

# "The Sure Thing"

Text: 2 Timothy 2:8-13

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with each of you, now and into eternity. Amen.

Dear Fellow Christians, some of you might remember the puzzle we have of various-shaped pieces that you have to fit into a rectangular frame. The pieces are white on one side and black on the other. There are hundreds of ways to solve the puzzle with a variety of black and white sides showing, but as far as we know there is only one way to solve it with only one color showing. Can you guess what makes the puzzle interesting? No one has ever solved it. A few have solved it in two colors but no one with only one – though dozens of people in the past 20 years or so have spent hours trying. There's a life-lesson there. Success means little without frustration and failure. It's losing that makes winning what it is. It's even the bad weather that makes us appreciate the good.

This lesson is almost never learned all at once. It is learned little by little as each human being trudges through the successes and failures of life. It's only life itself that teaches us that the win is nothing without the loss. Success is nothing without the failure. The A is only sweetened by B through F, happiness is diminished without sorrow, problem solving is nothing without frustration, and even your job means little until you have no job.

The bottom line is that life is interesting, in part, because there is struggle. Success is only sweet when confronted with the possibility of failure. We really only appreciate the good times because there are bad times, and the future is intriguing – at least in part – because there is no such thing as a "sure thing" in a sinful world.

Yet while this sort of thing might hold true in the secular, we need something more in the spiritual. While a certain amount of uncertainty and threat of failure can lend excitement and interest to certain elements of life, we don't want such things when it comes to faith and eternity. There we want to take no chances. There we cannot *afford* to take chances. When it comes to our faith and our eternal futures, there we want a sure thing – a guarantee. There we want *certainty*.

The great news here is that there we *have* certainty - a sure thing. There – in connection with those things that are beyond our control – we can have a rock-solid guarantee from the only Entity that can ever really guarantee anything at all. This is the comforting message of our text for this morning, found recorded in Paul's Second Letter to Timothy, the Second Chapter:

**ESV 2 Timothy 2:8-13 *Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, <sup>9</sup> for which I am suffering, bound with chains as a criminal. But the word of God is not bound! <sup>10</sup> Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. <sup>11</sup> The saying is trustworthy, for: If we have died with him, we will also live with him; <sup>12</sup> if we endure, we will also reign with him; if we deny him, he also will deny us; <sup>13</sup> if we are faithless, he remains faithful-- for he cannot deny himself.***

This is the Word of God. That word represents an unparalleled certainty, especially in uncertain times. That God the Holy Spirit would through the study of these words comfort, instruct, and create confidence in the hearts of each of us this morning, so we pray, ***"Sanctify us in the truth, O Lord. Your word is truth."*** Amen.

I'm sure most of you have learned by now that "lifetime guarantees" refer to the company's life, not yours. I actually remember the first time I tried to return a broken product, only to find that the very reputable company that made it was no longer in business.

The sobering truth is that outside of the spiritual side of our existence, it's hard to come up with even one thing in this world that we can guarantee as a sure thing – a certainty. Not one of us can know for certain which breath we draw will be our last, which sunrise will mark the end of the world as we know it, which loved one will still greet us among the land of the living tomorrow. For children of a merciful and loving God, this realization ought to arrive at the doorstep of our realization accompanied by neither surprise nor anxiety. But it often does, just as with the world around us. In fact such things terrify the godless, who tend to reach for the tranquilizers at the mere *thought* that they themselves are not in control.

The world just plain does not care for the idea of being out of control – in any situation. The reality is that we are in control of very, very little in this life. If God decides that our time of grace is at an end, no amount of medical prowess or scientific research will alter that

decision. If, on the other hand, God decides that our time of grace is to be extended, not even a chance encounter with a meteor the size of Montana can dictate otherwise.

The real problem that unbelievers have is the fact that God, and God *alone*, is in control of all things. They are not comfortable with letting God do the driving because they are not at all comfortable with going wherever God decides to take them. Are we? The godless seek to bury the very notion that they do not control their own destiny under a mountain of insurance policies, burglar alarms, air bags, bicycle helmets, and vitamins -- anything to give them the illusion that they are, somehow and in some measure, in control. Do we do the same?

Because of our sinful old Adam, you and I often share their concerns. You and I will be tempted by the same sinful thoughts, which makes no sense given the fact that you and I have been blessed with a different take on the way things are. We take great *comfort* in the fact that we are *not* in control. In fact it is one of our greatest joys and a source of great solace to know that **"our times are in His hands"** – that our all-knowing, all-powerful God is directing our lives. We can ask God for many things, but we are always asking with the understanding that we cannot see the big picture, and therefore that God alone knows what is best for us and for those we love. No human being can possibly know such things. How much better, therefore, to be able to relax and to know that God is in control our lives. How much better to be able to accept whatever God allows into our lives with the certain knowledge that our loving and merciful Father always knows what is best for us and will work all things in life for our eternal good. This is our first "sure thing" this morning – our loving God, without question, holds each of his children ever so gently in his all-powerful hand.

Yet for that to be the comforting thought it is intended to be, we need to prove it on the basis of God's Word. Which is not a problem, since God in his Word leaves no doubt. Just listen to these great, sure, certain promises from our God: **Hebrews 13:5-6 Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you."** <sup>6</sup> **So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?"** Again in Matthew 28:20 Jesus assured us, **"Lo, I am with you always, even to the end of the age."** And again in John 10:27-28, **"My sheep hear My voice, and I know them, and they follow Me."** <sup>28</sup> **And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand."** And again in Matthew 6:31-33: **"Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'"** <sup>32</sup> **For the Gentiles seek**

**after all these things, and your heavenly Father knows that you need them all.** <sup>33</sup> **But seek first the kingdom of God and his righteousness, and all these things will be added to you.**

These passages, and countless others, make this a reality for us – a sure thing. We know that this is so, in part, because of that powerful passage at the very end of our text for this morning: **"If we are faithless, he remains faithful – for he cannot deny himself."** What, exactly, do these words mean? What do they teach us? What comfort are we supposed to draw from them? Just this: Truth is the very *essence* of our God – a defining characteristic that can never be separated from him. Though all others prove deceitful and faithless, God simply cannot break even one of his promises because truth is a core part of who and what he is. That means that if God has unconditionally promised to be with us always, to care for us, to shelter and to protect us, nothing in all of creation can change his mind or falsify his promise. Nothing can make him go back on his word.

When Paul in our text says that **"God cannot deny himself,"** he is thereby both *teaching* us and *comforting* us. He is first teaching us something about the nature of God himself, something profoundly comforting. God is truth, just as much as he is love. Both are elements of God's nature and cannot be removed or destroyed. Therefore when he makes a promise, he is simply not capable of going back on that promise. To do so would be to **"deny Himself"** (because these attributes are part of his very essence) and that is something God cannot do. Truly this represents a rare guarantee in uncertain times.

These promises that **"God remains faithful,"** and that **"he cannot deny himself"** open for us whole new worlds of insight if we will but take the time to look carefully. The first such insight is actually a warning, a statement of the law. It has to do with just exactly what every single human being can expect from the one true God when that one true God is abandoned or denied. Here too we have a promise from God in our text, and it says with cold finality: **"If we deny him, he also will deny us."** This is pure law. Rejection of God is starkly serious business. Our society doesn't seem to get the message. There are not many Gods; there is but one God. To worship a god of any description other than what he has revealed about himself in the Bible *is a denial of the true God*. Remember, this is the God who cannot deny himself – the God who is incapable of going back on his own word and promise, and he himself has promised in our text: **"If we deny him, he also will deny us."**

Do not overlook this *"sure thing,"* for it is an ironclad promise that a denial of God will surely result in God's denial of that individual. Jesus said it plainly in Mark 16:16: **"...whoever does not believe will be condemned."** Unbelief is more than just denying that Jesus once existed as a human being. The demons believe that much. Unbelief is trusting anyone or anything other than Jesus Christ for the full and complete payment of our sin debt. Again, the world and our own sinful flesh would like to turn this into something other than what it really is. They would like to imagine that "believing in God" can mean as little as acknowledging his existence. Unbelief is the rejection of our Triune God as he has revealed himself to us as Creator and Savior. That simple decree from Mark 16:16 leaves no room for misunderstanding: **"He who believes and is baptized will be saved; but whoever does not believe will be condemned."**

While the world might long for some input concerning this decree, though they yearn to exercise some control over the final decisions regarding eternity, there will be no compromise or vacillation by God on Judgment Day. This is another *certainty*, another *sure thing*, because God is simply not capable of saying one thing and then doing another. All who die in rejection of Jesus Christ as Lord and Savior – which is unbelief – will spend eternity in hell. Again, a *sure thing*, but a very cold and very sobering sure thing.

This, however, is obviously not the sort of sure thing upon which you and I focus this morning, since you and I will never have to experience the certain result of unbelief. In fact it is that same cold, hard fact (that all unbelievers will be condemned on Judgment Day) that serves to make the other sure things in our text lift our hearts in thanksgiving to our God. If it is true, as our text most certainly assures us, that God cannot deny his own promises, then what great comfort and joy there is for sinners in the other guarantees in our text. There we read that **"if we died with Him, we shall also live with Him."** Here Paul is talking by inspiration about dying with Christ through conversion. For most, this is a reference to our baptism, where most were first brought to faith. Jesus referred to this dying and being born again when he spoke to Nicodemus about the facts of eternal life in John 3. In a moment, when the Holy Spirit worked his miracle of faith in our hearts, in that moment we died with Christ. The power that sin held over us, our slavery to it, was broken. *"That being the case,"* God here promises, *"you shall also live with me in heaven."* Remember, God promised. He cannot lie. That promise is even reinforced – and to a certain extent clarified – in the next line of our text: **"If we endure, we will also reign with him."** Note

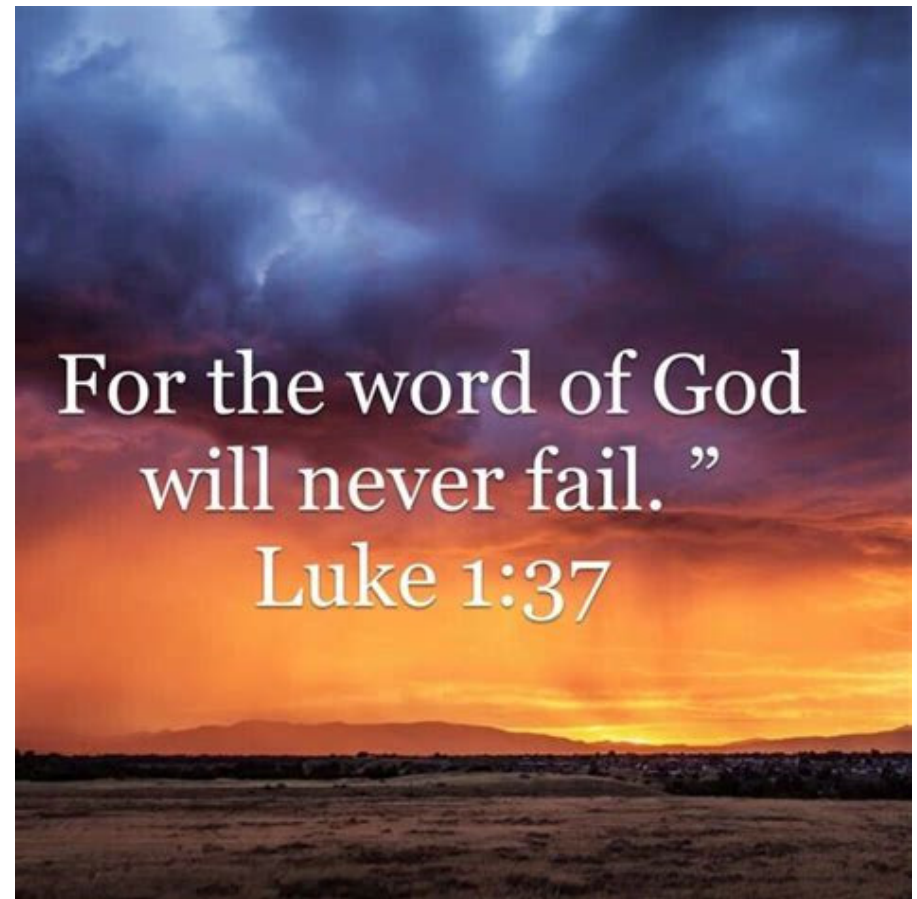
that "endurance" is needed, because we have the terrible power to throw away what we have been given, but the strength or power to endure is also a gift he has promised to give those who visit him in his Word. This is another sure thing, and a thoughtful reading ought to fairly take our breath away because here the Holy Spirit promises that not only will those who die in the faith go to heaven, they will also *reign there with Jesus Christ*. Simply amazing.

Allow God's promises to revive your troubled spirit – no matter what the circumstances in this messed up existence. Celebrate and embrace the comfort and guarantee of these rock-solid certain words of promise from our omnipotent God. Allow the joy of God's promises to fill and animate your existence, praising him for the certainty of your salvation through faith in Jesus Christ our Savior. Amen.

ESV **Ruth 1:1,4-19a** In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons... <sup>4</sup> These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, <sup>5</sup> and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband. <sup>6</sup> ¶ Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the LORD had visited his people and given them food. <sup>7</sup> So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. <sup>8</sup> But Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me. <sup>9</sup> The LORD grant that you may find rest, each of you in the house of her husband!" Then she kissed them, and they lifted up their voices and wept. <sup>10</sup> And they said to her, "No, we will return with you to your people." <sup>11</sup> But Naomi said, "Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? <sup>12</sup> Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, <sup>13</sup> would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the LORD has gone out against me." <sup>14</sup> Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her. <sup>15</sup> ¶ And she said, "See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." <sup>16</sup> But Ruth said, "Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. <sup>17</sup> Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you." <sup>18</sup> And when Naomi saw that she was determined to go with her, she said no more. <sup>19</sup> ¶ So the two of them went on until they came to Bethlehem.

ESV **Luke 17:11-19** On the way to Jerusalem he was passing along between Samaria and Galilee. <sup>12</sup> And as he entered a village, he was met by ten lepers, who stood at a distance <sup>13</sup> and lifted up their voices, saying, "Jesus, Master, have mercy on us." <sup>14</sup> When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. <sup>15</sup> Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; <sup>16</sup> and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan. <sup>17</sup> Then Jesus answered, "Were not ten cleansed? Where are the nine? <sup>18</sup> Was no one found to return and give praise to God except this foreigner?" <sup>19</sup> And he said to him, "Rise and go your way; your faith has made you well."

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## ST PAUL LUTHERAN CHURCH

BISMARCK, NORTH DAKOTA

**ST. PAUL EVANGELICAL LUTHERAN CHURCH**  
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Mick Johnson, President Angela Pfennig, Organist  
Michael Roehl, Pastor

**The 18<sup>th</sup> Sunday after Pentecost – October 12, 2025**

**The Opening Prayer by the Pastor**

**The Opening Hymn – 664**

"God Is Here! As We Your People"

**The Order of Service – Hymnal page 31ff. (Blue Hymnal)**

**The Scripture Lessons:** (Printed on the back page of this bulletin)

**The First Lesson:** (Ruth 1:1,4-19a) The story of Ruth is a rare bright-spot during the rather dark period of the Judges in Israel. Ruth was not only rescued from unbelief and brought to faith in the one true God, she was also privileged to serve as an ancestor in the line of Jesus Christ. Truly, God is merciful, and in this account gives us a timeless example of the relative importance of all things. Note how the faith created in Ruth gave her the strength to leave behind all that she had known, for she had found that "one thing needful."

**The Psalm of the Day – Psalm 130 (Page104)**

**The Second Lesson:** (Luke 17:11-19) This is the rather familiar account of the Ten Lepers. We are taught more here than just the propriety of giving thanks to God for all the good things that he does for us day after day. We are also here reminded that God calls and accepts souls into his Church from every nation on earth. As God called and saved the Moabitess Ruth, so too did he rescue the Samaritan leper in this reading.

**The Confession of Faith -**

The Nicene Creed (Projected on Screens)

**The Pre-Sermon Hymn – 376 (Stanzas 1-3)**

"Oh, That I Had a Thousand Voices"

**The Sermon – Text: 2 Timothy 2:8-13 (Printed on the back page of this bulletin)**

**"The Sure Thing"**

**The Offertory – (Projected on Screens)**

**The Post-Sermon Hymn – 481**

"May We Your Precepts, Lord, Fulfill"

**Prayers of the Day, Followed by the Lord's Prayer**

**The Preparation for Holy Communion** (Blue Hymnal page 38)

**The Distribution**

**The Nunc Dimittis and Thanksgiving** (Blue Hymnal page 41)

**The Benediction**

**The Closing Hymn – 376 (Stanzas 4-5)**

"Oh, That I Had a Thousand Voices"

**Silent Prayer**

**Welcome!** - We warmly welcome any visitors worshipping with us this morning and invite you to join us each Sunday at this time. We are glad you are here!  
**To our Visitors seeking Holy Communion** – In obedience to God's Word, we practice "Close Communion." This practice stresses both our concern for others, not wanting anyone to receive the sacrament to their harm (1 Cor. 11:27-30) and the importance of unity in confession and faith (1 Cor. 10:16-17). For this reason we ask that anyone who has not established this unity through membership in a CLC congregation please meet with the pastor to discuss this Scriptural doctrine before communing. This is a practice that we follow out of love and concern for you, and out of obedience to God's Word, not in judgment of anyone's Christian faith.

**Attendance – Sunday (35) Average (37)**

**This Week at St. Paul:**

<b>Today</b>	<b>-9:00 a.m.</b>	– Sunday school and Bible Class
	<b>-10:00 a.m.</b>	– Worship Service with Holy Communion
	<b>-11:15 a.m.</b>	– Fellowship Hour
<b>Wednesday</b>	<b>-6:00 p.m.</b>	– Confirmation Class
	<b>-7:00 p.m.</b>	– Midweek Bible Study
<b>Next Sunday</b>	<b>-9:00 a.m.</b>	– Sunday school and Bible Class
	<b>-10:00 a.m.</b>	– Worship Service
	<b>-11:00 a.m.</b>	– Fellowship Hour

**CLC News** – Pastor Nathan Pfeiffer has returned the call to Messiah of Eau Claire. Pastor Aaron Ude is considering the call to Trinity of Spokane. Pastor David Pfeiffer is considering the call to Living Word of Appleton, WI. Our Redeemer's of Red Wing, MN has called Prof. Mark Weiss to serve as a part-time pastor. Trinity of Spokane, WA has called Pastor Em. Michael Eichstadt to serve as vacancy pastor.

**Church Newsletter** – The October edition of the St Paul newsletter has been emailed. If you have an email address on file at church, the latest edition should be in your inbox. Please let Allison know if you didn't receive it. Hard/printed copies are available upon request.

**Women's Fellowship Meeting** – The Minutes from last Sunday's meeting are in your mailbox. See Cindy Ollenburger if you have questions.

**Poinsettia Order** – Please consult the sheet on the mailbox table if you would like to order Christmas flowers. See Sandy Roehl if you have questions.