

Mercies received through Christ (Quality: Very good)

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[0 : 00] Depending upon the help of the Lord, dear friends, I invite your prayerful attention to 1 Timothy, chapter 2.

And the two verses, the fifth and the sixth verses. The fifth verse of the second chapter of the first epistle of Timothy.

For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.

We thought this morning a little of the gift of the Holy Spirit. And two things have just come to my mind. The last verse in that hymn speaks that we must be born again to be saved.

That is the work of the Holy Spirit in conviction. And then in the gift of repentance. And then in the gift of faith to direct to this one mediator between God and men, the man Christ Jesus.

[1 : 13] You see, there is only one God. He speaks here of the one God. The living God.

There is God's many little g-gods. They enter into the lives even of the Lord's people in a most subtle way. There are many things which can take our attention from God and detract our attention and our praise and adoration from Him.

And they come under the head in a little g-gods, little golden calves, little hindrances which come between our souls and God.

They never do anything to bring any mediation between us and the living God. But they cause separation in our souls' experience and our souls' feelings.

Timothy. Timothy, the young man. And Paul, the aged. Certainly well matured in years and experience now.

[2 : 17] As he commissions this young Timothy, whom he refers to as his own son in the faith. Friends, we said a little this morning that there is a right clinging to, as that man clung to Peter and John following that miracle out of a natural affection.

But it must never become more than that. And the apostle Peter quickly rectified any thoughts that it was of their own power and gave God all the glory.

And the Holy Spirit, of course, was the operator here. They'd received the Holy Spirit. And so here he speaks to Timothy. And he commissions him in those things.

And gives him much good advice. But it's not my purpose tonight to go into details as to the advice which he gives Timothy in particular this evening.

Because time will not allow. But I do want just to bring, as it were, to the forefront of your minds one or two points which he mentions.

[3 : 32] And we find here in this first chapter how the apostle himself is looking back over his own life. And he is recalling the mercy of God to him, to his soul, for the goodness and mercy that he's shown him because he was persecuting the church.

And he says here in the twelfth verse, I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.

Then he remembers what he was before. And he says who was before a blasphemer and a persecutor and injurious. He remembers where he was.

But friends, how often we come to David comes to my mind in this. How he lamented the sins of his youth. And how many of the Lord's dear people, if not all, have to look back to their early days and lament their sin.

And have to say, remember not against me, the sin of my youth. And the apostle here, he looks back and he remembers those things which he was so busily taken up with, so zealous, so according to the law and yet so outside of grace.

[4 : 58] And yet he was to be used greatly by the Holy Spirit in teaching the church for that knowledge which he had obtained. Once it was tempered and directed in the ways of grace, he was greatly used in writing these epistles of which we look at now and many of the others which we have of his writing to instruct the living church in right ways, in the ways of truth and grace.

Now he remembers then that he obtained mercy. Why? Because he did it ignorantly in unbelief. I'll stop there a moment, friends, because there's a point that I ought to put the other side of that question at the moment.

Because, you see, when the Lord has blessed us and we are given light upon the sacred page and knowledge upon the sacred page and upon the things of God, there is a sin which is against light and knowledge.

And that sin is a very heinous sin before God. God, and it's one we should constantly desire to flee from as from a serpent. Because when we know something is wrong and then we continue in it, then that is a sin indeed.

And so we need to remember that. But he says, These things which he did in zeal, but in a misguided zeal, in ignorance, in his youth, I did it ignorantly in unbelief.

[6 : 29] And he obtained mercy because of that and because of the grace of God. And then he breaks out into the 14th verse and he says, And the grace of our Lord was exceeding abundant.

I like that. Exceeding abundant. Friend, if you're a poor sinner and you have been convicted of your sin and you know how sinful you are before a holy, holy God, and then you have a little glimmer of faith in your soul which gives your soul a little comfort, you will say that the grace of our Lord is exceeding abundant in that he will have any mercy on your soul or my soul at all.

Great and abundant. Exceeding mercy. See? He speaks of it elsewhere. The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

The Spirit has given him the faith and the love in Christ Jesus, you see. Keeps it alive. Gives it in the first place. Keeps it alive.

And this is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners. Oh, dear friends, what a wonderful word that is.

[7 : 52] And one wonders whether perhaps we ought to dwell on that a little. But you see, the beauty of that word is, dear friends, we're all qualified. What do I mean by that?

We're all sinners. We're not left out. Jesus Christ came not to save the righteous. But sinners, repentant sinners, oh, dear friends, what a mercy this is.

It'll take eternity to praise him enough for such grace. Free, unmerited favor to how deserving sinners for your poor soul, for my poor soul.

Yes, this is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners. And then he says, of whom I am chief.

And that's how he felt. And that's how the people of God feel. That their sins are above those of those around them. And they feel they need that pardon and forgiveness above any of those around them.

[8 : 51] And how often this has been the case. And how often in the hymns we read, we see it. You see hearts, hymns are so full of that realization of his own need.

And how he wonderfully warns, he says, beware of trust, ill-grounded, but fancied faith at most to be cured and not be wounded, to be saved before we are lost.

He reverses it to the normal way we would put it. But in so doing, he brings out that necessary truth which all faithful ministers must bring forth of the word.

And thus, we're wounded by the conviction of our sin. We feel our wounds. We should never seek the healing balm of Jesus' wounds to heal those festering sores of sin, shall we?

I do like hearts, hymns, dear friends. They're good for meditation at times. He was in a low spot very often and yet he saw beautiful depths of truth which many others have not been led into.

[10 : 00] And he puts them into words better than their own. in explaining them. Howbeit, for this cause, I obtained mercy that in me first Jesus Christ might show forth all longsuffering for a pattern to them that should hereafter believe on him to life everlasting.

That's the outcome of this faith, dear friends. Now, I must pass on to the beginning of the second chapter now. I exhort you therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men.

Here, we have a clear command to pray. To pray for all men. For those, he goes on to say, he starts at the top of the society for kings.

For all those in authority over us, they have a very responsible job. and for them to exercise it right before God, it needs the constant prayer of the church.

That's a solemn thought here, friends. Have we neglected to pray for those in authority over us in the last 50 years? I know that as long as I can remember, there has been prayer offered, but have we become slack in it?

[11 : 23] I wonder, because when we look to see where they've been left to get to, it seems that the Lord has left them to their own devices so much. And is it that the church has not been often enough in prayer, in laying the needs of the nation before almighty God for kings and for all that are in authority that we may lead?

And he's got the reason here, you see. The reason is very clear. We need to pray for kings in all in authority. The reason is that we may lead a quiet and peaceable life and in all godliness and honesty.

Now, to pray for these things, he says in the third verse, for this is good and acceptable in the sight of God our Saviour.

Prayer is ordained. We talked a little on it this morning. We just brushed on it this morning. Prayer is that appointed way in the privilege which God has given in his beloved Son that there might be that setting up again of that which was lost in the garden of Eden when communion with God in the evening of the day was lost.

And it was shown by that vision again as that which was foreshadowed when the patriarch as he laid with his head on that stone for a pillow and he saw that ladder set up from the earth to heaven and there were those on that ladder in his vision ascending and descending showing that there would be that way opened up again and in the early temple of course there was that veil which was put between the holiest of all and the holy place and that veil was not rent until the Lord I speak very reverently uttered those sacred words it is finished on Calvary and the veil of the temple was rent from the top to the bottom showing that way is now opened up and it's opened up through this word dear friends for there is one God and one mediator between God and man you see one God the God the creator of all things we thought with the children just a little bit of some of creation this afternoon when we thought about the bees and they are

[14 : 06] God's creation we see the glories of his creation around us we see the handiwork of God with our eyes in this world around us and yet dear friends consider this a moment this world has been cursed for the sin of Adam and this world has a curse upon it which will increase until the end of time when the Lord will come and the heavens will be rolled up as a scroll and you see yet in it all we still see the beauty of the handiwork of the creator and this particular spring has been particularly down the way and I can quite well see up here too a very lush spring we look at the fields and they've been a beautiful green there's been that refreshing rain and the lush pastures have made the lambs do well and I think this year the lambs look as well as ever they've looked they've had such good pasture dear friends and there is such good pasture in the word of God for the lambs of Christ's fold and it's through the mediator of the new covenant it's through the mediator the one mediator the living God made that way by that gift which he gave for God so loved the world that he gave his only begotten son that whosoever believeth in him shall not perish but have eternal life that great gift to his own creation his own rebellious creation his own creation which he had created which had chosen to follow their own will rather than be obedient to the command which he gave them in the garden of Eden the Adam fall took place and all posterity was ruined in Adam's race and so we were born in sin with a total inability to cease from sin of ourselves and it's only by grace that any have a hatred for sin one God a holy God the God who cannot look upon sin we often say it but do we analyse what it means

God is holy he cannot look upon sin with any degree of allowance because it's absolutely diametrically opposed to his heavenly nature and so what can be done for poor sinners who've been rebellious and rejected him well my dear friends this wonderful plan of salvation was worked out in eternity past before the Adam fall before the world was made nothing took him by surprise he knew what Satan would do and he had this purpose this eternal purpose that he would send his only begotten son into the world to save sinners and he would take that flesh of the Virgin Mary and in that flesh he would be God and man the man

Christ Jesus now that brings me to this there is one mediator now what do we need for a mediator it's no good having a mediator which does not have access to both sides if there's a dispute in industry it's very difficult sometimes to find one whose mediation will be acceptable to employer and the employees in dispute isn't it well how can one be a mediator between a holy God and rebellious sinners who as they're born they want nothing to do with God their nature says I will not have this man to reign over me they're rebellious we're rebellious as we're born how can there be a mediation well dear friends there can only be one way and I believe this too that the only one that could ever think of such a way was a merciful God we thought a little mercy dinner time you see a merciful God who worked out a plan of salvation that a number will be saved unto himself for his own honour and glory for his own great name sake this one to mediate must be a man and so the son of God son of man he came and he took flesh like unto

Abraham you see flesh like our own I sometimes say this dear friends you know we must not forget this that the dear Lord Jesus I speak very reverently when he was crucified when he suffered what he did in his life being scourged he felt every pain exactly as you or I would feel that same pain in his dear body remember that because he was God he was not as it were taken out of that pain he bore that pain in his humanity to such a degree that we read in in Gethsemane that there were as great drops of blood on his dear brow as he bore the weight of the sin of his people upon his own soul and he said my soul is exceeding sorrowful even unto death how dear friends we have no real comprehension of that weight which was upon the dear redeemer but it was necessary because otherwise he could not be the mediator between God and man the man

Christ Jesus he was prepared of God for that work that mediatorial work between fallen sinners and a holy God but you see there's one word which is so important for us remember he was in all points tempted like as we are yet without sin and that my friends is the hinge pin of salvation for every soul he was sinless he lived he was born of the virgin Mary and from his very early days before he could walk he was taken into the temple in accordance with the law and two turtle doves or young pigeons were offered according to the law for the poor on his behalf the law was fulfilled dear friends I spoke a week or two ago about another aspect of Christ's work being that he himself is the end of the law for righteousness who to though not to all the world not to the unbelieving world it says

[21 : 23] Christ is the end of the law for righteousness to everyone that believeth faith comes in here you see dear friends it's vital he fulfilled the moral law to the absolute perfection and satisfaction of a holy holy holy God who could not look upon sin with any degree of allowance as I said earlier it was fulfilled in perfection and therefore accepted by God but then my dear friends because we all of his people had sinned and broken that law he then died for sin and he bore the same penalty for sin as the collective penalty of all the sin of his people we can't begin to enter into that either we cannot begin to enter into it but we can believe it as faith is given he bore all the weight of the sin of his church what a weight that was his humanity my pastor used to quote a couple he bore all incarnate god could bear with strength enough and none to spare speaking of his humanity he bore it but he didn't go down under it blessed be his name he bore the sins of his people in perfection so dear friends there's one mediator between the one living god the one creator of the heaven and the earth the one giver of your life and my life the one who sustains our heartbeat the one who gives us our next breath the one who has determined the appointed time of our birth and

I hope of our new birth and of our death and departing all things are appointed by him the one god but blessed be his name there is a mediator between that holy god and sinful man the man christ jesus and he's triumphant dear friends he's entered into glory he rose again what a glorious thing the resurrection morning was and still is to the living church dear friends death could not hold him satan and all his agents did what they thought they could do they thought they had the ascendancy when the lord was hung on calvary's cross i verily believe that but when the heavens darkened and the earthquake i believe that was different then hell knew that it was defeated the lord rose again on that morning you know the lord rose again on that resurrection morning the angel descended again from heaven and rolled away the stone and those great big strong soldiers probably the strongest fighting men the most well equipped men in their day the

Roman soldiers stood there as if they were dead men for fear but there was a few dear women coming and the angel said unto them fear not i know whom ye seek ye seek jesus of nazareth that's it dear friends big soldiers in their own strength or as dead men but these fearful women they were coming not in their own purpose they were seeking jesus and friends the fear not throughout scripture are there for those who are seeking jesus they're not for the unbelieving world they're for those who are fearful for those who need a confirmation look how many fear not there is through scripture to encourage dear people of god to strengthen them on in the pathway to look to this mediator betwixt god and man the man of christ jesus yes dear friends what a mercy is if we have found access i sometimes pray that we might find access whilst here below at the mercy seat those who find access at the mercy seat here below in prayer find in better words the mind sweet the moments rich in blessing which before the cross i spend that line of thought dear friends as they come and they find that communion with christ in prayer in his worthy name they find access at the mercy seat and i believe those that find access at the mercy seat will also find that when they come to the judgment seat they will have an advocate with the father jesus christ the mediator of the new covenant jesus christ the one mediator betwixt god and men the man christ jesus he will be there in heaven's high courts to speak for every one of his dear people they that in the lord confide and shelter in his wounded side shall see all danger over past stand every storm and live at last through the mediatorial work of this one mediator between god and men the man christ jesus oh dear friends what a mercy it is if we know something of it it's alright we can hear sermons about it we can hear others speak of it do we know it for ourselves i'm so fearful as i consider my own state before god that we have such wicked hearts that it's possible for us to hear these things and we have a mental assent to them but are we affected in our hearts by them something must be known and felt do we know something about this blessed man this one mediator even jesus he's returned as i said to glory to sit eternally at the right hand of his father until he shall come again and bring the church militant to become the church triumphant at the end of all things and then to be the marriage supper of the lamb but my dear friends in the meantime he sits there in heaven's high courts the work of redemption the work of salvation is complete he has no more price to pay for his people's sins all the old

people used to say is signed and sealed and ratified in his own heart's blood for that contract is fulfilled it's done nothing can be added from it to it and nothing can be taken from it blessed be his name but he sits in heaven this evening and he sits there with a purpose still what is it to make intercession for his people that one mediator betwixt God and man the man christ jesus your poor prayers my poor prayers we come and we lay our needs and wants before him we often forget first to praise him and thank him for answers of previous prayers we come and pour out our needs like a shopping list before him from time to time forgetting to thank him like those nine lepers where are the nine when one of the ten lepers returned to thank the Lord for that healing which was theirs and the

Lord and the Lord and the Lord and the Lord and he spoke from that text he remembereth that we are dust oh that was a good evening he spoke about the compassion and the mercy of the Lord in remembering that we are dust and how he knows that our spirit is willing but our flesh is weak and how often we sin and stumble and yeah he's merciful to us still when we cry again unto him like Jonah when he cried from the depth of the ocean in the fish's belly he looked again toward a holy temple did the Lord put him out in the depths to drown no he spake to the fish and he put him out on dry land where Jonah could now start to become obedient to his

[30 : 54] Lord's command friends I'd never thought of saying this either but you know is there any here tonight that have a command and are doing like Jonah oh I have a sympathy with you friends make no mistake about it I know all about it I was a Jonah I know all about Jonah but my dear friend don't wait until he deals with you as Jonah did be obedient first so much easier so much better so much less pain because if we're not willing to do his will he will make us willing to do his will by his mighty power if we're like Jonah and run the opposite direction just a passing thought my dear friends sometimes there's an office in the church which is looming up and one and another oh I don't want to get involved with that that's a big responsibility perhaps oh my dear friends don't run away from the things that the Lord brings into your pathway seek grace to go on in obedience and now I can say this

I couldn't always but I can now when we are obedient and endeavor in all our weakness and frailty to walk in paths of obedience he will give us enabling grace he will not leave us nor forsake us because it's his promise and he doesn't break his promises like men do no his promises are yeah and amen and never were forfeited yet I had no thought of going into that at all this evening but dear friends there is one God and one mediator between God and men the man Christ Jesus who gave himself a ransom for all now is a verse which many people seem to have so much trouble with they say it means universal redemption no it doesn't no it doesn't we need to understand here that the Jews to whom the apostle was writing and speaking in this particular era of time were so firmly self assured that God only had a mercy to the Jews they could not conceive that the

God of Abraham Isaac and Jacob had a mercy to the Gentiles and so we find both in the apostles writing the apostle Paul's writing and in Peter's writings there is that which shows them that God has a favour to the Gentiles and I am very pleased about that dear friends because we're Gentiles I'm very thankful for that what a mercy it is that God would have a mercy to the Gentiles for we're Gentiles I repeat that but you see they could not conceive this and so it's in this context he is speaking who gave himself a ransom for all types of men for kings for princes for professional men for agricultural men for wise men for foolish men he's the one mediator it's the only way of salvation it's the only path to heaven because there is one mediator between God and men the man

Christ Jesus and so from every kindred nation tribe and tongue there will be those from all nations in heaven but all are not saved by his grace that's abundantly obvious as you look around the world isn't it yes all are not saved unto salvation no and you won't be able to blame God dear friends you won't be able to blame God I speak very reverently and very firmly listen to the Lord's own words O Jerusalem Jerusalem they that killest the prophets and stonest them which are sent unto thee listen how often would I have gathered thy children together even as a hen gathereth her chickens under her wings what does it say then and ye would not that's it that's why men are lost dear friends that's why souls are lost ye would not oh dear friends it doesn't in any way cut across electing love and mercy oh no not at all but no man will be able to say I'm

I was lost because I wasn't elect that won't be the reason he'd be lost or she'd be lost it's because he would not be obedient to the scripture be obedient to the word of god yes very clear isn't it when you look at it and my father used to say to me sometimes when I was young look at scripture interpret scripture with scripture look at your reference bible when you see something that you find a little bit puzzling in a verse look at the reference and look somewhere else you'll find that those who had light upon the sacred page give you a reference which will throw a light on it time and time again you try it and you'll find it's very profitable yes and so it's not all men on the earth but it's from every type of class of man he was illustrating the fact that it's not just kings that will be saved for instance or it's just not the poor the sum from every society and every nation of the gentiles the jews had great difficulty in believing this and this is why it was needful for the apostle to write in this way

[36 : 58] I believe if I understand anything about it at all who gave himself a ransom then for all to be testified in due time a ransom and just think for a moment or two before we come to a close on a ransom remember when I was younger it used to be a common saying I haven't heard it very much in the last 20 years or so but someone in speaking about something that was valuable used to say oh that would cost a king's ransom I suppose not speaking of a particular figure in pounds but it would be a king's ransom meaning a great figure the word ransom to purchase back to buy back to ransom one oh dear friends what a great mercy that is you see lost by Satan's temptation in the garden of Eden born in sin and shattering iniquity ever since through the posterity of the human race but ransomed brought back to God the price paid nothing any more owing a clear release given a release dear friends a pardon through that precious blood a ransom for many oh dear friends what a precious word this is as you take it home with you do try to prayerfully think about it do you know this one

God do you know the one mediator between God and men his beloved son the Lord and saviour Jesus Christ he lives he sits in heaven friends he's there with a purpose to hear and answer the prayers of his dear people he has prayed the father that another comforter be sent that comforter has been sent that comforter the Holy Spirit as we thought a little of this morning will speak of the things of Jesus the Holy Spirit instructs his people in things concerning the father and the son and the purposes of sovereign grace and mercy and he goes on another work of the Holy Spirit is to instruct his people as that third person of the Trinity he instructs his people in accordance with the word of God now friends you hear some people say sometimes oh I've had a word about this and that yes be careful before you take that in too quickly is it in accordance with scripture because I've known of people say I've had a word to do this and it's totally opposed to scripture well they may have had a word but where did it come from it wasn't from the

Holy Spirit no it was from another spirit one of Satan's agents has whispered in to the ear try the spirits the apostle says elsewhere try them how do you try them you try them with the word of God dear friends the word of God because the written and the incarnate word that is the son of God as he taught upon earth as he came to earth and in all that the Lord Jesus taught the written and the incarnate word in all things are the same there is no discrepancy there is no difference in other words between what the word of God says and what the Holy Spirit teaches and so if you hear that someone is claiming that they've got the Holy Spirit's instruction to do something if it's diametrically opposed to the word of God you can forget it and not pay any attention to it at all but come to the word of God as the old people the godly

Bereans they search the scripture to see whether these things be so and I say to you this evening dear friends whatever you've heard today maybe I haven't made myself clear on some point and I've left something which is not quite according to your understanding as to the way I meant it or perhaps I've got something wrong well you come back to the scripture and see what the scripture says and stick with the scripture and see what that says and ask the Holy Spirit to enlighten your eyes of your understanding and to break that bread of life to your soul personally and to find seek sweet access by the power of the Spirit in prayer and in supplication and in communion with him and live there on and grow and go on to seek to know the Lord and practice what you know well pastor used to say the practical part of religion is the most important part if people take knowledge of us that we've been with

Jesus in our lip and life then we have a hope that in some small way we are witnessing for him and the Lord said ye are my witnesses I find that a very searching word you know friends today especially in some of our aspects of society today I don't want to get into this particularly but you know I do believe and everyone might not agree with me here and I would hold it against anybody who didn't but I believe in the last 50 years we've been too inward looking we have not stood up as we ought and witnessed against the evil which has been slowly like a cancer slowly like an ivy creeping up and throttling a tree from its natural growth taking place and it's all been so subtle and everything has gone so far now that whatever we say now it seems at least on the surface all to be rather too late but what is impossible with man is possible with

[43 : 24] God pray on pray for our guilty nation pray that God in his mercy by his spirit will pour out his spirit again on the churches that there might be a reviving and there might be some real zeal in seeking him and following him that he might have the honour and glory and this nation might again turn to him the Lord God of Israel because on the other hand we read in the scripture the nations that forget God what serious outcome he will depart from them he says return unto me and I will return unto you it's a promise we need to do it individually first dear friends have we returned to God or are we following like Peter or far off I leave you with the question I'm not suggesting you're not following nigh at hand to God don't but all that we might be given that right zeal to be followers hard after things divine to be seekers of him not to be easily distracted or put off our purpose of worship in his great and holy name may we begin with just a few notes of heavenly song here below that we might know the keynote of heaven's song above unto him who has washed us from our sins in his own blood be honor and glory and dominion and power forever and ever amen