

**D. Charge Four: Remember Jesus Christ Is the Resurrected Lord, 2:8–13**

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| <b>1. The gospel proclaims the fact</b>                                                       | 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.                                                                 |
| a. Christ is the seed, the descendant of David: Man                                           |                                                                                                                                                                    |
| b. Christ is the risen Lord: God                                                              |                                                                                                                                                                    |
| <b>2. The gospel carries a person through suffering &amp; the completion of God's purpose</b> | 9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.                                                                    |
| <b>3. The gospel stirs endurance</b>                                                          | 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.                       |
| <b>4. The gospel assures eternal glory &amp; eternal judgment</b>                             |                                                                                                                                                                    |
| a. Assures life with Christ                                                                   |                                                                                                                                                                    |
| b. Assures glory & reigning with Christ                                                       | 11 It is a faithful saying: For if we be dead with him, we shall also live with him:                                                                               |
| c. Assures judgment if we deny Christ                                                         |                                                                                                                                                                    |
| d. Assures the fulfillment of God's promise                                                   | 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:<br><br>13 If we believe not, yet he abideth faithful: he cannot deny himself. |

**D. Charge Four: Remember Jesus Christ Is the Resurrected Lord, 2:8–13**

(2:8–13) **Introduction:** this is one of the most important charges ever given to believers—remember the gospel, that Jesus Christ is the resurrected Lord. Jesus Christ was raised from the dead.

1. Remember—the gospel proclaims the fact (v. 8).
2. Remember—the gospel carries a person through suffering and the completion of God's purpose (v. 9).
3. Remember—the gospel stirs endurance (v. 10).
4. Remember—the gospel assures eternal glory and eternal judgment (vv. 11–13).

**1 (2:8) Jesus Christ, Humanity; Deity—Gospel:** remember—the gospel proclaims the fact of the humanity and deity of Jesus Christ.

1. Jesus the Messiah was man. He was born of the seed of David; He was a man just like David, born of the roots of David. God sent His Son into the world in human flesh. The Son of God became a man—flesh and blood—just like all other men. He had a human nature, and because He had a human nature, He knows ...

- the sufferings of life

- the trials of life
- the temptations of life
- the problems and difficulties of life
- the sorrows and griefs of life
- the struggles and pains of life

The point is this: Jesus Christ knows exactly what we face in life. Therefore, He is able to succor us through all the trials of life. No matter what the sufferings are, Jesus Christ can deliver us through the sufferings and cause us to triumph over them.

**“And the Word [God’s Son] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (Jn. 1:14).**

**“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham” (He. 2:14–16).**

**“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (He. 2:17–18).**

**“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (He. 4:15–16).**

2. Jesus the Messiah was divine; He was of the very nature of God Himself. How do we know this? Because He was raised from the dead. The resurrection from the dead declares that Jesus is the Son of God. All other men are dead and gone. The proof is demonstrated by one simple question: “Where are they? Where are our mothers, our fathers, our sisters, and ancestors?” Once they have left this world, they are gone. But not Christ. He died, but He arose and lives forever in the presence of God. Death could not hold Him because He was the Son of God and possessed the perfect spirit of holiness. (See DEEPER STUDY # 4, *Jesus Christ, Resurrection*—Ac. 2:24 for more discussion.)

William Barclay has an excellent comment on this point:

*The tense of the Greek verb which Paul uses does not imply one definite act in time, but a continued state which lasts for ever. Paul is not so much saying to Timothy: ‘Remember the actual resurrection of Jesus’, rather he is saying: ‘Remember Jesus for ever risen and for ever present; remember your risen and your ever-present Lord.’ Here is the great Christian inspiration. We do not depend on the inspiration of a memory, however great. We enjoy the power of a presence. When a Christian is summoned to a great task,*

*a task that he cannot but feel is beyond him, he must go to it in the certainty that he does not go to it alone, but that there is with him for ever and for ever the presence and the power of his risen Lord. When fears threaten, when doubts assail, when inadequacy depresses, remember the presence of the risen Lord.*

**“Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it” (Ac. 2:24).**

**“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Ac. 2:36).**

**“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins” (Ac. 5:30–31).**

**“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead” (Ro. 1:4).**

**“For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Ro. 14:9).**

**“[God’s power] which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places” (Ep. 1:20).**

**“And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name” (Ph. 2:8–9).**

**2 (2:9) Suffering—Gospel:** remember—the gospel carries a person through suffering and the completion of God’s purpose—the spread of God’s Word. Paul was in prison because he preached the Word of God. At this particular time, Christians were hated with a fierce passion by many throughout the Roman empire. Many reacted against the message of morality and purity, righteousness and justice for all. In addition, one of the worst disasters ever suffered by a city, the burning of Rome, was blamed upon the Christian believers in Rome. Nero, in one of his moments of insanity, was guilty of ordering the fire so that he would be known as the great emperor who rebuilt the city. But the senate could never blame Nero. Therefore they sought a scapegoat, and the scapegoat chosen was the new religious sect, the Christians. As a result, a great persecution of Christian believers began. Paul, of course, was one of the major leaders of the Christians.

*But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace.*

As stated, Paul was in prison for having preached the gospel. He was true to his call, the very purpose for which God had put him on earth: to proclaim the gospel of the Lord Jesus Christ. But note a glorious fact: the Word of God could never be bound. Paul himself could be stopped by men, but the purpose of Paul could never be stopped. The Word of God cannot be stopped. Its

message will continue on and on down through history. The message of God's great love for the world—the message of the cross, of the death of God's Son for the world—that message will never be stopped until the world ends. There will always be some believers who will be proclaiming the Word of God—that God will save any person who comes to Him through the Lord Jesus Christ.

**“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” (Ro. 1:16).**

**“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (He. 4:12).**

**“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Is. 55:11).**

**“Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them” (Je. 5:14).**

**“Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?” (Je. 23:29).**

**3 (2:10) Endurance—Gospel:** the gospel stirs endurance. How? By results. God has promised to save people by the gospel. When we preach and teach salvation in Christ Jesus—salvation with eternal glory—God saves people. This is the only hope for people, and no greater hope could exist. Just imagine living forever in eternal glory! Such a life is beyond our imagination, yet it is exactly what the gospel is all about. Therefore, no matter what it costs—no matter how much suffering we have to bear—we must endure it all for the salvation of people. This is the point of Paul: the gospel—the glorious truth that people could actually be saved and receive eternal glory—stirred Paul to suffer all things. Paul longed for people to hear the gospel so that they could be saved. This, too, must be our purpose and objective in life. We, too, must proclaim the gospel—no matter the suffering and sacrifice. We must pay any price to see that people hear the gospel, for the gospel is the only way people can be saved and receive eternal glory.

**“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it” (Mt. 16:25).**

**“Then Peter began to say unto him, Lo, we have left all, and have followed thee” (Mk. 10:28).**

**“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple” (Lu. 14:33).**

**“But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear” (Ph. 1:12–14).**

**“Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ” (Ph. 3:8).**

**4 (2:11–13) Confession—Denial—Judgment:** the gospel assures eternal glory and eternal judgment. Most commentators say these three verses were one of the first hymns of the early church.

1. Note the glorious promise: if we die with Christ, we will also live with Him. How can a person die with Christ? (See notes, pt.3—2 Ti. 1:8–10; pt.4—1 Ti. 2:3–7. See *DEEPER STUDY # 1, Believer, Position in Christ*—Ro. 8:1 for detailed discussion.)

When the believer suffers and endures for Christ, he is assured of reigning forever with Christ.

**“But he that shall endure unto the end, the same shall be saved” (Mt. 24:13).**

2. Note the tragic result of denying Christ. “If we deny Him, He also will deny us.”

**“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven” (Mt. 10:32–33).**

**“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels” (Mk. 8:38).**

**“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate” (Tit. 1:16).**

**“But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pe. 2:1).**

**“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son” (1 Jn. 2:22).**

3. Note that God means what He says: He will keep His Word. His promise of glory and His pronouncement of judgment are sure. Some people will be saved and glorified, and others will be denied and condemned.

*If we believe not, yet he abideth faithful; he cannot deny himself. He is faithful to his threatenings, faithful to his promises; neither one nor the other shall fall to the ground, no, not the least jot or tittle of them. If we be faithful to Christ, he will certainly be faithful to us. If we be false to him, he will be faithful to his threatenings: he cannot deny himself, cannot recede from any word that he hath spoken, for he is yea, and amen, the faithful witness.... If we deny him, out of fear, or shame, or for the sake of some temporal advantage, he will deny and disown us, and will not deny himself, but will continue faithful to his word when he threatens as well as when he promises.*

**“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (Jn. 3:36).**

**“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins” (Jn. 8:24).**

**“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God” (He. 3:12).**

**“Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (He. 4:11).<sup>1</sup>**

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<sup>1</sup> Leadership Ministries Worldwide. (2006). [1 Thessalonians–Philemon](#) (pp. 234–236). Leadership Ministries Worldwide.