

## 2 TIMOTHY VERSE BY VERSE

### Session 4 | 2 Timothy 2:8-13

#### 2 TIMOTHY 2:8-10 | PAUL'S GOSPEL SUFFERING

- Verse 8 –
  - The Pauline Gospel (here referred to as **my gospel**) has the same grounding as the Gospel of the Kingdom: *the resurrection of Jesus Christ*.
  - Here Paul notes that Jesus is **of the seed of David**, reminding us that our Savior and the Jewish Messiah are one and the same, though Jesus is *our Savior* and *their Messiah*. This is one of many things in which both Gospels *share substance* though they are *different Gospels*.
  - It is interesting that Paul says that the resurrection was **according to my Gospel**.
    - How can this be since Paul's Gospel was an unrevealed mystery even at the time of the resurrection, and certainly at the time of prophecies concerning the resurrection?
    - One must realize that the underlying Greek word translated **according to** should be interpreted as "along which the action proceeds" (see *The Companion Bible*, Appendix 104.x.2).
      - The Greek is κατά [kata], and when used as a prefix it intensifies the root word to the ultimate degree.
      - When used with an accusative (direct object) it can be translated as "the end of which is [the accusative noun]."
- Verse 9 –
  - Because of the Pauline Gospel he endured **trouble, as an evil doer, even unto bonds**. These words let us know that Paul is in prison as he writes this letter.
  - Paul then gives the encouragement that **the word of God is not bound**.
    - Here he refers to God's *expression* in general, including Scripture.
    - All we know of **the word of God** is given to us in Scripture.
- Verse 10 –
  - It is because **the word of God is not bound** (v. 9) that Paul endures **all things**. He does this **for the elect's sake**, desiring their salvation.
  - One must acknowledge that **the elect** have not **obtain[ed] the salvation** which is theirs. Paul is enduring suffering so that they will **obtain the salvation**.
    - If there is truly "unconditional election" (as proposed by Calvinism), must Paul suffer in order that they obtain salvation?
    - What if (as I propose) **the elect** are not people whom God has chosen to provide His salvation by grace, but rather *the Jewish nation, called for a specific purpose with the reward of the Davidic Kingdom*?
    - Which of these would be more in line with the Word of God, and with Paul specifically?
      - Paul said in Romans 9:1-3 that he had a **great heaviness and continual sorrow** (Rom 9:2) for the Israelites; **to whom pertaineth** the matters of election (see Rom. 9:4-5).

- Which salvation is this?
  - It is specified as the one **in Christ Jesus**, which could refer to either the *mystery* salvation or the *prophetic* salvation (i.e.: grace or kingdom).
  - It is further specified as the one **with eternal glory**.
    - Typically (though likely outside the ability to prove categorically) **glory** is associated with the Second Coming of Jesus.
    - In fact, Young's Literal translates as "with glory age-during." That is, "with the glory of the age." The "age" in reference would be the "age of the Kingdom" which is the age of glory.

## 2 TIMOTHY 2:11-13 | PAUL'S ANALYSIS OF HIS SUFFERING

- Paul introduces verses 11-13 as **a faithful saying**.
  - We only know of this to be said by Paul in Romans 6:8, which is an almost exact quote of verse 11. Romans 8:17b is an almost exact quote of 12a.
  - It looks like a *saying of Paul* and not an ancient Christian hymn or quote from someone else.
  - Paul uses the same Greek phrase which is here translated **a faithful saying** in four other places, and all of them are wholly Pauline (1 Tim. 1:15, 3:1, 4:9, and Titus 3:8).
- I have chosen to designate this passage as *green text* with the exception of verse 12, which I have kept *black text*.
  - The elect are the subject of verse 10, thus I believe that is who Paul is talking about.
  - Furthermore, Paul uses the third person plural **we** in these three verses, and this is the *only time* he uses that pronoun in all the epistle.
    - Who are **we**? Since Paul is talking about *the elect* (of whom he is one), then **we** must be *the elect*, and therefore *not the church*.
- If we were to take this as a **faithful saying** for the body of Christ, then verse 12 becomes problematic.
  - Every passage that teaches of a *joint-reign* with Jesus require replacement theology (substituting the church for Israel).
  - When that replacement is made, then works become required for this *joint-reign* (**If we suffer...**).
  - Furthermore, it is true that Christ *denies Israel when Israel denies Him*, but it is not true for the individual believer.