

## 2 Timothy 1:8-18

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Date: 16 February 2025

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[ 0 : 0 0 ] to 2 Timothy chapter 1. You know, the Bible tells us that my people perish for lack of vision. And one of the callings and the responsibilities of the pastor, and I think one of the things in which the Lord has gifted me in, is I'm pretty good at casting vision. I'm not always really good at implementing that vision. So with that, I've had to learn to put people around me to kind of help the implementation part of it. So I try to hold before you where we're going and the things that are before us and things that are going on. I've kind of alluded to it a little bit. Deacons and elders are very aware of it, heard of it. I can assure you, crying babies don't bother me, okay? That just means they're present, and that's okay. As long as everybody's healthy, we're good.

And so don't let it bother us. We're okay. And so I've shared it a little bit with you, but it's good for the church to kind of know where we're going. So there are five essentials. I call them five essentials. I might have shared this with you. If not, I'll continue to share it with you. Everything that we do, I'm trying to filter it through this, especially this year. It's really kind of the end of last year as I was praying through where the Lord would want us to be.

So everything that we do, it will kind of filter through this, and it's kind of what we're aiming at. The first one is we want to expand the kingdom. So we're seeking to proclaim the king to as many people as we can. It's about the kingdom, not our kingdom, right? We've never been ones. I don't want to build Billy Joe's kingdom because I'm not very much of a king. I'd like to see the kingdom of the king of kings and lord of lords be expanded. So we want to expand the kingdom. So we pray for those that are going to Thailand. We pray for those that are going in other mission fields. We pray for Enon Baptist Church, for Art City Community Church. We pray for those churches which we have the opportunity to walk beside because it's about the kingdom. The second thing is we want to equip the saints. Now that's where rubber hits the road with me. It is my call to equip the saints to do the work of the ministry. But we want to equip the saints more than just Sunday morning. We want our Sunday school classes, our Awana groups, our teenagers, and all those things, everything to be going in that direction where we are learning the word of God. So we want to equip the saints. We want to enhance the home.

Last night we had a Valentine's meal. Great time. We were able to gather around the room a number of couples that have been married 10 years and under and a number of couples that have been married 25 years and over.

[ 2 : 2 3 ] You want to enhance the home then put couples together who can speak wisdom into one another's lives. Right? And it is a joy to be able to do that because we know that the strength of the home really dictates the strength of the church. So we want to enhance the home. That's why you see a number of things coming up. We want to, now listen, some of you ladies may be offended by this, but stay with me.

We want to empower the men. We want to empower the men. And that is essentially a way we want to call the men to be the men that God has called them to be because every problem in society, if you trace it to its root cause, points back to the man. That's just the reality. So we want to empower the men.

We want to equip the men to be the men that God's called them. We want to equip them to be godly role models. We want to equip them to be godly husbands. We want to equip them to be godly individuals who live in their society. That's why our men's Bible studies are going on. We've had 18 to 20 plus on Saturday mornings coming together, just men talking and trying to empower the men. And the last one, you got to see a little bit of it this morning. We want to engage our youth and children. And as Miss Emma's video testifies, that is an ongoing process of people coming to Christ, not because of a moment decision, but because of seeds that are continuously being planted and seeds that are bearing fruit. So we want to engage our youth and children. That's my five

essentials. Now I can share that with you.

I can't do all of them. Okay. Now I share that with you because it's a joy to see people take that on people to take it and go with it. If you say, Hey, I can get on board with one of those.

I'll just pick on it. If you look at the bulletin right now, it's about kids, right? If you say, Hey, I want to engage youth and children, then come see me and we'll help you engage. Right? If you say, well, I want to pour into families and let's, let's do that. Okay. I'm not asking everybody to do everything. I just want you to fit in where the God has wired you and made you. All right. We're in second Timothy chapter one, verses eight through 18 will be our text this morning for one versus eight through 18. I just checked my watch. The good news is I still have an hour to go.

[ 4 : 25 ] Uh, so it's no worries. If you have the word of God open and you are physically able and desire to do so, would you join with me as we stand together and we read the word of God found in chapter one. We'll go verses eight through 18. The word of God says, therefore, let's back up to verse seven.

So we can get in context for God has not given us a spirit of timidity, but of power and love and discipline. Therefore do not be ashamed of the testimony of our Lord or of me, his prisoner, but join with me in suffering for the gospel according to the power of God who has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our savior Christ Jesus who abolished death and brought life in immortality to light through the gospel for which I was appointed a preacher and an apostle and a teacher. For this reason, I also suffer these things, but I am not ashamed for I know whom I have believed and am convinced that he is able to guard what I have entrusted to him until that day. Retain the standard of sound words, which you have heard from me in the faith and love, which are in Christ Jesus guard through the Holy spirit who dwells in us, the treasure, which has been entrusted to you. You are aware of the fact that all who are in Asia turned away from me among whom are by jealous and homogenous the Lord grant mercy to the house of Nisiphorus for he often refreshed me and was not ashamed of my chains. But when he was in Rome, he eagerly searched for the Lord on that day. And you know very well what service he rendered at Ephesus. Let's pray. Father, we thank you for this day. We pray your blessings and leading seen it. We have read it and we have heard it. May you be glorified and honored in it. And we ask it all in Christ's name. Amen. You may be seated.

When we took our time to go through the book of first Timothy, we have seen in first Timothy, how Paul was writing to Timothy as he had left him behind at Ephesus to encourage the church, how the church ought to behave, how they ought to be the church in direct contrast to that, really not so much in contrast, but really to complete that when he writes second Timothy, this is his last letter written. It is written from a Roman jail cell as he is waiting his imminent death. We are, have recorded for us at the very end of this letter that he is already being poured out as a drink offering. He is not writing to Timothy how to instruct the church to be the church, but rather he is writing to Timothy how to be the man. He is writing to him how he can be a strong ambassador to Christ in a world that is in growing opposition to that. Paul is writing at a time during the Roman empire where Christians are suffering. Paul himself is about to be put to death, about to be martyred for his testimony of faith. He is writing at a time where the Roman emperor is blaming the Christians for the fire which have raged across the city of Rome. He is writing at a time where even from our text this morning, many people are abandoning the testimony of Jesus

Christ because of the fear of the persecution of man. But he is writing to Timothy, encouraging Timothy to remain steadfast, to be bold in the grace and in the mercy of Christ. And to go with that, our text this morning, if we had to put a title across it, would be living unashamed. How we ought to live life unashamed. Because the truth of the reality that Paul was declaring to Timothy at that time also has direct application for our time. Just as necessary as it was for Timothy to be unashamed, so too is it necessary for us to be unashamed. Because the world would love for you to say that you have any problems, that everything is going all right. The world tries to tell us that we can fix our own issues, that we can handle our own problems, that we can medicate it away. We can do whatever we want to as we shared last week. The old quote by S.M. Lockridge, we are chasing bubbles. These bubbles that the world puts before us telling us that it will alleviate all of our concerns and all of our problems. And as one brother, when he left last week, told me, we are foolish people because bubbles always burst. And those bubbles leave you unsatisfied. And you know it because many of them have been chased by you. And the world tries to tell us that we don't

need a savior, but it is for the believer who stands up and says, no, I desperately need a redeemer. And you do as well. And wants to live life unashamed of that reality so that the kingdom may be expanded as people come to the salvific knowledge of who Jesus is. But how are we going to do that? How are we going to live life that is unashamed? Well, we find three. Yes, I'm keeping it to three. I knew we'd be a busy morning this morning.

Three applicable points from our text this morning. I don't always tell you how many, but it's only three, so you have some hope before you, right? Number one, we see that to live life unashamed, we must live in submission. We must live in submission. Look at what the text says.

[10:14] We go back to verse seven so that we can get it in context. As Paul is writing to Timothy, and therefore through the spirit of God, as he writes the word of God, he is also telling us, God has not given us a spirit of timidity. God has not given us one which would shrink back or pull back away from anything that can come from the gospel. But rather, God has given us a spirit of power and love and discipline. Now, if you remember when we looked at that last week, that word discipline there means self-discipline. That in Christ, we have not only given the power of God, we also given the love of God so that we may love those who hate us. We may love those who dislike us, and we may love those who love us. We have the love of God. But we're also given the ability of self-discipline in Christ.

But we've been given this. That's what the therefore is there for, right? It says, therefore, since this is what God has given us, therefore, do not be ashamed. Do not be ashamed of what? Of the testimony of our Lord. So the first thing he says is, don't be ashamed of your own religion of the gospel. Don't be ashamed of your own behavior. Don't be ashamed of your own weaknesses, your own faults, because our weaknesses magnify his greatness. He says, don't be ashamed of the testimony of our Lord or of me, his prisoner.

He says, live life unashamed. Well, how are you going to do that? Well, you have to live it out by the power which God puts within us, but it goes back to that word we looked at in calling, because it says, but join with me in suffering for the gospel according to the power of God. Now, some of you, if I say, well, you need to join the church today. You say, well, okay, the church has got a lot of good things going on. I hear you guys eat a lot. I hear you have a lot of activities, and you have some good cooks there, and sure, I'll join. That sounds like a great time. But what if the invitation is, why don't you join with us in suffering? Why don't you come and join in the suffering of the gospel? Many of you know, and I know these facts that really are useless information, but they're good facts. Many of you know about the Pony Express. Oh, that Pony Express that did such great mail carrying across our continent. The Pony Express that the advertisement that ran in the newspaper was wanted. Young men without homes, without fathers, without mothers, who can ride a horse, who are willing to go into danger, who will probably be killed in Indian territory, wanted to ride on a pony and deliver mail. And they had people standing in line who were answering the call of doing something that was most unlikely. What you don't know is that the Pony Express only was in existence for 19 months, and yet every one of us know about it.

19 months. Because then a thing called the telegraph was invented, and the Pony Express was obsolete. They didn't need those young men anymore. But for 19 months, people answered that call. For 19 months, people were willing to suffer. For 19 months, the advertisement wasn't, we want someone to a life of ease and prosperity. It was rather, we want someone that's willing to take a risk. We want someone that's willing to suffer and put their lives at stake for something greater than themselves. It is really the call of the gospel. And Paul says, well, how are you going to do that? He says, well, you need to submit, because look at what it says. According to the power of God, look at verse 9, who has saved us and called us.

Paul keeps going back to this calling, right? Who has saved us and called us with a holy calling. If you know Jesus Christ as your Lord and Savior, you have not only been saved, you have been called. And you have been called with a holy calling. That is, a calling from heaven itself.

[14:09] It is a holy calling. And look at what it says. Not according to our works. Aren't you thankful that God does not call you according to your works? Aren't you thankful that it's not like picking a basketball team or any kind of sporting team? That he does not look and see your ability or your athleticism or how much you're at the table. He does not call you according to your works. As a matter of fact, most of us, if not all of us, in the sight of our works. Because while we were yet sinners, Christ died for the ungodly. Look at what it says. We are called with a holy calling. Not according to our works, but look at this. But according to his own purpose.

Here's where we get submission. Do you know that the whole reason that you know Jesus Christ is your Lord and Savior is because God has called you through Christ Jesus. He called you out of your life of enslavement to sin. He called you and redeemed you. He set you free if you know him as your Savior.

But do you also know that he called you for his own purpose? That is, while we say that there has to be not only the Savior, Jesus Christ, has to be the Lord and Savior, Jesus Christ. It is according to his own purpose. That is, he doesn't redeem you so that you can go do you. Listen to me, you long enough.

Right? If you want to do you, you don't need Jesus. Oh, as you for his own purpose. This is where submission comes to point. His own purpose and grace, which was granted in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior, Christ Jesus.

You are called with a holy calling according to the purpose of God. Now we're talking about submission here. And Paul goes on and he says, I was an apostle. I'm an ambassador.

[16:16] And then what is he saying? Paul says, I was called to preach, and because I preach, I suffer.

Will the purposes of God at times cause you to suffer and be inconvenienced in your life? Yes. It was Jesus who put them in a boat and told them to go to the other side, and the sea caught them in the middle of the storm.

It was Jesus that was asleep in the front of the boat when the storm was going back and forth, and they thought they were dying. Right? There are moments where the callings of the Savior bring us to moments and minutes of inconvenience and uncomfortableness.

If anyone ever told you that in a moment you accept Jesus Christ, everything's going to be great, then live under the Savior for a little bit and go back and tell them they were wrong. Paul says, I was called.

Now it's great in eternity. We're getting to the great part in just a moment. Okay? Don't stay with me. I mean, don't leave me. We're getting there. But in the flesh, it's bound to be uncomfortable at times.

[17:36] You are called according to the purposes of God. See what it says? He said, I suffer because I preach. So what is this? This is submission. I looked it up. Submission means to acknowledge someone else's superiority over you.

Or, to put it another way, to admit you are inferior to someone else. We submit to the one who called us because the reality is we are inferior to Christ.

So, therefore, we live unashamed because his calling may at times lead us to suffering. Number two, this is the reason I looked up submit because it is surrender.

You say, oh, they're the same thing. No, they're not. To submit is to acknowledge someone's superiority. To surrender is to give up something. So I can admit to you that you are of higher standard than I am, but that does not mean I have to give you anything.

Right? So there is submission and then there is surrender. Look at what it says. Paul says, I suffer, in verse 12, but I am not ashamed. But I am not ashamed.

[18:41] For I know whom I have believed and am convinced that he is able to guard what I have entrusted to him until that day. Now, who has he believed in? It's Jesus Christ. And what has Christ done? It says that Jesus Christ has come and appeared.

He has been revealed by the appearing of our Savior Christ Jesus who abolished death and brought life and immortality to light through the gospel. So Paul says, I know that I believe in the one who has abolished death.

I know that I believe in the one who has brought life and immortality in the gospel. I surrendered my life to him. Not only do I submit to him because he is of higher rank than me.

I surrender my life to him, but I know that by giving it up to him, it's in bad hands and if I kept it myself. How do we live unashamed?

We surrender the outcomes. Paul says, he's able to guard my life better than I could myself. And I surrender and I give up and I say, yes.

[19:41] He says, I'm not ashamed because I know whom I believed. And I trust that he can guard and keep that until that day. Do you know where the greatness comes in following Jesus?

It's on that day. That day is always referenced in scripture. That day. That day. When we get to Onesiphorus, it speaks of that day. By the way, just a side note, I can never see the name.

I heard a preacher that I really enjoy. He called him Onesiphorus. And every time I see that, I want to refer to him as Onesiphorus. If you look at it, it's what it says. Onesiphorus. His name is Onesiphorus. But if you look at it, it's Onesiphorus.

And now you will never see it the same either. So there you go. Just wanted to impart that to you. So anyway, there's always the pressing on to that day. Because that day is where we stand before the one we have surrendered our life to.

That day is the day. That day is the day in which he gives us the eternal life to live out eternally in his presence. That day is the day when all the suffering, all of the pain, all of the crying, all of the tears, all of the wrong is no more.

[ 20 : 48 ] That day is a day of rejoicing. But until that day, we need to give it up and trust him that that day is coming.

We submit to the reality that he is of higher rank. And we surrender the guarding and keeping of our own lives to the one who can keep it until that day.

Third and finally, not only is there submission, there's surrender, but there's steadfastness. That is, we must stay the course. Friend, listen to me. It is not how you begin your walk in Christ, but rather how you end your walk in Christ.

We are told to run the race that is set before us in Hebrews chapter 12. We are laboring as a marathon and not a sprint.

Look at what he says in verse 13 and 14. There are two really commanding words that are given to Timothy there. Retain the standard of sound words. That is, retain them.

[ 21 : 54 ] Hold on to them. Which you have heard from me in the faith and love which are in Christ Jesus. And guard through the Holy Spirit who dwells in us the treasure which has been entrusted to you. Retain and guard.

Hold on to. It implies action by the individual. It is one that is pressing on. That is staying steadfast. The one that is staying true. That is continually growing in the word of God.

Continually growing with the people of God. Staying the course. And then he says, because not everybody does. He says, you are aware of the fact that all who are in Asia turned aside or turned away from me.

Paul lived a life where a lot of people would gather around him much like our Savior. But also there would come moments where those people would turn away. You are aware of the fact that all who are in Asia turned away from me.

Among whom? And he names them. Paul, he names names, right? He talks about people and he tells you these people's names. He tells you who they are.

[ 22 : 53 ] These are people who left him and walked away that were not steadfast. But then he sets before us on this for us. Who is one who is steadfast? He says, but the Lord grant mercy to him.

For he often refreshed me and was not ashamed of my chains. But when he was in Rome, think about this. When he came to Rome, the very seat of the government, in which Paul was in prison, chained up to a Roman guard, because of his proclamation of the gospel, Onesiphorus came and searched him out, looking for him, wanting to be around him.

When everybody else was leaving. Why? So that he may encourage him in his chains. He says that he was there with him. He was not ashamed of anything, but he eagerly searched for me and found me.

That is, he put some effort into it. Well, if I ran into Paul, okay. No, he says, I'm going to let everybody know I'm looking for that man waiting to be killed for his faith. Why? Because I have the same faith as he does.

He wasn't ashamed. And this wasn't a one-time event, because look at what it says. The Lord grant to him and find mercy from the Lord on that day. And you know very well what service he rendered at Ephesus.

[ 24 : 08 ] Testimony, the consistent testimony of our life. May it be the consistent testimony of our life. One of steadfast commitment. One that realizes we live in submission to the one who has called us.

We have surrendered our lives to him and allow him to keep and guard it. We want to live unashamed of him, not just in the flash of a moment, but even when the world seems to be against us.

We want to be those who are steadfast for the sake of the gospel. Let's pray. Father, we thank you for this day. We thank you for your word. We thank you for the challenges that it brings us. And pray, oh, Father, that we would be people who respond to it for your glory and honor and yours alone. We ask it all in Jesus' name. Amen. Amen. Amen.