

# He cannot deny himself (Quality: Good)

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[ 0 : 00 ] The Lord helping me this morning, I would like to direct your thought to the second epistle of Timothy, chapter 2 and verse 13.

2 Timothy, chapter 2, verse 13. If we believe not, yet he abideth faithful, he cannot deny himself.

In the daily light, on the 9th of August, the leading text was, Thou art all fair, my love, there is no spot in thee.

And the next group of verses spoke about our unrighteousness, our righteousness is as filthy rags, it spoke about ourselves.

And particularly, what struck my mind was that statement of Paul, I know that in me, that is in my flesh, dwelleth no good thing.

[ 1 : 14 ] And it was that which really led me to my text. Because we see here, what I feel I must do first of all, is to point out the difference between a true believer, who is doubtful, and an unbeliever.

There's a vast difference, it says here, if we believe not. There are different ways in which we believe not. There are those who do not believe at all.

They do not believe in God, an unbeliever. And there are those who do believe, and yet there are times when we do not believe the promises of God, and his word, to the comfort that we should have.

A true believer may possibly only know his sinfulness, or he may only feel it, and not see that God can say to such a soul, thou art all fair, my love.

A true believer may know that. He may know that he feels to be the violet of sinners. Paul himself said, this is a faithful saying, worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

[ 2 : 44 ] And yet he could rejoice, rejoice fully, in the fact that he was complete in Christ. And so, Paul had that mature faith to embrace both aspects.

the knowledge that he was a sinner, and the knowledge that in Christ, he could be seen to be complete. Thou art all fair, my love.

There is no spot in thee. There are times when we feel that. There are times when we do not. Times indeed, when we might say, it cannot possibly be true of me.

And yet it is true, because, though we believe not, he cannot deny himself.

He abideth faithful. So Paul had that mature faith. And he's encouraging Timothy in this chapter. Timothy who was young, young in the way, and perhaps young, yes young, both in every way.

[ 3 : 50 ] In every way he was young. And Paul knew that he needed encouragement. He's thankful for that faith that he possessed. But he puts him in remembrance that God had given him, not a spirit of fear, but of power, and of love, and of a sound mind.

And encourages him, not to be ashamed of the testimony of the Lord, or of me, his prisoner. Timothy may have been fearful to come, to respond to his call, to go to Rome.

Knowing what affliction Paul suffered. So, Paul is encouraging him. Saying to him, if we believe not, yet hereby it is faithful.

And Paul could write to Timothy and say, I'm not ashamed. I'm here in prison. I'm in this chain. I'm facing, in all probability, death.

There are many who would say, that my life was a failure. All those in Asia have turned away from me. And in other ways, but I'm not ashamed. Timothy says, put your trust in him.

[ 5 : 02 ] Be strong in the grace, that is in the Lord Jesus. Now I want to say, first of all, a very obvious thing, that unbelief, does not alter facts.

We know that to be true. I don't need to, to explain it, do I? Unbelief doesn't alter facts at all. If a thing is true, if it is a factual thing, and we say, well, I don't believe it, it doesn't alter the fact.

It is true. Now it is true, it is a fact, that it is appointed unto men, once to die, and after death, the judgment.

Now there are many who will say, yes, well I realize that, as it often said, the only, certain thing in life, is that we shall die. It is appointed unto man, once, to die.

But they will not believe, that after death, the judgment, or if they do. They would not say, well in me dwelleth no good thing.

[ 6 : 09 ] They would rather think, that I'm all fair, my life is good enough. A man once said to me, as I was asked to go and see him, on his death bed, and he said, I ain't done no great evil, maybe told a lie or two, but surely God will forgive that.

No, no God needs perfection. Men do not accept that. The believer does. He realizes that he's not right with God, in and of himself.

So you see, and when Paul was preaching at Athens, remember how that they listened to him, because he spoke to them, as a philosopher. He was a great, a wonderful man, in gifts, was the apostle Paul.

And he could speak to the philosophers, on their own ground, use their own philosophy, to illustrate the truth. When he came to speak about judgment, and how that God had raised, the Lord Jesus from the dead, to be the judge, many mocked.

And others said, we'll hear thee again, on this matter. Well, this is a new doctrine. Let's see what else he's got to say about it. And there were those that believed. And some of them were philosophers themselves.

[ 7 : 30 ] So you see, this is the way it is. And God has commanded repentance, and he exhorts the wicked, even the wicked, to forsake his way, and the unrighteous man, his thoughts.

And though we believe not, he abides faithful, to his judgments, and to his promises.

He cannot deny himself. And unbelief does not alter God's divine statements. Great truths are set forth, before us in the word of God.

And some of them encouraging. For instance, the well-known verses, in John 3, chapter 14 to 16, as Moses lifted up the serpent, in the wilderness, even so, must the Son of Man, be lifted up.

And whosoever believeth in him, should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son. And whosoever believeth in him, should not perish, but have everlasting life.

[ 8 : 38 ] God sent not his Son into the world, to condemn the world, but that the world through him, might be saved. That throughout the world, there would be those, who would come to see him, as Moses lifted up the serpent, in the wilderness, and looked to him, as they looked to the serpent, for new life.

Just a few days ago, I was reading in a book, and there was a quotation, about, Spurgeon, and how he came to believe, in the Lord Jesus, for his satisfaction.

He'd been seeking long, he could not believe, that salvation was for him. And God led him, as you well know, into that little, primitive Methodist chapel, where the speaker, all he could say was, look unto me, all ye ends of the earth, and be saved, for I am the Lord, just God, and a Saviour.

And how he looked, at Spurgeon, he says, you look miserable, young man, and you will be miserable, until you obey my text. And bade him look.

A very simple thing. But, Spurgeon realized, he'd been looking within, for his evidences. Instead of simply, looking alone, to the way, that God had provided.

[ 10 : 02 ] So God, has provided a way. And that work, is finished. We read in Hebrews, do we not, that he offered himself, once for all, for sins forever, and has sat down, at the right hand of God.

So God, has made these great statements. The work is done. The good news is proclaimed, that God was in Christ, reconciling the world, unto himself, not imputing, their trespasses, unto them, and has given to us, the ministry of reconciliation.

So, here we are, you see, here are facts, divine truths, that God has said, in his word. As well as his judgments, words of encouragement. Unbelief, doesn't alter them.

If we do not believe, to the comfort of our hearts, and yet we seek forgiveness, if we are conscious of our sin, if we can be given light, to see our sinfulness, then, we look to him.

And though we may not, at first realize that, though we believe not, hereby it is faithful, and he will, and he does, meet our every need.

[ 11 : 19 ] We've been singing, have we not, how firm a foundation, he's saying to the Lord, is laid for your faith, in his excellent word. It's not laid in our experience of it. But we need an experience of it.

But we may only have, sometimes, just the one side, of this experience. I know that in me, dwelleth, no good thing, and not see that, despite this, we can be accepted, in the beloved.

Unbelief, doesn't alter, what God has said. It does not alter, his promises. We have many examples, in the scripture, of those who had, wonderful promises, from God.

David did. He had a promise, that he would be king. And he believed it so firmly, that when he was hunted, by Saul, and Saul came into the cave, where he was, and his men said to him, look now, God has given you the opportunity.

Just, just kill him. And then you'll have the kingdom. And David said, God forbid, that I should put my hand, against the Lord's anointed. David was so sure, that God would give him the kingdom, without him putting his hand, to it, that he would not take, Saul's life.

[ 12 : 37 ] But then later we read, and David said, I shall surely fall, by the hand of Saul. Then he wasn't believing, was he? Yes, he did believe, he was a believer, but he could not believe, at that point, when Saul had surrounded him, with his army, that he could escape.

So he went down, to the Philistines, and actually, became, a bodyguard, for the Philistine king. So far, did his faith fail. And yet, you see, God was faithful, and though he did not believe, did not trust, that he should, yet God was faithful, and established him, in the kingdom, and gave him, and gave him, those wonderful promises, that he went into, the house of God, and said, O Lord, thou hast promised, this great good, to thy servant, now do as thou said, that was faith, you see.

Though we believe not, yet he abideth faithful, he cannot deny himself. And, I do not need, to remind you, of many characters, in the scripture. We think, for instance, of Elijah, under the juniper tree.

Yet, God recommissioned him. We think of Asaph, in Psalm 77. And how he said, has God forgotten, to be gracious?

Will he be favorable, no more? Has he in anger, shut up his tender mercies? Does his promise fail? Old Asaph, he could not believe, it was so difficult, to see that.

[ 14 : 18 ] And yet, you see, the Lord, blessed him, and brought him out of it. And if we are in that state, this morning, that we feel, do not feel, the blessings, that we want, from our faith, it doesn't alter, his faithfulness.

We need him, to revive us. We need to look, again, alone to him. Because, he abideth faithful, and he cannot, deny himself. It doesn't alter, his promises, it doesn't alter, his purposes.

When we think, of the children, of Israel, and how God, promised them, the promised land, the land, flowing with milk, and honey. And they came, to Kadesh Barnea. And, ten of the spies, said, oh, we're not able.

And the people, took up the cry, we're not able. Their unbelief, which we're told, in, by the Apostle Paul, it was their unbelief, that kept them, from the land of promises, the land of promise.

only, Joshua, and Caleb, and their children, who believed, entered in. But, it didn't alter, God's purpose.

[ 15 : 34 ] He brought them in, and he's watched over them, ever since. And, he's brought them back again, now, according to his promise, through Isaiah. A second time, from, all over the world.

It's a proof, you see, that though they believe not, hereby it is faithful, he cannot deny, himself. And, as we think, of the promised land, I always think, of the promised land, as the land of promises.

I know, it is usually thought of, as speaking of heaven. But, surely, it is the land of promises. They were told, that they would possess, every piece, that their soul, of their foot, trod upon.

And, they only possessed that. And, my friends, the land, all the promises of ours, all the promised land, was theirs, every square yard of it, or meter of it.

It was all theirs. They only possessed, what they put their foot on. And, friends, if we believe not, yet, hereby it is faithful, he has said, that every promise of God, is yea and amen.

[ 16 : 49 ] And, when we can put, as it were, our foot upon that promise, and say, I stand on this promise, we possess it, and we enjoy, the blessings of it. And, when we can't, though we believe not, yet, hereby it is faithful, it doesn't alter, his promise.

And, we can, it bring to us comfort, when we do believe, and we lose our comfort, when we do not believe. When unbelief, unbelief, that thing, which does so easily beset us.

I've often thought of that passage, where Paul says, lay aside every weight, and the sin, which does so easily beset us, is not unbelief, a sin, which easily besets, every child of God.

And, it doesn't alter, God's gracious invitations either. The whosoever wills, of God's word, whosoever will, let him take of the water of life, freely.

Or, would you say, that can't mean me? Whosoever shall call upon, the name of the Lord, shall be saved. We need to look at, both sides of God's word.

[ 18 : 01 ] We won't find, our election, by understanding, God's secret purposes. But, only as we have faith, to believe. I do not need to, enlarge upon this thought, I'm sure, but, you have only to look, in Ephesians chapter 1, to see this.

You see that we're chosen, in Christ, before the foundation, of the world. And, blessed with all spiritual blessings, in Christ. But, who? Why, says Paul, for us who believed, and to those who, heard the word, believed it to be true, and trusted in Christ.

If our only hope, is in him, why then, that is where, our safety is. Believe on the Lord, Jesus Christ, and thou shalt be saved.

William Gadsby, knew this truth well. He says, come, whosoever will, nor vainly strive, to mend, sinners, are freely welcome, still to Christ, the sinner's friend.

No goodness he expects, he came, to save the poor, and poor helpless souls, he ne'er neglects, nor sends them, from his door.

[ 19 : 12 ] Jesus said, him that cometh unto me, I will in no wise, cast out. Now you may, unbelief, will sometimes, question that.

Evil questionings, Bunyan speaks about, evil questionings, how they come into our minds. There was one, who came to Jesus, and said, Lord, if thou wilt, thou canst make me whole.

And how often, that might be in our mind. Jesus said to him, I will, and stretched forth his hand. Another said, if thou canst, do anything, and there may be an evil questioning, whether God can.

Underleaf is there, it is something which robs us, of our joy, of our confidence, of our peace, but it cannot, rob us, of our, interest in Christ, if it is there, if we believe not, yet he abideth faithful.

But I want to say this, that unbelief, never troubles, an unbeliever. Never. Asaph, I mentioned Asaph, a few moments ago, and how he was troubled by it.

[ 20 : 39 ] And we find that, particularly in Psalm 73, he was troubled, by this unbelief, that he found. He looked upon the sinners, and he speaks of them, they had no trouble, they weren't troubled, by unbelief.

Turn to Psalm 73, just for a moment. And what does, Asaph say? He said, As for me, my feet were almost gone, my steps had well nigh slipped, for I was envious, at the foolish, when I saw the prosperity, of the wicked.

Now, you see, unbelief doesn't bother them, for there are no bands, in their death, but their strength is firm. Well, they know they've got to die, but there's no judgment.

They're not vague, like other men. Therefore, pride comes to them about, as a chain. Violence covers them, as a garment. They're corrupt, and speak wickedly, concerning oppression.

They speak loftily. They set their mouth, against the heavens, and their tongue, walketh through the earth. They defy God. Unbelief doesn't, trouble them at all.

[ 21 : 51 ] It troubled Asaph. Or, he said, when I thought to know this, it was too painful for me. So foolish was I, and ignorant.

My heart was grieved, and I was pricked, in my reins. So foolish was I, and ignorant. I was as a beast before thee. Oh, it was a trouble to him, this unbelief.

But the Lord appeared for him, you see. Nevertheless, I am continually with thee. Thou hast holden me, by my right hand. Thou shalt guide me, with thy counsel, and afterward, receive me to glory.

Whom have I in heaven, but thee? There is none upon earth, that I desire beside thee. My flesh, and my heart faileth, but God is the strength of my heart, and my portion, forever.

And Abraham came to see, that his unbelief, didn't alter God's faithfulness, and God was with him. He cannot, deny himself.

[ 22 : 54 ] if we believe not. This verse has been, a bedrock to me, all my spiritual life. I know what it is, to be troubled by unbelief.

And sometimes it comes one way, and sometimes it comes another. If I might just give a, simple recent testimony, someone wrote to me, and spoke of me, very kindly, as one who was filled, with living water.

And I said, that's not true. It's just not true. Well, I know it's not true. I even told the Lord, it wasn't true. Well, I know, I'm not filled, with living water.

In a way, that I would like it to be. And then I thought, of our old well. Now, we had a well at home, and we still have it, of course, covered in now. It was only, possibly, 30 or 40 feet deep, but I never knew, that well run dry.

There were other wells, in the district, three of them, 90 feet deep, touching an aqua, underneath the earth, which is later drained. Sometimes, those wells were dry.

[ 24 : 08 ] Our well, never ran dry. But I looked into it, more than once, and there was, a basin in the rock, just room enough, to dip a bucket in. And I could see the water, as it run in, one side, and across, and out the other.

Very, very low. And another time, it would be full. And friends, I came to see, I was wrong. If we believe, in the Lord Jesus, he has given us, living water.

A well of water, springing up, unto everlasting life. But it may be, so low sometimes, we say, Lord, it can't be true of me. I'm full of all other things.

And when I saw that, and acknowledged, my foolishness, the Lord revived me. It was one Sunday morning, only a fortnight ago, when I was going out to preach, and I just felt, I could not go, without him.

I could not go. because I felt so low, and I saw it, my unbelief, my doubting, that had brought me where I was. And the Lord was pleased, to revive his work, and enable me to go, once more, in his name.

[ 25 : 21 ] So you see, I know, what unbelief is. I know what trouble it can bring. But I know this, that however much it troubled us, hereby it is faithful, he cannot deny himself.

Here's the rock. How can he deny himself? Here's the rock, the everlasting rock. Here's the rock of ages, and he can never change.

Never. On the rock, I sometimes tremble, faint of heart, but weak of me, but the steadfast rock of ages, never trembles under me.

Though we believe not, yet hereby it is faithful, he cannot deny himself. It is thou what keep him in perfect peace, whose mind is stayed upon thee.

And that little word stayed, literally means, has but one prop. And so the Lord takes away, this prop and that prop, and the things we've been leaning on, perhaps even some experience we've had, and then we can't believe it was true.

[ 26 : 35 ] Unbelief robs us for joy. But when we have but one prop, and look alone to him, then we find his word is true.

He cannot deny himself. He cannot deny his word. He has said, I have sworn by myself. I have sworn by my holiness. His words have gone out from his mouth, and he will not repent.

He is not a man that he should lie. So, it's a wonderful encouragement to me to know, that when my faith is low, and there are things I can't believe to the enjoyment of my soul, it doesn't alter the fact that he is faithful to his word.

And to his word, heaven and earth shall pass away, but my word shall never pass away. And then we think of the word, his faithful to his beloved son, the Lord Jesus Christ, and his work, his atoning sacrifice.

Dear dying lambs is one, thy precious blood shall never lose its power, till all the ransomed church of God be saved to sin no more. And yet that's their burden, isn't it?

[ 27 : 53 ] That they can't always believe that. That they indeed are safe. Well friends, picture the first Passover. Think what it must have been to be one of those firstborn.

When God has said, the angel would go through the land and slay all the firstborn. I have often thought of that. And wondered just what they felt like.

There might have been some who believed it, and looked at the blood, and went into the house, and said, well we're safe. God has said, he will pass over us.

And there may have been some, who as that midnight hour came, wondered whether it would be true. May have approached that midnight hour with great trepidation.

But those that believed and were happy were no more safe than those that believed, just believed, because they sheltered there, and yet had no peace.

[ 28 : 56 ] They were all safe. And so it is. when I see the blood, says God, I will pass over you. If that were true of the first Paschal Lamb, that was slain in Egypt, how much more must that be true, says Paul, of the blood of Christ?

How much more shall the blood of Christ purge your conscience? There was no purging of the conscience, says Paul, in those sacrifices of old.

Only a remembrance of sin. Every year, God reminded them, they were sinners, and they need to be covered. And he promised to cover them for one more year, until the next year's day of atonement.

But how much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God?

We may apply that to so many things. When I see the blood, said Paul, said God, Paul tells us, God said to the high priest, I will commune with thee from off the mercy seat.

[ 30 : 09 ] And do we not come pleading nothing, but the precious blood? In other words, we plead alone what Christ has done, when he offered himself without spot to God.

as the blood was the evidence of the sacrifice offered. And so you see, we have this great encouragement. Christ is our great high priest.

He makes intercession for us. And for all that come to God by him, one says, salvation he demands, points to their names upon his breast, and spreads his wounded hands.

Oh, but you say, is my name there? Is it there? Well, think again of the high priest of old. He didn't have the name of all the people. He had the name of the tribes.

He had the name of Israel. And there's one name which covers us all, dear friends, and that's sinner. If we can say, yes, I know that in me dwelleth no good thing.

[ 31 : 12 ] My only hope is in the one in whom dwelt no sin at all, and who died for sinners. Why then, he has begun that work in us.

He is exalted at the right hand of God to give repentance and to give gifts for men, yea, for the rebellious also.

Though we believe not, yet he abide as faithful, he cannot deny himself. We were dead in sin, and he's given us life to see that we were dead in sin.

Like, as I think, perhaps I may have said, when I was with you a fortnight ago, it's like a dead man lying in a filthy ditch. He's unaware of where he is, and we were once unaware that we were under the judgment of God.

And now, we're given a sight to see that and the way of salvation and to say, if ever my poor soul be saved, it is Christ must be the way.

[ 32 : 16 ] Well, this word then is a great encouragement to me. May it be a great encouragement to you, if you're troubled by unbelief, to know that though we believe not, hereby it is faithful, he cannot deny himself.

May the Lord seal that home to our hearts. Amen. Closing hymn 191.

191. Oh, why did Jesus show to me the beauties of his face?

Why to my soul did he convey the blessings of his grace? 191. O why did Jesus show to me the beauties of his face?

I know my soul did he convey the beauties of his face?

[ 33 : 53 ] I know my soul did he convey the beauties of his face. imagine. He did he convey that he deny fail to me.

a festival. Is earth with■ .

It stands high, Our Savannah Measuri, And is not worthy.

CHOIR SINGS CHOIR SINGS CHOIR SINGS

CHOIR SINGS CHOIR SINGS CHOIR SINGS in Jesus name and may the grace of the Lord Jesus the love of God the communion and fellowship of the Holy Spirit be with us all Amen