

~2 Timothy~

Lesson 7 – Remember Jesus Christ, the Word of Truth

Last week we studied the 3 metaphors Paul used to explain the life and discipline of the believer: 1) the Soldier, 2) the Athlete, and 3) the Farmer

- The **soldier** must be committed with a single-mindedness to endure the sufferings and persecution for the Word's sake so that he might please Jesus;
- The **athlete** must have the self-control and commitment to run the race according to the rules of discipline and faithfulness, keeping his eye on the everlasting prize of our oneness with Jesus Christ;
- The **hardworking farmer**, must have the discipline to sow the pure Words of God in love, patience and diligence, being filled with the life-giving Words of the Master Himself.
 - The subject behind these examples stems from the charge that we must hold fast the pure Words of Jesus Christ and commit them to others so that they can teach others also, 2 Tim 1:13-14, 2:2
 - And in this we saw two common elements portrayed in all 3 examples- 1) the discipline and faithfulness of the believer and 2) that Jesus must be the focus of everything we do
- The next section we will be studying is verses 8-13, and its focus is on Enduring for the Truth of the Gospel. Today we are going to look at verses 8-9 because they give us the reason why we are enduring for the Truth.
 - Let's start by reading the entire section, and then we'll spend our time today on verses 8-9, - **2 Timothy 2:8-13**
- In this text, Paul gives Timothy the encouragement of endurance.
 - Anyone who has an intimate relationship with God and His Word knows that to live a Christian life requires discipline, faithfulness, endurance and suffering.
 - There is a sacrifice to serving God; a commitment to humble ourselves to Him and be submissive to His will, **Matt 16:24-25; Romans 12:1-2**
 - Sometimes, this sacrifice comes at a high price, just as Paul, the other Apostles, Polycarp, and all the millions of other Christians who have given their life for the Gospel
 - We are called to be disciplined, faithful and endure suffering for the Gospel
 - Paul is writing this letter to Timothy when Timothy is struggling, weak, afraid, and probably wanting to give up.
 - Paul doesn't let him give up. In fact, Paul strengthens Timothy with the charge to preach the Word of Truth, **2 Tim 1:6; 1:8; 1:13-14; 2:1; 2:3; 2:8**
 - Paul knows this is the time to endure for the Word of Truth, to press on for the sake of the Gospel.

2 Timothy 2:8 †Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel,

† *Remember that Jesus Christ...*

- “**Remember**” is a present active imperative. This is the 7th imperative command thus far and he is saying, “you must remember and keep on remembering Jesus Christ in everything you do. Never lose sight of Whom you serve”
- Paul begins verse 8 by reaffirming to Timothy to “Remember Jesus Christ”
 - The word “that” is not in the original, but it is implied. It simply states “Remember Jesus Christ”
 - This is like Paul's statement in Heb 11:6 *...he who comes to God must believe that He is...*

he is what? He is the I AM. Col 1:12-20

- Timothy was with Paul when he wrote the book of Colossians. He is named in the salutation, so he knows these Truths of Jesus Christ
- Paul is commanding Timothy to remember Jesus Christ, who is God in human flesh, having been raised as the first born out from among the dead, the prototokos, πρωτότοκος.
 - Jesus has the preeminence. He is first place in everything
- Paul is reminding Timothy to never lose focus of Jesus Christ and the message of the cross
 - Jesus' death paid the price for sin and fulfilled the Law, and His resurrection qualified us for eternal life with Him, Col 1:12-15
 - Paul is telling Timothy to remember Jesus Christ who died and is now alive.

† *Remember Jesus Christ... of the seed of David...*

- The only way Jesus could come to this world as the Lamb of God to take away the sin of the world was if He became a man. A perfect sinless man. And as prophesied in the Old Testament, the Messiah would come through the seed of David, 2 Sam 7:12-14; Ps 132:11; Jn 7:42
 - The statement, “of the seed of David” is ek spermatos David, ἐκ σπέρματος Δαβίδ,
 - Jesus is both Son of God and Son of Man, fully God and fully man
 - It was with this concept that Jesus confounded the Pharisees, Matt 22:41-46
 - The Pharisees couldn't admit that Jesus was the Son of God and the Son of Man, the Messiah
 - This is why Paul makes this statement, calling Timothy to remembrance that Jesus is the Christ from the Seed of David who became a man and fulfilled the Messianic prophesy so that we might be saved from eternal death.
 - This is a major point in the doctrine of Christianity. John says in his first epistle that if you don't confess that Jesus came in the flesh, you're not a Christian and you are anti-Christ, 1 Jn 4:2-3
 - Jesus had to become a man so that He could be our kinsman redeemer, Ruth 2:20, Rev 5:1-10
 - Paul emphasizes this in 1 Tim 2:5, “*The Man, Jesus Christ who gave Himself for all*”

† *having been raised from the dead ... according to my Gospel...*

- What is Paul's gospel? It is the gospel that has been entrusted to him through the revelation of Jesus.
 - Paul's Gospel is Jesus Christ and Him crucified, 1Cor 1:17, 23, 2:2; Romans 1:1-4; 1 Tim 1:11;
 - Remember Jesus Christ that I preach. He is God, He is man, He is Savior and He is Lord
 - This is how Paul is motivating Timothy
- This is the entire message to Timothy throughout this epistle- to proclaim Jesus
 - Paul's underlying topic in this epistle is telling him to keep and hold fast the Word of Truth and strive for the faith of the gospel even unto kakopatheo, κακοπαθῶ, suffering evil afflictions, 2 Tim 1:8; 2:3; 4:5, all the while keeping Jesus as our focus because we preach Jesus and Him crucified, 1Cor 1:23, 2:2

2 Timothy 2:9 †for which I suffer trouble as an evildoer, even to the point of chains; †but the word of God is not chained.

† *for which I suffer trouble as an evildoer...*

- “for which” because I preach the gospel of Jesus and because I am in Jesus
 - The Greek text says, ἐν ᾧ, in Whom- I suffer trouble as an evildoer.

- Paul completely committed himself to Christ as his slave. This is why he says, “In Whom I suffer trouble.”
- This is similar to what he said in 2 Tim 1:8 calling himself, not a prisoner of Rome, but a prisoner of Christ
- “I suffer trouble” - kakopatheo, κακοπαθέω, suffer evil afflictions
 - We saw this word last week in 2 Tim 2:3- you must endure hardship, kakopatheo, κακοπαθέω, as a good soldier- Paul uses this word a total of 4 times in this epistle, 1:8, 2:3, 2:9, 4:5
 - Paul is not asking Timothy to do anything he isn’t already doing
 - Suffering is the path to glory, 2 Cor 4:16-18; 1 Peter 4:12-14, 5:10; Jesus suffered as an example to us, 1 Pet 2:20-23; Heb 12:2; Phil 2:5-8; John 15:20-21
 - Suffering leads to glory, and it even makes us stronger and implements endurance and steadfastness, Rom 5:3-4; 1 Pet 1:6-9; James 1:2-4
 - This is the mindset Paul has when he is writing this letter to encourage Timothy
- “I suffer...even to the point of chains”- this is the 3rd time Paul mentions his imprisonment, 2 Tim 1:8, 1:16
 - Paul is chained in a dungeon awaiting his death writing his last letter to Timothy suffering evil afflictions as an evil doer
 - Rome has arrested Paul as an evil doer, judged as a criminal, even though he is innocent.
 - When the government makes it illegal to be a Christian, we will suffer evil affliction judged as criminals in the eyes of the world because we preach an uncompromised gospel and we won’t distort our Truth for the lie.
 - This is enduring for the Truth of the Word

† ...I suffer even to the point of chains... but the word of God is not chained...

- Paul says, “I am imprisoned, but the Word of God is not imprisoned and can never be bound”
 - Nothing can bind the Word of God; not man, nor demons, nor the gates of hell, Is 55:11; Matt 16:18.
 - There is a connection here between Jesus and the Word that will change your life. John and Paul both had revelation of this and gave it to us.
 - Jesus is the logos, λόγος, the Word that the Father sent to this earth and became flesh, John 1:1-5; 14; 5:30; 7:16; 8:28-29; Ps 107:20
 - When Paul says, “the Word of God is not chained”, the Greek statement is ὁ λόγος τοῦ Θεοῦ. Same word as in John 1:1. Jesus is the Word of God
- The Word of God is not chained- Paul is saying the logos, λόγος, who is Jesus is not chained.
 - The Word of God is more than the printed Word. It has to be written down and made plain to preserve it and keep it True, but you have to understand that this Word is alive, Heb 4:12.
 - There is a power behind these words. Just as Martin Luther said, language is just the housing for the True Word of God. They are the sheath for the sword, or the basket for the bread, and the casket for the jewels. It is just a physical way for us to comprehend the power and glory and life of the Truth who is Jesus
- Turn with me to 1 Cor 1:17-18, because I want to show you something outstanding
 - The word “message” is the word logos, λόγος. This is so much more than just the message of the cross, this is Word of the cross, this is Jesus crucified. The Greek statement even gets better, it reads- Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ Notice there is an extra article ὁ This is emphasizing the Word λόγος and should be translated, “Himself”.
 - A better translation would be, “For the Word of the cross Himself...is to those who are being saved

the power of God”

- So when Paul says he is preaching the gospel, who is Christ and Him crucified, he is also saying that Jesus, who is the Word of God, who became flesh and died on the cross and was raised unto eternal life with the Father, is the power of God unto salvation for all those who are being saved
- Jesus is the Word who was sent to this world. He is the Word of God, ὁ λόγος τοῦ Θεοῦ, and the Word cannot be bound because no one can bind the preeminent One, Jesus Christ, **Rev 19:11-16**
 - The Word is King of kings and Lord of lords.
 - This is the Word that can never be bound because Jesus can never be bound. He is preeminent, He is first place in all and the head of all, Col 1:16-20.
- Many Christians, especially in America, have the wrong impression that God needs religious freedom to further His gospel. They think that if the Word of God is band, it will destroy the Kingdom.
 - Because of this, many think that the fight to keep this freedom is fighting for the gospel
 - God does not need freedom of religion to further His kingdom. Jesus said, *“My kingdom is not of this world. If My kingdom were of this world, My servants would fight...; but now My kingdom is not from here.”* Jn 18:36; **Phil 1:12-14**
 - We are not fighting flesh and blood, 2 Corinthians 10:3–5; Ephesians 6:10–12
 - Religious freedom has been nice in America and those of us who have enjoyed this freedom should be thankful, but we should not depend on this freedom for the furtherance of the gospel.
 - In fact, like I have said before, I believe this freedom has given us an at-homeness in the world that has not been good for us.
 - And when tribulation and persecution arises for the Word’s sake, those not rooted in the Word will not be strong enough to stand up for the Truth and they will stumble and fall away.
 - We must endure and strive for the faith of the gospel, laying hold of eternal life in Jesus our Savior
 - If you try to lay hold on religious freedom, it will eventually lead to compromise. And a compromised gospel is no gospel at all.
 - This is what Paul was saying in verse 9, “I endure suffering evil affliction as a criminal because I preach the Truth of Jesus and Him crucified. You can lock me up in prison, but you can never lock up the Word of God.”
 - Martin Luther in the 16th c. said the same thing in his hymn that he wrote called, “A Mighty Fortress”~

Let goods and kindred go, this mortal life also; the body they may kill: God's truth abideth still,

In closing, Paul is telling us: remember Jesus Christ, who is the Son of God and the Son of Man, fully God and fully Man, having been raised as the first born out from among the dead, the prototokos, πρωτότοκος and the One who has the preeminence. That He, the logos, is worthy of our sacrifice and sufferings, because the Word Himself is not bound and can never be bound because He is alive and powerful and living inside each and every one of us who believe.

He has entrusted us with the responsibility to keep the purity of His Word and proclaim His gospel. We must not be ashamed of His Truth and we must endure for His sake. Even if we are put in chains,

His Word is not bound

His Word will always triumph and

His Word will always overcome.