

THE BOOK OF SECOND TIMOTHY

"Remember Jesus Christ"

2 Timothy 2:8-10

Introduction

1. It has been carefully outlined that there is but one way to keep truth moving through the ranks (vv. 1, 2). This divine pedagogy is a must.

2. But there must be men who will forthrightly see to this sort of pedagogy. They must be soldiers of Christ (vv. 3, 4); athletes out to win (v. 5), and farmers who have their eyes set on the fruit of the land (v. 6). If this all does not seem to fit together, God will provide understanding of the matter (v. 7).

3. The point of these verses is to underline for Timothy the fact that it is Christ for whom he operates as a good soldier, athlete, and farmer. The mention of Christ brings up three items:

1. PERSON--to remember!

a. Humanity.

The very name employed forges this truth. He is Jesus (Saviour and this marks out His humanity) and Christ (Messiah and this notes His deity). But note His perfect humanity in:-

1) His heritage. It is stated that He is of the "seed of David". First, it must be remarked that the definite article is not before the word "seed". Hence, the Messianic character of our Lord is not in view, but the pertinent fact of His humanity. He is true Man!

2) His death. Admittedly, the death could not have taken place without His body, hence it was provided (Heb. 10:5) for this purpose (2 Pet. 2:24). The only way by which God could "die" was through a body. This is the nub of the reason for the incarnation!

b. Deity.

The truth of our Lord's perfect deity is provided by the mention of His resurrection. The perfect passive participle underscores its finality. Being passive, there is clear ground to show that God the Father was pleased with the work accomplished. Heaven approved, hence, Christ was resurrected (passive voice)!

c. Gospel.

The Gospel which Paul preached included these important elements just stated (humanity and deity). It is so appropriately called "my Gospel" by Paul

(cf. Rom. 1:16; Gal. 1; 1 Cor. 15:1-10). It is no more "his" exclusively than "ours" exclusively, but it belongs to all who partake of it!

2. GOSPEL--to suffer for!

a. With trouble.

In a sense, Paul now identifies himself with our Lord. The compound verb means to "suffer evil". The verb is found elsewhere (4:5; James 5:13).

b. As evildoer.

Actually the noun used means "malefactor" for it affirms someone who is invested with criminality (cf. used elsewhere only in Luke 23:32, 33, 39).

c. Unto bonds.

How much Paul knew of this, but he was prepared for the sake of the Gospel to endure (2 Cor. 11:23; Phil. 1:7, 13, 14; Col. 4:18). BUT in contrast with his own physical bind, the Word of God does not stand bound (perfect tense). The Gospel can never be trapped!

3. SINNERS--to bring to glory!

The movement of thought is clear: first, the Saviour to be remembered. Then the suffering for the sake of the Gospel. Now, some pertinent results!

a. By endurance.

Whatever it costs, Paul is willing to endure it (remain under the problem) in order that the elect of God might be redeemed.

b. In Christ.

The purpose clause--"might obtain"--is only possible in the light of the phrase "in Christ". The important truth here is that the Greek particle "also" shows that it is no benefit to Paul to be alone in salvation--others must come too! Hallelujah for this missionary spirit!

c. With glory.

This concept of "eternal glory" is alone mentioned here and 1 Pet. 5:10 (cf. 2 Cor. 4:17). The believing sinner is brought right into the very courts of glory unchallenged! How true it is: from guilt, through grace, to glory!

Conclusion What a glorious pattern of activity for those who are soldiers, athletes, and farmers unto the Lord: remember Him, suffer for His Gospel, and see many obtain eternal glory! Hallelujah.