



# 2 TIMOTHY

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**Consider what I say, and may the Lord give you understanding in all things. 2 Timothy 2:7**

Paul now gives an exhortation as to the words he has just passed on to Timothy. The words, "Consider what I say," are present and active. It gives the sense of "Consider what I am saying." For this reason, some scholars tie his words not to what he has just said (concerning the comparisons concerning the soldier, the athlete, and the farmer), but to what he is about to say concerning the great and theologically weighty words about Jesus Christ in the verse to come. Either way, Paul is asking Timothy to reflect heavily upon his words. It is something that Timothy would certainly do concerning what has been said, and also what will be said. From there, he says, "and may the Lord give you understanding in all things." A slight variation in the word "will give" in some manuscripts causes the sentence to read, "for the Lord will give you understanding in all things." Whether Paul is making a petition, or whether he is stating this as a certainty, it actually doesn't change the intent of the words as much as some might argue. The reason is that Paul began the sentence with "Consider what I say." Timothy must first make an active attempt to think on Paul's words before a result will come. In doing so, he either prays for his protege to gain an understanding (something one would anticipate the Lord granting), or he confidently states that the Lord will provide needed understanding.

Either way, Timothy is to reflect on the instruction of the apostle, setting the example for others in the ministry to act likewise. One who is ordained to the ministry is expected to actively pursue the things of the ministry, first and foremost that of knowing the set directions for ministering. It is the words of Scripture which provide that knowledge, and so the man of God is to read, contemplate, and apply Scripture to his life. It is to be an active and ongoing part of his life at all times.

Even if “for the Lord will give you...” is the true reading, the words of Paul here cannot be carried around and misquoted as a talisman that someone will automatically have understanding in all things, as if the Spirit simply illuminates the believer to be perfect in knowledge and doctrine. Unfortunately, this is the attitude that many have, and it always leads to poor doctrine. Rather, the words, “Consider what I say,” are key. Be wise, contemplate the word always, and keep all things in proper context.

Life application: There is no easy path to sound theology. It takes a tremendous amount of reading the word. From there, that knowledge of Scripture can be taken into consideration when being trained in theology. As there are many views on major doctrines, not all can be correct. In first knowing Scripture, one can more readily weed out that which is incorrect. Read the word, read the word, and read the word some more. After having this sound foundation, then study the doctrines of theology. This is a wise and sound course of obtaining proper theological knowledge.

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

The KJV and the NKJV are incorrect in their translation of this verse. The order is wrong, and the word “that” is incorrectly supplied. It should read: “Remember Jesus Christ, raised out of the dead, of the seed of David, according to my good news” (YLT). By diverting from the proper order of the Greek, the actual focus is wholly obscured. It is first on Christ Jesus – Remember Christ Jesus. “Christ” means “Messiah” or “Anointed One.” He is the fulfillment of the messianic promises which existed from the very fall of man. From there, the focus is directed to the raising of Christ from the dead. The Anointed One is alive, now and forever.

Paul has been speaking of the hardships a minister will encounter, and also of the responsibilities and benefits which go with the position. But things for a minister, by the very nature of the job, will be difficult on good days and almost overly burdensome on bad days. If the job were just a regular one, meaning with no connection to Christ Jesus, he who filled it would surely become despondent rather quickly. But it is not.

The job of a minister is one which is based on factual history. As this history is the basis for being a minister, it is to be remembered and considered at all times. Jesus Christ was raised out of the dead. He is a literal, physical human being who suffered and died in the execution of His duties – given to Him to perform by God.

However, in properly performing His role, He prevailed over death; having died without sin of His own. Thus it demonstrates that His death is sufficient for the removal of the sins of His people He died for (substitution). As this is so, then death can no longer hold them either. It is

a one-time act with eternal ramifications. Paul is telling Timothy that his duties as a minister have eternal significance, and that should prompt him on during even the lowest moment of his ministerial life.

From this remarkable point of surety, he then says that Jesus Christ is “of the seed of David.” His words here are given to substantiate and validate Christ’s human nature – both before and after the resurrection. As a human, He truly died. As a human, He truly rose. Being “of the seed of David” also confirms His acceptability as Messiah. The Lord’s promise to, and covenant with, David concerning the Messiah (2 Samuel 7) is that He would come from David’s line. The ancestral line of Christ, which is clearly recorded in the Gospels; the work He performed; the death He died; and the resurrection He was given; all point to His fulfillment of Scripture. This is what Timothy is being asked to remember when he is downtrodden and worn out from the battle. The remembrance of these truths is to be the elixir which will pick him up and set him on his feet once again.

Paul then finishes up with, “according to my gospel.” The message he preached was committed to him by Christ personally. It was a bestowal which is in accord with sound doctrine anticipated in the Old Testament, and which is realized in the work of Jesus Christ. He calls it “my gospel,” because it is a personal gospel to him as much as it is a proclamation for others to hear. And yet, elsewhere Paul speaks of “our gospel.” It is in the plural (1 Thessalonians 1:5 & 2 Thessalonians 2:14). In this, he shows that though the gospel is personal, it is not his anymore than it is for all other ministers who preach it. The thought is similar to saying, “I love my Jesus,” and yet a group can say, “O how we love our Jesus.” Like the gospel message, He is both a personal Savior, and the Savior of all who are saved.”

Paul’s words here in 2 Timothy are reflected by his opening words to those in Rome –

“Paul, a bondservant of Jesus Christ, called *to be* an apostle, separated to the gospel of God <sup>2</sup> which He promised before through His prophets in the Holy Scriptures, <sup>3</sup> concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, <sup>4</sup> *and* declared *to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.” Romans 1:1-4

Life application: Paul is speaking to Timothy as a minister who will surely face immense difficulties and times of great trial. But the words of this verse belong to all in Christ. We should remember Christ Jesus, raised from the dead, of the seed of David at all times. What God has done in Him is something we can reflect on and hold securely in our hearts at all times. It is the great reassurance that all is ok!