

THE ARMOR OF GOD

"The Soldier"

SKIT #1

And so they did. Even while the first child was in the womb, they spoke the Scriptures to it. (2 Tim. 3:15)

When Eunice gave birth to a son, there was much rejoicing in the home. His instruction in the holy Scriptures, begun in utero, continued during his young life. Then, one day, everything changed.

SKIT #2

Lois told her daughter Eunice how these men had shown her through the Scriptures that Jesus was the Christ. That day, Lois had gone to the market to buy bread. The men from Antioch had given her the bread of life, the Lord Jesus Christ. She had confessed Jesus as her Lord, believing God had raised him from the dead. And now, her daughter believed also.

From then on, Timothy's instruction in the Scripture was enlivened by the Holy Spirit. He grew up in the knowledge of Jesus being his Lord and Savior. At the age of 19, he was a well spoken of, disciple of the Lord (Acts 16:1-2). Him, Paul would take and circumcise in order to take him with him on a missionary journey that would include witnessing to Jews.

Their relationship would not only be one of the most endearing in Scripture. It would also become a basis for the birthing of Scripture (1 and 2 Timothy).

Luke, in the book of Acts, refers to Timothy first as a disciple (Acts 16:1) and then as a helper of the Apostle Paul (Acts 19:22). Paul calls him a "fellow worker" in Romans (16:21); "my beloved son, faithful in the Lord" (1 Cor. 4:17); "servant of Christ Jesus" (Phil. 1:1); "our brother and God's fellow worker" (1 Thes. 3:2); "my true son in the faith" (1 Tim. 1:2). Of Timothy, Paul would write, "I have no man likeminded, who will care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel." (Phil 2:20-22).

Paul had no delusions about Timothy. He knew of his faithfulness. He knew also of his weaknesses. He knew of Timothy's timidity. "See to it that he has nothing to fear," he cautioned the Corinthians (1 Cor. 16:10). When charging him with the oversight of the Ephesian church, he encouraged him by saying "Let no man despise thy youth." (1 Tim. 4:12). And at the end of his life, he would write to Timothy that God had not given us "a spirit of timidity, but a spirit of power, and love, and a sound mind." (1 Tim 1:7) He knew also of Timothy's weak physical condition. "Drink a little wine for your stomach's sake and your frequent illnesses," he advised him (1 Tim. 5:23). He knew of Timothy's need to be reminded of his gifting. "Do not neglect your gift," he told him in his first letter (1 Tim. 4:14). "Fan into flame the gift that is in you through the laying on of my hands," he wrote to him from prison while awaiting the executioner's sword (2 Tim. 2:6). [Not to mention his need to guard it. 1 Tim. 6:20; 2 Tim. 1:14]

He knew of Timothy's tenderness and loved him as a son. "Recalling your tears," he wrote (2 Tim. 1:4) "I long to see you."

It was to this Timothy; faithful, proven, tender, timid, frail and young Timothy, that Paul would say, "Fight a good fight, holding on to faith and a good conscience." (1 Tim. 1:18) [Instructed according to prophecies spoken over him.] And, "Fight the good fight of faith. Take hold of the eternal life to which you were called." (1 Tim. 6:12) It was to this Timothy that Paul wrote:

2 Tim 2:3-4

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (KJV)

Here we have a soldier of Jesus Christ. But notice the Apostle's command. He admonished Timothy to endure hardness as a *good* soldier of Jesus Christ. The fact that one must serve as a good soldier tells us that it is possible to be a *bad* soldier. The Greek word for good in this verse is the word *kalos*. Following is Thayer's definition of this word.

Thayer's definition-

2570 kalos-

beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable

a) beautiful to look at, shapely, magnificent

b) good, excellent in its nature and characteristics, and therefore well adapted to its ends

1) genuine, approved

2) precious

3) joined to names of men designated by their office, competent, able, such as one ought to be

4) praiseworthy, noble

c) beautiful by reason of purity of heart and life, and hence praiseworthy, morally good, noble

d) honorable, conferring honor

e) affecting the mind agreeably, comforting and confirming

What qualification for being a good soldier does Paul present in this verse?

Endure hardness!

To be an excellent, honorable, noble, praiseworthy, competent soldier of Jesus Christ, we must endure hardness. The Greek word for "endure hardness" in this verse is *sugkakopatheo*. The NIV translates it "endure hardship with us"; the RSV "share in suffering"; and the ASV has it "suffer hardship with me." Indeed, the word means "to suffer hardship together with one."

Sugkakopatheo is a compound word composed of *sun* (with), *kako* (evil, whether physical or moral), and *pathos* (pain, suffering, or misfortune). It is used only one other place in Scripture

2 Tim 1:8

So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me

in suffering (*sugkakopattheo*) for the gospel, by the power of God, (NIV)

Note that our suffering for the gospel must be done by the power of God. We know from 2 Tim. 2:3 that Paul is enjoining Timothy to suffer with him, and this by the power of God (2 Tim. 1:8). What type of suffering [*kakopattheo*- 2553] is Paul speaking of?

2 Tim 2:8-12

8 Remember Jesus Christ, raised from the dead, descended from David. This is my gospel,
9 for which I am suffering even to the point of being chained like a criminal. But God's word is not chained.

10 Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

11 Here is a trustworthy saying: If we died with him, we will also live with him;

12 if we endure, we will also reign with him. If we disown him, he will also disown us; (NIV)

Suffering even to the point of being chained like a criminal! (Don't you want to jump right in)

2 Tim 4:5

But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. (NIV)

James 5:13 (NIV)

Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise.

Remember, we are to suffer by the power of God. When we find ourselves in the place of affliction, we don't just grit our teeth and bear it in our own strength. No, we pray to God who gives grace to the humble. And his grace is sufficient for any hardship (2 Cor. 12:9).

James 5:10

Brothers, as an example of patience in the face of suffering [2552], take the prophets who spoke in the name of the Lord. (NIV)

In case you didn't know, most prophets left their office on a stretcher. Apostles and prophets are appointed for persecution (Luke 11:49-51) as are all who will live godly in Christ Jesus (2 Tim. 3:12). Among other things, the prophets are given to us as an example of patience in the face of suffering. They did this by knowing and looking toward the salvation of our God.

If we are to be good soldiers, then we must endure suffering with those who are in the Gospel. And we must endure this hardship while carrying out the full edicts of our ministry. We must endure evil afflictions by the power of God, seeking him in prayer. We must know that his grace is sufficient for us and that in our weakness, he is strong.

Why, to be a good soldier, must we not only endure, but endure *with*? What is a soldier a part of? An Army!

The Greek word for soldier in 2 Tim. 2:3 is *stratiotes* [4757], literally, a camper-out or one who

resides in the encampment. Its root, *stratia* [4756] is translated as "host" in the KJV. Etymologically speaking, the soldier comes from the army, not the army from the soldier. Intrinsic to the idea of being a soldier is the sure knowledge that one belongs to an army. And to be a good soldier in the Lord's army, we must suffer hardships together.

What else does 2 Timothy 2 tell us about being a good soldier?

2 Tim 2:4

No man that warreth **entangleth**¹ himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (KJV)

Vine's definition-

2. **empleko**¹ ^1707^, "to weave in" (en, "in," pleko, "to weave"), hence, metaphorically, to be involved, entangled in, is used in the passive voice in <2 Tim. 2:4>, "entangleth himself; <2 Pet. 2:20>, "are entangled."# In the Sept., <Prov. 28:18>.# (from Vine's Expository Dictionary of Biblical Words) (Copyright (C) 1985, Thomas Nelson Publishers)

2 Pet 2:20-22

20 If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again **entangled**¹ in it and overcome, they are worse off at the end than they were at the beginning.

21 It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them.

22 Of them the proverbs are true: "A dog returns to its vomit," and, "A sow that is washed goes back to her wallowing in the mud." (NIV)

As good soldiers of Jesus Christ, we do not want to be woven into the corruption of this world and overcome by the sin we were set free from. As a soldier who is at war does not concern himself with civilian affairs, so we are not to mind the things of the world (Rom. 12:2) but the things that are above where Christ is seated on the right hand of God (Col. 3:1-2). The Septuagint uses empleko in Proverbs 28:18.

Prov 28:18

He who walks blamelessly will be delivered, but he who is crooked will fall all at once. (NAS)

Christ has set us free that we may serve him. If we entangle ourselves, our ways become crooked and we are destined to fall.

Empleko is made up of two Greek words, em (in) and pleko (to twine or braid). Pleko is used only three places in the New Testament. Each place, it speaks of the same event. The first two references are Matt. 27:29 and Mark 15:17. Please turn to John 19 with me and read verses 2 and 3.

John 19:2-3

2 The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe

3 and went up to him again and again, saying, "Hail, king of the Jews!" And they struck him in the face. (NIV)

Thorns were a result of God's cursing the ground because of Adam's sin (Gen 3:17-18). The curse of sin (yours and mine) was twisted into a crown and beaten into the head of our Lord and Savior, Jesus, King of the Jews, King of Kings, and Lord of Lords. He bore the punishment of our entanglement with sin at the hand of soldiers. He now commands us as His soldiers to not entangle ourselves with that from which he has set us free.

Let's begin to consider the dress of our soldier. Here we see our soldier in his military tunic. Made of linen or wool, it was worn under the armor and seems to have been like a large baggy T-shirt in form, seemed along the sides¹. What color they were is not known for sure, but scholars have suggested both red and white as common choices. For our purposes, what interests us about this tunic is its length. As shown on our felt figure, the military tunic was characteristically worn above the knee. Ordinary Roman citizens did not expose their knees. Only two classes of people shared this distinction, soldiers and slaves. I think that it is telling that both the soldier and the slave are dressed in a manner that facilitates service.

The sheer nature of our study into the armor of God demands that we learn some Greek. We have already looked at several Greek words and their meanings and we will be looking at more. One Greek word used in the New Testament with regard to slavery is doulos. We need to understand what it means to be a doulos with regard to what it means to be a soldier of Jesus Christ.

I. The Soldier- 2 Tim. 2:3

A) Our Past Predicament-

1. We were slaves to sin. Rom. 6:17, 20
2. We were children of disobedience and wrath. Eph. 2:2-3 KJV
3. Our members were yielded to unrighteousness. Rom. 6:13, 19

B) Our Present Position-

1. We were bought with a price. 1 Cor. 6:20
2. We are children of obedience. 1 John 3:9
-Sons of God 1 Jn 3:1, Rm. 8:14-16
3. Our members ought to be yielded to righteousness. Rom. 6:13-14, 19

C) Our Current Composition- (Spirit, Soul, and Body- 1 Thes. 5:23)

1. The spirit-
 - i. Was saved at the new birth. Eph 2:8-9; Rm10:9-10; Gal. 4:6
 - ii. Spirit of man is enlightened by the spirit of God. 1 Cor. 2:11-12
2. The soul- what man became from receiving spirit life from God. Gen. 2:7
The soul lies at the intersection of spirit and body.
3. The body-
 - i. Our physical frame which stands to be redeemed at a later date. Rom 8:23
 - ii. The flesh- that which contains all the imprints and habits of the

¹Source: "Beginner's Guide to Roman Arms and Armour", ARMAMENTARIUM,
<http://www.ncl.ac.uk/~...lc/beginner/page11.htm>

old man nature (slave to sin, child of disobedience, child of wrath, unregenerate spirit of man).

D) Our Combat Character-

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| 1. We are to be committed to the cause. | 1 Tim. 1:18-19 |
| 2. We are to be consecrated to the commander. | 2 Tim. 2:3-4 KJV |
| 3. We are to be compensated for our combats. | 1 Cor. 9:7 |
| 4. We are to be content in our compensation. | Luke 3:1 |

In the weeks to follow, Lord willing, we will look at the enemies we war against, the ground we fight on, and the armor he has given us to wear.