

# Honour and glory to the Triune God in salvation

## (Quality: Average)

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- [ 0 : 00 ] Before we stop again, we will speak from the first epistle of Paul to Timothy, the first chapter in the 17th verse.
- Paul's first epistle to Timothy, the first chapter, the 17th verse. Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.
- We came this morning as far as the word eternal. Now unto the King, eternal.
- I suppose if you know of the viewpoint of this, as Moses was taken on to the top of the mountain to see the glories of the land of Canaan.
- So the Lord's people are taken to see the beauties that there are in the King. And this is a dual name.
- [ 1 : 18 ] And as we read in the next chapter, great is the mystery of godliness.
- And one of this, or a part of this mystery, is the quality of the Lord Jesus Christ with the Father.
- As we read in the last chapter, that he also is called there the King of Kings and Lord of Lords.
- And in this, the mystery of God, there should be two mighty, eternal, immortal, divine persons of equal nature.
- And yet, one God. And yet, one God. One God. One God in three persons. Equal and undivided.
- [ 2 : 28 ] And this, the mystery of God. And this, uh, Adamless mystery is, uh, beyond our comprehension of men and women.
- But, uh, to the eye of faith, it is, uh, a very, very acceptable truth. It is good to feel finite.
- It is good to feel but a child. As, uh, one of God's servants said, I am but a child and cannot speak.
- It is a good thing for us to feel how tiny we are. And to be put down into our proper places by faith.
- That we may realize that this is God's operation. And that from, uh, this one viewpoint alone can we comprehend the majesty of his greatness.
- [ 3 : 42 ] The equality of his dear son Jesus Christ. And there is nowhere in the whole of the scripture where these, uh, and this particular truth is set full, uh, than in the epistles.
- Jesus declared, I and my father are one. And in that day, this truth was little known.
- But he did say that, uh, greater works than thee should ye do because I go to my father.
- And how wonderfully this was fulfilled. The remarkable thing is that the Lord Jesus left and deputed a fulfillment of greater things to his disciples than he undertook himself as regards the revelation of his father.

And they were privileged for such a world to speak so highly of his best friend, Peter and Paul. And, uh, the holy nature of the Lord Jesus was there, joy and faith.

[ 5 : 13 ] There was a coming together of the prophecies and the outstanding truths which had long been foretold.

And, uh, so that, uh, to the church of God there is a great mystery of God there. But, as we, uh, return this morning, and will return this evening too, it is an acceptable saying, an acceptable truth.

It is something which is a faithful saying worthy of all acceptance that Christ Jesus came into the world to save him as his first testers tell him.

And how sweetly true it is. And how sweetly true it is. Skeptics turn, uh, uh, away from it and, uh, dismay it. The, uh, guilty sinner is his reference.

Look upon the face of thine anointed, cry as the psalmist in his day. And who is this anointed but Christ Jesus the Lord?

[ 6 : 37 ] And who is he praying to but the Father? And is there not perfect unity in death? And this is but one example among, uh, many.

And it's the most common example of all the such things. So that, uh, it is a faithful saying. It has been proven and it is going on to be proved, and, uh, a generation following is proving it, and will prove it that, uh, Christ Jesus came into the world to save sinners.

So that the gracious word eternal applies equally to the Lord Jesus Christ.

He is the eternal Son of God. From all eternity, the same yesterday, and today, and forever.

On a crowned tower, therefore, precious. And how can we mistrust or doubt him?

[ 8 : 00 ] And how can you say within yourself, he cannot forgive my sins? He cannot pardon my iniquities.

How can you say in your unbelief that he cannot reach to you? Is it not casting a slur upon his holy name?

And yet this is what we do in our unbelief and harboring in our hearts. But it remains a saying worthy of all acceptations.

And this acceptance is wrought in the heart. I'm not here to offer you the saying. I am here to declare the saying. That's the limit of my authority.

But a saying, and that is a preaching, a declaration, it certainly is. And it is a strong need to them that are ready to perish.

[ 9 : 19 ] It is the wine of the gospel that the Lord Jesus is co-equal with his Father. And that he stands, King of kings and Lord of lords, equally so with the Holy Majesty of God.

Do not try to fathom this out. You never will. It is admitted to all generations to be face work alone.

From the depths as far as God gives rise to see the perfection, the unity, the unison of their holy work together.

But are they no? Is there not a turner? Is there not the Holy Spirit of truth?

Has he anything to do with salvation and sinners?

[ 10 : 32 ] Has he any work to perform? But the whole responsibility of the salvation of the Church of God is in the hands of the Holy Spirit, not to the detriment of the Father or the Son.

He is not an underservant. He is not one deputed by rank and office. He is not Gabriel. He is not Michael. They are but archaels.

After the Holy Spirit of truth is committed the work of bringing hope, the knowledge of salvation, the saying, the truth, the declaration of it.

And that this is where you can add your testimony, can't you? In many cases, that it is worthy of all acceptance.

that it has been to you a faithful saying. And that by the power and teaching of the Holy Spirit.

[ 11 : 47 ] Not when you could give it a name. Not when you could point out to it in detail and say, yes, I'm sure of this.

But as you grow older, you understand that no one but the Holy Spirit could ever bring you to a sweet acceptance of this precious truth.

Christ Jesus came into the world to sign sinners. And knowing this, you stand upon the sacred ground of the blessed work of the Trinity.

And you are indeed a Trinitarian by sweet experience. and know that the saying, as it is spread through the word of God, is a faithful saying.

Why, time would find us to mention the many references to the work of the Holy Ghost, wouldn't it? Now, unto the King eternal and immortal.

[ 13 : 07 ] this remarkable revelation of immortality. The immortality of the soul which is communicated to creatures.

As I said, a Sabbath or two girls, this remarkable gift of God to man saying you're lost immortality of the soul of man.

And God has this. He breathed it into Adam in the garden. But what I dispute it pointed is to the unbeliever how he can find a thousand reasons to reject it.

but perhaps you may say I found a thousand reasons to reject it in my time.

Yes, and so have I. this great cardinal truth of the immortality of the soul communicated to man not to beast.

[ 14 : 29 ] Jesus. Stand as the cardinal point. What shall it profit a man if he guide the whole world and lose his own soul?

What is this soul then that Jesus taught was so important that even if he did guide the whole world and lost his soul he would be a poor man?

Jesus brought this teaching with him down to earth only to confirm what had already been declared. Who now is the spirit of man says the book of Job or the beast rather that goes downward to the earth and the spirit of man that goes upward who now is it?

It is an open question there all those years ago and so it is what is the difference between the two thieves?

What is the distinguishing point between them? Was it just for a brief hour in his dying moment that that thief was secured by some security and then when he died he was finished with?

[ 16 : 04 ] What was the difference between him and his fellow malefactor who riled upon Christ to whom Christ never spoke a word?

what did the Lord Jesus mean when he said this day shalt thou be with me in paradise? This immortality is clearly not communicated to the lower creation clearly and if the unbeliever can deny that then he will deny anything that the lower creation is not in possession of the same rationality quite apart from the immortality of the soul as is created man but this immortality is also God this unchangeable immortality and to us it is revealed many different ways for example

Moses at the burning bush there the Lord revealed himself to Moses in that strange way that the bush was burning but not consumed and there God spoke to his servant Moses bid him take off his shoes from his feet because the place whereon he stood was holy ground why was it holy?

Because God was there and it was God who spoke from that bush and it was there that Moses received his commands against it pleased the Lord to use such a singular thing as that to fill this bush with his glory that appeared to be a flyer but did not consume the bush in the dead and thus did Moses see glory of God he saw it also in the mouth and God put him in a cleft of the rock as he passed by and declared that he should see his back pass and I will make says God to him all my goodness to pass before thee in the way and that goodness indeed did pass before him in the way these were not the creations of very able and skillful writers of old but divine revelation of God himself to his people his immortal nature as we are permitted to speak of it was revealed therefore before time he was from the beginning again we must not tread any more than Moses was permitted to put holy ground to reason this home let a sacred awe fill our hearts at the timeless majesty of your home and then now in this remarkable way further on in the text the only why is

God kneeling kneeling out for the moment the word invisible and associating this wisdom of God with his immortality how he has put these two together given us in nature to see the returning spring no amount of human ingenuity or science could bring about rising sand nothing can stop it the resurrection of nature teaches us most conclusively that it is an irresistible force and not only an irresistible force but a force that brings forth acceptable things to us pleasurable things even the natural mind is stirred by the returning spring when we come to the great comparison of the resurrection from the dead immortality which Paul speaks of which I thought to read in the last chapter of the first of

[ 21 : 41 ] Corinthians and this mortal shall put on immortality where Paul speaks of the bare grain the seed that we sow in the ground of this time of the year bare grain and there it is sowed there it is left and from then it springs into life having life in itself a secret which man can hold in his hands put under his microscope use all manner and means to search it out he cannot find the spot of love it is there and this immortality that we carry with us in our bodies this seed that will be sown in the ground this mortal must put on immortality communicated immortality by

God the Father immortality to sinner and saved one to be cast into eternal condition tied without end the other to be delivered from the power of darkness unto immortal life eternal life the only why is God why have mine failed good thing they knew the contemplation of the majesty of this great work of reviving and the resurrection of the dead the clothing again of that mortal immortality and not leaving it there upon earth but conveying it to eternal immortal bliss all in his references to this speaks just as

Jesus did I'm going to prepare a place for you said Jesus very simply we know that if our earth the house of this tabernacle world is old says the apostle very very simply we have a building of God a house not made with hands eternal in the heavens the sacred simplicity is in this text this is a faithful saying worthy of all acceptation and when most needful why in a dying hour yes when flesh and heart fire when we come for that life where all is gone and good hope through grace it is here that the majesty and glory of the king of kings and

God the father is manifested in this wise way bringing down to the grave and lifting up again it is worthy of acceptation so when we come to the dying bed and some of us who have been near to it realise how sweetly worthy it is of acceptation put your arms all round it to embrace it with the fullness of your heart's desire there is nothing else comparable with it and the guilty unworthy sinner he understands then what it is to receive accept this faithful sight

God is our God forever and ever says the ancient psalmist not for a time not spasmodically not on and off not ebbling and flowing no this God is our God forever and ever he will be our guide even unto death and if for this the ancient saying of old as was with Moses the Lord took him up into the mouth how calmly did the Lord speak to Moses as he took off from him his responsibilities and clothed his servant

[ 27 : 50 ] Joshua I read to you this morning from the 4th of Deuteronomy and following those words the Lord says charge my servant Joshua my work shall go on Moses there shall be no stop to it no it will be death for you as we read of Moses in the New Testament and there recognized by the apostle John there was with Jesus in the Mount of Transfiguration Moses and Elias Elias never tasted death but Moses God is not the God of the dead that of the living there is Moses the lawgiver with the blessed prophet

Elias speaking with Jesus the law fulfiller and the prophet of his people and their subject we are told is his deceit that is the death of Christ it is a faithful saying Christ Jesus came into the world to save sinners by his death by his dying it is worthy of all acceptance sinners it has in it eternal life it is immortality it is ever lost it is eternal this sacred scene upon the Mount of Transfiguration soon fades away and we come to consider the action of the men that were there the mortals

Peter James and John they knew not what to say we are told except that Peter said it is good for us to be here Lord let us build three tabernacles one for thee one for Moses and one for Elias doesn't that sound like a human being poor Peter he wished not what to say and what about us when we come to such a subject as this our human words are closely resembled to those of Peter upon the Mount we wish not what to say maybe however by the Lord's grace we can say a part of what they said Lord it is good for us to be here it is good for us to meditate upon the majesty of thy immortality ages without it and this associated with no less a subject and the salvation of the sinner not creation as I've already said today the faithful say worthy all acceptance this

God is immortal and he has made his man immortal and therefore this immortality is the subject of our Lord's teaching how many times has he used this word eternal I give out of my sheep eternal life that they shall never perish neither shall any man pluck them out of my hand this gift of eternal life stands good today but the next clause is the old invisible one invisible now Paul was deeply taught upon this and one of his great points was regard to

God's work in the epistle to the Corinthians where he speaks of not looking at the things which are seen but the things which are not seen the things which are seen are temporal the things which are not seen are internal now what of this great work of the invisible God working invisibly mysteriously profoundly accomplishing his own will in the churches in individuals in nations wheresoever he will and accomplishing it according to his will none can stay his hand nothing can change his course he acts invisibly and is it not true half less let

[ 33 : 55 ] God who once in open view or came down in open view come with it every heart that long to entertain thee too but we are taught not to expect the visible entrance of the Lord Jesus into our little gathering what I was told come back to what I said just now about children where two or three are gathered together in my name there am I in the midst what seeable handleable oh no invisible invisible and yet can it be testified of his presence and how then can it be typically but not through the one great candle the work of the holy spirit invisible invisible in his mysterious work of salvation now this again is where faith as the 14th verse speaks of as Paul proved it that grace of their

Lord was exceeding abundant with faith and love which is in Christ Jesus that is it was exceeding abundant to him and this faith was given to him and this love also whereby he was able to understand the invisible God and have dealings with him though he saw him not the great light that shone about him blinded him but he saw not he heard a voice he saw no man with the call by grace the invisible work of the Holy Ghost in the bringing of dead sinners into life is it not invisible out of time you cannot promise to see it you cannot say that you will see it it is an invisible work and he himself

God himself and the Lord Jesus Christ is invisible but you will say he appeared to Moses you've just told us yes it is and he will be visible himself one day this same Jesus whom you have seen go into heaven shall one day come in like manner as ye have seen this is visibility seeing he shall come to be seen in like manner as ye have seen him go into heaven and in the moment and in the day of grace and in this the day of the kingdom of God upon earth he hides the purposes of his grace but he is still in full control of them but one beautiful feature of the work of the

Holy Ghost is that he too is invisible it is a good line again of the blessed hymn writer heart that blessed spirit omits to speak of what himself has done but turns the eyes another word of Jesus and his blood oh the holy effacement of the sacred spirit in his world that nothing he does in any way detracts from the praise and honor and glory due to the Lord Jesus Christ he is great custodian of the heavenly drink that his great office is by the office and command of a wise

God who hides himself he does not in any singular or particular case extort himself in the heart of a poor sinner about the person of Jesus Christ oh his holy work is invisible and yet there it is in his mighty effects his calling the appointed time the hour when the blow shall fall the arrow shall be shot and the quickening shall take place he must be born again born in his holy charge and yet invisible how many there are today in this present moment who are in the world of obvious and without hope and yet their names are in that heavenly record and able to die in a time they well have got not to propose but call by

[ 40 : 10 ] Christ look at it in your life look at that heavenly calendar which had your name written on it at that date and time you invisible invisible and yet so clearly manifested in his working now unto the king and then we must come to the inscription of Christ honor and glory forever and ever maybe is it a faithful saying is it worthy of acceptance then if it is and you have proved it so that

Christ Jesus came into the world to save a sinner like you what must be the outcome of it will it stay there and will you be at a loss no of course you won't what will you do you'll praise him you must do honor him now now this now this is the ascription of praise in this benediction that I mentioned this morning and this is what called so often exhorts to honor him but oh how beautifully this is wrought out isn't it did you ever meet a sinner called by Christ who honored himself or honored any human instrument to the exclusion of Christ did you ever hear of anyone giving credit to human beings that were saved by

Christ never you never will you never can because this honor is cherished by God he's a jealous God he guards it he secures it you are jealous of your affection and rightly so you secure your affection but Jehovah's jealousy of his holy name is such that he secures his honor he will not give his honor to another he will not pass this to an archangel but the same sinner will know this he won't need anyone to tell him his description of praise will be put in accordance with this and other similar benedictions now unto the king we've come to the top of the mount that I spoke about this morning we can see all around us now in these few thoughts very few but what

I view we have what a majestic view of the majesty of the father of the son and of the holy ghost but with what eyes are we looking at it why the eyes of sinners of course have got any saints eyes yet have you no of course not this side of brave you look at it as a sinner and you look at the majesty of this and you say it's inexpressible that mighty monarch that you could definitely know when he was returned from his impossibility he gave honour to God and oh what shall a sinner say that's that pavered and tall as he views the majesty the work of grace in the covenant why honour honour and it's ancient you see it's nothing new but glory well what is glory what is glory in the lips of a guilty sinner ah ask him ask him will he glory in himself he will hate the thought of it he will detest it he will not have anything to do with it he's cast his own to the boulders and to the bats to the downhill with the apostle

Paul he won't have it it's not it's not his teaching glory and this glory is to the king of kings this glory is through sinful eyes as he says it now but the sign is faithful it's worthy of all that september that Christ Jesus came into the world to say sinners you will notice that I said nothing about the sixteenth verse I said that on Wednesday evening didn't I but for the help of those of you who weren't there the apostle speaks of himself a pattern a pattern a pattern a pattern to them that believe what a glorious beautiful pattern the apostle poor used to say was he yes why why because it was to the honor and glory of God that he was delivered from his blasphemy his persecution of the saints and his injurious wives unto me who blessed than the least of all saints he says is this gracious there is honor and glory due unto the name of the father to the name of the son and to the name of the holy spirit but

[ 47 : 31 ] I long for how long for to help ourselves now we know not when the last time will be do we that we shall meet now but how long will this honor and glory be due and be given oh yeah given forever and ever ever and ever again you see childlike language simplicity itself that's profound to the last degree that this is the apostle's own ascription of praise in his anything and now unto the king eternal immortal invisible the only wise god the honor and glory forever and ever this will be the no no this will be the suffering it will be nothing else it will be unto him that loved us and want you won't want to change the tune if I may put it like that and you certainly won't want to change the words it will be forever and ever but then it will be amen amen what is that mean it ties with the acceptance of the faithful saying amen this is a faithful saying amen worthy of all acceptance amen so let it be

I agree I accept I receive I believe I understand I grasp as an able this faithful saying this immortality this eternity is all wise God the description of praise and honor and glory to his name amen I set my seal to it and this is to the young Timothy that he sets out on his walk there and as the ancient warrior comes to his last days and this is the continuing account of the church of God and blessed be his name there is the utmost proof that these things are not fading away and whittling into its significance who not like some star that sinks out of sight but continues in its fullness and glory and will do forever and ever amen