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Sermon preached by Mr. F. L. Gosden at "Galeed" Chapel, Brighton, Sunday morning 23rd ~~Oct. 1966~~ Jan, 1966

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"Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine."

2 Timothy 4, v.2.

This is an exceedingly solemn charge that Paul gives to his son Timothy, a young minister. Paul was an old man and says, "I am now ready to be offered and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only but to all them that love His appearing". And he gives this charge of the ministry unto Timothy. "I charge thee, before God and the Lord Jesus Christ". To be charged before God and Christ is the only right position for one entering into the ministry, and if we keep that charge and have that great God before us and His glory in the church, it will keep us exceedingly humble in the pulpit and in the pew. "Who shall judge the quick and the dead at His appearing".

We shall be judged by the Word of God. Very solemn, and as Paul was leaving this world, about to depart, to say farewell to all below, he feels the heavy responsibility that is laid upon Timothy in this tremendous charge; and the conditions of things made it more perilous as we read just now, what made up those perilous times. How faithful is the Word of God. Some of our modern scholars would attempt to bring the Word of God up to date and revise it, O if they could but know their ignorance and their wickedness to attempt to bring God up to date and to revise God. And we are there today. It is a very serious thing, we are building more and more universities, technical colleges, on the one hand, and we need to build as quickly prisons. Human science without God is a terrible thing, and the apostle Paul saw the condition of things which Timothy would have to labour with.

A very solemn thing I feel it is that a Roman Catholic has been allowed to preach in Westminster Abbey, supposed to be a protestant cathedral. What a spectacle! what a spectacle to see an emissary of Rome preaching in Westminster Abbey! and a Protestant, a noble man to protest, and the Protestant to be taken out and the illegal Roman Catholic to be left there. One of the most serious things to my mind that has been allowed to happen in this country, and no doubt the objective of the Pope and Popery is to get into the church and eventually, if possible, upon the throne of England. We are in perilous times. O what guilt lies upon the church of England today. Our dead archbishop of Canterbury, religious atheist he is, and so are most of the clergy; we are in perilous times.

Paul felt it and he gave this charge to Timothy, "I charge thee therefore, before God and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and at His kingdom, preach the Word". The Word of God. It is one, but there are two parts to it. There is the written Word. This is to be preached, but you cannot preach the written word without preaching the incarnate Word for they are both the same. But in the first place, in respect of the written word, in order to preach it we must receive by faith that declaration in the preceding chapter, "All Scripture is given by inspiration of God". This foundation doctrine is rejected today. It makes one tremble, when we consider the attempt to destroy these foundations. "If the foundation be destroyed, what can the righteous do?" If the Word of God is not inspired it is not the Word of God, it is the word of man, there would be no foundation at all. Have you received this doctrine, this precious truth,

of divine inspiration into your heart ? We must do if we have living faith, faith in God. If the Scriptures were not the inspired word of God they would be useless, you could not depend upon anything in it. All Scripture is given by inspiration of God, every bit of it. It is verbally inspired, every word. "Thy word, O Lord, is for ever settled in heaven". It is the essential word of the eternal God, and what a blessing is this gift of the Scriptures. I could not read them if I did not believe they were the very word of God, they would have no meaning to me. "Preach the word". And the Scriptures are to be preached in all the doctrines of it and you will find that everyone of these foundation doctrines are attacked by the modernist from the very commencement. It is profitable for doctrine.

We have at the commencement the doctrine of the creation. We are to preach that, it is a doctrine, it is a truth, the creation of this world. The creation of the world was created by God in six days. Modernists say that it is impossible and therefore, they would if they could deceive men and say well, a thousand years is to the Lord as one day and one day as a thousand years, therefore it must be 6,000 years. But they do not read it properly. You will find that every days work was underlined by this, "The morning and the evening", "the morning and the evening, the morning and the evening", upon every days work. It would seem that the Lord anticipated these enemies of the truth. So there is the doctrine then of creation.

Creation is a stage, a stage upon which God has enacted all His divine purposes and accomplished all His decrees; and the first thing that was created was time. There was no beginning, God knew no beginning, He knows no end, but He created time. In the beginning. There was never such a thing as beginning or end with God, but He created a beginning to creation and the time will come according to the Scriptures when the mighty angel will lift up his hand and declare that time shall be no more.

But O what is accomplished in time ! "Preach the word". Then there are the prophecies to be preached. "God who at sundry times and in divers manners spake unto our fathers in times past by the prophets, has in these last days spoken unto us by His Son". But the prophecies are full of importance, they contain the Gospel, really. The old Levitical law contained the Gospel in type. If we never see the typical nature of the law we indeed miss the beauty of the Old Testament. Even the Temple at Jerusalem and the Tabernacle in the wilderness were types of the Lord Jesus Christ; and all that they contained, all the sacrifices that were instituted in them all pointed to the Lord Jesus Christ. All showed that there was a necessity for the redemption of sinners. The law and the Prophets. The Lord opened these unto the disciples as they went to Emaus, and we need the same Spirit to open our understanding and to open the Scriptures, and to open our hearts.

"Preach the Word". We are to preach the precepts of the Scriptures. O if our hearts, as said David, were directed to keep Thy precepts. What a blessed rule would the precepts be for every relationship of life. How safely we should proceed ! What a different state of affairs would be in the land industrially, nationally. What a different state of affairs would be in our homes ! The precepts of the Scriptures are a light in the Word of God, made a light to our path and a lamp to our feet, then we are ordered according to His word, and will prove that "The steps of a good man are ordered by the Lord. The precepts of the Word of God are exceedingly important, There are the promises in the Scriptures. There is not one promise in the Scriptures too many and there is not one promise but what will be fulfilled, and therefore, there must be a person or persons in whom those promises will be fulfilled, and they will be brought into a position and condition to need the fulfillment of those promises. And so, in the Word of God, you will trace the wisdom and goodness of God, not only in the inspiration of the Scriptures, but also in the construction of the Word of God.

You take for instance, some outstanding characters in the Word. Job for instance. To my mind I feel persuaded that Job was chosen and led into such a pathway and given over into the hands of Satan and brought into such extremities and into such afflictions and losses in order to give the Book of Job. It is not as though the Lord should come across a man like Job and just find out something of his experience, but He led him into that pathway in order to construct that part of divine revelation, to show the work of the Holy Ghost in a poor afflicted man's soul, that His people through all ages may be compassed about by this great cloud of witnesses.

So we are to preach the written word of God, but more particularly to preach the incarnate Word. In the 1st John it opens in a beautiful strain; "In the beginning was the word, and the word was with God and the word was God". There you have a combination both of the revealed written word of God and the Son of God. It may properly be said, In the beginning was the Son and the Son was with God and the Son was God, He then, is to be preached, and nothing else. We should never know Him but for the Scriptures, and the Holy Ghost revealing Him through the Scriptures. If we had no Scriptures we should be completely ignorant of God, of what is going on, why, it is going on to the end to which His wisdom is directing all things. We should know nothing about ourselves, know nothing about sin. O it is a precious word. It will make you jealous of the truth of it; a righteous indignation against those ignorant scholars who are attempting to undermine this foundation..

Preach the word, then, the Son of God, His eternal Person. He is God, coequal with the Father, co-eternal with Him. The Trinity, the Father, the Son and the Holy Ghost, and that they are all concerned in the salvation of men. Jude declared this doctrine, "Sanctified by God the Father," that is, set apart in His electing love, "Sanctified by God the Father, preserved in Jesus Christ, preserved in the Covenant of Grace, preserved before they fell, preserved in the years of their unregeneracy, "Preserved in Jesus Christ and called" by effectual calling of the Holy Ghost. "Preach the word". But there was a necessity for salvation. That necessity was not in God; I would speak reverently, God can know no necessity of no kind at all. It was not necessary in God to do anything. All He did was according to His sovereign will. The sovereignty of God is absolute. There was no necessity for Him to act outside of Himself and this is a truth. O I do believe that if the Holy Ghost were to bear in upon our hearts that truth of the sovereign majesty of Jehovah, it would save us from all frivolity, and lightness and showmanship in the pulpit.

"Preach the word". But it was a necessity for man to be saved, and that necessity God took upon Himself. He laid Himself sovereignly under an obligation in the Covenant of grace to save the church and therefore, in a very blessed way in the covenant, the Lord Jesus Christ upon whose shoulders is the government and the key, Who there was set up as the Head of the church, He is laid in the covenant under an obligation to save the church. Very blessed. O you will see the blessedness if you view those two things. The sovereign independence of Jehovah and yet God the eternal Son laying Himself, out of love to the church, under an obligation to save them - and look at the manner of the salvation, look at the manner of His love! So we must ever be brought to that most glorious truth, His incarnation. And you see there, the love of the Trinity. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish", that is a beautiful text to preach, and the emphasis is upon that SO, "God SO loved the world", that He did not withhold but delivered up His only begotten Son that whosoever believeth in Him" - I know it is the election of grace, but it is by that way, "Whosoever believeth", every believer is one of the elect, "And to you therefore, which believe, He is precious".

O what a mercy to have a revelation of God's dear Son and to see Him by the eyes of faith and to believe in Him so as to come unto Him, to receive Him. "Preach the word". And the Lord Jesus came. The Son of Man shall come. O look at the coming of the Son of Man! The coming of an angel would be to no purpose at all. How it does enhance the divine Person of God's dear Son incarnate. It will be given a place in your very heart and affections and you will know Him. You will know Him by this experience in your soul, as you feel to need salvation. I wish I could express what I feel with respect to the glory of God's dear Son. The glory is in His Person as the eternal God but that glory would never have been known by men had He not become man.

"Preach the Word". And this is precious that whereas He came for no other purpose than to save His people from their sins, He came to deal with sin, and yet He was without sin. Who can express the revulsion of the eternal Holy Son of God taking into union with His Person, a nature conceived as we are conceived. You think of that point. "Preach the word". Does not it make you shudder? The Holy eternal, glorious Son of God. If He had taken human nature conceived in the ordinary way of conception. This need not be mentioned but it is an error which is rife today, errorists always attack the Son of God and therefore, the Lord Jesus in coming to His people emphasised this, "Dost thou believe in the Son of God?" But as He came to deal with sin, that unspeakably vile mystery, that thing which is full of corruption and full of death and full of evil, He took a sacred humanity. His human nature was conceived by the Holy Ghost. O the blessedness of that truth and that will not be a truth outside of you. It won't be a mere theological portion, it will mean something to you as a poor self wrecked, self ruined, self desolated sinner, that the Holy One, in His Person, united to a sinless, sacred humanity, should thus come to deal with sin, and with your sin.

"Preach the Word". But the enemies, they from His very birth sought to destroy the young child. O but He is indestructable and eternal and yet such was His real humanity that He suffered. It was so real that He hungered and thirsted, "He was wearied and sat thus on the well". Now it means this, that His humanity was so real that He was a real substitute of poor weak sinners. Here is a weak yet a might Saviour. O "Preach the Word". Then He went about doing good. He manifests His deity. Every miracle that He wrought was an evidence of His deity. When that human hand touched the blind man's eyes it was deity that opened them. When the Lord Jesus called forth Lazarus out of the grave, it was His human voiced that called, but it was His divinity that brought Lazarus out of the grave. And when you go to the throne of grace and there by faith see a real man in human flesh and yet with all the fulness of Godhead bodily in Him, O what an attraction it is!

"Preach the Word". His righteousness is to be preached. Well that is what we need. Righteousness is to be right, we are wrong. When man fell he broke every bone in his soul. He fell to complete ruin. His righteousnesses are as filthy rags. Nothing merely human is right. Do you believe it? I do not mean nominally believe it, do you believe it in your own experience? I feel persuaded that really the teaching of the Holy Ghost in the soul right the way through will be mainly upon two things. A continual discovery to us of what we are in ourselves, and a blessed revelation of who and what Christ is in Himself, and they fit. Wonderful thing that they fit. I think we said lately that if it were not for sin we would have no need of God's eternal Son. We should have no need of a Redeemer, a Saviour. The whole of what the Lord Jesus descended to accomplish and to become would have no meaning except for the dire condition of fallen mankind. Not one of the offices that He occupied would be of any use, and if the connexion is made in your own experience it will make Him precious. Of course according to human nature and carnal reason, how we should act among ourselves, the Lord Jesus would have come to find the best

of men and perhaps the most talented of men and those that lived the best of men. That would appear to human reason to be the proper thing. But O to have a knowledge of what sin is, and that the whole human race is completely fallen. "There is none that doeth good...we have all gone astray like lost sheep". "Preach the Word", the righteousness of the Lord Jesus Christ. That righteousness which derives its righteousness from His Person, together with the work that He finished. It is a righteousness wrought out. It is not the righteousness that belonged to the Lord Jesus as the Son of God, that righteousness cannot be communicated to a sinner, but the mystery and the mercy is this that the virtue of His Person and the work that He wrought out in that sacred sinless human body, was substitutionery. He was a substitute in everything He said, in everything He thought, in every action, in every work, in every suffering, in every temptation He was a substitute. What do you think of it? How are you looking at it? How are you hearing it? It will be useless to you unless He was your substitute. O may the Holy Ghost more and more make application to our souls of Christ in the Gospel, then we shall know our union with Him. That union that was made possible by becoming man. A real union, a union which subsists now between the Head and the body. A union by which we receive life from Him.

When the Holy Ghost quickens a sinner into life it is according to the power that raised the Lord Jesus from the dead. I wish I could speak of these vital things, I believe I taste them and feel them, and I cannot speak of anything else - nothing else is worth talking about; and to consider that this kingdom, and it is a kingdom, can and is by the Holy Ghost established in the soul of a poor sinner, that there may be some sitting in a pew, who in their little bit of a being are possessed of the kingdom of God, made heirs of God, having reserved for them an inheritance, a heaven.

"Preach the Word". O the fulness that there is in Christ Jesus. His righteousness. God imputes it, faith puts it on, it is the best robe. It is righteousness to full perfection. It covers from every folly and every fault. It is the wedding garment. If we stand before the throne at last in that great judgement day and have on this righteousness of Christ, O we shall hear that blessed word "Come thou blessed of my Father, enter into the kingdom prepared for you from before the foundation of the world". Salvation is not a little thing, and sometimes when by the Spirit we are able to meditate upon it so that it comes in it makes everything else look so inferior. It is very solemn, O how I wish I did not know it, a terrible carnality that makes the things of this world look very important.

There is an importance upon the things of this life and I would ever mention that because of the young people, a very great importance and responsibility, but we are speaking about the soul and eternity. The important things of this life will soon be over whichever way you may in the providence of God be led through life. You might rise unto some high position or you may be called upon to walk the low road of adversity and trial, but the end will come whichever it is, but we are occupied in those things which will not end. O how blessed they are. Here we are, dying creatures, and yet we are speaking of those things if we are speaking the truth that we shall not have to leave when we come to die, by reason of union with the eternal Son of God. But put in possession of all that He possesses. "Heirs of God, joint heirs with Christ".

"Preach the Word". I wish I could. I need Him, I need Him more than anybody else. You may say, well, now don't speak extravagantly, I need Him more than anybody else, and so will you if you need Him at all. Do you thus need Him? Can you look at your poor body, your life and say there is a place in

me that does not need Christ ? There is that in my circumstances or my life, or in my soul that really does not need Him, I can do without Him there, and there ? You will need Him altogether, and I have found an outlet for that feeling in that expression, "To be made wholly thine". Make me wholly thine, and that I may be all taken up by Thee.

"Preach the Word, be instant in season, out of season".

Just a word in conclusion, if this charge is given for the ministry, has it any connexion with the pew ? If there is no congregation there would be no minister, and if this charge is given to the minister, it is given to the congregation. It is a solemn responsibility. If I have got to be in season, out of season, so must you. If I only came into this pulpit when I was in season, I should not be often here; and if I did not come, sent a message to say I am out of season, I don't feel like it today, well, what about you ? "Be instant in season, out of season".

Well, may the Lord help us to preach the Word, you will need as much help to hear it.

Amen.

Transcribed verbatim and not edited for publication.