me every one of them shall come to me and he that cometh unto me I will in no wise cast out every one will come they will gather in the covenant of grace each and every one of them and they will be gathered by effectual calling a period known to God when he will call his sheep they will be gathered together and those same people will be gathered together at last in heaven this is a faithful saying and worthy of all acceptance some of you may have felt you needed all

I believe I can speak this from experience I have felt myself to be so complete and I would speak it soberly so complete in my sinnership wreckage ruin corruption that I needed the Lord Jesus in all that he is and all that he brought to this world and all that he has accomplished I need all his precious blood and righteousness worthy of all acceptance faithful saying have you ever felt you need all that he is need him as though you were the only one he came to save this is a faithful saying worthy of all acceptance that

Christ Jesus came into the world to save sinners of whom I am chief and the apostle meant what he said we must remember that the word of God is pure you know there's a lot of hypocrisy about us all we often say things that really wouldn't stand daylight but there's no exaggeration in the word of God it's by inspiration and when Paul said of whom I am chief he meant it and he knew why he said it and if you say you are the chief of sinners it would be well to consider why you say it Paul never forgave himself when he hailed men and women to prison when he held the clothes of those who stoned

Stephen that blessed man Stephen Paul never forgot when he was a Pharisee he was the chief of sinners and I'll tell you why if we're honest as we've been convinced of sin why we shall say that we're the chief of sinners is because we know ourselves better than we know anybody else sin will be made a reality corruption I believe I felt it it seems to be perhaps a revolting remark but it's true now I believe I felt sin in that perspective when a body is being buried a month in its corruption that is not a type of sin it's the actual physical result of it there is sin actually in its nature have you ever felt it in yourself you will say oh you'll be thankful for the text oh to be inside of it by the grace of

[ 50 : 24 ] God this is a faithful saying worthy of all acceptance Christ Jesus came into the world to save sinners and I'm the chief does remind me of a dear hidden one I believe is in heaven now he sat in the back of a chapel and it was in Maidston chapel he looked at the congregation and he truly felt and said to himself oh this congregation of sinners but I'm the worst he meant it well look at the text this is a faithful saying and worthy of all acceptance oh if if you're accepted in the beloved he be accepted to you and as your faith accepts and receives this saying you will receive him you'll find him in your heart he will be the object of your faith the end of your faith he'll be the one thing needful and you'll need nothing else need nothing else

Paul said all things are yours for this reason you're God's and for this reason for you're Christ's and Christ is God's well may the Lord make us suitable for the gospel it's a great thing to be made a sinner suitable for salvation and concerning his office as a priest now this is said of it because he continueth ever that is because of his eternal person he hath an unchanging priesthood different from the levitical priests their priesthood changed from hand to hand by reason of death but he being eternal unchangeable he had an unchanging priesthood therefore he is able to save them to the uttermost that come unto God through him the collection is for the call tea will be provided in the school room and in the chapel in a few minutes after this service and will the friends kindly fill up the sunday school those that are able to go up first then the remainder in the chapel let us close by singing hymn number 51 the 51st hymn tune

London 174 what wisdom majesty and grace through all the gospel shine tis God that speaks and we confess the doctrine most divine down from his shining throne on high the almighty saviour comes lays his bright robes of glory by and feeble flesh assumes 51 fun ostat couple sounds good■■■■ CHOIR SINGS CHOIR SINGS

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[ 58 : 05 ] CHOIR SINGS Lord, we feel the time is short with us and we want something from heaven, something solid and real.

Give it to us. May thy grace, Lord Jesus, and the Father's love, and the fellowship of the Holy Spirit abide with us.

Amen. Amen.