



“IT’S WORTH IT”

2 Timothy 2:8-13

Theme: *Our faithfulness starts and ends with Jesus Christ.*

Introduction: Most us, "*Faithfulness is essential to “staying the course” as servants of Christ.*" *Essentially, our text reads: ‘Remember Jesus Christ ... He is faithful!’* Let us turn our attention to it ...

I. THE BASIS FOR OUR FAITHFULNESS – 2:8-9

A. Remembering the Preeminence of the Savior – v. 8

1. Yet another means by which Timothy would be able to “be strong in the grace that is in Christ Jesus,” would be to keep Christ as the focus of his life.
2. He commands us here to “*Remember Jesus Christ ...*” [μνημονεύω] – this is a present active imperative – meaning that it is to be a constant activity; we are to keep Christ in mind, to think of Him – cp. *Hebrews 12:1-2*.
3. There are two things for us to consider if Christ will be preeminent:
 - a) *He is Preeminent because of His Victory – ‘... risen from the dead...’* [ἐγείρω] – *an event that happened in the past with present results.*
 - (1) God rewarded Jesus for His faithfulness and caused Him to be raised.
 - (2) Our faithfulness should be preserved as we remember the example of Jesus and what was the result thus driving our own faithfulness – *1 Corinthians 15:13-17; Colossians 1:18; John 6:39-40*.
 - b) *He is Preeminent because of His Virtue – “... descendant of David ...”*
 - (1) This statement causes us to remember that Jesus was a man even as we are – *Romans 8:3*.
 - (2) This was necessary for Him to live the life we are commanded to live but cannot - *Hebrews 2:14-18*.
 - (3) Jesus was the promised one – the Messiah who would accomplish our redemption through both His life and death only to be exalted and rewarded with glory and honor.
4. Remembering Jesus will prompt our faithfulness as He remains preeminent.

B. Remembering the Power of the Scriptures – v. 9b

1. In v.8 Paul ends his comment by saying: “*... according to my Gospel,*” to emphasize that his message, the one he is writing, is a divinely revealed

message.

2. We need to *“remember Jesus Christ”* because the message Paul is delivering about Him is the Gospel, revealed to Him by God.
3. As a result, the truth about Jesus, the Gospel is not something that men can thwart, restrict, or confine – even though the messenger was imprisoned – *“... for which I suffer hardship even to imprisonment as a criminal; but the word of God is not imprisoned.”*
4. *“imprisoned”* [δέω] – refers to something that is chained or tied up.
5. Despite all efforts to eliminate, restrain, ignore, or dismiss God’s Word, it continues to have its way – cp. *Isaiah 55:11; Acts 6:7; 12:24; 19:20.*
6. God’s Word is not a static, impotent, or inactive – it is living, abiding and powerful – *Hebrews 4:12.*
7. As servants of Christ, we are not left with only our wit, conventional wisdom, or mental insight to challenge men to repent and believe – we have the unstoppable, overwhelming, and unrelenting Word of God that is able to work in us – cp. *1 Thessalonians 2:13.*

II. THE BOLDNESS IN OUR FAITHFULNESS – 2:9-10

A. The Perseverance in Our Boldness – v. 9a

1. *“for which”* – a reference to the unrestrained Word of God, the power of Christ’s resurrection, and the accomplishments of Christ in redeeming us, Paul says, *“I suffer hardship even to imprisonment as a criminal ...”*
2. *“suffer hardship”* [κακοπαθέω] – it refers to patiently bearing opposition or difficulty.
3. He is telling Timothy that he is willing to endure all of the suffering that a person who is a criminal will endure, because of Christ Jesus – He makes it all worth it.
4. He doesn’t shrink back, soften his message, avoid the issue of sin, nor smooth the edges of Jesus’ claim to Lordship – it stays the course boldly.

B. The Purpose for Our Boldness – v. 10

1. Because the Scriptures cannot be chained, Paul continues, *“For this reason I endure all things for the sake of those who are chosen ...”*
2. *“endure”* [ὑπομένω] – means to stay in place beyond an expected point of time; or, to maintain a belief or course of action in the face of opposition, stand one’s ground, hold out, or endure.
3. The irony here is amazing – Paul says I’m staying put, not because I’m in chains, but because the Word of God is not, and it is going to reach *“those who are chosen ...”*
4. Paul knew that he was not the key to the effectiveness of the Gospel, he was merely that conduit through which it has been delivered to the rest of us.

5. There are many more that God has chosen and the Word of God must get to these *“who are chosen”* – cp. [2 Peter 3:9; Ephesians 1:4-5; Acts 13:48-49](#).
6. The purpose for our sacrifices, endurance, and perseverance is *“... so that they also may obtain the salvation which is in Christ Jesus and with it eternal glory.”*
 - a) *This demonstrates that God chooses to work through us to enable others to come to faith – cp. [Romans 10:14](#).*
 - b) *It also demonstrates that the elect are saved only when they turn and place their faith in Christ Jesus through the regenerating work of God’s Spirit, using God’s Word, delivered by God’s people.*
7. We know God will save – that’s what He does! Our task is only to submit ourselves to being used by Him to unleash the power of His Word.

III. THE BOND IN OUR FAITHFULNESS – [2:11-13](#)

A. The Promises to the Faithful – [vv. 11-12a](#)

1. Assurance of Eternal Life – [v. 11](#)

- a) *These truths are essential and commonly agreed upon by authentic believers: “It is a trustworthy statement ...”*
- b) *It is likely that this is either an early church creed, or a hymn sung by the church as a means by which believers were encouraged to remain steadfast and faithful to Jesus Christ.*
- c) *The first “stanza” of this hymn states: “for if we died with Him, we will also live with Him.”*

(1) The verbs here are straight-forward – a simple past tense (Aorist) – *“died”* [συναποθνήσκω], with a simple future tense – *“live”* [συζάω].

(2) “This refers to believers’ spiritual participation in Christ’s death and resurrection ([Romans 6:4–8](#)), including also the possibility of suffering martyrdom for the sake of Christ, as the context would indicate.”¹

(3) The life we now have and will one day enjoy in glory is life gained by faith in Christ Jesus – cp. [Galatians 2:20](#).

2. Assurance of Exaltation – [v. 12a](#)

- a) *The second “stanza” states: “If we endure, we will also reign with Him ...”*

(1) The verbs here are again helpful – a present tense indicative –

¹ John MacArthur Jr., ed., [The MacArthur Study Bible](#), electronic ed. (Nashville, TN: Word Pub., 1997), 1877.

“endure” [ὑπομένω]², with a simple future **“reign”** [συμβασιλεύω].

- (2) If we are willing to participate in the sufferings of Christ, we will then be granted the privilege of assisting him in the administration of His Kingdom – cp. **Luke 22:28-30**.
- (3) The refusal to **“endure”** provides evidence that we do not truly belong to Christ and will therefore have no part at all in His coming Kingdom.

B. The Promises to the Faithless – vv. 12b-13

1. Assurance of Disavowal – v. 12b

- a) *Just as faith and endurance validates one’s faith, these last two stanzas demonstrate the illegitimacy of one’s profession.*
- b) *This third stanza says, “If we deny Him, He will also deny us.”*
 - (1) The use of the term **“we”** here can confuse as someone might think Paul is saying that he or Timothy would/could **“deny Him,”** but it is a lyric in a hymn to bolster the faith of the truly redeemed.
 - (2) It speaks to the absurdity of such a thing for a genuine believer.
- c) *The result of “deny[ing] Him” is that “He will also deny us” – cp. **Matthew 10:33**.*
- d) *“Deny” [ἀρνέομαι] refers to disclaim association with a person – not in an incident as did Peter, but as a settled decision of repudiation – **1 John 2:22-23**.*
- e) *The tenses here are both future – if at some point in the future a person demonstrates theirs was a mere assertion of faith and not actual faith, the Lord will in the future, when they stand before Him, condemn them – cp. **Matthew 7:17-23**.*

2. Assurance of Damnation – v. 13

- a) *This final stanza speaks of the reliability of Jesus to judge those who do not believe – “If we are faithless, He remains faithful, for He cannot deny Himself.”*
- b) *“Faithless” [ἀπιστέω] – “without faith”- is a present active indicative demonstrating a persistent failure to believe in Jesus, Jesus has no choice but to condemn – **John 3:18**.*
- c) *This is what it means, “He remains faithful” to His Word, “for He cannot deny Himself” – the Living Word cannot be disassociated from the written Word – **Hebrews 10:23**.*

² Is the same word used above in verse 10.

So What?

1. What impact does knowing Jesus conquered death have on my willingness to be faithful?
2. Do I rely more on my own thoughts and persuasiveness than on the power of God's Word?
3. How should this early Christian hymn stimulate me to love and good deeds?
4. What is the proper response to the reality that Jesus is just as faithful in His promise to judge the wicked as He is to reward the righteous?

Our faithfulness starts and ends with Jesus Christ.