

# **NOTES ON 2 TIMOTHY 7-12**

## **Verse7**

**2 Timothy 2:7 "Consider what I say; and the Lord give thee understanding in all things."**

**Looking to the Lord  
for understanding.**

- **“Consider” or “think**
- The Greek word translated consider denotes clear perception, full understanding, and careful consideration.
- Paul tells Timothy to “think about” what he said and the Lord would give “understanding.”
- The word “think” means “to consider carefully,” “to ponder,” or “to mull over.”
- The form of the verb used is “an imperative indicating that Paul was not only giving mere advice , but that he was giving a strong admonition, to give deep thought to what he was writing.
- Paul’s instructions in verse 7 has applications for understanding not just 2 Timothy 2:1-6 but all of Scripture.
- Therefore, to be a strong minister, Timothy would need to be a faithful Bible student, and this is true for us as well.
- Timothy was here instructed to see the importance of perseverance, and to receive understanding from the Lord in all these things.
- In this verse we see both God’s work and our responsibility. God is the one who grants understanding. He is the one who enlightens our hearts. He is the one who opens our spiritual eyes.
- God is faithful and will give us understanding in all these things, and He will be faithful to give us the grace to *be strong* and to holding steadfastly to the truth.
- God gives this and we must receive it.

- **Consider what I say, and may the Lord give you understanding in all things.**
- **Paul wants Timothy to read between the lines and understand what he is really saying to him.**
- **Jesus spoke in parables and then told His disciples the meaning of the parables.**
- **Paul is saying, let the Holy Spirit within you open your understanding to what I have said.**
- **You have ears to hear. Understand in your inner man.**
- **In verse 7 Paul is asking us to truly reflect, and ponder and ask “When I review my life, do I conclude that I am a STRONG Christian? Being a faithful disciple requires diligence. Am I diligent?”**
- **Paul is saying to Timothy, and to us “ it’s up to you and the Lord now.”**
- **As a servant of Christ , who is struggling and overwhelmed, take these four pictures and keep going.**
- **Give away your life to pass the baton. Don’t break the rules. Don’t be entangled with the world. And keep working hard because it’s up to you.**
- **For God is not unjust; he will not overlook your work and the love that you showed for his sake in serving the saints, as you still do. – Hebrews 6:10**

- **Consider what I say:**
- **Paul has just explained three illustrations of the Christian life - a soldier, an athlete, and a farmer.**
- **Each of these three occupations need great *perseverance* to succeed.**
- **- The soldier who stops fighting before the battle is finished, will never see victory.**
- **- The athlete who stops running before the race is over will never win the race.**
- **- The farmer who stops working before the harvest is complete will never see the fruit of his crops.**
- **Just as athletes, farmers, and soldiers are hard-working, believers we must be hard-working spiritually.**
- **Prayer is hard work. Teaching the Bible is hard work. Loving our family is hard work. Studying the Word is hard work.**
- **But if we want to grow, we must be willing to do the hard work because there are no shortcuts.**

- **May the Lord give you understanding in all things:**
- **We must meditate carefully on the God's Word to increase our understanding of it.**
- **Many things in the Bible are simple, but not everything.**
- **Sometimes when we read it, we don't understand the logic, the culture, the principle, or the doctrine.**
- **What should we do you when we don't understand the Bible?**
- **1. To understand Scripture, we must study it.**
- **As mentioned above, to "think" means to "consider carefully."**
- **One of the reasons many aren't growing in knowledge of Scripture is because they never carefully consider it. They quickly look over a few verses in the morning or at night, if they do it at all, then wonder why they don't get anything from it and are not growing.**
- **They passively listen to a sermon on Sunday, and expect the Holy Spirit to saturate them with understanding and fruit. However, he doesn't. And the reason is because they are not "carefully considering" it. They are not studying.**
- **Psalm 1 talks about the blessing on the man that "meditates" day and night on God's law. The word "meditates" is used of a cow chewing his cud. He chews, swallows, regurgitates, and then chews, swallows, and regurgitates again, and so on.**
- **God blesses those who study Scripture like that. He gives them more understanding and blesses them in many other ways. He makes them like trees that bear fruit in season (1:3).**
- **One application of the tree metaphor is the strength of a tree. Because of their root system, they can stand amidst great storms. That's what Paul wanted of Timothy. He wanted him to grow strong in God's grace through meditating on God's Word.**

- **2. To understand Scripture, we must rely on God.**
- **Studying, by itself, will not unlock the truths of Scripture or produce fruit. God must give us understanding.**
- **Therefore, like David, we must always pray, “Open my eyes so I can truly see the marvelous things in your law... Teach me, O LORD, the lifestyle prescribed by your statutes, so that I might observe it continually” (Ps 119:18, 33).**
- **Whereas some rely on God but don’t carefully consider, others carefully consider but don’t rely on God.**
- **They pull out their commentaries, biblical encyclopedias, and Greek and Hebrew lexicons and yet still don’t gain understanding or fruit.**
- **We must do both. We must study, and we must rely. We must do our part, and God will do his part—he will give us both understanding and fruit.**
- **Are you a faithful Bible student? If not, you won’t be a strong minister of Christ.**

- ***Verse 7 –Application Questions:***
- **How does Paul’s instruction apply to understanding Scripture?**
- **Do you faithfully study God’s Word?**
- **You should meditate on it. You should study it more. Don’t just forget it and move on to something easier.**
- **In the book of Hebrews (5:14), the author says that their minds had become dull.**
- **They kept drinking milk and would not move on to solid food. Their minds were not sharpened by practice. Instead they were lazy spiritually.**
- **Instead of diligently pursuing answers, they lazily just said, “never mind.”**
- **When we listen to sermons, we should meditate. When we read the Bible in our quiet times, we should meditate.**
- **When we join Bible study, we should meditate. What practices can help you to do this?**
- **What disciplines have you found helpful in studying Scripture? Do you tend to rely on God and not study or to study and not rely on God?**
- **How should we maintain this delicate balance?**



## **Verse 8**

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

**THE ESSENTIAL MEMORY**

- In 2 Timothy 2:8-13, there is a parenthesis that emphasizes the example of Jesus. In this section we are told to be ready and willing to suffer for the cause of Christ.
- Most of us don't like to think about suffering, but Paul makes a case for it in this passage. He reminds us that Jesus and his gospel are worth suffering for, that giving our lives for this purpose has great value and that we must be willing to endure hardship for the sake of others' salvation.
- Paul cites two examples of endurance.
- We are to remember how Jesus was the supreme example of "One who endured such hardship," and suffered many injustices (2:8-9) on our behalf.
- We are to remember also the human example of Paul himself, who was stoned and shipwrecked and lashed with a whip (2:10).
- Note also that Paul's description includes Jesus' resurrection, as well as a statement in the form of a hymn or poem regarding Christ's faithfulness (vv. 11-13).

- Right from the beginning of this letter Paul has been trying to inspire Timothy to his task. He has reminded him of his own belief in him and of the godly parentage from which he has come; he has shown him the picture of the Christian soldier, the Christian athlete and the Christian toiler.
- And now he comes to the greatest appeal of all--Remember Jesus Christ.
- “Remember ... Jesus Christ”- the supreme model of a faithful teacher (verse 2), soldier (verses 3-4), Athlete (verse 5), and farmer (verse 6).
- Timothy was to follow His example in teaching, suffering, pursuing the prize, and planting the seeds of truth for a spiritual harvest.
- Even if every other appeal to Timothy inspiration gallantry should fail, surely the memory of Jesus Christ cannot.
- But above all, Timothy was to remember three particular things that were "The heart of the Pauline gospel." In verse 8 , Paul is really urging Timothy to
- 1- Remember Jesus Christ risen from the dead.
- 2- Remember Jesus Christ born of the seed of David.
- 3 Remember the gospel, the good news.

- **1-Remember that Jesus Christ was raised from the dead**
- **Paul did not give this warning because it was something Timothy might easily forget.**
- **He said it because Timothy needed to be reminded to keep in the forefront of his message that the resurrection of Christ is the central truth of the Christian faith (1 Cor. 15:3-4, 17, 19).**
- **By it, God affirmed the perfect redemptive work of Jesus Christ (see note on Rom. 1:4).**
- **“Raised from the dead”**: This great fact is the great credential of the authenticity of Jesus Christ - His resurrection from the dead.
- **“Raised from the dead”**: There are some things that are basic to Christianity. One of the things is to believe that Jesus Christ rose from the dead. You see, believing that Jesus rose from the dead is basic to salvation.
- **Romans 10:9 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."**

- Remember Jesus Christ risen from the dead.
- The tense of the Greek 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"; but rather: "Remember your risen and ever-present Lord."
- The great Christian inspiration is that we not depend on a memory, per se, rather we enjoy the power of a presence.
- When a Christian is summoned to a great task that he cannot but feel is beyond him, he must go to it in the certainty that he does not go alone, but that there is with him for ever the presence and the power of his risen Lord.
- When fears threaten, when doubts assail, when inadequacy depresses, we must remember the presence of the risen Lord.

- Remember that Jesus was the first one ever resurrected. Others, such as Jesus' friend Lazarus, had been *resuscitated*, but only Jesus had been *resurrected* - raised to a new order of life, with a new body, which though based on the old, was still new and fitted for the glories of eternal life.
- Jesus' resurrection was the proof that though it looked like He died on the cross like a common criminal, He actually died as a sinless man out of love and self-sacrifice to bear the guilt of our sin.
- **Jesus' death on the cross was the payment but the resurrection was the receipt, showing that the payment was received as perfect before God the Father.**

- **2- Remember Jesus Christ born of the seed of David (c.f Rom. 1:3; Rev. 22:16).**
- **In this statement the Lord's humanity is here stressed.**
- **“Raised from the dead” means Jesus was fully God.**
- **“Born of the seed of David” means that Jesus was fully man.**
- **For Paul, it was essential that Timothy remember and teach the truth about who Jesus was.**
- **Timothy also needed to keep in the forefront of his preaching the fact that Jesus as David's descendant (the seed of David) was the Messiah of Israel, and the rightful heir of his throne (Luke 1:32-33).**
- **Jesus had fulfilled the law of the Jews. He was the seed of David, because Mary was descended from David.**

- **Remember Jesus Christ born of the seed of David.**
- **In effect , " Paul says to Timothy, we do not only remember Jesus because he is a spiritual presence in our lives; but we remember also His perfect humanity."**
- **We remember also one who trod this road, and lived this life, and faced this struggle, and who therefore knows what we are going through.**
- **We have with us the presence not only of the glorified Christ, but also of the Christ who knew the desperate struggle of being a man, but followed to the bitter end the will of God.**



- **3 Remember the gospel, the good news.**
- **"According to my gospel"**, means that Paul just preached and taught the resurrection of Jesus. C.f I corinthians 15:1-3
- Of course, the gospel belonged to Paul in the sense that he preached it; but it also belonged to him in the sense that he believed it. It was *his* gospel and it should also be the gospel of each individual Christian.
- Remember that the word **gospel** means: "good news."
- For Paul, the best news was not about more money, more love, more status, or more stuff.
- The good news was about a real relationship with God through the finished work of Jesus Christ on the cross.

- **Remember the gospel, the good news.**
- **Even when the gospel demands much, even when it leads to an effort which seems to be beyond human ability and to a future which seems dark with every kind of threat, remember that it is good news, and remember that the world is waiting for it.**
- **However hard the task the gospel offers, that same gospel is the ONLY message of liberation from sin and victory over circumstances for us and for all mankind.**
- **So Paul kindles Timothy to heroism by calling upon him to remember Jesus Christ,**
- **to remember the continual presence of the risen Lord,**
- **to remember the sympathy which comes from the manhood of the Master, and**
- **to remember the glory of the gospel for himself and for the world which has never heard it and is waiting for it.**

## Verse 9

Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.

The **content & consequences** of Paul's gospel

- **9** Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.
- Verse 8 gives us the **content** of Paul's gospel.
- Verse 9 gives us the **consequences** of the gospel for Paul.

- **For which I suffer trouble as an evildoer, *even* to the point of chains; but the word of God is not chained.**
- **For which I suffer:**
- It was around this time that a terrible fire destroyed much of Rome, a fire that was reportedly set by the emperor Nero as the first step of his own peculiar urban renewal program.
- The fire destroyed vast neighborhoods of the poor, and when they rioted, Nero blamed the Christians. He then arrested many of them - perhaps including Paul.
- This gospel did not bring Paul a life of glamour and ease. It brought him a life full of adventure and challenge, and a life also marked by suffering.
- Any true follower of Jesus Christ will be willing to suffer with Him. Those who are determined to never suffer for Jesus may admire Him from a distance, but they do not genuinely follow Him

- **To the point of chains;**
- **Paul's wrist was shackled at the very moment he wrote this.**
- **In 2 Timothy 2:9 Paul contrasts his imprisonment for the sake of the gospel to the unfettered power of the Word of God.**
- **Preaching the gospel of Jesus Christ, and in it proclaiming the resurrection of Jesus, is what brought Paul to Rome in chains.**
- **His trouble with the Jews, which started his imprisonment, was because he told them they had rejected their Messiah.**
- **Some Jews do not believe in life after death, and that was another thing he had taught.**
- **They had him imprisoned, and he had appealed to Caesar in Rome.**
- **but the word of God is not chained:**
- **Even though he was in prison on charges which made release impossible, Paul was not dismayed and was very far from despair.**
- **He had two great uplifting thoughts.**
- **i) He was certain that, though he might be bound, nothing could bind the word of God. V9**
- **(ii) Paul was certain that what he was going through would in the end be a help to other people. v10**
- **They could chain him but they could never chain the word of God.**
- **You can exile a man, but you cannot exile the truth. You can imprison a preacher, but you cannot imprison the word he preaches. The message is always greater than the man; the truth is always mightier than the bearer.**
- **Paul was quite certain that the Roman government could never find a prison which could contain the word of God.**
- **And it is one of the facts of history that if human effort could have obliterated Christianity, it would have perished long ago; but men cannot kill that which is immortal.**

- No matter what happens to you, God's enemies cannot stop the spread of His Word. Many times God even uses the death of His saints to begin revivals.
- **The Word of God has never been imprisoned** – The Bible has been attacked more than any other book through history. It has been burned, banned, mocked, twisted, and ignored - but the word of God still stands forever. *The grass withers, the flower fades, but the word of our God stands forever.* ([Isaiah 40:8](#))
- No government, no religious authorities, no skeptics, no scientists, no philosophers, or no book burners have ever been able to stop the work of the Word of God.
- **Yet, if there is any sense in which the Word is bound, it is bound when it is abandoned by its very friends. When pulpits sound more like self-help books than those who proclaim God's word; when Scripture is used sparingly like a spice in a message, instead of being the core of it, pastors themselves put a chain around the Bible.**

- When Paul wrote these words he was in a Roman prison, bound by a chain. This was literally true, for all the time he was in prison night and day he would be chained to the arm of a Roman soldier. Rome took no risks that her prisoners should escape.
- Paul was in prison on the charge of being a criminal. It seems strange that even a hostile government should be able to regard a Christian, and especially Paul, as a criminal. There were two possible ways in which Paul might appear a criminal to the Roman government.
- First, Rome had an empire which was almost coextensive with the then known world. It was obvious that such an empire was subject to stresses and to strains.
- The peace had to be kept and every possible centre of disaffection had to be eliminated.
- One of the things about which Rome was very particular was the formation of associations. In the ancient world there were many associations. There were, for instance, dinner clubs who met at stated intervals.
- There were what we would call friendly societies designed for charity for the dependents of members who had died.
- There were burial societies to see that their members were decently buried. But so particular were the Roman authorities about associations that even these humble and harmless societies had to receive special permission from the emperor before they were allowed to meet.
- Now the Christians were in effect an illegal association; and that is one reason why Paul, as a leader of such an association, might well be in the very serious position of being a political criminal.



- Second, the first persecution of the Christians was intimately connected with one of the greatest disasters which ever befell the city of Rome. On 19 July A.D. 64 the great fire broke out. It burned for six days and seven nights and devastated the city. The most sacred shrines and the most famous buildings perished in the flames. But worse--the homes of the common people were destroyed. By far the greater part of the population lived in great tenements built largely of wood and they went up like tinder. People were killed and injured; they lost their nearest and dearest; they were left homeless and destitute. The population of Rome was reduced to what someone has called "a vast brotherhood of hopeless wretchedness."
- It was believed that Nero, the emperor, himself was responsible for the fire. It was said that he had watched the fire from the Tower of Maecenas and declared himself charmed with "the flower and loveliness of the flames." It was said that when the fire showed signs of dying down men were seen rekindling it with burning brands, and that these men were the servants of Nero. Nero had a passion for building, and it was said that he had deliberately fired the city so that from the ruins he might build a new and nobler Rome. Whether the story was true or not--the chances are that it was--one thing was certain. Nothing would kill the rumor. The destitute citizens of Rome were sure that Nero had been responsible.
- There was only one thing for the Roman government to do; they must find a scapegoat. And a scapegoat was found. Let Tacitus, the Roman historian, tell how it was done: "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" (Tacitus: Annals, 15: 44). Obviously slanders were already circulating regarding the Christians. No doubt the influential Jews were responsible. And the hated Christians were saddled with the blame for the disastrous fire of Rome. It was from that event that the first great persecution sprang. Paul was a Christian. More, he was the great leader of the Christians. And it may well be that part of the charge against Paul was that he was one of those responsible for the fire of Rome and the resulting misery of the populace.
- So, then, Paul was in prison as a criminal, a political prisoner, member of an illegal association and leader of that hated sect of incendiaries, on whom Nero had fastened the blame for the destruction of Rome. It can easily be seen how helpless Paul was in face of charges like that.

## **Verse 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.**

**Why Paul endures the consequences of the gospel.**

- **Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.**
- **Therefore I endure all things for the sake of the elect:**
- **We might have expected Paul to say he endures all things for the sake of God. Yet Paul knew that his love for God could reliably be measured by his love for God's people.**
- **Paul was thus happy by the thought that his labours and sufferings were, in the providence of God, beneficial to others. i.e. “for the elect’s sakes.”**
- **Paul realized that there were those of the elect, who though having been chosen for salvation from before the world began (c.f 1:9), had not yet come to faith in Jesus Christ (c.f Acts 18:10; Titus 1:1).**
- **That they may obtain the salvation which is in Christ Jesus**
- **There is salvation in no one else (c.f Acts 4:12; Rom. 8:29; Eph. 1:4-5).**
- **The gospel must be proclaimed (Matt. 28:19; Acts 1:8), so that the elect may be saved through faith in Christ (Rom. 10:14).**
- **But Paul's life was not spent merely in getting people rescued in Jesus, but also in seeing them grow and become complete in their relationship with Him.**

- **“Eternal glory” is the ultimate outcome of salvation** (c.f Rom. 5:2; 8:17).
- **The idea of eternal glory is hard for us to comprehend. The Bible tells us there is a glory that belongs to the people of God in eternity that is greater than any earthly glory.**
- **Eternal glory is worth much more than earthly glory.**
- **Colossians 1:27 "To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"**

- **Paul was certain that what he was going through would in the end be a help to other people, and that his suffering was not pointless and profitless.**
- **The blood of the martyrs has ever been the seed of the Church; and the lighting of the pyre where Christians were burned has always been the lighting of a fire which could never be put out.**
- **When anyone has to suffer for his Christianity, let him remember that his suffering makes the road easier for someone else who is still to come.**
- **In suffering we bear our own small portion of the weight of the Cross of Christ and do our own small part in the bringing of God's salvation to men.**
- **Jesus' suffering was Paul's inspiration, and was to be Timothy and ours.**
- **Remembering Jesus' example, would encourage Timothy and us, to face suffering without fear or giving up.**
- **Jesus' suffering and His sacrifice for us should also motivate us to face persecution boldly without thought of compromise.**
- **Jesus gave His life for us even though we had done nothing for Him and had done everything against Him.**
- **We should be willing to give our lives for Him who has done everything for us.**

- Knowing that the enemies of the cross can never stop the gospel from spreading should give us boldness to stand firm in the faith.
- The lost motivate us – Jesus is our inspiration. Yet He is not the only reason Paul (and we) must endure.
- Another thing driving Paul was the necessity to keep sharing the gospel so that all of God’s elect would hear and believe.
- We should have the same drive to share the gospel with the lost.
- Like Paul did, do you also say “woe is me” if I don’t share the gospel?

- **Elect has to do with election or predestination. I do not believe we are chosen to be saved. I believe that all mankind who believes in Jesus Christ are chosen to be saved. This is an act of our own free will. I do believe that Almighty God foreknew who those who would believe were and wrote their names in the Lamb's book of life.**
- **The "elect" then, would be those who will choose to follow Jesus Christ as their Savior. Paul endured these hardships, so that all who would believe would have that opportunity.**
- **When we are born again, we no longer live this life, but Christ lives the life within us.**
- **Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."**

# **THE SONG OF THE MARTYR**

## **(2 Timothy 2:11-13)**

**It is a faithful saying: For if we be dead with him, we shall also live with him:**

**<sup>12</sup> If we suffer, we shall also reign with him: if we deny him, he also will deny us:**

**<sup>13</sup> If we believe not, yet he abideth faithful: he cannot deny himself.**



- **In Verses 11-13 the principles of endurance are enumerated on the basis of the assurance of salvation.**
- **Paul describes his gospel with a “Faithful saying”:**
- **The saying is (in verses 11-13; see also 1 Tim. 1:15).**
- We know what it is like to have a worship song on our mind, one that expresses our heart.
- Here Paul quoted an early Christian hymn known among the Christians of his day.
- This is a peculiarly precious passage because in it is enshrined one of the first hymns of the Christian Church, for in the days of persecution the Christian Church put its faith into song.
- It may be that this is only a fragment of a longer hymn. Polycarp (5: 2) seems to give us a little more of it, when he writes: "If we please Christ in the present world, we shall inherit the world to come; as he has promised to raise us from the dead, and has said: 'If we walk worthily of him, So shall we reign with him'."

- **This is a faithful saying, or This is a saying which can be relied upon: v11**
- **For if we died with *Him*, we shall also live with *Him***
- **if we endure, we shall also reign with *Him*.**
- **If we deny *Him*, He also will deny us. v 12**
- **If we are faithless, He remains faithful; He cannot deny Himself v 13**
- The promise in 2:11-13 is that if we own Jesus Christ as Savior, He will own us i.e claim us for His own.
- We die with him figuratively when we die to our sins and are “baptized” into His death. We must die to live.
- If we die to ourselves, we can live for Christ. But we won’t only live with Him. We will also reign with Him. (1 Corinthians 6:3. Mark 8:38.)
- If we develop a settled state of refusing to believe in Christ, then He will deny or disown or abandon us (2:12).
- The statement in verse 13 promises that God will never go back on His word. He will stick by the pledges He has made—whether it be a pledge to reward the faithful, or a pledge to condemn the sinner

- **For if we died with Him, we shall also live with Him:**
- **The song begins in verse 11 with a promise of resurrection to those who have died with Jesus.**
- **There are two possible interpretations of the first two lines as the Bible speaks of dying with Jesus in two ways.**
- **The first is common to all Christians, and is illustrated by baptism, which is likened to dying and rising with Christ. "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." "But if we have died with Christ, we believe that we shall also live with him"**
- **To repeat "Dead with him ... live with him" refers to believers' spiritual participation in Christ's death and resurrection (Rom. 6:4-8). Each of us have a life-after-death experience with Jesus, seeing our old life ended with Jesus on the cross, and have our new life beginning with His being raised from the dead.**
- **In water baptism, we bury that old man of flesh in that watery grave and a new man of the spirit rises from that grave. The flesh represents sins of this life. We rise a new creature in Christ. Our sin died on the cross on the body of Jesus Christ. Our new nature is a spirit nature. Jesus is the quickening Spirit.**
- **Read the 15th chapter of 1 Corinthians beginning with the 40th verse to understand this better. Because He arose, we shall rise also. To die with Him, is to put our affections on things in the heavens, and not on things of this sinful earth.**

- **The other way the Bible speaks of dying with Jesus or for the sake of Christ is, of course, in the possibility of suffering martyrdom i.e paying the ultimate price for following Jesus**  
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- **Paul, who wrote this while awaiting his own execution by the Roman government, is here saying, "If we die with Him, we aren't dead - we live with Him."**
- **The context here seems rather to point to physical death as the highest point of suffering for Christ. The thought of martyrdom is clearly in Paul's mind.**
- **The Christian inherits Christ's Cross, but he also inherits Christ's Resurrection. He is partner both in the shame and in the glory of his Lord.**
- **The reference then is to the martyr's death now viewed from the standpoint of the crowning day, as the context would indicate.**

# 12

- **<sup>12</sup> If we suffer, we shall also reign with him: if we deny him, he also will deny us:**

- **The hymn goes on in 2 Timothy 2:12 thus : If we suffer, or if we endure, we shall also reign with *Him*. If we deny *Him*, He also will deny us**
- **“Suffer”**: Believers who persevere give evidence of the genuineness of their faith (c.f Matt. 24:13; Matt. 10:22; John 8:31; Rom. 2:7; Col. 1:23).
- **“Reign with him”**: In His future eternal kingdom (Rev. 1:6; 5:10; 20:4, 6).
- The song assures the faithful believer of eternal reward. This principle assures us that our present difficulty or trial is worth enduring.
- The reward is greater than what one might gain from quitting. We will reign with Him!
- The Bible says that we will rule and reign with Jesus Christ. This future destiny explains much of the difficulty described in this passage. We understand that God is training us to rule and reign beside Him in the world to come.
- It is he who endures to the end who will be saved. Without the Cross there cannot be the Crown.
- **Romans 8:17 teaches "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with [him], that we may be also glorified together."**

- But in verse 12 , the song presents the other side of the matter by warning those who deny Jesus that they themselves will be denied.
- If we publicly deny our belief in Christ, then He too will be ashamed of us. By doctrine or manner of living, one may deny who Jesus is, deny what He has done for us, or deny what He commands us to do.
- **“If we deny him, he also will deny us”**: Speaks of a final, permanent denial, such as that of an apostate (c.f 1 Tim. 1:19), not the temporary failure of a true believer like Peter (Matt. 26:69-75).
- Those who so deny Christ give evidence that they never truly belonged to Him (1 John 2:19), and face the fearful reality of one day being denied by Him.
- That is what Jesus himself plainly said in Matt. 10:32-33 : **“So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but whoever denies me before men, I also will deny before my Father who is in heaven.”**
- We read of this very thing in Mark 8:38.
- **“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.”**
- Jesus Christ cannot vouch in eternity for a man who has refused to have anything to do with him in time; but he is for ever true to the man who, however much he has failed, has tried to be true to him.

- **13 If we believe not, yet he abideth faithful: he cannot deny himself.**
- **Or If we are faithless, He remains faithful**
- We ought not to deny Jesus and we ought to keep our allegiance to Him. Yet if one does fall away, it doesn't change who God is - **He remains faithful** because this is part of the very nature of God. .
- "God is not man that he should lie, or a son of man that he should repent" i.e change ([Numbers 23:19](#)). C.f Hebrews 6
- It is a terrible thing when people who name the name of Jesus show themselves unfaithful; many have been turned off from Jesus because of the hypocrisy of those who take His name. But all the *faithlessness* of man doesn't disprove the *faithfulness* of God, because God's character doesn't change.
- God will not break His promises even when we do, and God will not abandon us even when we sin.
- In Deuteronomy 31:6 we learn that God will never leave us or forsake us.
- "Our faithlessness cannot in any way detract from the Son of God and His Glory. Being all sufficient in Himself He has no need of our confession. It is as if he had said, 'Let all who will desert Christ, for they deprive him of nothing; when they perish, He remains unchanged.'" (Calvin)
- But the Christian can stand faithful as God empowers them. Even if one has been wavering, they still have time - as the Spirit of God calls to them even now - to turn back to the faithful God. We can be like the prodigal son, who came to his senses, saw his faithfulness, and came home to his father who had been faithful to him the whole time. God is willing to forgive as we see in the example of Peter. At the same time we should remember that true believers will repent as Peter also did.
- A man may deny himself, but God cannot. God will never fail the man who has tried to be true to him, but not even he can help the man who has refused to have anything to do with him.



- **Outline**
- I. Endure (7-13)
- II. Focus on what is important (14-19)
- **I. Endure (7-13)**
- **Discussion Questions**
- How does God give us understanding?
- How can we increase our understanding?
- What was the reason Paul was willing to suffer so much?
- How can remembering Christ help encourage us to face suffering without giving up?
- What fact encouraged Paul even in the midst of his imprisonment?
- In verse 10, Paul says, “for this reason.” For what reason?
- What is Paul’s goal in all of this? Are you willing to face death in order to see the gospel spread?
- What does it mean to die with him?
- When can we reign with Him?
- What does it mean, “if we deny Him, He will deny us?”
- **Cross-References**
- On Meditation:
- Joshua 1:8 – Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.
- Psalm 1:2 – But whose delight is in the law of the Lord, and who meditates on his law day and night.
- Proverbs 4:20-22 – My son, pay attention to what I say; turn your ear to my words. Do not let them out of your sight, keep them within your heart; for they are life to those who find them and health to one’s whole body.
- Psalms 119: 97 – I have suffered much; preserve my life, Lord, according to your word.