

PM 1 Timothy 1:11

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[0 : 00] And I'll read the entire chapter in 1 Timothy chapter 1. Hear the word of God.

Paul, an apostle of Christ Jesus by command of God our Saviour and of Christ Jesus our hope. To Timothy, my true child in the faith, grace, mercy and peace from God the Father and Christ Jesus our Lord.

As I urge you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies which promote speculations rather than the stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. Certain persons by swerving from these have wandered away into vain discussion, desiring to be teachers of the law without understanding either what they are saying or the things about which they make confident assertions.

Now we know that the law is good if one uses it lawfully. Understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, for the sexual immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine, in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

[2 : 05] I thank Him who has given me strength, Christ Jesus our Lord, because He judged me faithful, appointing me to His service, though formerly I was a blasphemer, persecutor, and insolent opponent.

But I received mercy because I acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.

But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience as an example to those who were to believe in Him for eternal life.

To the King of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen. This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage good warfare, holding faith and a good conscience.

[3 : 24] By rejecting this, some have made shipwreck of their faith, among whom are Hymenaeus and Alexander, whom I have handed over to Satan, that they may learn not to blaspheme.

Our man and made the Lord at His blessing to the public reading of His holy and inspired word. 1 Timothy chapter 1. And this evening we will be looking at this, not the full verse, but just part of this verse 11.

The gospel of the glory of the blessed God. The gospel of the glory of the blessed God. If you look at the surrounding verse, the entire verse 11, in accordance with the gospel of the glory of the blessed God, with which I have been entrusted.

Well, Paul has spent many years travelling as a church planter, and he had gathered a team of co-workers in the process of being a church planter, of which Timothy is one such person, who was converted through his faithful mother and grandmother in Lystra, and was brought and encouraged and established in the faith through the work of Paul, and so on.

Now, Paul was very impressed with this young Timothy's passion for the things of God, and his devotion to the Lord Jesus Christ.

[5 : 07] And so, Paul mentored Timothy along the way, and in the process he sent him as a church worker to some of the churches that he had previously planted.

One of these places is Ephesus, and we see in chapter 1, in this particular chapter that we read earlier, Paul had heard that there had been some false teachers who had infiltrated this church in Ephesus, spreading some false teachings about the Lord Jesus Christ.

And so, in hearing that, he decided that he needed to send Timothy there to confront these false teachers, and to restore some sense of order and normality to that particular church.

Now, after Timothy had arrived in this particular church, or maybe even a group of churches in Ephesus, Paul sent this letter to him.

And he sent this letter to instruct Timothy on how he should fulfill his mission. And so, there's a lot of practical instructions given to Timothy to deal with the specific problems that the church is facing.

[6 : 32] And one of the big issues that the church was facing at that time is the right use of the law of God. The right use of the law of God. One of the false teachings that's kind of circulating around the church in Ephesus is the wrong ideas of what the law is, and what the law is meant to do, and so on.

Some of these false teachers were giving kind of strange ideas, thinking that as a teacher of the Word of God, they can teach any old way they like. And then, so they devoted themselves or indulged themselves with myths and endless genealogies, speculations, and so on.

We read in verse 4. It's very likely that some of these people were named by the Apostle Paul. Perhaps Hymenaeus and Alexander is named there.

Perhaps they are one of those, some of those false teachers, who is promoting these false ideas of the law.

And so, Timothy was charged to oppose these false teachers. Now, what is he going to do? How is he going to address these false teachers?

[8 : 00] We see here, Paul writes in verse 3, As I urge you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine.

He was told to confront them and to show them what they are doing is wrong. It is a misuse of the law of God and so on.

And we know even in this day and age that when a church or when teachers of the Bible misuse the law of God, it tends to have several conclusions and certain repercussions.

Because the law of God is together with the gospel of Jesus Christ, it should be looked at it as one whole. It's not to be divided and broken into bits, which is kind of what these people are doing. but they should be looked at one whole block, as it were. And that's given to us, the law and the gospel are given to us so that we can advance in the things of God.

[9 : 16] We can grow in the things of God. So, this is the problem that the church in Ephesus was facing and Timothy was sent there to correct these people.

And then we come to this verse, as we go down in this particular chapter, we see that, again, it's evident that what these people are doing with this law is wrong because instead of bringing the people of God into godliness and holiness, they seem to turn them away into godlessness and disobedience and so on.

And there seems to be this strange misuse of the law of God. And so, when it comes down to verse 7, 8, 9, and 10, all the various, the sexual immoral, those men who practice homosexuality, enslavers and so on, and whatever else is contrary to sound doctrine in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

The first thing that we need to think about is what is this gospel that Paul is talking about here? What is this glorious gospel of the gospel of the glory of the blessed God?

What's Paul referring to here? Now, it depends on which, it's a Bible translation issue here, but in the authorized version we read that according to the glorious gospel of the blessed God, which was committed to my trust, where do we place the glorious?

[10 : 59] Where do we place the grandeur, the splendor? Is that used to describe the gospel? Or is that used to describe God himself?

Do we think of the glorious gospel? Or do we think of the glory of the blessed God? Well, I think surely we should not be thinking one way or the other. Is it not, is this gospel not glorious?

Is the good news of Jesus Christ not glorious? I'm sure it is glorious. It is glorious. But is not our blessed God glorious too? Well, I think that, well, certainly both are.

Our God is glorious. He is grand. His splendor is to be admired, to be worshipped. And the message that He's provided is glorious too.

So it is a bit of a translation issue. It depends on who you're reading. It falls into either camp. But I'm not going to go into all the details in there. Suffice to say, this is the gospel of our God.

[12:08] It's the gospel of God. Elsewhere in Romans 1, we read that same phrase appears there. Gospel of God. Gospel of God. And I think we should really appreciate, we should really admire this phrase, the gospel of God.

Or the gospel of the glory of the blessed God. It's almost like an expansion of that in Romans 1 verse 1. The gospel of God.

God's gospel. The word gospel is an old English word. God's spell. God's story. Sometimes it says it's a good story of what God has done.

It's a good story. Gospel. Good news. We are very familiar with that phrase. The gospel is the good news. The good news of salvation. Through the Lord Jesus Christ.

And it depends on where you read in the scriptures. Gospel is described differently elsewhere in the New Testament. For example, Paul in his final address to the elders at Ephesus.

[13:17] His desire is to finish his ministry. His course. His ministry. To testify the gospel of the grace of God.

That is Paul's desire. I want to finish my course. I want to finish this race. This ministry. By testifying to the gospel of the grace of God.

And Paul perhaps with his own experience. Of once being a persecutor. That we read in Timothy here. Once being a blasphemer. A persecutor. And then he received mercy.

And now he can say in Acts 20 verse 24. He can testify of the gospel of the grace of God. And that's one way of describing the gospel.

And elsewhere we read as well in 2nd Thessalonians. We read that one day Jesus will come in flaming fire. Taking vengeance on them that knew not God.

[14:17] And that obey not the gospel of our Lord Jesus Christ. There will be a day when Christ will return. And judge those who not only disobeyed God.

Those who do not know who God is. Who are ignorant of God. But he will also judge those who do not obey the gospel of Jesus Christ. Now that's quite a scary thought there.

People seem to think that when it comes to day of judgment. Oh well you know. My good deeds will be outweighed by my bad deeds. Will be outweighed by my good deeds. My good deeds will somehow allow me to get into heaven.

But the Lord Jesus has said. No this is. The judgment will come on people who do not know who God is. And do not seek after him. But not only that.

But those who do not obey the gospel. Of the Lord Jesus Christ. That's quite a scary thought there is it not. But we are not going to consider that this evening. We are going to look at this gospel.

[15:18] What is this gospel? This gospel in verse 11. Is in accordance with. We read. In accordance with the gospel of the glory.

Of the blessed God. Or in harmony with. And it is in harmony with. Or is according to. And conforms to. The verse before that. Sound doctrine.

Okay. When you read verse 11. We need to look at it. In its context. In verse 10. In fact. The context is from verse. Verse 7 onwards. The sound doctrine. In accordance with the gospel of the glory of the blessed God.

So this gospel is. Intimately linked. With sound doctrine. And. And. And. It is interesting that.

In verse 10. We see that there are those who. Are promoting this. You can call it new morality. In. New Testament times. In.

[16:22] This strange. This whole idea of. We can live. Any way we like. And. Whatever else. Is contrary to sound doctrine. Interestingly.

Even. Even. At that time. In 1st Timothy. There are those who are already practicing things. Which are. Contrary to sound doctrine. And by the time we come to 2nd Timothy.

Paul's second letter to Timothy. We read that. For. There will come a time. Time. When they will not endure sound doctrine. It's not going to be just for Timothy's day and age.

But. He's going to refer to. Throughout all the ages. Throughout all the ages. Until Christ's second return. There will come a time. Where. They will not endure sound doctrine.

I. I. So. I. Can I. Can I say it. That perhaps. We are living in a day and age. Where. That there are many people. Who do not want to. Who cannot endure.

[17:22] Sound doctrine. They don't like the idea of. The Bible. Teaching on. Anything. We like the idea of.

Some ethics. Some ethical good. That the Bible can tell us. But we don't want to have all the. The issue about sin. And we don't want to hear the doctrine of.

Salvation. We don't want to think about. The doctrine of. Judgment. Or the doctrine of. Heaven and hell. We just want a bit of. Good. Ethical deeds. We considered this morning.

About this new. Not quite a new phenomenon. But this new. Phrase. That's come into the. Into the. Common lingo today. The cultural. Christian. You know.

We like the idea of. Just. You know. Being surrounded by. Nice church buildings. And a bit of. Enough Christianity. To make us feel. Comfortable. But not that much. That we.

[18:17] There's a. There's a commitment. On our part. Commitment to Christ. Commitment to. Sound doctrine. Well. Elsewhere. Paul writes to Titus.

About sound doctrine. That. Holding fast. The faithful word. As he has been taught. That he may be able. By sound doctrine. Both to exhort. And convict.

Those who contradict. This is. Paul telling. Titus. That he appoints. New. Elders. That he must be able. By sound doctrine. To exhort.

And convict. Those who are. Contradicting. The word of God. And then again. He's going to tell. Titus himself. But as for you. Titus. Speak the things.

Which are proper. For sound. Doctrine. So perhaps. You may be asking. So what is this. So called. Sound doctrine. That the apostle. Paul is talking about. Because it's evidently.

[19:13] It's intimately linked with. In verse 11 here. Sound doctrine. In accordance. With the gospel. And so on. So. Is this sound doctrine. About wine.

The use of wine. Versus non-alcoholic wine. In our communion. I don't think so. Is this sound doctrine. All about baptism. Perhaps not.

Is this. I'm sure there's some place in it. We're not going to. Not going to discredit that. There is a place for. Discussing these matters. Is this sound doctrine. To do. End times.

Oh dear. There's lots and lots of. Trees that have been felled. To produce books. On the end times. Well. I would say that. The sound doctrine. In this context.

Is all about. The Lord Jesus Christ. Everything must. Be centered upon. The Lord Jesus Christ. As I already said. This. The false teachers. Were teaching.

[20:09] The wrong use. Of the law. And gospel. The errors. That these. So called. Teachers. You know. We read. In verse 7. Desiring to be teachers.

Of the law. Without understanding. Either what they're saying. Or the things about which. They make. Confident assertions. You know. They don't.

They don't understand. What the law. Is. Meant for. Well. We know. Very well. The law. Is meant. To reveal. Sin. To us.

The law. Is given. To us. To reveal. Our sin. Sin. Amongst. Men. And women. Boys. And ghosts. That's what the law. Is there for.

We read. In Romans 3. For by the works. Of the law. No flesh. Shall be justified. In his sight. Since through the law. Comes knowledge. Of. Sin. You know.

[21:06] The Lord. Has given us. The ten commandments. That we have broken. Time and time again. And we cannot fix that. We cannot fix that. And so these teachers are.

Asserting something. Which is contrary. To the. Purpose of the law itself. They're living. As if there is no such thing. As a law. And so we have these.

Mistakes that we see here. Now we know. That the law is good. If one uses it lawfully. Evidently. They aren't. Understanding this. That the law. Is not laid down. For the just.

But for the lawless. And disobedient. That's the corrective there. That's what the law is for. It's not for. The just. But for the lawless. And disobedient. It's to point people.

That this is where. They've gone wrong. For the lawless. And disobedient. For the ungodly. And sinners. For unholy. And profane. That is what the law. Is there for. That's where the false teachers.

[22:04] Have made their mistakes. The law shows us. The character of God. We should know. That the ten commandments. Is not just there. Just for the sake of.

God has nothing else better to do. Than to give us ten words. That they reflect. God's character. Especially his holiness. We must never forget.

God's holiness. That's something that is. Is. Is. Is. Missing in. In a lot of. Of preaching these days. The holiness of God. You know. The law is there.

The law is there. As. One writer puts it this way. Is. Is God's mirror. To show us our sin. And our sinfulness. But.

The law. Although it's there. As a mirror. To show us our sin. And sinfulness. It cannot save us. The law cannot save us. A mirror. Can reveal a dirty face.

[23 : 00] But cannot clean the face. The mirror can reveal a dirty face. But cannot clean the face. And so. The law is. Is there. Not just to. It's only there.

To show us where we've gone wrong. Where we have sinned. Where we have fallen short. Of the glory of God. R.C. Sproul writes. The law is not just an abstract set of rules and regulations.

The law reflects the will of the law giver. That is obviously God. And in that regard. It is intensely personal. The law reflects to the creature.

The perfect will of the creator. And at the same time. Reveals the character of that being. Whose law it is. The law of God proceeds from God's being.

And reflects his character. The law is designed to reveal us as sinners. And in revealing our sin. The law points us to Christ.

[24 : 01] That's why Paul writes in Galatians. Wherefore the law is our schoolmaster or guardian. To bring us. To bring us to Christ. That we might be justified by faith.

So in other words. The correct teaching of the law. The correct teaching of the law of God. Is to show us.

And to point us. And to drive us. To the cross of Jesus Christ. To drive us to repentance. And faith. In the Lord Jesus Christ.

Who came into this world. To save sinful. Broken. Broken. Weak. Fallible. People like us. Like all of us. Like all of us.

And that is what the gospel is all about. The gospel is the. You can say it's like the corrective. For sinners such as we are. And that's why the gospel is followed.

[24 : 59] Very nicely. From verse. After verse 11. Or in verse 11. In accordance with the gospel of the glory of the blessed God. With which I'm entrusted. And then Paul is later going to say in a few verses down.

The line he's going to talk about. This is a faithful saying. Worthy of all acceptance. That Christ Jesus came into the world to save sinners. Of whom I am chief.

Or whom I am the foremost. That is the gospel. In one sense. In a nutshell. Christ Jesus came into the world to save sinners. Of whom I am chief.

The gospel reveals God's glory. The gospel of Jesus Christ reveals God's glory. That his perfections is still there. His attributes.

His holiness. His hatred for sin. His justice. But also his grace. His mercy. And the fact that he's able to forgive us.

[25 : 59] From our sins. That is. The gospel. And of course. Even when. When we come to faith in Christ. That doesn't mean that the law has got no place for us.

Far from it. The law is there. That we may know. Who God is. We can still have this point of reference. That this law reflects. The character of God.

God. But our relationship. With the law. Is now going to change. As Christians. We can say with David. Oh how I love thy law.

It is my meditation. All the day. In Psalm 119. How I love thy law. Imagine that. Once we may think that the law of God is all about.

Thou shall not. Thou shall not. And now we say. Oh how I love the law of God. Amazing is it not? God. Amazing. That now the Christian loves.

[26 : 59] The word of God. And we love. The law of God. And. And we mustn't make this. This. We must always remember.

That this is what the law of God. Is for the believer. Is the means of our sanctification. We now. We know who God is. We know the salvation.

That comes through the Lord Jesus Christ. But then now we still go back. And we say. Well. Now I love the law of God. And I want to follow. The Lord who has given me. This law.

But another thing we can notice is this. Do you notice there's a link. Between the sinful activities. In verse 8 and 9. All this. All this. The disobedience.

The lawless. And the sexual immoral. And so on. There's a link between that. And being. Contrary to. Or oppose. Or against. Sound doctrine.

[27 : 55] In verse 10. Do you notice that? Sexual immoral. Men who practice homosexuality. And slavers. Liars. Perjures. And whatever else is contrary to sound doctrine.

Isn't it interesting. That Paul would lump. All these. Categories of sin. Together with. Contrary to sound doctrine. Isn't it interesting. We tend to look at. All these sinful activities. In one way. And then we look at. The lack of sound doctrine. In another way. We kind of tend to put them. Far apart. But the. Apostle Paul seems to put them together. Is it not see that? In verse 10. And verse 10. Which kind of. Reminds us that. The more a person. Or a church.

[28 : 53] Harbors. Hostility. Or resistance. Or indifference. To sound doctrine. The higher the likelihood is. A church.

Or a person. Engaging in. Or dabbling with. Sinful activities. The two seem to go. Seem to link together. The lack of.

Sound doctrine. Or contradicting sound doctrine. Or opposing sound doctrine. And sinful activities. Seem to be. Tied in. Together. Now I know some may.

Criticize. And we certainly seen that. In the last. Certain last few. Months. You know. Where they say. You know. Oh. Look at this educated theologian.

You know. This theologian in the church. You know. Look at his. Moral fall. Well. So much for sound doctrine. Why do you need. All this sound doctrine. Even this great theologians.

[29 : 52] Has fallen. Well. If. If a theologian. A great theologian. Can fall. Morally fall. Well. Guess what. So can all of us. So can all of us.

If. If David. King David. You know. The sweet psalmist. Of Israel. The man. After God's own heart. Can fall. To adultery. And murder.

But what about us. That argument is. I've seen that argument. In certainly. In the recent months. Recent weeks. And it's terrible. Terrible to think that way.

That just because. Somebody can fall. Somebody who is a church leader. A person. Who's. Who's. Educated. In the things of God. Can fall. Morally fall.

Means that. That we shouldn't need. To. Have sound doctrine. That's. That's. That's terrible argument. That's a. Awful argument. In 1st Peter.

[30 : 52] We read. For the time. Is come. That judgment. Must begin. In the house of God. And if it. Begin. First. At us. What shall be. The end of them. That obey.

Not the gospel. Of God. We must. Always guard ourselves. We must. Always be. Engaged. In. Studying. The word of God. In. Engaged.

In sound doctrine. And that is. Needed. For our. Sanctification. Is needed. For our. Growth. In the things of God.

In our Christian. Growth. Sound doctrine. Is much. Needed. Never think. Never think. That. A lack of sound doctrine. Or a little bit. Of heresy.

Is okay. But it's not okay. It's definitely not okay. Not according to Paul anyway. Because a lack of sound doctrine.

[31 : 46] Or an indifference. Or an antagonism. Against sound doctrine. Is never an intellectual issue. But it's always a moral one. So.

We. I've seen. Certainly. In. In. In. On websites. Of some churches. Where. They. They. Downplayed. Doctrine. Saying. That it's too cerebral. And.

What's happened since. It comes at a cost. With a lack of godliness. Amongst. Church members. And worse still. The lack of sound doctrine.

In the church. Has led to. Not only. Lack of godliness. But it's now led to. Antagonism. To the gospel. And that's terrible. That is terrible.

But I hope you can see that. In verse 10. And verse 11. That what is contrary to. Sound doctrine. Is tied up with. With sin. And so. We must be very careful.

[32 : 45] That we have. That we are always engaged. In. Sound. Doctrine. So. What is the gospel. We will touch a bit on that.

So. Whose gospel is this. And that again. We look at verse 11. Whose gospel is this. It is the gospel. Of the glory. Of the blessed God.

This gospel is. God's gospel. Not ours. It comes from God himself. The emphasis is there. On the divine origin.

Of this glorious gospel. The good news. Comes from God. We must never forget that. I know it sounds. So obvious. But we must never forget that.

The good news. Comes from God himself. And it's not. From man. Or woman. And I say this. Because. There are always. In the history. Of the Christian church.

[33 : 43] There has always been. New fads. With the promoting. Of the gospel. Now. There is nothing wrong. With promoting the gospel. We want the gospel. To go forth. Into.

Every. Corner of society. We want to promote that. But somehow. The new fads. Are coming in. Or have come in. Seems to miss the point.

Of where the gospel. Is from. You may hear. Of things. Like the four spiritual laws. From. Beliefs. Or campus crusade. For Christ. You may have heard. Of Alpha Course.

Maybe even. Christianity Explored. These are all. Kind of. Relatively modern facts. In promoting. The gospel. Now. It's only good. These.

These. Activities. Are only good. If the gospel. Actually displays. The. Divine origin. Of the gospel. Itself. And that displays.

[34 : 39] God's glory. It's only good. If this. If whatever. Is promoted. To promote. The gospel. Shows us. It comes from God. It starts with God.

The middle is God. And the end is. With God. God. Some of you may have remembered. The four spiritual laws. I used it as a student.

I can't remember. All the four spiritual laws. But I know the first one. Because the first one. Is being. Is being. Parted to. To death now. I don't know if you remember.

The first spiritual law. God loves you. And has a wonderful plan. For your life. You've heard that before. God loves you. And offers a wonderful plan. For your life.

Can you imagine. What a listener. Listening to that. Would think. I like that. God offers. A. God loves me. And offers a wonderful plan. For my life. I like that.

[35 : 35] I want a wonderful plan. For my life. Never mind. Okay. It comes from God. Okay. Whatever. You know. I want something good. For my life. Can you imagine. The apostle Paul.

The apostle Peter. Preaching that. On the day of Pentecost. To the hearers there. In Jerusalem. Can you imagine. That was the case. God loves you.

And has a wonderful plan. For your life. No. That was not. That wasn't the message. That we read. On the day of Pentecost. We read. Contrary to that. Peter standing up.

With the eleven. Lifted up his voice. And said to them. Ye men of Judah. And all that. Dwell at Jerusalem. Be this known unto you. And listen.

Hearken to my words. For these are not drunkard. As he supposed. Seeing that it's only the third hour of the day. But this is that which was spoken by the prophet Joel.

[36 : 31] And it shall come to pass in the last day. Says God. I will pour out my spirit unto all flesh. And your sons and your daughters shall prophesy. And your young men shall see visions.

And your old men dream dreams. And then he goes on to say. Listen ye men of Israel. Hear these words. Jesus of Nazareth.

A man approved of God among you. By miracles and wonders and signs. Which God did by him in the midst of you. As ye yourself known. Him being delivered by the determinate counsel.

And foreknowledge of God. Ye have taken. And by wicked hands have crucified and slain. Whom God hath raised up. Having loosed the pains of death.

Because it was not possible that he should be holden of it. Now that is not. God loves you and has a wonderful plan for your life.

[37 : 27] But notice this. He starts with God. He starts with the prophecy of Joel. And he's going to say. Well this comes from Joel. But he's going to say.

Now this is fulfilled. In your very eyes. In the crucifixion of Christ. For sinners. Like you and I. And what was the response?

Well you know what the response was. These people were cut. They were cut to the core. They were pricked in their heart.

And they cried to Peter and the rest of the apostles. Men and brethren. What shall we do? And of course we know Peter said. Repent and be baptized every one of you.

In the name of Jesus Christ. For the forgiveness of sins. And ye shall receive the gift of the Holy Ghost. Beginning. Middle.

[38 : 23] And end. Starts with God. Middle with God. And the end with God. God. And that is because. The gospel. Of God is.

God's gospel. It not belongs to man. Or woman. We can promote it. But we can only promote it. If it has its divine. Origin.

There. Before us. And so. What we need. More than ever. In this day and age. Certainly for today. Especially for today.

Is a proclamation. Of the glorious gospel. Of our blessed God. This glorious gospel. Is what we need. More than ever. More than ever.

This. Gospel is. Sound doctrine. The sound doctrine is. In accordance with. The gospel of the glory. Of our blessed God.

[39 : 18] They are all tied up together. I don't think we need to. Separate them. This glorious gospel. Is sound doctrine. The gospel is in harmony.

With sound doctrine. And that is what we need. That is what we need today. That is what we need in our churches. That is what we need in our. Individual lives. When we talk to our families. And friends.

We need that. As one person writes it. No doctrine is sound. But what is agreeable. To the gospel. No doctrine is sound. But what is agreeable.

To the gospel. That is what we need. For today. More. Than ever. Before. And that is why.

We see it. So many times. In the. In the scriptures. Especially in the Old Testament. The gospel is. Brought about. And delivered. And proclaimed.

[40 : 13] As good news. O Zion. That bringeth good tidings. Isaiah 40. Nahum. 115.

Behold upon the mountains. The feet of him. That bringeth good tidings. Sing to the Lord. Psalm 96. Sing to the Lord. Praise his name. Proclaim his salvation.

Day by day. Or in the NIV. Show forth. Or publish. Or preach. Or announce. His salvation. Day by day.

It is wonderful. It is wonderful. When the gospel is. Proclaimed. And announced. And preached. And souls are saved. And Christian lives.

Are built up. In the things of God. Well may these. Few thoughts. In this verse. In verse 11. Help us to truly live. For God.

[41 : 10] Live for the gospel. Of Jesus Christ. And live to the glory. And praise. Of our God. We shall conclude. Our worship. In singing from the. Hymn.

■■■. ■■■■ South afar. Inside. The Washington Bag. Visit us. To be found. One of us. zona as. Or aspirations. To be found. These little Buddha.

Are still good. Is there? Building.