

2 Timothy 2:8-13

- Chapter 1:6-18 – Paul reminds Timothy that his faith is sincere and that Timothy has a gift that needs to be used in confidence and power. Timothy needs to be willing to suffer and show himself faithful.
- Chapter 2:1-8 – Paul tells Timothy he will need to be a teacher of teachers and that Timothy will have to serve as a teacher faithfully and suffering just like a soldier, an athlete and a farmer. But, also, like the soldier gains the victory, the athlete wins the prize and the farmer shares in the harvest so the teacher of the Word of God will receive rewards.

2 Timothy 2:8 – **“Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel,”**

3421 [e]	2424 [e]	5547 [e]	1453 [e]	1537 [e]	3498 [e]	1537 [e]
Mnēmoneue	lēsun	Christon	egēgermenon	ek	nekrōn	ek
8 Μνημόνευε	Ἰησοῦν	Χριστὸν ,	ἐγῆγερμένον	ἐκ	νεκρῶν ,	ἐκ
Remember	Jesus	Christ	having been raised	out from	[the] dead	of [the]
V-PMA-2S	N-AMS	N-AMS	V-RPM/P-AMS	Prep	Adj-GMP	Prep

4690 [e]	1138 [e]	2596 [e]	3588 [e]	2098 [e]	1473 [e]
spermatos	Dauid	kata	to	euangelion	mou
σπέρματος	Δαυίδ ,	κατὰ	τὸ	εὐαγγέλιόν	μου ,
seed	of David	according to	-	gospel	my
N-GNS	N-GMS	Prep	Art-ANS	N-ANS	PPro-G1S

1. “memory” is often appealed to by Paul since he is reminding Timothy of things he has already learned. This information is not new material for Timothy.
2. Timothy is to focus on Jesus Christ. Two basic aspects of Jesus Christ are:
 - a. He was raised from the dead
 - i. “raised” is perfect tense would indicate Paul is stressing the result of Jesus’ resurrection
 - ii. The resurrection of Jesus demonstrates his lordship
 1. As does Romans 1:4 – He “was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord.”
 2. Jesus’ resurrection demonstrates the fact of the eschatological victory over death.
 - b. He is of the seed of David
 - i. As a descendent of David Jesus is the Messiah
 - ii. As a descendent of David Jesus is the heir and king of the glorious kingdom
 - iii. As the resurrected Messiah he is now seated at the right hand of God and will come again to receive his earthly kingdom

1. Hebrews 10:12-13 – “But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet.”
3. Paul uses these basic two things to summarize his Gospel – “according to my Gospel.”
 - a. “my gospel” is to be understood as the gospel God entrusted to Paul:
 - i. 1 Timothy 1:11 – “in accordance with the gospel of the glory of the blessed God with which I have been entrusted.”
 - b. Paul calls it “my gospel”:
 - i. Romans 2:16 – “on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.”
 - ii. Romans 16:25 – “Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages”
4. If Timothy can focus (“remember”) that Jesus was raised from the dead and is the Messiah he will find direction, strength and confidence in his ministry as a teacher of the Word of God.

2:9 – “**for which I am suffering, bound with chains as a criminal. But the word of God is not bound!**”

1722 [e]	3739 [e]	2553 [e]	3360 [e]	1199 [e]	5613 [e]	2557 [e]	235 [e]	3588 [e]	
en	hō	kakopathō	mechri	desmōn	hōs	kakourgos	alla	ho	
9	ἐν	ᾧ	κακοπαθῶ	, μέχρι	δεσμῶν	ὡς	κακοῦργος	. ἀλλὰ	ὁ
	in	which	I suffer hardship	even to	chains	as	an evildoer	But	the
	Prep	RelPro-DNS	V-PIA-1S	Prep	N-GMP	Adv	Adj-NMS	Conj	Art-NMS

3056 [e]	3588 [e]	2316 [e]	3756 [e]	1210 [e]
logos	tou	Theou	ou	dedetai
λόγος	τοῦ	Θεοῦ	οὐ	δέδεταί !
word	-	of God	not	is bound
N-NMS	Art-GMS	N-GMS	Adv	V-RIM/P-3S

1. This very Gospel message is bringing suffering into Paul’s life
2. “chains”
3. “as a criminal” or “as an evildoer”
 - a. Paul is chained as a criminal because he holds to Jesus’ resurrection and Jesus kingship.
 - b. This word “criminal” (*kakourgos*) is the same word used in Luke 23:32 to refer to the two “thieves” that died with Jesus.
4. Paul knows the power is not him, but the Truth or the Word of God.
 - a. Paul declares that he is chained because of the Word, but the Word itself will never be chained.
 - b. There is power in simply speaking the Truth or sharing the Word of God

2:10 – “Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory.”

1223 [e]	3778 [e]	3956 [e]	5278 [e]	1223 [e]	3588 [e]	1588 [e]	2443 [e]	2532 [e]
dia	touto	panta	hypomenō	dia	tous	eklektous	hina	kai
10 διὰ	τοῦτο	, πάντα	ὑπομένω	διὰ	τοὺς	ἐκλεκτούς	, ἵνα	καὶ
Because of	this	all things	I endure	for the sake of	the	elect	so that	also
Prep	DPro-ANS	Adj-ANP	V-PIA-1S	Prep	Art-AMP	Adj-AMP	Conj	Conj

846 [e]	4991 [e]	5177 [e]	3588 [e]	1722 [e]	5547 [e]	2424 [e]	3326 [e]	1391 [e]	166 [e]
autoi	sōtērias	tychōsin	tēs	en	Christō	Iēsou	meta	doxēs	aiōniou
αὐτοὶ	σωτηρίας	τύχῳσιν	τῆς	ἐν	Χριστῷ	Ἰησοῦ	, μετὰ	δόξης	αἰωνίου
they	[the] salvation	may obtain	that [is]	in	Christ	Jesus	with	glory	eternal
PPro-NM3P	N-GFS	V-ASA-3P	Art-GFS	Prep	N-DMS	N-DMS	Prep	N-GFS	Adj-GFS

1. The reason it is worth suffering and being imprisoned for the Word of God is that by speaking the Word or sharing the Gospel God’s “elect” (God’s people) will hear it, believe and be brought into the Kingdom of God.
2. Paul’s suffering in time is achieving eternal glory for others
 - a. Paul does not mean his suffering is earning glory for others
 - b. Paul means that if he shares the Word others can hear and believe. Paul may suffer in sharing the Truth, but those who hear and believe the Word will be saved.

2:11 – “The saying is trustworthy, for:”

“If we have died with him, we will also live with him;”

4103 [e]	3588 [e]	3056 [e]	1487 [e]	1063 [e]	4880 [e]	2532 [e]	4800 [e]
Pistos	ho	logos	Ei	gar	synapethanomen	kai	syzēsomen
11 Πιστὸς	ὁ	λόγος	: Εἰ	γὰρ	συναπεθάνομεν	, καὶ	συζήσομεν
Trustworthy [is]	the	saying	If	for	we have died together [with Him]	also	we will live together [with Him]
Adj-NMS	Art-NMS	N-NMS	Conj	Conj	V-AIA-1P	Conj	V-FIA-1P

1. “Trustworthy is the saying”
 - a. Paul uses this “trustworthy is the saying” 5x in 1 Tim., 2 Tim. And Titus.
 - i. 1 Timothy 1:15 – “Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.”
 - ii. 1 Timothy 3:1 – “Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task.”
 - iii. 1 Timothy 4:8-9 – “For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. This is a trustworthy saying that deserves full acceptance.”
 - iv. 2 Timothy 2:11 – “(Here in the notes)
 - v. Titus 3:8 (3:4-8) – “But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy

Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good.”

- b. Two times “trustworthy is the saying” is accompanied with the statement, “deserves full acceptance.” (1 Tim. 1:15 and 4:9)
 - c. A “trustworthy saying” appears to have a doctrinal truth that can also be applied to life today
 - d. The saying may have itself originated in the Qumran community
2. The “saying” in 2:11b-13:
- a. Has four conditional clauses that describe an action of a “believer”, 2 positive, 2 negative actions:
 - i. “if we have died with him”
 - ii. “if we endure”
 - iii. “if we deny him”
 - iv. “if we are faithless
 - b. It is possible that 2:11b-13 is the lyrics to an early church hymn.
3. “If we died with him”
- i. Would be referring to being born again or trusting in Christ for salvation.
 - ii. The Greek language is referring to a definite past event (not a possible future event such as martyrdom) such as conversion or baptism.
 - iii. The idea is we have joined in his death that he died for us
 - iv. Seems to be referring to the same idea as in:
 1. Romans 6:8 (6:8-11):

“Now if we died with Christ, we believe that we will also live with him. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”
 2. Colossians 2:12:

“having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.”
 3. Colossians 2:20:

“Since you died with Christ to the elemental spiritual forces of this world, why, as though you still belonged to the world, do you submit to its rules.”
 - 4.
4. “we will also live with him”
- a. Future tense is a reference to both:
 - i. Eternal life in the future in heaven and the kingdom of God
 - ii. Eternal life in the present on earth that has already started in the life of the believer at the point of salvation:
 1. John 5:24:

““Very truly I tell you, whoever hears my word and believes him who sent

me has eternal life and will not be judged but has crossed over from death to life.”

2. Colossians 3:1:

“Since, then, you have been raised with Christ, set your hearts on things above, where Christ is, seated at the right hand of God.”

2:12 – “if we endure, we will also reign with him;
if we deny him, he also will deny us;”

1487 [e]	5278 [e]	2532 [e]	4821 [e]
ei	hypomenomen	kai	symbasileusomen
12 εἰ	ὑπομένομεν ,	καὶ	συμβασιλεύσομεν* ;
if	we endure	also	we will reign together [with Him]
Conj	V-PIA-1P	Conj	V-FIA-1P

1487 [e]	720 [e]	2548 [e]	720 [e]	1473 [e]
ei	arnēsometha	akeinos	arnēsetai	hēmas
εἰ	ἀρνησόμεθα ,	κάκεῖνος	ἀρνήσεται	ἡμᾶς ;
if	we will deny [Him]	He also	will deny	us
Conj	V-FIM-1P	DPro-NMS	V-FIM-3S	PPro-A1P

1. The point of this statement is the need to endure and remain loyal to your savior Jesus Christ. In Timothy’s case to remain faithful and loyal in the face of suffering and persecution.
2. “if we endure”
 - a. “endure” – *hupomeno* /hoop-om-en-o/ - means “to stay behind”, “to await”, “to endure”. It refers to:
 - i. “standing your ground”,
 - ii. “showing endurance”,
 - iii. “remaining behind”
 - iv. “bearing up against opposition or resistance”
 - v. “to persevere”
 - b. This “endure” calls for continuous bravery and confidence in Christ while bearing hardships and afflictions because of your relationship to Christ.
 - c. In the context of what Paul has been writing Timothy the focus here would be to endure in the face of suffering and persecution
3. “we will also reign with him”
 - a. This is the apodosis of the previous clause, or the main (consequent) clause of a conditional sentence
 - b. The resulting clause of “enduring” is VICTORY which results in reigning with the victorious resurrected Christ (Messiah) in his future kingdom

- c. This is future. This occurs in the eschatological kingdom
- d. Revelation 20:4, 6:
 - “I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony about Jesus and because of the word of God. They had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. . . Blessed and holy are those who share in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years.”
- 4. “if we deny *him*”
 - a. This is a warning to Timothy (and, all believers in general)
 - b. “deny” – comes from *arneomai* /ar-neh-om-ahee/ meaning “to deny” or “to say no”
 - i. It is here written as *arnesometha* which is a first person plural verb in the future tense, indicative mood, middle voice:
 - 1. First person plural – “We”
 - 2. Verb – an action done
 - 3. Future tense – action planned for the future
 - 4. Indicative mood – the mood of reality (not potential, command or wish)
 - 5. Middle voice – The subject (“We”) is involved in the action (“deny”, “say no”) and somehow concerned with the action.
 - c. Literally says, “shall disown”
 - d. The context here might surely be “to deny him” to avoid suffering for him
 - e. Similar context:
 - i. Matthew 10:33 – “But whoever disowns me before others, I will disown before my Father in heaven.”
 - ii. Mark 8:38 – “If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father’s glory with the holy angels.”
- 5. “he also will deny us”
 - a. “deny” is here *arnesetai* which is third person singular verb in the future tense, indicative mood, middle voice:
 - i. First person plural – “He”
 - ii. Verb – an action done
 - iii. Future tense – action planned for the future
 - iv. Indicative mood – the mood of reality (not potential, command or wish)
 - v. Middle voice – The subject (“We”) is involved in the action (“deny”, “say no”) and somehow concerned with the action.
 - b. This denial by the Lord results in eternal separation or eternal damnation as in Judas’ judgment in Acts 1:20:
 - ““For,” said Peter, “it is written in the Book of Psalms:
 - “May his place be deserted; let there be no one to dwell in it,’
 - and,
 - “May another take his place of leadership.’ ”
 - c. This denial is NOT like Peter’s temporary failure in Luke 22:54-62.
 - d. Enduring is part of Christian expectation:
 - i. Hebrews 10:35-39 – “

- ii. Mark 13:13 – “Everyone will hate you because of me, but the one who stands firm to the end will be saved.”

2:13 – “if we are faithless, he remains faithful”—

“for he cannot deny himself.”

1487 [e]	569 [e]	1565 [e]	4103 [e]	3306 [e]	720 [e]	1063 [e]	1438 [e]	3756 [e]	1410 [e]			
ei	apistoumen	ekeinos	pistos	menei	arnēsasthai	gar	heauton	ou	dynatai			
13	εἰ	ἀπιστοῦμεν	, ἐκεῖνος	πιστὸς	μένει	;	ἀρνήσασθαι	γὰρ	ἑαυτὸν	, οὐ	δύναται	.
	if	we are faithless	He	faithful	remains	to deny	for	Himself	not	He is able		
	Conj	V-PIA-1P	DPro-NMS	Adj-NMS	V-PIA-3S	V-ANM	Conj	RefPro-AM3S	Adv	V-PIM/P-3S		

1. “if we are faithless”

- a. “faithless” is *apistoumen* a first person verb present tense, indicative mood, active voice
- i. “faithless” – *apistoumen* – means “to disbelieve” or “to be faithless” and is used to express “unfaithful”, “disbelieve” “refuse belief” and “prove false”.
 - ii. Present tense in the Greek suggests a failure to render obedience or commitment. This would imply that the people referred to (or, Timothy, in this application) were developing a pattern of living that was failing to live up to the profession of faith in Jesus Christ. This type of person was proving to be unstable and disobedient in trials
 - iii. Indicative mood is the mood of reality. This is true, not merely potential or wishful.
 - iv. Active voice means the person or people were themselves being “unfaithful” and causing this behavior.

2. “he remains faithful”

- a. This can mean two things:
- i. God is faithful to his character and his word which means God “remains faithful” to hand out judgment to those who are faithless because God remains true to his word and will not compromise.
 1. It does not seem to be Paul’s point in this “saying” to threaten Timothy.
 2. If that was the point then Paul could have said to Timothy something more clear such as, “If you avoid suffering then God will make you suffer!”
 3. Whenever the New Testament mentions God’s faithfulness it is always directed at God being faithful to the believers.
 - ii. God is faithful to those who are his children even if these true believers fail to produce faithfulness to him.
 1. This would make a distinction between “deny” in 2”12 and “faithless” in 2:13.
 2. For example:
 - a. Peter was “unfaithful”, and Jesus remained faithful to Peter
 - b. Judas “denied” the Lord, and Jesus denied Judas salvation
 3. Our “faithfulness” to God does not determine his “faithfulness” to us in the New Covenant.

- b. It would seem this verse is supporting the idea that the Lord remains faithful to his people even when they fail. So, if they are a believer they will not lose their salvation, but will be preserved. Their faithlessness will not cause them to lose their salvation (assuming they actually have experience regeneration by faith in Jesus Christ.)
 - i. Romans 3:3-4 – “What if some were unfaithful? Will their unfaithfulness nullify God’s faithfulness? Not at all! Let God be true, and every human being a liar. As it is written:
“So that you may be proved right when you speak and prevail when you judge.”
 - ii. Romans 8:35-39 – “Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? 36 As it is written:
“For your sake we face death all day long; we are considered as sheep to be slaughtered.”
No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.”
 - c. Lack of faithfulness will not cause the loss of salvation, but it will surely effect eternal rewards.
3. “for he cannot deny himself”
- a. God has made a covenant and he cannot deny the covenant that he swore to:
 - i. Abrahamic Covenant was made between God and the Son.
 - 1. Hebrews 6:18 – “So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us.”
 - ii. New Covenant was made between God and the Son.
 - 1. 1 John 2:1-2 – “if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins.”