



Do Not Be Ashamed

Series: 2 Timothy: The Final Charge From a Faithful Apostle

2 Timothy 1:1-14

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We have in our hands this morning one of the most precious of letters. 2 Timothy is Paul's last will and testament, an intensely personal yet universally applicable letter that Calvin says was written "not merely in ink but in Paul's life blood." It really is the perfect conclusion to what we have read in the Book of Acts.

By the time that Paul writes this, he is back in prison, this time in the worst of places – in a dank, dark, filthy, cold, vermin infested hole in the ground called the Mamertine prison – quite a different atmosphere from the end of Acts 28. There will be no escape for Paul this time. His faithful ministry in this earth is all but over. His life has been poured out as a drink offering for the Lord. He is awaiting execution for his faithfulness to Christ, for his boldness to declare that there is only one true Lord and that His name is Jesus Christ, not Caesar.

Let me remind you of the flow of events between As we said last week, from various historical accounts, we know that Nero eventually set Paul free when there were no charges to hold him. Paul continued in his apostolic ministry for two or three more years, some people believing that he eventually made it to Spain. For certain, he ministered to some of the churches that he had planted in Asia. But after Nero burned Rome to the ground in AD 64 and blamed the Christians for doing it, the persecution of the church in the Roman Empire became unthinkable, brutal and severe. In addition to Christians being crucified regularly in Rome, there was a concerted effort to round up the leaders of the sect – especially Peter and Paul. And so now, about AD 66 or so, Paul the aged, finds himself in this dungeon in Rome, from which there will be no escape but death.

A lesser man may have found himself overcome with discouragement and bitterness. His had been a hard life marked with hardship, adversity, persecution, betrayals, disappointment and

now, at the end of his life, loneliness. All the victories of the gospel – and there had been many of them – were costly and hard fought. Now, all who were in Asia had turned away from him, among them Hermogenes and Phygelus. Demas, once a fellow worker in the gospel had deserted Paul and the faith, having fallen in love with the present world. In the first defense that he had made before Nero after this second arrest, no one had come to Paul's defense. Only Luke still remained with him. He was well aware of the slide toward apostasy that was happening in many of the regions where he had faithfully taken the gospel and planted churches, of the influence of men like Alexander the coppersmith who had done him much harm, Hymenaeus and Philetus who swerved from the truth, saying that the resurrection has already happened – saying in essence that the resurrection was a spiritual one and that Christians should never have trouble or hardship anymore – they were the first prosperity gospel preachers. He saw the growth of false teachers and foresaw the day when professing Christians would not “endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths.” (2 Timothy 4:3–4, ESV) This is no golden retirement, nor rest of the honorable and aged. But there is not even a hint of defeatism or discouragement in these last words from Paul.

Instead of being weighed down with a load of care, instead of creeping bitterness or discouragement, instead of those things, we find confidence, steadfastness, courage, hope and faith pouring forth from these words that Paul writes to Timothy. Paul's chief concern is for the preservation and proclamation of the gospel, for Timothy's faithfulness after Paul is gone, for the spread of the gospel – pure, uncontaminated, unalloyed, untainted and uncorrupted. In this very personal letter to Timothy – but one that was meant to be read to all the church as well, as we will see in a moment – Paul gives to Timothy a solemn charge – to be unashamed, to guard the gospel, to preach it faithfully, to suffer for it even unto death, if necessary. Paul was going to die, but the gospel must live on! And it was a word that Timothy needed to hear.

Just a little about Timothy that will help us understand this letter even better. Timothy is at this time the pastor of the church in Ephesus. Though Paul and Timothy shared the same faith in Christ, they were very different men. Where Paul was older and wiser, experienced, lionhearted, and strong of constitution and personality, Timothy was not. He was young, according to the standards of that age – maybe in his early to mid thirties at this time. He was naturally more timid, shy, somewhat of an introvert, which is why Paul would request of the Corinthians that “When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am. So let no one despise him.” (1 Corinthians 16:10–11a, ESV)

Timothy was also frequently ill. In Paul's first letter to Timothy, he wrote: "(No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.)" (1 Timothy 5:23, ESV) Add to this the fact that Paul was about to die, Timothy's father in the faith, the man he could go to get answers when he needed direction and instruction, the man who had disciplined him and prayed for him, the one whose immense gospel sandals Timothy would have to fill, in a sense, and you can see that Timothy needed these words of encouragement, this exhortation to hold fast to the gospel and to faithfulness in Christ.

And so do we. In the midst of abundant heresies of our age and hearts grown cold, of men abandoning faithfulness to the gospel for the sake of ease or acceptance by the world, of churches abandoning the faith once delivered to the saints – like Timothy, the gospel had been committed to us, we have the responsibility to preach it and teach it faithfully, to defend it against attack and against heresy, to ensure its transmission to generations yet to come. It is the responsibility of the true church in every age.

John Stott says: The church of our day urgently needs to heed the message of this second letter of Paul to Timothy. For all around us we see Christians and churches relaxing their grasp of the gospel, fumbling it, in danger of letting it drop from their hands altogether. A new generation of young Timothys is needed, who will guard the sacred deposit of the gospel, who are determined to proclaim it and who are prepared to suffer for it, and who will pass it on, pure and uncorrupted, to the generation which in due course will rise up to follow them. That is the heart of this letter to Timothy, to the church in his day, and to the church in ours. So let's look at this text today and I want us to read it as it is, as a letter, not like a theological treatise, say like the book of Romans. This is a personal letter to Timothy first and then to all of us, so rather than outlining it, I want us to read it together and to engage it as if we were Timothy, ok?

"Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, To Timothy, my beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord." (2 Timothy 1:1–2, ESV) Now this seems like a pretty formal introduction for a personal letter, doesn't it? Why would Paul introduce himself as an Apostle of Christ Jesus? Surely Timothy has not forgotten that, so why this introduction. I think the purpose is really two fold.

First, like I said before, though this letter is sent first to Timothy, it was intended to be read to the church at large – it has universal application -- and so for that reason, Paul establishes up front that fact that he is writing this as an apostle, as one chosen by Christ to be his representative, to speak for the Lord. And this appointment was not of his own doing – it was by the will of God. God saved him, chose him, enlisted him and appointed Paul for this – it was not his own doing or even born of his own personal desire. And it was an appointment for a specific purpose, an authority and responsibility placed upon him for a certain reason, according to the promise of the life that is in Christ. His apostleship was for the purpose of preaching the life that is in Christ, eternal life – salvation. That’s the first thing.

The second reason, I think, is this. Timothy needs to know that though Paul is writing this as his father in the faith and as one who dearly loves Timothy, these words that he is writing to him are not to be taken as some brotherly or fatherly advice that can be weighed and considered and later discarded if Timothy feels like it. Paul is speaking to Timothy as a beloved child, his son in the faith, one whom he loves dearly, but he is also speaking to him with the weight and authority of Christ. His love for Timothy does not preclude his speaking to him with authority. In fact, it is his love for Timothy that should make his authority that much more compelling.

And make no mistake, Paul loved Timothy. It is clear that Paul deeply loved Timothy. With great affection, he refers to him as “my true child in the faith” (1 Tim 1:2), “my beloved child” (2 Tim 1:2), “my beloved and faithful child in the Lord” (1 Cor 4:17), as a fellow bondservant of Christ (Phil 1:1). He had poured his life into him, shared ministry with him, had grown in confidence in him, so much so that he could say of Timothy: “For I have no one like him, who will be genuinely concerned for your welfare. For they all seek their own interests, not those of Jesus Christ. But you know Timothy’s proven worth, how as a son with a father he has served with me in the gospel.” (Philippians 2:20–22, ESV) Paul says he has no-one like Timothy – literally no-one like-souled with him. The word there is *isopsychos*. He is one with me in mind, one with me in thought, one with me in feeling, one with me in spirit. In other words, he thinks like I think. When it comes down to someone whose heart beats like mine, I have no one else.

Timothy was the one, to Paul, who had proven his faithfulness among so many who had failed him and betrayed his trust. He was Paul’s dearest friend. And that is one of the reasons that he is so passionate in what he writes to him and why he wants him to know that he is speaking with the authority of Christ.

It's also why he gives to Timothy the traditional apostolic blessing – traditional yes, but trivial and insignificant, not a chance. He really desires these things from God for Timothy: grace -- God's unmerited, pardoning and transforming favor and power be upon you; mercy -- God's tender affection for those who are in need and who are afflicted be upon you; peace -- The fullness of God's blessings because you have been reconciled to Him through Christ be upon you. This is Paul's heart for Timothy. This is his desire. He wants his faith to be stoked, his hope to flourish, his confidence to be strengthened, his faithfulness to be built up. He's giving him a "pep talk" and that's why he says what he does next.

"I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. As I remember your tears, I long to see you, that I may be filled with joy." (2 Timothy 1:3-4, ESV) He wants Timothy to know that as he thinks about him and as he prays for him constantly, his heart is filled with thanksgiving. He prays for Timothy constantly, and thanks God for him – that while he is in jail and can do little else, what he can do for Timothy he does – he prays and that is no little thing. More than that, when he thinks of Timothy, his heart is warmed with thanksgiving though his body is incarcerated in this deep hole. He longs to see him again and to be filled with joy, remembering his tears as he and Paul were parted when Paul was arrested and brought to Rome. His heart overflows with thankfulness and love for Timothy. But before we get into the source of his thanksgiving, let me just say a little about his testimony to a clear conscience in his service of God.

Now listen, Paul is not defending himself here; he is not justifying himself. He means this as an encouragement to Timothy. He wants him to know the state of his own mind and heart as he writes to him. In essence he is saying to Timothy, "Son, I have a clear conscience before the Lord. I stand in a long line of faithful men" – he's speaking here of his fathers in the faith, men like Abraham, Isaac and Jacob, Moses, Joshua, David, Elijah, Isaiah, men who, with all their faults and sins, had cast themselves upon the mercy of God revealed ultimately through the promises of the Messiah Jesus Christ – "and my conscience before the Lord is clear. As I look back on the ministry entrusted to me – the preaching, the teaching, my travels, my imprisonments, I have a clear conscience before the Lord. I've sought to be faithful, confessed and repented of my sin when I have failed, sought to grow in grace and maturity. I have lived my life for the Lord." He was not like Hymanaeus and Alexander. Paul wrote to Timothy in his first letter to: "... wage the good warfare, holding faith and a good conscience. By rejecting this,

some have made shipwreck of their faith, among whom are Hymenaeus and Alexander..." (1 Timothy 1:18b–20a, ESV)

It is not that Paul was sinless or blameless. I'm sure there are words he said or things he did that he would have liked to have an opportunity to do over again, but as he looked back over his life, there was no weight of unresolved sins, no pressing guilt. He had been true to the gospel and to his calling and so he could say with integrity that he lived faithfully before the Lord and run the course that God had laid before him. What a blessing, to be at the end of your life and to be able to say with confidence – "I have served the Lord with a clear conscience." Paul says this, again, to encourage Timothy. "Don't worry about me, Timothy. Let's talk about you. Let me tell you why I am filled with such thankfulness, why I am filled with joy, why I am filled with such encouragement when I think about you." Here's why:

"I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well." (2 Timothy 1:5, ESV) He's telling Timothy, despite the fact that he is young, somewhat timid, probably fearful in light of Paul's son death, afflicted by various ailments, the most important thing for any man – a real faith in Christ – dwells in his heart. Paul knows it. He has seen its fruit in Timothy's life. He had been blessed to have a believing grandmother and mother, but Timothy's faith is his own. He has owned Christ as his Savior and Lord – his faith is not dependent on his grandma, or his mama, or even Paul – his faith is his own, rooted in Christ and growing. Again, he wants to encourage Timothy, to steel his heart for the challenges that will lie ahead – guarding the gospel, remaining faithful, teaching the apostolic faith, exercising biblical authority, defending the truth and transmitting it to the next generation. "In Christ, you can do this," Paul is saying.

"For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, for God gave us a spirit not of fear but of power and love and self-control." (2 Timothy 1:6–7, ESV) Fan into flame the gift of God, which is in you. What is that gift? Well, Paul is reminding Timothy of his ordination, of the blessing and commissioning of Timothy to the service of God. The gift that Paul is talking about is his gifting for the ministry of the Word, of teaching and ruling the church, of authority and power as a minister of Christ. "Stir it up," Paul says. Now, that exhortation from Paul does not mean that Timothy was somehow growing slack in his faithfulness; that is not what is being said here. No, the point is that Timothy is going to need to make every use of every means – the Word of God, prayer, worship, confession, supplication, fellowship with the saints – in order for this gift, given to him

by God, to be stoked into a mighty burning flame. “Stir it up, Timothy, because I will soon be gone and you will need to be ablaze, but I have every confidence in Christ in you.” And you know why?

Because God gave us a spirit not of fear but of power and love and self-control. The Spirit of God, who dwells in you, is the Spirit of courage and boldness, not fear; the Spirit of power and strength in the Lord to do that which He has entrusted to you; the Spirit of love – of sacrificial pouring out of your life for the sake of Christ who saved you and for the sake of those who are yet to be saved and those who need to be built up and exhorted and corrected unto godliness; the Spirit of self-control – of a sound mind – a measure of control over your thinking and over your actions no matter the situation that is before you. You have been mastered for Christ and Christ is a faithful master. Timothy needed to hear this and so do we beloved. What was true of Timothy is true of all of us who are in Christ. This is the Spirit that God has given to us. And we need to stir up the gifts that God has given to all of us for the sake of His gospel, for the sake of this world in desperate need. Stir it up. The faith is in you. The Spirit dwells in you. He’s exhorting and encouraging Timothy, setting his mind right and setting his eyes forward and then he says to him, to the church:

“Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,” (2 Timothy 1:8, ESV) Do not be ashamed. First, don’t be ashamed of the testimony about our Lord – about the gospel. Some people are. That’s why they do not preach it. That’s why they remove what they consider to be the offensive elements. That’s why they rewrite it or repackage it or turn it into a social program, or a plan to fulfill your wildest dreams. It is why they refashion the gospel to fit their own preferences and tastes, to make the gospel fit prevailing opinion in the world, a matter of personal preference and choice. It explains the proliferation of the idea that if people “do good” and “feel good about themselves” and are “faithful to who they are” and “believe in higher power, some god or another” that heaven awaits them when they die. The idea that we are actually in need of a Savior is primitive, foolish, unenlightened, and/or ignorant. It is just not what prideful people want to hear. The unregenerate man hates to have to admit the gravity of his sin and guilt, his complete helplessness to save himself, the indispensable necessity of God’s grace and Christ’s sin-bearing death and His ongoing indebtedness to God’s grace in Christ in order to be accepted by God. There is no place for human boasting, for human achievement, for magnifying oneself. The gospel is always Christ in you, the hope of glory – not in yourself and that is hard message to preach if you are worried about being accepted by the world. If you are worried about the approval of man, from a human perspective, there is much in the gospel to be ashamed of.

And Timothy was faced with that same temptation. Think about it. Everyone else was worshiping great and glorious Roman gods. The Christians were worshiping, from the world's perspective, a Jewish teacher who was crucified by the Romans outside Jerusalem. He had been crucified, dead, buried and risen from the dead. To the eyes of the world there was much to be ashamed of. That is why the true preaching of the gospel is so important, because it unfolds the majesty of God hidden in the humility of Christ, the glory of God hidden in the suffering of Christ, the gift of God hidden in the sacrifice of Christ, the divinity of Christ hidden in the humanity of Christ. "For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God." (1 Corinthians 1:18–24, ESV) Timothy needed to hear this and so do we. Jesus said: "For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels." (Luke 9:26, ESV) Do not be ashamed of the gospel. The testimony of our Lord is a testimony of a crucified Savior. He died and rose from the grave to rescue sinners from the awful eternal judgment that they deserve. While that message may not be popular in today's self-focused culture, that is our only message. Gospel-centered bravery requires that we not be ashamed of Christ, but remain faithful to His person and His gospel and let the chips fall where they may. Do not be ashamed of Christ.

"And do not be ashamed of me," Paul says. Why would he need to say that? Because many of the professing Christians who once spoke well of Paul had become just that – ashamed -- attempting to distance themselves from him. After all, here was the foremost preacher of the gospel now in jail, ready to be killed. Maybe he really wasn't an Apostle by the will of God; maybe God had withdrawn His favor from him; maybe he was in prison because he was rejected by God. How else could you explain his situation?

But Paul says, "They have it all wrong. I am not Nero's prisoner, I am a prisoner of our Lord. That's why I am in prison, for my faithfulness to Christ! Follow me in that faithfulness! Share in

suffering with me for the sake of the gospel. Say with me, believe with me: “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.” (Romans 1:16, ESV) And if you remember what a glorious gospel we preach, you will.”

We preach the incomparable plan of God to save sinners from the penalty of their sins, to receive them as His own children, to abolish the power of death and to give eternal, indestructible abundant life to those whom Christ came to save –all to the praise of His glory and His grace! Paul says about this gospel that it is God: “who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,” (2 Timothy 1:9–10, ESV) God saves us! That is the gospel in a nutshell. God saves us and not because of our good works, not because of anything that we have done, but simply because of His grace, His grace given to needy sinners, to lost sinners. God saved us. He rescued us from our awful condition and forgave us our sins by the death and resurrection of Christ – by His perfect death, His bloody, substitutionary, life-purchasing, wrath-bearing, justice-satisfying, sin-atoning, cross enduring death and His death-defeating, devil-destroying, heaven-opening resurrection from the dead. He called us to a holy life, a life of Spirit empowered, faithful, obedient lives that will result for us in immortality! And all of this he did according to the eternal grace that he gave us in Christ before we ever lived.

This, Paul says, He manifested through the appearing of our Savior Christ Jesus, the coming of the eternal Son into this world through the incarnation, His taking to Himself a human body so that he could abolish death through His own death on the cross and bring the way of life and immortality to light. Paul is telling Timothy; he is telling us not to forget the glory of the gospel, but to hold fast to it and to be willing to suffer for this glorious news: that the one thing that has plagued man forever –death – physical death as a result of our sins; spiritual death – separation from God because of our sins; and eternal death – separation from God forever in hell as a consequence of our sins – this Christ has nullified. That is the word here for abolish – to nullify, to bring to nothing, to rob of its power. Physical death has been robbed of its sting. Spiritual death has been replaced with communion with God through Christ. Eternal death has been exchanged for immortal life in Christ with God for all who believe the gospel. What a message!

Do not be ashamed of the gospel and do not be ashamed of me, Paul says, because it is this gospel “for which I was appointed a preacher and apostle and teacher, which is why I suffer as I do.” (2 Timothy 1:11–12a, ESV) it is for this message that I was chosen to be a preacher – a herald, an evangel of the greatest news ever told; an apostle – an ambassador for Christ commissioned to establish and preach gospel truth; and a teacher – and instructor in righteousness that comes through faith in Him. That is why I suffer and I am glad for it. I suffer for the most glorious message in the universe. I suffer for faithfulness to the gospel of God in Christ and I would have it no other way.

“But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me.” (2 Timothy 1:12, ESV) I am not ashamed, far from it. For I know whom I have believed. “Timothy, I know Christ, I know him.” Do you get what Paul is saying, beloved? It’s not, “I know the message I have believed,” not, “I know the doctrine I have believed,” not I know the truth that I have believed.” It is, “I know Christ, His heart, His ways, His faithfulness, His character, His trustworthiness, His shepherding hand. I know Him in whom I have believed and continue to keep on believing,” -- that’s the idea. And Paul says I know I am in his hand and that He will guard both the gospel that He has entrusted to me – it will go on and on, it will go forth even after I have breathed my last. God will not be left without a witness. And he will guard the life, eternal life with Him that He has entrusted to me – no one will take me out of my Savior’s hands.

John Calvin says of Paul’s words here: “We should always remember that Paul was not philosophizing in the dark, but with reality before his eyes.” This was real life. He stood tall, stood faithful, because he intimately knew the One in whom he had trusted, and he remained unashamed because he knew that God guard his life and the gospel with which he had been entrusted until the Day of Judgment.

And in light of those words, Paul exhorts Timothy to faithfulness saying, “Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.” (2 Timothy 1:13–14, ESV) It’s not unlike what Paul said to Timothy at the end of his first letter: “Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.” (1 Timothy 4:16, ESV)

Paul charges Timothy, Follow the pattern of the sound words that you have heard from me – follow the blueprint of sound words – healthy, correct, clean, life giving words – that you have heard from me. Just preach the truth that I have given to you, that I have faithfully transmitted to you – don't be innovative, or cutting edge, don't soften the gospel or rewrite it, just preach what I have given to you. Do it in faith, in complete dependence upon the power and the faithfulness of Christ, with complete assurance that what you are preaching is the truth of God. And do it out of love – out of love for me, out of love for your hearers who desperately need this message whether they know it or not, and supremely out of love for Jesus Christ and for His glory. Preach what you have heard me preach in the manner in which you have seen me preach it in Christ Jesus.

And by the Holy Spirit who dwells in us both – I know He will give you the strength to do this – protect the good deposit God has given to you – your spiritual life that He has given to you, your eternal soul, keep watch over yourself and especially guard the gospel – protect its integrity, protect its message, protect its life giving truth as the treasure that it is.

The gospel is a treasure – a good and precious treasure – entrusted to the church to be protected against corruption, against marauders and thieves. There were heretics abroad, bent on corrupting the gospel and robbing the church of this priceless treasure entrusted to it. Timothy must always be on watch! And so must we.

What amazing, inspiring, exhorting, comforting, encouraging, empowering words from Paul – and we are just getting started. This is indeed a message that we need to hear, desperately. This letter is so important.

It is a call to us to refuse to be ashamed of Christ and of His gospel, or of those who suffer for faithfulness to it. To take our place in the long line of the faithful and to be guardians of the faith. Preaching it, teaching it, committing it to faithful men and women who will commit it to others. What can be more important as a body of believers than to rightly guard and to commit the gospel to the next generation? We must make it a point to guard the good deposit that has been entrusted to us – to guard it, to suffer for it, to continue in it, and to proclaim it.

It is a call for us to remember and rejoice in the fullness of salvation – the glory of the story that should define our lives.

And to remember this – and I close with a quote from John Stott – “We may see the evangelical faith, the faith of the gospel, spoken everywhere against, and the apostolic message of the New Testament ridiculed. We may have to watch an increasing apostasy in the church, as our generation abandons the faith of its fathers. Do not be afraid! God will never allow the light of the gospel to be finally extinguished. True, He has committed it to us, frail and fallible creatures. He has placed His treasure in brittle, earthenware vessels. And we must play our part in guarding and defending the truth. Nevertheless, in entrusting the deposit to our hands, He has not taken His own hands off of it. He is Himself its final guardian, and He will preserve the truth which He has committed to the church. We know this because we know Him in whom we have trusted and continue to trust. “

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