

1 Timothy - Commentaries by Robert (Bob) Thonney

Des Moines Conference: 1995, 1 Timothy 2:3 (2:3)

Gospel—R. Thonney

Sing number six to begin with this evening Gospel meeting number six, God in mercy send his Son to a world by sin and done. Jesus Christ was crucified was for sinners, Jesus died. Oh, the glory of the grace shining in the Savior's face, telling sinners from above. God is light and God is love. God in Mercedes and his Son. To our world by sin and Son Jesus Christ. What fruits are? A start. Oh, the glory. Of the. Shining Lasagna. Lazy. God is Lord and God is love. And that no more will reign. Jesus died and lives again. In the. Highest. To bring me life, all the glory. Of the great. Giant Las Vegas. Telling Sinner. From above. And. God is love. All the way his name may leave. Every was in life. Receive, Lord of all. Gives me the smell. Every day. Must fall. The Lord will come again. He will suffer it once will reign. Every. Time that life will all Jesus Christ. Is Lord alone. All the glory. Of the great. Shining. Will say you're saying. From above. God is work and God. Let's pray. Gracious Father, we're so thankful. Sing also #19 on our hymn sheets.

O Christ, in thee my soul hath found, and found in thee alone. The peace, the joy I lacked so long. The bliss. Till now unknown, now none but Christ can satisfy. None other name. For me there's love and life. And lasting joy, Lord Jesus found in the. Oh Christ, and lay my. Full effort and found in the alone. The people Joy. For so long, Lovely. Till now unknown. This part none other day for me there's love and light and. Los Angeles. Lord Jesus, Father. I saw it forward. And happiness. Are you more than nothing but? While I pass my savior. Past his love. There's love and light and Los Angeles. Lord Jesus. Founded me. I tried the broken. Sisters like. But all the Wanderers failed. This was not another name for me. There's love and life and life and God. Lord Jesus. Founded Sleep.

Let's begin the meeting this evening by reading in Second Timothy, Chapter 2. First Epistle of Paul to Timothy, chapter 2. Beginning with verse 3. And. Paul was instructing Timothy about prayer to be made. For all men, and he says in verse 3, this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come unto the knowledge of the truth. 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 into time. Permit me to read verse five and six once more. This is the focus of what I want to speak on this evening. 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 are living in this due time. This one God. Has revealed himself in the person of his own beloved Son, the Lord Jesus Christ. And there is one mediator between God. And men, the man Christ Jesus, it's like to stop and look a little bit more in detail at this verse. And its implications for each one of us who sits in this room. Sooner or later, the awful truth has to be recognized on the part of each one of us that we have to do with God. You cannot escape this as much as you may try to deny any responsibility toward God, or perhaps as much as you deny the very existence of God. That does not change the fact that there is a God with whom you must have to do. There is no escaping of this. Every boy, every girl, every man and woman that has ever lived on the face of this earth, sooner or later will come face to face with the person of Jesus Christ the Lord. You cannot escape it. You must do with God. What kind of a God are we talking about? What are his characteristics? If we must meet him, if we have to do with him, what kind of a God are we talking about? People say sometimes that God is the fabrication of man's mind. Well, that may be some sort of a God that people adopt, but I say we're not talking about of God. That is a fabrication of a person's mind tonight. We're talking about the God of the Bible and the God of the Bible. Is an eternal God, a God who never had a beginning nor will ever have an end? He is, He always was. He is eternal. That's the meaning of the word eternal. Is infinite in his power. He is holy, He cannot have. Sin in his presence, but at the same time that that's the kind of God we're dealing with. And it's a very serious thing to consider, given the fact that you and I are sinners. God cannot have sin in his presence, not the least. Pain of sin will he ever allow in his presence Moses, who is called a mediator in the Old Testament times.

Was called up into the mount of Sinai to meet God, and he said, so fearful was the sight, that he was exceedingly fearful and trembling. That was his response when he saw. The God that he was dealing with. But my friend, in Moses time we do not get a complete revelation. Of who God is. Yes, God is holy. God is light. There is nothing in your life that can be hidden from his eyes. All things are naked and open. Before the eyes of him, we have to do it. You cannot escape him. He knows every detail of your life. But now we have the complete revelation in the New Testament. In the coming of the person of the Lord Jesus Christ, that God not only is light, but God is love. And at the same time that he knows every detail. Of this sinful life that I have lived over on this upon this earth. He loves me with a love that nothing can stop. And eternal love. Oh my friend, this is the kind of God we are talking about. There is one God. What a tremendous statement. And you and I must deal with that. God, I wish you. Dear young people, so often we come to a conference like this and we act pretty good at a conference. But I wish we could block out the vision of everybody else here and realize that you. Have to do with God and God alone. That's my desire here. You don't have to do with me. You happen to be here and I happen to be speaking. You can listen to what I have to say. You can refuse what I have to say. That in itself is of little consequence, that what is of consequence is. That you have to do with God and you will not escape that matter. You will not escape. Absolutely impossible to escape dealing with God. And so I wish you could get alone in your minds eye to shout out all the rest. Those that you can act pretty nice in front of when your life perhaps in another area is pretty messy. Shut out everybody else. You've got to do with God. And God knows the full history of your life. He knows those secrets that you do not open up to just anybody. They're all open and naked before him. There's one God. And then the scripture goes on to say there is one mediator between God. And men, the man Christ Jesus, a mediator, is one who goes between 2:00. Who mediates? He is the one that. Can bring perhaps we can say it in this way, two parties together that are estranged. God has done nothing to a strange man God is good and God did everything he could to give Adam and Eve, our first parents in the Garden of Eden, every possible commodity, everything for their own comfort and enjoyment. But it is. Man, that is, distanced himself from God. By his sin. And every time you and I sin, we get farther and farther away from God. In our nature. Naturally speaking. We're estranged from God. People get so far away from God that they say there is no God. And scripture says that the fool says. There is no God. I hope there's no one that falls into that class here tonight. I'm not calling you a fool. It's the God of the Bible that

calls you a fool if you say, even in your heart, no God. So there's one God, there's one mediator between God and then.

The man Christ Jesus. And to me this is tremendous. There is a mediator. There is a way to get back to God. And the truth of the matter is. God has come in the person of the Lord Jesus to seek and to save. You. Oh my friend, this is the kind of God we're talking about. He wants you, He loves you, but He can't have you with that sin on you. There's a popular idea today that's all right to believe in Christ. Sure, go ahead, but you can kind of keep on with your life more or less like it was before. You don't have to change that much. I say, my friend, that's not the gospel that the Scripture gives us in the Bible. The gospel that the Scripture gives us calls for. Repentance. A change in your way of thinking. And faith in the Lord Jesus Christ. It talks about conversion. Turning around. That's the gospel we have in the Scriptures. So you can't go on just like you used to. You can't go on accommodating. Your sinful life and say that you are a believer in the Lord Jesus. Those two things don't go together. You may be trying to do that, but I say I see so many that try to do that and I can see the emptiness painted all over their faces. I'm here to ask you to stop that kind of hypocritical living. And get to God in all seriousness. And settle the accounts once and for all. 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 of. In due season, yes, the Lord Jesus gave himself as a ransom for all. The end of his 33 1/2 years approximately of life down here, he was taken by those Jewish leaders and condemned before their own counsel and then taken to Pontius Pilate's judgment Hall and Pontius Pilate, even though he was determined to let him go, he could not deal with the people, the will of the people, one out. We glory in democracy, but it was the will of the people that went out and nailed Jesus to the cross of Calvary. They took Jesus outside of the city of Jerusalem. They took his hands that administered so much blessing. During his life they nailed him to the cross, and they hung him there between heaven and earth. And very hung for three hours, suffering from the hands of man. From 9:00 approximately in the morning until 12 noon, he hung there. Suffering all the abuse that his creature man could heap upon him. Think of it, friend, God the Son, hanging on that cross, suffering for us at the hands of his creature. What a story, what a story. Then at 12 noon, everything got dark, the scripture tells us for three hours. Till 3:00 PM it was all dark scripture. Tells us what happened in those three hours in the prophet Isaiah. It says He was wounded for our transgressions, He was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed. It was in those awful hours of darkness that God took those sins that I had committed, and laid them on the head of his own spotless holy Son on that cross, and let all his judgment against my sins fall on Jesus there. Jesus bore it all. He died. He shed his precious blood. The soldier pierced his side and out came blood and water. The ransom has been paid for. How many does it say here the ransom for all? No exception here. The ransom, as far as God is concerned, has been paid for all. No one has any reason to stay away. The ransom is paid. Jesus paid it all.

So the Lord Jesus is that one mediator between God and men. If you want to do with God, you must do through the Lord Jesus, that one mediator between God and Him. Necessarily a mediator has to understand both sides of those parties that need to be brought together again. Necessarily, the Lord Jesus had to be God. Necessarily, he had to be man, and Jesus is God. The Son, the eternal Son of God, and every sense of the Word, He is God. And at the same time, he is man. There can be no other, my friend. There is only one that you must deal with. That is the person of the Lord Jesus Christ. There is one God and there is one mediator between God and man, the man Christ Jesus. I'd like to go in the Gospels now to. Deal with a few individuals that came to Jesus in all their need. And you might say, as you look at these individuals, how could they ever get to God? In the state that they were, in the condition that they were. Let's go to Mark's gospel chapter. One first chapter of Mark's gospel, we're going to talk about a man. Who is a leper? Mark One verse 40 and there came a leper. To him, beseeching him, and kneeling down to him, and saying unto him. If thou wilt, thou canst make me clean. And Jesus moved with compassion, put forth his hand, and touched him in Seth. Unto him I will be thou clean. And as soon as he had spoken, immediately. The leprosy departed from him, and he was cleansed, and he straightly charged him, and forthwith. Send him away. Here we have a poor leprous man. Now in the Old Testament, if we would go back to the Old Testament, you read the law that God gave concerning lepers. When a sore appeared on a person, the priest had to determine whether that was leprous, and as soon as it was determined that that sore was leprous. Whatever way it appeared, it could appear in different forms. That person had to go outside of the camp of Israel. And he had to stay away. He had to lay his hand on his upper lip. And if anybody ever started getting close to him, he'd say unclean, unclean, stay away. I'm a leopard. That's the way he would have to go. Poor person. And here's a leper. But here's the mediator between God and men. Does God? Interested in lepers? But this awful disease that literally eats away the members of his body? Is God interested in lepers? Well, here's the mediator between God and men, Jesus Christ. And this leper came to him, beseeching him. Certainly he must have. Have heard that Jesus could cure the harness diseases and so he comes to Jesus. And he kneels down, he beseeches him, and he says, If thou wilt, thou canst make me clean. Notice he doesn't. Question the Lord's ability to cleanse him from the leprosy, but he questions his willingness to. Oh, I love the response of the Lord Jesus here. I will. Oh my friend, are you here without the Lord Jesus tonight? Listen to this word from the lips of the Lord Jesus. I will. He wants you saved wherever you are sitting in your seat. God wants you saved tonight.

And So what does the Lord Jesus do? You know, like I say, in the Old Testament, the law was that nobody could even touch that leprous man. That was prohibited, and if a person would touch a leper, he would be. Unclean and need to have to go through quite a process to be able to live in the camp of Israel again to cleanse himself from the defilement of touching that leper. But here's the holy Son of God. Here's the mediator between God and men and this poor leper, he doesn't run away from Jesus. To me this is tremendous how Jesus attracts these poor people. That have such need. And he doesn't run away, comes to Jesus, and Jesus puts forth his hand and touched him. Any defilement in touching absolutely impossible that Jesus could be defiled. That disease left that man before the touch of Jesus. There is no defilement in touching him. You have a disease that's far worse than leprosy. It runs in your veins. It's called sin. Everyone of Adams race is afflicted with that disease and it kills. The wages of sin is death. How important to deal with this matter of the sin disease? Not try to deny its existence, but to deal with it frankly and openly. And that disease? Will my friend kill you? Will bring you to ruin? It's awful to see how sometimes young people who live in sin. Looked like in early years of their life like old people. Because sin has terrible consequences. Do we need to go very far in this country to see some of the awful diseases? That are ravaging the youth of this country. Sad, extremely sad. But my friend Jesus. Is the mediator between God and men, and he attracts souls. He can touch you tonight. He will simply look to him by faith. You will call upon his name that sin disease will leave you. You can be gloriously saved just like this, like there was. Like to go secondly to Luke's gospel, the next person. That came to Jesus, the Mediator. To Luke Chapter 7 this time. A poor woman. Who didn't have a very good reputation in the city where she lived. Luke Chapter 7. In verse 36. One of the Pharisees desired him. That's Jesus. That he would eat with him. And he went into the Pharisees house and sat down to meet and behold a woman in the city. Which was a Sinner when she knew that Jesus sat at me in the Pharisee's house. Brought an alabaster box of ointment and stood at his feet behind him, weeping. And began to wash his feet with tears to wipe them with the hairs of her head. He kissed his feet and anointed them with the ointment. Now when the Pharisees, which had bidden him aside. He spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a Sinner. And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master Sayon,

there was a certain creditor which had two debtors, the one owed 500 pence and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered, and said, I suppose that he to whom he forgave most.

And he said unto him, Thou hast greatly judged. And he turned to the woman, and said unto Simon. Seest thou this woman? I entered into thine house. Thou gavest me no water for my feet. But she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gave us me no kiss. This woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou it's not anoint. This woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much to whom, but to whom little is forgiven? The same love as little. And he saith unto her, Thy sins are forgiven. They that said it neat with them began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee, going to thee. Here we have another. Person a woman. That have the reputation of being a Sinner. I guess you can imagine what kind of a person. That this Pharisee thought she was, and I suppose it was true. She was a woman that didn't have a very good reputation in the city. But think of it. Here's the Lord Jesus sitting at me at the table of this Pharisee. Having a meal, the Pharisees, and into this house comes this foreword. There was real power drawing power in the Lord Jesus. To draw to him. And I say, my friend, there's drawing power. If you feel your need, you can come to Jesus just like you are. Tonight, right where your city, you can come to him. And that woman, I'm sure, must have known how that Pharisee was going to look down his nose at her. And still she came. Why? Because she knew something about Jesus. Oh, what a tremendous picture this is. There she stands behind him. Evidently, the way I understand the kind of reclined at the table and his feet were behind. And there she stands and weeps. Not one word does she say in this whole record that we have here. Now, my friends, it's not a question of words. It's a question of the language of the heart. And this poor woman stands there, the tears coming down her face. She wasn't enjoying her sinful life. Do you enjoy your sinful life? This woman had repented. There had been a change, perhaps before she enjoyed her sinful life. Now she doesn't. She's weeping. And she lets her tears fall on the feet of the Savior Rose, precious feet that carried him so many weary miles through the land of Israel. And she washes his feet with her tears. She takes her hair, her glory, and wipes his feet with her hair. And then takes the ointment and anoints his feet with the ointment. The Pharisee not only looks down at her, which was to be expected, but now he's looking down at Jesus. This man, your prophet, thought he was a prophet. I should have known kind of woman this is. She's a bad woman. Here she is behind it. Oh, but drawing power in the Lord Jesus. Is there a need that you feel in your soul right now? I want to encourage you to come to Jesus. You won't be turned away if you come in true repentance to Him. And so the Lord Jesus puts a parable to Simon. Here and he isolates the problem that Simon thought. That he knew nothing about. He saw the problem far better than Simon did. And he then turns to the woman and says her sins, which are many, are forgiven. You think you didn't sin very much? No wonder you don't love very much.

But this woman received that afternoon. In that Pharisees house three things, the forgiveness of our sins. She received salvation. She received peace with God. So tremendous blessings from simply coming to the One who is the mediator. Between God and men? Is God interested in that kind of low down? And out woman of the street, yes, he's interested and he's interested in you. You may be a respectable citizen or you may be like this woman, not very good reputation. Whatever your condition, I say if you come in true repentance to the Lord Jesus, he will not turn you away. God's interested and there is a mediator to bring you back to God. Oh, what a wonderful story we have in the Gospel. There is one God and one mediator between God and man, the man Christ Jesus. Next one I'd like to go to briefly is John chapter 4, where we have another woman. It was perhaps something of the same sort of a woman. As the one we've just read about. But what a story this is, my friend the Lord Jesus. Verse three of chapter 4 of John left Judea and departed again into Galilee and he must needs go through Samaria. There was an appointment he had in Samaria. He was interested in one person in a special in this city of Samaria, and that was this poor woman. He cometh verse 5 to a city of Samaria, which is called Sikar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob Swell was there, Jesus therefore being wearied with his journey. Sat thus in the well, and it was about the 6th hour. There cometh a woman of Samaria to draw water. Jesus said unto her, Give me to drink, for his disciples were gone away into the city to buy meat. Then set the woman of Samaria unto him. How is it that thou being a Jew, askest drink of Maine, which I'm a woman of Samaria? Do the Jews have no dealings with Samaritans? Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, though it's the vast of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep, from whence hast? Then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself and his children and his cattle? Jesus answered and said unto her, Whosoever drinketh, of this water shall thirst begin. That whosoever drinketh of the water that I shall give him, shall never thirst. But the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman said unto him, Sir, give me this water, that I thirst not, neither come hit her to draw. Jesus said unto her, Go call thy husband and come hit her. Woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband, for thou hast had five husbands. And he whom thou hast, is not thy husband in that Sinstou truly. Woman said unto him, Sir, I perceive that thou art a prophet our fathers worshipped in this mountain. And you say that in Jerusalem is the place where men ought to worship. A little further down, verse 25, the woman said unto him, I know that Messiah cometh. Which is called Christ. When he has come, he will tell us. He will tell us all things Jesus said unto her, Eye that speak unto thee, am He? And upon this came his disciples, and marveled that he talked with a woman. Yet no man said, Why seekest thou, or why talkest thou with her? The woman then left her water pot, and went her way into the city, and said to the men, Come see a man. Which told me all things that ever I did. Is not this the Christ? Then they went out of the city and came to him. Here we have another poor woman, a thirsty soul. And every soul is thirsty. Until they come in truth to the Lord Jesus.

Oh my friend, have you come to Jesus? I can assure you, if you haven't come to the Savior. You have a thirsty soul. There are so many ways that this poor world. Offers to try to quench the thirst of your soul one way and another. Entertainment, sports, whatever it may be. Things that are not necessarily bad in themselves, but things that keep you occupied. So you don't think of your real need with God? The world is full of it. But it will never satisfy. And here comes this poor woman out of that city that day. Little realizing that everything was going to change in her life. Little realizing. That God in the person of the Lord Jesus was sitting on the edge of the well. Here she sees a man who she perceives to be a Jew, sitting on the edge of that well, and she goes up, probably without any. Thought of initiating any conversation with him and he says give me the drink and they begin to talk. And he says instead of answering your question, he says if thou knewest the gift of God, then who it is that's after thee? Give me the drink. Thou it's the vast of him, and he would have given me living water. Here was the fountain of living waters, the one that could truly. Fully satisfy her soul. She didn't know about it. Is God interested in this poor woman? Yes. See, certainly yes. The Lord Jesus, the mediator between God and Him, is waiting there to take her back to God. But there's something the problem here. There's sin in the picture, and remember that sin question must be dealt with. You cannot ignore the matter of sin in your life. You cannot. Absolutely impossible. And so she begins talking and listening and hearing about this living water, and she asks for it. Oh, how

gracious God is in drawing this poor woman back. Threw himself through the Lord Jesus, that one mediator between God and men. And she asks for this living water, the Lord Jesus said. And it's so precious in verse. 14 Whosoever drinketh of this water. Excuse me, verse 13. Whosoever drinketh of this water shall thirst again, referring to the water of that well. And we can write this over all this world's wells. Some of you young people like sports. Some like cars, some like dress and it occupies you. And you go after it till now, one thing or another, as if it will satisfy. And perhaps for a moment, there's pleasure in it. Scripture speaks about that. But I say it will leave you with a more burning thirst than ever before. Whosoever drinketh of this water shall thirst again. It will not satisfy you, but verse 14 Whosoever drinketh of the water that I shall give him. Shall never thirst, and I understand that that. Word is a very strong negative. We could read it. Shall never thirst forever. But the water that I shall give him shall be in him a well of water springing up into everlasting life. Oh, not only will that person be satisfied, but we will have. In himself that springing well of water. Forever to be satisfied. Dear friend, this evening, dear young person. Do you want to be fully satisfied? I see so many, even believers professing believers, I say. That I can tell are not really truly happy. Want to ask you to be sincere tonight, not to me, but to God. Before whom you stand right at this moment, are you really happy? Or is there a deep current of sorrow in your life?

I say. You can be fully, completely satisfied tonight. You come to Jesus to drink of that living water, that water that satisfies forever. This woman wanted it, but there is one more matter that had to be dealt with and that was her life, her sinful life. And the Lord Jesus puts his finger right square on the problem. He says go call your husband and come here. She says I don't have any husband. She told the half truth. And that's the way we like to get around with God sometimes. Just kind of tell half the story. But I say, friend, if you want blessing from God, you've got to get the whole of your life out into the light. Nothing can be hid from Him. He knows it all anyhow. But quit trying to hide it. Get it out into the light, confess it and be done with it. And I assure you, and then the Lord Jesus will give you that living water that satisfies forever. She tells this poor woman, Thou hast had five husbands. And the one that you now have is not really your husband. She was living with another man. What a way to live. But that's the kind of world we live in today. People think they have to be free, that they can determine their own path, that they can ignore God's claims when God the one that made us. Sets the guidelines. People think they can go their own way. I tell you, you cannot without serious consequences. Sin has its consequences, but the Lord Jesus is waiting here tonight. He is the mediator between God and man, and He can take you right back to God. Tonight, if you will only come to him by faith. Well, the Lord, this woman immediately proceeds to talk about religion. Our fathers worshipped in this mountain. With the Lord Jesus. After dealing with her, reveals himself to her as the sent one of God, the Messiah. And then comes the response on our part. What is she going to do? Is she going to cling to that old water pot, that thing she had used to try to quench the thirst of her soul? The disciples come, and while they're talking to Jesus, she leaves the water pot. She goes into the city. She tells those men come see a man that told me all things that ever I did. Not just the Christ that Jesus told her every detail of her life, no, but the light had shone into her life to such an extent that she knew that there was no use trying to hide anything. And that's the way it is if you want true blessing in your life. You're a young person, dear older person that's here tonight, but you know that things are not right in your soul with God. I say open up your heart. Bear it before the God that knows all your life anyhow. Confess it to him, be done with it, and come by faith to the Savior. There is one God. There is one mediator between God and men, the man Christ Jesus. One more point before I close. This is salvation's day. You have the opportunity tonight to accept Jesus as your Savior. He is still the mediator between God and men. He is still being testified of in this due season. But it will not be always that way. God has warned us that salvation's day will end, that the door of salvation will be shut. And then there will be no salvation. For you that have heard this gospel message and refused it, it tells us in the Book of Revelation. Of a great white throne that is going to be set up in space. After this world and the heavens that we know today are gone forever. The dead will come out of their graves and stand before God. An awful. Nakedness in all their sins.

On that great white throne sits the same one. Who is the only mediator between God and man, The man Christ Jesus? Only he will not be a mediator in that day. He will be judged. There will be no mercy in that day of judgment. It's a great white throne, God in all His Holiness, in all His purity, to give the awful sentence of judgment to those that have refused the Savior and died in their sins. And it says the books are open. All the record of your life will be read out. And then there is another book, the Book of Light, and it says at the end of that chapter in Revelation. Whosoever was not found written in the Book of Life was cast into the Lake of Fire. It's a reality, a lake, a confined place of fire, of torment. Where the worm never dies, where the fire is never clenched and. There is the place where the person will go who refuses to deal with God. Through that one mediator between God and I warn you with all my heart that this is God's only way of salvation. You may have your other thoughts, but I say this is what God says very clearly in His Word. You cannot escape Jesus. You may not want to deal with him as Savior now. But you will meet Jesus. Soon, early. My friend, I plead with all those that are real believers in this room, you know who you are. Sitting there and not really got the account straight with God yet. Quit putting on a front. Get out, in all sincerity, that life of yours into the light. Confess it. And come to the Lord Jesus. That only means between God and. There is one God, There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified of. In whose season? Spray Gracious Father.

Scranton Conference: 2013, Lay Hold on Eternal Life (6:12,19)

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Let's start our meeting with #278. Like to read the last two verses because this is somewhat the burden my heart this afternoon. Thy life is now beyond the grave. Our souls thou hast set free. Life, strength and grace in thee we have, for we are one with thee. Or teach us so the power to know of risen life with Thee. Not we may live while here below, but Christ our life may be. This is a prayer, and I trust it's the conscious prayer of each one. As we sing it, we sing the whole hymn. Save your love. We are not now. Sincere. Love. And my soul stand by, sailor. No one else has all my. I like your style, beginnings, everything. Why it's raining? Without. Or may not come. To you. Let's pray, Father, we trust that this is the true expressions of our heart. Lord Jesus, to realize in fuller measure the tremendous place we've been brought into and to live it. Lord help us, we pray. This afternoon our purpose is to open Thy precious word. And we confess how insufficient the vessels, the human vessels. But Thy Spirit is here, and we're thankful for His presence and for His power to open up the Scriptures. And so, since, Lord, Thou art the only one that knows the needs of each one here this afternoon, pray that he might have liberty in the speaking and also in the hearing of Thy precious word, that there might be blessing. Father, we pray for each of Thy dear redeemed people where they are. Command ourselves for these moments together in the name of our Lord Jesus, Amen. Let's turn to. Second Timothy, I should say first

Timothy.

And I'd like to read an expression we have. Two times in the 6th chapter. First time is found in verse 12. Fight the good fight of faith. Here's the expression. Lay hold on eternal life. Verse 19. Here he is speaking to the rich in this world. Which, given the prosperity of our North American culture, I think really applies to each one of us. You know, we like to always look at somebody else and say they're the rich people. But somebody asked that question a reading time reading meeting one time, and I thought the answer was very good. In the context of this chapter, it says earlier in the chapter having food and covering. Let us therewith be content. He says anything more than food and covering qualifies us as the rich in this world. So let's not pass the buck on to anybody else. Let's accept this for ourselves. But notice verse 19. He says to the rich, I'll read verse 18. They that that they do good. Let me read from verse 17. Excuse me, charge them that are rich in this world to be not high minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy, that they do good and that they be rich in good works ready to distribute. Willing to communicate, laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life. New Translation reads it that they may lay hold on that which is really life. Like that? Now I'd like to go to 2nd Corinthians chapter 5. So I want to talk about. Eternal life. This afternoon, what is it? And Scripture speaks a lot about it. It's that generally speaking, when we ask what eternal life is, is that which lasts forever. And that's true. But it is far more than that. Says in, Ah, John 17, the Lord Jesus and his high priestly prayer says this is life eternal, that they might know thee, the only true God in Jesus Christ, whom thou ascend. So eternal life is the full revelation of who God is, that we have now in Christianity. We have been brought into that knowledge. And it's not so much the duration of the life, it's the quality of the life. It is the life in the knowledge of the glorious God that we have been brought to know. In the Lord Jesus. But now let's read about this life in chapter. Five of Two Corinthians, and we'll start with verse 14. For the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that he died for all. That they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. The apostle is speaking about the love of Christ and how it constrains us. It's not an outward constraint. I don't think anybody was obligated. Outwardly to be at these meetings, but I trust that you came here because you wanted to come. And it's an inward constraining the love of Christ. It's a far more powerful agent.

Than anything else, the love of Christ constrains us. And then he says, because we thus judge. In other words, he's passing a judgment. He's thinking this thing through, that if one died for all, then we're all dead. And since the Lord Jesus died for all, that means that naturally speaking, we were all dead. OK then verse 15 and that he died for all that we which live, OK, we live, we have eternal life. Now how do we live? Should not henceforth live unto themselves, but unto him which died for them and rose again? This is what comes home as such a tremendous challenge to my own soul. I say, dear young people, but you know, I have a trouble of trouble determining who are the young people here. This year I can say I am exactly 900 years younger than Methuselah when he died. So I think that qualifies me as a young person, wouldn't you say? Does anybody else here think that they're not quite that young? They are qualified to be an old person. Still remember talking to dear brother Lino Bueno in Bolivia. He passed into the Lord's presence at 99 years of age. He had a certain custom that I find very strange. He when he got a cold, he lived on the high Altiplano where it could be very cold. And. Generally you heat up water to take a bath. But when he got a cold, you know what he did? He filled a tank with water and he bathed in cold water. He said that always cured him of a cold. Well, the last time it didn't cure him of the cold, and he went into the Lord's presence. But it was 99 years old and I don't know how many of us are going to last that long. But I asked him. I said, does your life seem like a long, long life? He says, you know what? Seems like yesterday I was a young person and it's true life is extremely brief. Scripture tells us time is short. It is. It's very short. And So what I say applies to you young people. But when I say young people, I'm including everybody in this room. It applies to us all. We are all young people. And what we are going to say is that I find it such a challenge, dear brethren, to live in the. Culture that we have been called in by the Lord to represent Him because the culture we live in is a culture of self pleasing to live to yourself. I see people say sometimes on Facebook. I finally found myself. That's interesting. That's not life like we're talking about. The life we are talking about is life that lives unto him who died for us and rose again. And you know what? I find that such a liberating thing. I remember as a young person struggling with what I was. You know what? I got so fed up of what I was, I couldn't stand it. Until the Lord showed me that it was not me any longer. It was Him that is my life and it was such a deliverance to be able to leave what I am completely behind. And so I want to take up the life that we have in Christ. I trust with scriptural teaching as to where it starts. And what God has done for us in that life, you know, we. Are all born with a natural life, her brother was saying this morning. That likes to sin. We have a nature that sins because it's a sinful nature.

We sin. It doesn't take very long before our little baby. If it doesn't get us milk on time, you can tell by the way it's crying, it's crying in anger, and that's the sin starting to develop in that little life. But that life that we inherited from our parents is a life that ends. In depth. Now God has given us a new life in Christ, but the life we have in Christ is a life that's on the other side of death. Death is behind us. And we have a life that can never, ever die. Yes, this body that I have is connected to the first creation, and sometimes you might hear that I've died, but really I haven't died. It's just this body that's died. For a Christian to die is far better. It's gain. It's to pass into the presence of the Lord of glory. Oh, it's wonderful, brethren, to get a hold of this, but these things are practical in our lives. And what I find is the culture we're passing through is such a powerful stream on every side, things that you like, what you want, what color of car you'd like to buy, what kind of car, if it's new or if it's used, whatever it is. I like to go to Burger King, you know, they're saying there, have it your way. Well, I like those burgers. But that's the culture we're passing through, and I don't think you and I can say we are unaffected by it. I have to confess, young people, that I am affected by that culture I'm passing through. That please myself to do things my way. Here is the reference point in my world. Oh boy, if that isn't the bane of the Christian testimony in our culture. In our country, it's because here's the reference point. And we bring that kind of thinking right into the Lord's presence in the assembly. And when there is more problems, it's what I think. It's my family. What are you saying about that person that is part of my family? Brethren. Life for the Christian is in a completely different sphere. That we which live should no longer live unto ourselves, but unto him who died for us and rose again. That's where our life is. Let's go back to the book of Romans because there's a lot about life there, and I'd like to start with the 6th chapter. Because you and I, who are believers in the Lord Jesus, have still that natural life with which we were born, that sin nature is still present there. Paul says in Chapter 7 of Romans, it is no longer I that do it, but sin that dwelleth in me. So sin dwells in us. We are not in the flesh. Scripture is very clear about that. We are in the Spirit, but sin is in us and sometimes we don't distinguish these things and I think it's important to have a good understanding of where God has set us in Christ. Let's read a few verses here, the beginning of the 6th chapter. What shall we say then? Shall we continue in sin, that grace may abound? He had just said in the previous chapter where sin abounded, grace didn't much more abound. OK, if grace much more abounds because of my sin, okay, Shall we continue in sin? But then he responds to that. He says God forbid. How shall we that are dead to sin live any longer therein? You ever seen a dead man sinning? No, you won't.

Supposing there's a man that is given to drink heavy. He's been a drunkard most of his life. All of a sudden he dies. There he is strung out on the floor. Let's offer him some alcohol. Going to be any response on his part to grab that glass and drink it. Absolutely nothing. What happened? What delivered him from alcohol? You know what it was that delivered him? Death. And that's the way God looks at you and I, if we are believers in the Lord Jesus. Dad to sin. He died for all. All that means then we're dead. And that's the way God looks at us now, especially those of us who have believed in the Lord Jesus. But what do you do with a dead person? You just kind of leave them, lay out for several years before you bury him. No, you don't do that. Latin America, they don't embalm, so if you die one day, the next day you are buried. It takes place fast. Says verse three, Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism unto death, That like as Christ was raised up from the dead by the glory of the Father, Even so we also should walk in newness of life. So not only have we died to sin, young people, dear brethren, we are buried with him. Somebody that's buried is left there. You don't go and open up the casket once in a while to see how he's getting along. You leave it there and don't do that in your Christian life, dear young people. Go back and see how I'm getting along. You're going to find it gets worse as time goes on. It's buried, leave it there. That's the position we have been put in, in Christ. But it doesn't leave it there. It says that like as Christ was raised up from the dead by the glory of the Father, Even so we also should walk in newness of life. So the Lord Jesus rose from the dead, and not only are we dead with Christ and buried with him, but now we are risen with him too. We have a new life. A life in resurrection. We can actually say death has no longer any part in my existence. We're beyond it. We are in resurrection ground, and the life that we have been given in Christ is a life that can never die. Isn't that wonderful? I think that's so tremendously wonderful. But let's put that now down practically and we come down to verse. 11 of this chapter and it says. Likewise reckon ye yourselves to be dead indeed, and to sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead. And your members as instruments of righteousness unto God for sin shall not have dominion over you, for you're not under the law, but under grace. So verse 11 Says, Reckon ye yourselves to be dead indeed unto sin, but alive unto God? I guess we don't use that word reckon too much anymore, but just simply thinking. We need to think this way. God says we're dead unto sin and buried and risen again with Christ. When temptation comes around, I just don't feel very dead. Young people and dear brother, it's not a question of feelings here. Feelings are very real, but to get right feelings we have to have right doctrine. So don't base your Christian experience on your feelings.

God says here to reckon yourselves to be dead unto sin, and alive unto God. I remember as a young man. Struggling with this issue pretty strongly and there was a particular. Thing that I came to realize was not pleasing to the Lord. It wasn't that serious, you might say. It was just joking around. Nothing wrong with laughing. It's something that's funny, but I don't know. If joking around is right, anyhow, I felt that it grieved the Lord. And I would confess it to the Lord and say, Lord, help me not to give way to that temptation every time. It comes around. And I get up from my knees more to 10, more determined not to do it again. And the more determined I was, the more I got right back into it again. I was into it before I realized it. And I realized it was not my determination. That was going to win the battle in this it was thinking right thoughts and I came to this chapter and it says. To reckon ye yourselves to be dead indeed, and to sin. And I remember when that came home to my soul, the next time the temptation was to do the same thing again, I said to myself, I'm dead to sin. I'm alive to God. You know what, It wasn't a struggle. It just faded on. It's just accepting God's thoughts. Oh, how important it is to think God's thoughts. We've been put into that position. Now we are to think that way, even though you might not feel that way. And so he says here in these verses that follow. Let not therefore sin reign in your mortal body, that you should obey it in its lust. Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God. Yield yourselves unto God. That's the first part. And I think it's nice in the morning when we get up. To be able to kneel down in the Lord's presence and say Lord. I belong to you. Through that precious blood that you shed on that cross, I want you to use me today. I want to be at your service. Then when the temptations or the opportunities come, as they do in everybody's life, if it's temptation, say, I can't yield myself in that direction, Sorry, I'm going a different direction. And it's important to think these things through, dear young people. But to yield our members that we take as. Your hands, your feet, your eyes, your ears. What do you listen to with your ears? What do you let your eyes see on the Internet? Is it because you've yielded your eyes to God that you're doing what you're doing? How important it is to challenge ourselves in those things? There's so much that could be said on this subject, but I want to go on over to the 8th chapter now. And speak a little bit about. Our position there, we were enjoying some of these verses with the Spanish speaking brethren last night, but verse one of chapter 8 is there is therefore now no condemnation to them which are in Christ Jesus. That's the position of a believer in the Lord Jesus, in Christ Jesus and in that position impossible that there could be any condemnation. You know why? Because if condemnation could come to a person in Christ, that would mean that Christ himself, condemnation was on him.

Impossible. There is therefore now no condemnation to them that are in Christ Jesus. But as we go down these verses, it speaks in verse 2. Of another thing that belongs to us, because of our place in Christ and its liberty, we have been liberated. Notice verse 2. The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. Sin and death is the law that dominates a person. In this world from the time he is born. But there is another law. Sometimes people call this law here in verse 2A, principle of life. You know what we mean when we say there's a law of gravity? This pen I'm holding in my hand, if I let it loose, will always come down. Or maybe sometime it will go up and hit the ceiling. That never happens. It's a law. It's something that always is true. And so you sin, you die. That's the law of sin and death. Nobody escapes that. That is always true. But let's put an illustration. Supposing I tie a helium balloon to my pen, and now I let it loose and it goes up. What happened to the law of gravity? Is that not in existence any longer? Oh yes, the law of gravity is there, but I've introduced a different law that takes that pen up now. And that's what we have in this verse. The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death, in other words. That law of sin and death that we thought we were obligated to sin because the temptation comes and there's a response in my breast. In that sin nature that's there, I don't have to obey that law any longer. No, God has given me a new life. That's by the power of the Spirit of God and thus love, the spirit of life in Christ Jesus has made me free from the law of sin and death. Verse three it says for what the law could not do. That's the law of Moses. Take by the context there. In that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh. And for sin condemned sin in the flesh. In other words, the work of Christ, not only. Is so that God would have a righteous basis to forgive our sins. That is true. But the work of Christ and the cross did something else. It condemned sin in the flesh. In other words, that sin nature that's there, God is not trying to improve it. It's ruined. God doesn't do anything but consign it to the tomb. It's dead and buried as far as he's concerned. It's condemned. Don't try to resurrect what you are as a man in the flesh and try to improve it. It doesn't work. Doesn't work.