

# A faithful saying

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[ 0 : 0 0 ] Let us resume our studies on the second epistle of Paul to Timothy chapter 2, verses 11 to 13.

2nd Timothy chapter 2, verse 11. 3. 4. 5. 6. 7.

8. 9. 10. 10. 11. 12. 13. 14. 14. 15. 15.

15. 15. 16. 16. 16. 16. 17. 17. 18. 18. 19.

19. 17. 18. 19. 20. 21. 20. 20. 20. 21. 22.

[ 1 : 0 0 ] 21. ■■ dicen 22. 19. 22. 22. 22. 23. 23. 23.

23. 23. 24. 24. 25. 24. 25. 26. 25. He reminds him that Jesus Christ is the source of strength and he is to strive to become a better Christian day by day, emulating the dedication and the commitment of the soldier and of the athlete and of the farmer.

Above all he is to remember that the Lord Jesus Christ, the Christ of history, reigns of universal law. He who died is now alive at the right hand of God the Father.

And he is never to forget that the Lord who commissioned him to preach the gospel would see to it that that gospel never failed.

Though he was a prisoner himself writing this letter facing death from the prison in Rome, he knew that the gospel for which he was imprisoned was not bound.

[ 2 : 3 6 ] And he was also prepared to suffer for the sake of that gospel because of the glorious purpose that God had in view for it. It was the means appointed by God for bringing his elect people to our knowledge of salvation.

And the means appointed by him to feed their soul and to bring them ultimately to the eternal glory which was provided for them and is prepared for them by the Lord Jesus Christ.

And the means appointed by the Lord Jesus Christ. Now he says, remember these things. And remember also this thing. If we be dead with them, we shall also live with them.

If we suffer, we shall also reign. If we deny, he will deny us. If we believe not yet he abides faithful, he cannot deny himself.

Now when Paul was hurt at the beginning of this verse, verse 11, to this faithful saying, we recognize that this was one of the things current in the first century Christian church.

[ 4 : 0 2 ] You know yourselves that the church, the congregation, met in various cases, the church church, met in the first century Christian church. And that they were dependent upon the word of God being read to them.

And the word of God being committed by them to memory. And in the course of time, as the great fundamental teachings of the Christian faith were being brought together, they were committed, some of them were committed to saying, shock, pity, phrases, brought together that could be memorized quite easily.

In the same way as the doctrines of grace have been brought together in our own short of Catholicism. And in forms in which it was possible even for children to commit them to memory.

There were such saying current in the Christian church at the time that Paul wrote his letter. And he makes use of this one, he makes use of five of them as in only, what we call the Catholic epistles, the letters to Timothy and Titus.

And here we come across another of them. Remember he says, the same, which is at the heart of the faith of the Christian church, of which you remembered, and over which you are a minister, and now which you are going to lead after my demise.

[ 5 : 46 ] Remember he says, this faith, and then he quotes it. If we be dead with him, we shall also reign, live with him. If we suffer, we shall also reign.

If we deny him, he will deny us. If we believe not, he abides as faithful, he cannot deny himself. Now you will see how these things were brought together.

Those of you who know the Bible well will be able to extract these things from their context. For example, in the letter that Paul goes to the Church of Rome, the letter he goes to the Corinthians, and the letter he goes to the Colossians, embrace, and all have these same words, if we be dead with him, we shall also live.

For example, remember how he put it to the Church of Colossians, speaking of the Christians, we are dead, and your life is hid with Christ in God. He did the same thing in the letter to the Romans chapter 6.

If we suffer, we shall also reign with him. These are words which we write here tonight, that he himself again rose to the Church of Rome in the chapter 8 of his letter.

[ 7 : 07 ] If we suffer, we shall also reign with him. If we deny him, he will deny us. They all knew that Jesus had used these words, as we write here tonight in Matthew chapter 10.

And the Church had committed the same last thing of Jesus to memory. He had said, if we deny him, he will deny us.

And it is also known that the Bible emphasized the next one, that if we continue, if we be faithless, yet he is not. He abided faithful.

This was written right across the pages of Holy Ritz, the faithfulness of God. And also this next statement, God cannot deny himself.

There are some things that God cannot do. And far from attributing weakness to because of that, he only emphasized his immutability, his unchangeableness.

[ 8 : 15 ] He cannot deny himself. So all these things, all these truths, were brought together in this short saying that Paul uses to remind Timothy and to encourage him to steadfastness, to Christian endurance, to courage in the case of conflict.

Remember what this saying empathizes. What then does the same entertain?

Well, in the first place, we have here a reference to what someone has referred to as an past occurrence with abiding consequences.

That is, we are dead with Christ and we live with him.

So, we have to ask ourselves what exactly this means. Ask faith value. Some might be tempted to think, but what Paul is saying to Timothy is this, if you are to live with Jesus, you must die literally for Jesus.

[ 9 : 37 ] Well, of course, we know that there were many people at that time and since, who were not masters for the Christian faith.

people who were not put to death because of their allegiance to Jesus. Somewhere. But many weren't. So it is not a reference to literal, physical, natural death.

As though he was saying, you really must die, naturally, physically, if you are to live in the world to come with peace.

You see, if you look at the next part of the saying, if we suffer, we shall reign. That is a reference to the world to come. Reigning. Always the people of God.

Reigning with Christ. Their responsibility for present time is to live. Not to reign. But to live. So, death and life are brought together here.

[ 10 : 44 ] In what way? Well, it is what the New Testament speaks of as union and communion.

Paul writes in the Romans in chapter 6, the Colossians in chapter 3, the Ephesians in chapter 2, and here again in the use of this page, the main thing is that when a person becomes a believer, that he is united by faith to Jesus Christ, we are, as a short a class, we can tell this, united by faith in our sexual culture.

Now, when that happens, something else happens. We, he says, the church at Rome, we die.

The church at Colossae, you are dead, and your life is hid with Christ in God. That's the meaning of death here.

The faith that unites us to Jesus, means that in another sense, we become dead to something else.

[ 12 : 07 ] To what? We become dead to sin, he tells us in Romans. We become dead to the way of life that we lived.

We become dead to the past. We are alive. We are new creatures in Christ Jesus.

We are risen to newness of life, he tells the church at Ephesus. All these things, in this state chorus, shed light for us, upon the meaning of being dead with him, that we may live together with him.

And notice, the human. We are dead with him. And we live with him. It is something that has taken place in the life of the believer.

And unless you want to tear the page of each page of the Bible, there is no other way in which you can explain these words. Time and time again, we are told that we are dead to sin.

[ 13 : 17 ] We are not to live any longer there is. Sufficient is a time that is past your life when you live, like we are the Gentiles. You are dead.

Your life is hid with Christ in God. You are new creatures in Christ Jesus. You are raised to newness of life. It is a spiritual reality in the life of these people.

It is not that sin is dead in them. It is not that we saw earlier on. It is not that there are times when they would find, as it were, motions in their own lives towards sin.

It is not that they are so dead that sin can't touch them. And that sin can't detect them. That is not what the New Testament means at all.

How could a man who said this then go on to say, Oh wretched man that I am, who shall deliver me from this body of death? This sin that plagues me.

[ 14 : 19 ] I want to do good. But often the good that I want to do is not what I, that is not what I do for the evil that I don't want to do. Sin is in my members. It is warring against this principle of life and this principle of grace.

But you see, as to serving it and living in it and obeying it and being a slave to it, you are dead.

His relationship to it was altered completely. He was alive now to God or alive to Christ Jesus.

Remember how he put it again in Corinthians? That any man being Christ is a new creature. The old has gone and the new has come. I live with him. I live by faith in him.

I am in communion with him. The union that was forged by faith with Christ means that I live a life of fellowship with him. A life of communion with the Lord.

[ 15 : 21 ] Now he says, you remember what it says. As you face, as you face a difficult future, a difficult task, you remember that your union and your communion is with the Lord Jesus Christ.

That is a past occurrence with abiding results or consequences. Then he goes on to speak of the second part here.

If we suffer, we shall also reign with him. Now here is something where a step forward or go further into this life that the believer lives.

Here is now the responsibility of the Christian encouraged by a future reward. If we suffer, we shall also reign.

Now what does the word suffer mean? We know for example that there are many people in the world tonight who aren't Christians and who probably have sufferings that you and I know little of.

[ 16 : 41 ] Many people in deprived areas who know suffering. And who live through suffering. And who die because of the suffering.

Is that what Paul means here? No. Certainly not. The meaning of the word suffer here is steadfast endurance in the pit of difficulty.

Now, remember the picture he is given. He is speaking to this man, Timothy, this young man who is going to take over the reigns of the Christian church. He is going to have a very difficult task.

Living in a hostile environment, in a world that was trying to destroy the Christians and trying to destroy the gospel. He is living by faith in Jesus. And he must endure steadfastly in the face of all these difficulties.

That's what he says. You have a responsibility, he says. Now, as a believer in the Lord Jesus Christ, to continue in the path that has been marked out for you.

[ 17 : 49 ] Continue in the life that must be used as a believer. And when you meet difficulties, you must not run away from them.

But you must face them and endure in them and through them. Remember how Jesus put it through the disciples.

Speaking to them at the end of his mission in the world. We are they who have continued with me in my afflictions or in my temptations, in my sufferings.

They stood with him. They were with him all the time. At one stage of his ministry, many turned back. The disciples said, do you want to go back? And Peter gave expression to the steadfast endurance of the disciples.

Lord, to whom shall we go? Thou hast the word to return life. He was saying that in the face of it all, he and they were prepared to carry on.

[ 18 : 58 ] To stay with him. To stand their ground. To hold on in the midst of trouble and difficulties and afflictions and persecution and sufferings. We are going to carry on.

That's what it means. Enduring. As Jesus is right here tonight. He that endureth to the end. The same shall be said.

So you see what it's saying is this. It isn't enough that you believe in Jesus. It isn't enough that you claim to have come to a knowledge of Christ five or ten or fifteen or twenty years ago.

The point of the issue is this. Are you continuing in the faith? Are you pressing on? Are you enduring steadfastly? As I said earlier, as a good Christian soldier.

Are you prepared like a good athlete? To grit your teeth? And to push on through the pain barrier? Are you prepared to do that? Remember he says. What the teaching of the Bible is embodied in this saying.

[ 20 : 02 ] We must suffer. We must endure. We must press on. We must turn back. If.

We are to reign with them. That's what it says. And you know that this isn't easy. I know that there are many people standing outside the circle of the Christian church.

Many people who are not believers in the Lord Jesus Christ. Many people who have never had the courage. To walk down that aisle. And sit at the Lord's table.

Because they don't have the faith in the Lord Jesus Christ that brings them there. And yet. They might pour scorn. On those who have the courage.

To follow Christ. It's not easy in the face of taunts. And in the face of opposition. And in the face of contempt and ridicule. Being poured upon you.

[ 21 : 01 ] And fingers being pointed at you. And elbows being nudged. It's not easy in the face of all these things. To follow on. To endure. To persevere.

And to the end. It's not easy to turn the other cheek. Well he says you remember this. If you are to reign with Jesus. You must be prepared to endure.

Steadfastly. As someone has put it. The thing in question here. Is not our union with Christ. But the process of steadfast endurance in our life.

That is our responsibility. Because endurance always has an end in you. Deliverance. Complete salvation.

At the end. And that's the reward. We shall reign with him. This as someone has put it. Is not bad for living with him. This is what's going to happen.

[ 22 : 07 ] This is the reward that awaits all those. To share his life here. To share the difficulties. To shoulder the burdens. To carry the cross.

To deny themselves. And in the face of all the difficulties in opposition. Press on. That they may receive the crown. This was the path that he took.

The servant he said his own above his master. Nor the disciple above his lord. If they have persecuted me. They will persecute you. And if I had to endure.

So will you. And if the path for me towards the crown. Is via the cross. So it will be with you and for you. We shall reign. In complete harmony of mind and will.

With the lord. With the lord. Jesus. Christ. There is no comparison. That Paul writes the church at Rome. There is no comparison between our sufferings here.

[ 23 : 09 ] And the glory. To which we are going. The glory which will reveal to us. And the glory which will reveal in us. In contrast. There is no comparison.

What we suffer here he says. Pales into significance. In contrast. With the glory. That awaits. You remember how he put it again right.

The church at Corinth. And a man who suffered more than any of us. Probably will ever suffer. Oh like affliction he says. Which endureth but for a moment. Worketh for us.

A far more exceeding eternal weight of glory. While we look not to the things we have seen. But the things we are unseen. For the things we have seen are temporal. But the things that are unseen.

Are eternal. And it's perfectly wise. And perfectly biblical. Perfectly scriptural. For suffering. Persecuted.

[ 24 : 05 ] Belieged Christians in this world. To long. For release. To long. For deliverance. To look. For the glory that awaits.

Perfectly. Biblical. As a matter of fact. One would take the mark of grace. In the life of the believer. That he looks forward to the day.

When he shall reign. With the Lord Jesus Christ. When he shall be with him. When he shall see him as he is. And when he shall have left.

This valley of struggle. And tears. And time. Behind him. To enter into. The glory. Above. Well he says. Let that encourage you. You believe in Christ. Keep believing.

Keep on. Keep persevering. Keep enduring. Remember he says. The reward. At the end. Of the road. Then thirdly. After you live like that. He says. Remember the awful possibility.

[ 25 : 03 ] With the fearful consequence. For him who denies. On the other hand. If we deny him. He also will deny us. The purpose of the self- insecure. The Lorden probably. Believe in Paul John Wallach. Not the thing I ken him. Of the order of wisdom. He is right Woah.

Who is right. In God's life. film. For the Jade. Twilight. When you reach out of God. Themeland. For the Gemma. The Rule. There.

The Francis. Heavenly Father Lord. And the Book. Through. Pilsy. Do. kid he is right. The Lifeline. The Book. Beloved word. When Ba Duck.

The Book. That James who thôi. possibility of failing to persevere. It is possible that some will not persevere and denying Jesus is the exact opposite of enduring unto the end, the exact opposite of persevere. It is said by one of the commentators and I must say that I found this most interesting that in the New Testament that this word receives its emphasis that that is the verb to deny, receives its emphasis from the fact that the object whose claim is resisted or denied is supremely oppression. If we though the words are in italics here if we deny him he also will deny us. We are justified in using that him there that pronoun because denying focuses on our relationship to a person. Now the classic example of this of course in the New

Testament is Peter when he denied our Lord. So the force of denying here is somewhat different. You remember that there were three strands to Peter's denial of Christ. That little young girl who let him in to the high priest's hall said three things to Peter. I saw you with him. You never did.

[ 27 : 33 ] I know you. You do not. You are one of his. I am not. And there was a denial focusing on relationship to Jesus Christ. It all stemmed from shame. Peter didn't want to be identified as he warned himself by the fire that night. He just wanted to be kept out of it. You know the kind of you know what it's like. Perhaps when you're in a position in a situation that you ought not to be. You know you shouldn't be there.

And you're afraid that someone's attention will be directed to you and someone asks who are you? Where are you from? What leaves you here? Peter was mortified when this girl identified. So with his feeling of shame, embarrassment, he said to her, you're wrong.

And he confirmed the point he was making by cursing and by swearing. He was afraid to take the consequences of being identified with Jesus Christ.

Jesus Christ. So he turned away. It was of course in Peter's case a momentary denial. He was caught on the hop. It was very sudden.

And in the mercy of God he was soon restored. But you see at the heart of it is this principle of denying our law. Abandoning Christ. If we deny him. If we deny him. If we dissociate ourselves from him. If we cut ourselves off from him. And from all connections with him and all relationship to him.

[ 29 : 24 ] If we go off from him. If we go off on our own. And don't acknowledge him. Well, he will not acknowledge us.

And we know only too well that this is a possibility within the framework of the Christian church. There have been people who have claimed to believe.

There have been people who have claimed to believe. And people who have persevered. And then denied. Turn their back. On the Lord Jesus Christ. No one of the Bible says. Let him that standeth. Take heed. Lest he fall. No one that Jesus said to his followers. Remember he says.

It is he who perseveres until the end. You shall be saved. And don't you make any sense of assurance that you may have tonight.

The ground of your hope. For reigning eternally with Jesus. Assurance or conviction or feelings or thoughts are not the ground of your confidence.

[ 30 : 32 ] But the Lord Jesus Christ. And if you turn away from him. He will turn away from you. And as I said. There have been countless instances in the word of God. In the history of the Christian church.

Yes and in the word of God. Of people who ultimately denied our Lord. Turned their back on him. And became spiritual rights. Spiritual rights.

And people who were denied. Ultimately by him. We turn our back on him. He will turn his back on us.

That's what he said. And someone says to you. That's not possible. And if you say that my friend. Well it just shows that you don't know the teachings of Jesus. Whosoever he said would deny me.

Before men. Him will I deny before my Father in heaven. Many people he says will say to me in that day. Open unto us.

[ 31 : 36 ] And I will turn to them and say I never knew you. Depart from me. He will turn us back. See it's a number of people who followed this category.

People who denied the Lord. Let me mention one or two of them to you. The man who was known as Francis Spira. An Italian.

Who was a convert. To the Protestant faith. And who was the means. Of bringing others to the faith.

He was brought to death. For his faith. By the Inquisition in 1548. But.

He couldn't stand. That triumph. And fear made him recant. And he publicly. Renounced. The Christian.

[ 32 : 38 ] And the Protestant faith. And the base of that. He was released from prison. He was spared death. And very shortly after it. He entered into.

Despair of heart. Great. Darkness. Covered. His soul. And before he died.

Seemingly. His deathbed. Was a place. That people didn't want to approach. Because he died. With cursing.

And oathing. And swearing. The name. That he had once espoused. He had. Abundled. The faith.

He had. Denied. The Lord. And he was left. In the darkness. Of despair. Facing a hopeless death.

[ 33 : 35 ] And an endless. Eternity. And that's recorded in history. There was once a Puritan zealot. In England. Who was persecuted.

For his faith. He renounced. The faith as well. And he had a similar. Deathbed. He said. I thought I could pray.

Anytime. But now I can't. Heaven is shut. To my cry. And he gave himself up. In despair.

He died. Without hope. One could. Multiply. These instances. Recorded for us. In. Scripture. Someone wants to put it like this. It is better to lose anything. Than to lose. Jesus. Christ. If we deny him.

[ 34 : 35 ] He will deny us. How do you know. As you sit here tonight. Listen to me. And how do I know. As I stand here. Preaching to you. What assurance do you have.

Do any of us have. That we will continue steadfast. Unto the end. That we will not deny. Our Lord. That we will not deny. Any relationship to him.

Or any connection with him. How do you know. The only way my friend. You are going to be kept. And during. Until the end.

Is by doing. What Paul told Timothy. At the very beginning. Of this chapter. Timothy. Remember the source. Of your strength. The grace.

Of the Lord. Jesus. Christ. That's the only way. That you can be assured. Of persevering. Until the end.

[ 35 : 33 ] And of being assured. That you will not deny. The Lord. Because if you do. He will deny you. The.

That's the king of the word. You turn your back on him. And he. Will turn his back on you. When it comes. To you.

And remember. This just doesn't apply. To the judgment seat. Or to eternity. It happens. In life as well. As I've indicated from these. Two men that I referred.

That I mentioned. It can happen in life. That the Lord. Abundons people. To their own. Sinful ways. And to their own.

Determination. To turn their back on. And there have been instances of people. People. And I have no doubt. They're here as well.

[ 36 : 26 ] Of people. Who claim to have faith. And who claim to go on. Tonight. Perhaps they're in the vanguard. Of the movement.

That is trying to destroy. The Christian faith. Perhaps there are people. Who walk through these doors. And who sat as you are sitting here tonight. And who listened.

And perhaps thrilled. To the sound of the gospel. For all I know. Tonight. May ridicule that very gospel. Denying it.

Denying him. And denying the truth. And their lives. Bear testimony. To the fact. That the Lord.

Has already denied them. What an eternity. What a judgment. Awaits a person like that. Timothy says. You remember.

[ 37 : 21 ] You remember. The possibility. Of denying. Denying. The Lord. Don't do it. My friend. Never be ashamed of Christ.

I know. As I indicated earlier. That there are circumstances. Where you may feel. Terribly embarrassed. And where you may perhaps. Be saying. Well I hope that. This person doesn't ask me.

Anything about the Bible. Anything about church. Anything about Sunday. Or what I do. Or anything. I hope he doesn't. And then. Horror of horror. The question is asked.

Do you believe. What do you do with your life through the week. What do you do with Sunday.

What do you think of Sunday. Do you believe the Bible. You heard. Do you believe. Don't tell me you're a believer in Christ. I will say this to you. Never.



[ 38 : 16 ] Though it may be difficult. Never. Deny him. If you deny him today. It's going to be far easier.

If I deny him tomorrow. The difficult thought may be. You stand up. Be prepared to be counted. Nail your color to the mast.

Today. And you'll be a much stronger Christian. If God's spirit is tomorrow. Finally he says. Remember this.

If we believe not. Yet he abideth faithfully. He cannot deny himself. Oh. The fear of denying him. Especially when you consider.

Your own friend. And your own weakness. And you look back over the years. And no doubt. You're thinking of instances. And places at this very moment. When you let the Lord down. When you didn't do.

[ 39 : 16 ] What you ought to have done. When you didn't speak. When you ought to have spoken. When you wish.

No you had. You see my friend. There is such a thing. As momentary lapses. When he's saying of denying him.

When he's speaking of denying. He's speaking of that. Impenitence of spirit. That decisive moment. Moment. Or period in a person's life.

When he assesses. All the consequences. Ways up the pros and the cons. If he's possible. Capable of doing it. And he says. No. That's it. A deliberate. Decisive act.

He turns his back. In impenitence. Upon the Lord Jesus Christ. On the other hand. There are times.

[ 40 : 13 ] When you and I. Aren't as faithful. As we ought to be. Times like I mentioned. Writing the history of Peter. That great man of God. When he denied.

He wasn't faithful. Which one of us. Has been as faithful. As we ought to have been tonight. Who is the man or the woman.

Here tonight. The boy or the girl. Who would dare stand up. And say Lord. I have never failed. No. With shame and confusion of faith.

We all have to say. Of course we have failed. That is not making an excuse for failure. It is not condoning sin. Or sinful practices.

Not condoning these times in our life. When we weren't what we ought to have been. Or when we didn't do. What we ought to have done. But this is our encouragement.

[ 41 : 12 ] He. Is faithful. He is faithful. Though there is no Christian here tonight. Who could stand in this church. And say. I never let him down.

At the same time. There is no Christian. Who couldn't stand here tonight. And say this. He never let me down. He. Is faithful.

He cannot. Deny himself. Now. The time has passed. Really. I haven't been able to do justice to this.

So. I will leave it at this. This is one of the great statements of the Bible. Concerned the being of God.

He cannot. Deny himself. You know. There are various things that God cannot do. God cannot lie. God cannot change. God cannot sin.

[ 42 : 10 ] God cannot die. God cannot. Now that's not an evidence of weakness of God. God's part. It only highlights his omnipotence. He cannot deny himself.

In other words. He can't change. Denial is a change of relationship. But he can't change. He can't.

And what Paul surely means is this. If God promises to reward those who persevere. He will do it. If God.

If God says that he will deny those who deny him. He will do it. God doesn't change from day to day. He is faithful to himself.

True to his own character. He is what he will always be. He will never be anything else. But what he is. And my friend. This applies to you and to me tonight.

[ 43 : 09 ] You trust. And you persevere. And depends upon his grace. And God will not deny.

Himself and the word that he gave you. He will honor it. You turn your back on him. You bear this in mind.

God will not change. God will deny you. He is faithful. To what he has said.

He is faithful. To himself. And as you leave this building tonight. As I leave it. And as I knew. We step out into the night. Are you stepping out with him?

Or are you, I knew. Turning your back on him. Is he to be used? Or is he not? And if someone meets.

[ 44 : 10 ] And going along that street tonight. And asks you. Are you one of his? How are you going to answer that question?

Let us pray. O Lord. O Lord. Do thou bless us. Have mercy upon our souls. And draw near to us in thy grace. O do thou apply the truth.

With conviction and with meaning. And grant O Lord. That we would be found faithful to thee. By thy grace. We thank thee.

For thy great faithfulness to us. Thou art holy. Thou that dost inhabit. Israel's praise.

Part of thy blessing. And forgive us. For Jesus' sake. Amen. Amen. Amen. Amen. Amen. Let's pray. Amen. Amen. Amen. Amen. Amen.