



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V23 N42 October 17, 2021

## FINISH STRONG

"Pain & Gain"

2 Timothy 2:8-13

### THIS WEEK'S CORE COMPETENCY

#### Life Purpose

I believe I am a steward of God's resources and have been redeemed to participate in his Kingdom purposes for his glory.

*"However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me – the task of testifying to the good news of God's grace."*  
**Acts 20:24**



Regarding biblical stewardship, what's at stake?

Stewardship is a two-sided coin. On the one hand, being a steward involves being responsible and accountable for the spiritual gifts, natural abilities, personal relationships, financial resources, ministry opportunities, etc., given by God – a daunting task. On the other hand, it involves the prospect of receiving eternal returns on investment, what Jesus calls "treasure in heaven" (Mt 6:20), for the faithful exercise of one's stewardship – a rewarding task. Jesus explores both sides in his parable of the Ten Minas in Luke 19:11-27.

This parable is about the high cost of doing nothing with what God has entrusted to you. Jesus was on his way to Jerusalem, and he knew that many in the crowd around him were expecting him to establish the kingdom when he arrived there. So he told them a parable to correct their false expectations and prepare them for what was to come. He taught them by analogy that he must go away for an extended period of time before returning as king and that his servants had better be faithful stewards in the meantime.

The story is similar to that of Archelaus, Herod the Great's son, who went to Caesar Augustus in Rome to receive confirmation of his right to rule as king after his father's death in 4 B.C. Like the king in the parable, many of Archelaus' subjects opposed his bid to be their ruler. In the end, his failed attempt wasn't a total loss. Instead of receiving the title "king" he only received the title "ethnarch" – meaning "leader of a people," i.e., the Jews – and the promise that he would be made king if he proved himself capable.

The plot of the parable is simple enough. A man of noble birth traveled to a distant country to be made king. Before leaving, he entrusted his servants with a large sum of money to invest until he returned. About four months' wages went to each one. When he returned as king, he summoned his servants

to determine the return on their investments. The first reported a tenfold return. He was commended and placed over ten cities. The second reported a fivefold return. He was commended and placed over five cities. In contrast to the first two, the third simply returned the money he had been given and reported no return. He had hidden the money in a piece of cloth, fearing what would happen to him if he lost it. In anger the newly crowned king took the money he had entrusted to this servant and ordered it be given to the first one who already had ten times that much. When those around protested, the king replied, "I tell you that to everyone who has, more will be given, but as for the one who has nothing, even what he has will be taken away." And by the way, "Those enemies of mine who did not want me to be king over them – bring them here and kill them in front of me."

Here's the point of the parable in a nutshell. Jesus will return one day as king, and when he does, he will not only call his servants to account, but he will also condemn those who have rejected his kingship. *His faithful servants will be included in the kingdom and rewarded with positions of authority while his enemies will be excluded from the kingdom and destroyed.* Put differently, "This parable has two major themes: Jesus' authority and the accountability of all to him. This makes the parable a call to faithfulness. It treats both Israel's rejection of Jesus and the accountability of any who associate with him. That is, because the period covered in the parable extends to the time of his return, it addresses us as well. *Everyone is accountable to Jesus in one way or another. Those who associate with him are responsible for a ministry of service. Those who reject him are accountable for not recognizing who he was and is*" (Darrell L. Bock, *The NIV Application Commentary: Luke*, 487-88, italics added).

**2 Timothy 2:8-13**

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;

13 if we are faithless,

he remains faithful,

for he cannot disown himself.

**READ in another translation**

8 Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, 9 for which I am suffering, bound with chains as a criminal. But the word of God is not bound! 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. 11 The saying is trustworthy, for:

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

12 if we endure, we will also reign with him;

if we deny him, he also will deny us;

13 if we are faithless, he remains faithful –

for he cannot deny himself. (ESV)

After reading the text, practice your Observation skills by noting the following:

- Box "like" indicating *comparison* in v. 9.
- Circle "criminal" in v. 9.
- Box "But" indicating *contrast* in v. 9.
- Box "Therefore" indicating *result* in v. 10.
- Circle "elect" in v. 10.
- Circle "salvation" in v. 10.
- Bracket "with eternal glory" in v. 10.
- Circle "died" in v. 11.
- Circle "live" in v. 11.
- Underline "endure" and the first occurrence of "disown" in v. 12.
- Double underline "reign" and second occurrence of "disown" in v. 12.
- Circle "faithless" in v. 13.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about \_\_\_\_\_."



## DIG DEEPER

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Answer the questions to help you apply the passage and prepare for discussion

1. Explain why Paul would command Timothy to “remember Jesus Christ” (v. 8).
  2. What might Timothy infer from the passing reference to Jesus Christ “raised from the dead, descended from David” (v. 8)?
  3. *Suffering* (1:8, 12; 2:3, 9; 3:11) and *endurance* (2:10, 12; 3:11; 4:5) are mentioned frequently in the opening chapters of 2 Timothy. How are they linked?
  4. Explain the *contrast* in verse 9.
  5. Who are “the elect” Paul mentions in verse 10?
  6. Paul wants “the elect” to obtain “salvation.” Define “salvation” used in this context.
  7. Assuming we “*died* with him,” we will also “*live* with him.” When did we *die*? When will we *live*?
  8. Assuming (“if”) “we endure,” *what*?
  9. Assuming (“if”) “we disown him,” *how*?
  10. **Discussion:** Talk about whether Paul intended “he remains faithful” (v. 13) to “reassure” or to “warn.”
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## Commentary On The Text

In the opening chapters of Paul's second letter to Timothy, Paul calls on Timothy to join him in suffering (1:8; 2:3; cf., 1:12; 2:9; 3:11) and to endure suffering of all kinds (2:10, 12; 4:5; cf., 3:11). One commentator summarizes 2 Timothy 2:8-13 this way: "In this paragraph Paul discussed the proper understanding of Christ (2:8), the goal of Paul's suffering (2:9-10), and the certainty of reward (2:11-13) as incentives to produce effectiveness and stamina in Timothy's work" (Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy, Titus*, NAC, 206).

2 Timothy 2:8-13 can be divided into two parts that must be read in light of Paul's invitation to Timothy in verse 3: "Join with me in suffering, like a good soldier of Christ Jesus." The first paragraph (vv. 8-10) contains a bold contrast (v. 9), surrounded by references to Jesus Christ (v. 8) and to Paul himself (v. 10). The second paragraph (vv. 11-13) contains "a trustworthy saying," relating the rewards for faithful service. Taken together the two paragraphs support Paul's continuing appeal to Timothy to remain faithful to the gospel (cf., 1:8, 13-14; 2:1-3, 7) in spite of hardship.

The first paragraph (vv. 8-10) begins with the example of Jesus Christ, who as to his lineage was heir to the throne of his father David (2Sa 7:11-16; Lk 1:30-33; Ac 2:33-36), and yet beforehand necessarily suffered and died, only to be resurrected three days later (Mt 16:21; Mk 8:31; cf., Php 2:6-11). Perhaps Paul's point to Timothy is simply this: "just as Jesus Christ suffered and persevered, so also Timothy should willingly suffer and persevere" (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 513-14). His example provides encouragement to anyone facing suffering. Of course, persecution for being a Christian is for the most part foreign to contemporary Christians in the West; nevertheless, it's faced daily by believers in other parts of the world. Open Doors International, an agency that supports persecuted Christians worldwide, reports: "Around the world, more than 340 million Christians live in places where they experience high levels of persecution, just for following Jesus. That's 1 in 8 believers, worldwide" (see fifty countries where it's most difficult to follow Jesus, [opendoorsusa.org/christian-persecution/world-watch-list/](http://opendoorsusa.org/christian-persecution/world-watch-list/)).

To the example of Jesus, the first paragraph adds the example of Paul, who, though jailed like a hardened criminal, continues to "endure everything for the sake of the elect." By "the elect," he means "those chosen by God" (NET). In other words, Paul is dedicated to seeing the yet unsaved elect justified and the saved elect sanctified. His remarkable dedication in the face of hardship is a result (cf., "therefore") of knowing that even though he is "chained," the word of God is not (v. 9). God will continue to use it through Timothy and those to whom Timothy entrusts it (cf., v. 2).

The second paragraph (vv. 11-13) contains a "trustworthy saying" (cf., 1Ti 1:15; 3:1; 4:9; Tit 3:8). One commentator explains: "To encourage Timothy further to endure hardship, Paul cited—or perhaps adapted—a commonly accepted and used quotation that encouraged believers to remain faithful to their Christian profession (cf. 1 Tim. 1:15; 3:1; 4:9; Titus 3:8). It may have been part of a baptismal ceremony, a hymn, or a catechism. It consists of four couplets, two positive and two negative. Each couplet represents a condition that Paul assumed for the sake of his argument to be real—not hypothetical—since each is a first class condition in the Greek text" (Thomas L. Constable, "Notes on 2 Timothy," 2021 ed., 32, [planobiblechapel.org/tcon/notes/pdf/2timothy.pdf](http://planobiblechapel.org/tcon/notes/pdf/2timothy.pdf)).

The first couplet (v. 11) alludes to implications of the believer's identity in Christ. The NIV translates the first line, "If we died with him," but the grammar suggests the paraphrase, "Assuming we died with him." The NIV translates the second line, "we will also live with him," a reference to enjoying new life now and new life in eternity later. Paul's words here echo his teaching elsewhere. According to Romans 6:1-11, when Christ died, God identified believers with him in his death and in his resurrection. Through their identification with Christ's resurrection, believers live new lives, too. "This new life is our present possession and is eternal, eventually to be enjoyed in His presence when He comes again" (Homer A. Kent, *The Pastoral Epistles*, 272).

The fourth and final couplet (v. 13) alludes to Christ's unwavering faithfulness. Assuming the believer's faithlessness, "he remains faithful," is better taken as a word of encouragement than a word of warning. Christ will not renege on his promise to save those who believe, no matter how wayward and faithless they may become. Because God's love continues unalterable, he remains true to his promises. He cannot contradict himself.

The second couplet (v. 12a) and third couplet (v. 12b) are closely related. According to the second couplet, assuming believers endure suffering for Christ's sake, they "will reign with him," a reference to participating in Christ's rule over Israel and the nations during the millennium (Rev 20:1-6). Given the parallelism, according to the third couplet, assuming believers "disown him," that is, refuse to endure suffering for Christ's sake, "he will also disown" them, that is, refuse to let them fully participate in his reign. The implied contrast in verse 12 is between those whose stewardship results in reward and those whose stewardship doesn't—not who's saved and who isn't. Paul wants Timothy to follow Christ's example and his; he wants him to "be strong" (v. 1) enough to endure if necessary the widespread persecution under Nero, knowing that he will be rewarded for his faithfulness.

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## Word Studies/Notes

v. 9 **criminal** “Paul’s imprisonment involved ‘being chained like a criminal.’ The chains impeded Paul’s movement and added to his misery. The term ‘criminal’ (*kakourgos*) is used in Luke 23:32 to refer to the brigands who died with Jesus. Its use shows that Paul had serious charges lodged against him” (Thomas D. Lea and Hayne P. Griffin, Jr., 1, 2 *Timothy, Titus*, NAC, 207). ‘Its meaning ranges from a ‘good-for-nothing’ person (Spica, *TLNT*, 2:241-43) to ‘one who commits gross misdeeds and serious crimes’ (BAGD, 398)” (William D. Mounce, *Word Biblical Commentary*, vol. 46, *Pastoral Epistles*, 513-14).

v. 10 **therefore** “The ‘therefore’ points back to v. 9. The knowledge that the gospel was not chained or bound provided Paul with an incentive to endure” (Lea and Griffin, 207).

v. 10 **the elect** Cf., “those chosen by God” (NET); “those who are chosen” (NASB); “those God has chosen” (NLT). “While the majority of the commentators understand the ‘elect’ to refer to the unregenerate who have not yet believed (but certainly will), there is good reason to understand the term in this context as a virtual synonym for a regenerate saint . . . It is best to understand by ‘the elect’ Timothy and the faithful men of v. 2. Timothy is being exhorted to suffer in his ministry to the faithful men just as Paul has been imprisoned for his ministry to the ‘elect.’ The idea of Paul suffering for the sanctification and growth of the churches is a common New Testament theme, and is easily seen in this passage as well” (Joseph C. Dillow, *The Reign of the Servant Kings*, 127-28). In fact, the term likely refers to both, that is, those chosen by God yet to be justified and those justified yet to be fully sanctified.

v. 10 **salvation** The modifying phrase “with eternal glory” implies that Paul has salvation in its fullness in mind, namely, justification and sanctification. “Paul is interested not only in his own salvation (II Tim. 1:12) but also in that of others, namely, in the salvation of whose who even now (while he is writing) are believers in Christ, and those who will afterward be brought to believe . . . He has in mind nothing less than full salvation” (William Hendriksen, *New Testament Commentary: Exposition of the Pastoral Epistles*, 254).

v. 11 **died** Cf., Ro 6:3-4, 8. “The reference is not to martyrdom for Christ, but rather to a believer’s mystical identification with the death and life of Christ (cf. Col. 3:3)” (A. Duane Litfin, “2 Timothy,” in *The Bible Knowledge Commentary: New Testament*, 753). “These words remind us of other Pauline teaching (Gal. 2:20; Rom. 6:1-11). When Christ died for sin at Calvary, God identified us with Him, and accounts His death as our death” (Homer A. Kent, *The Pastoral Epistles*, 272).

v. 11 **live** “By this identification with Christ, His resurrection meant new life for us as well. This new life is our present possession and is eternal, eventually to be enjoyed in His presence when He comes again” (Kent, 272, italics added). “The first couplet (v. 11) is a comforting reminder that, since the believer ‘died with’ Christ (Col. 2:20; 3:1, 3), he or she has also experienced resurrection with Him to newness of life (cf. Rom. 6:2-23, esp. v. 8)” (Thomas L. Constable, “Notes on 2 Timothy,” 2021 ed., 32, [planobiblechapel.org/tcon/notes/pdf/2timothy.pdf](http://planobiblechapel.org/tcon/notes/pdf/2timothy.pdf)). “The future tense of ‘we will . . . live’ suggests that this is a reference to life in heaven. Although the reference is to heavenly life, there is a sense in which believers experience a beginning of eternal life now (John 5:24)” (Lea and Griffin, 210).

v. 12 **endure** Cf., “If we suffer” (KJV); “If we accept suffering” (NCV); “If we endure hardship” (NLT). The terms “endure” and “suffering” are linked frequently in the immediate context (in 2:10, 12; 3:11; 4:5 and in 1:8, 12; 2:3, 9; 3:11 respectively). “To ‘endure’ demands a ‘continuing experience of bravely bearing up under the hardships and afflictions heaped upon the believer because of his relation to Christ” (Lea and Griffin, 210).

v. 12 **reign** “Christ endured and will one day reign (1 Cor. 15:25), and those saints who endure will one day reign with him (Rev. 3:21)” (Litfin, 753-54). Reigning with Christ is the reward for suffering for Christ. “The Bible seems to teach that there are degrees of reigning, just as there are differences in rewards (cf. Luke 19:11-27; Rev. 2:26-27; 3:21)” (Constable, 33).

v. 12 **disown** The parallelism suggests this meaning: If we endure suffering for him, we will reign with him, BUT if we refuse to endure suffering for him (i.e., “disown him”), he will deny us the privilege of reigning with him (i.e., “disown us”). One commentator compares the one who refuses to endure suffering for Christ to the unfaithful servant in the parable of the Ten Minas (Lk 19:11-27). “In short the unproductive servant was not allowed to reign with His Lord. That priceless privilege of service was denied to him. He was judged according to his works” (Zane Hodges, *Grace in Eclipse*, 69).

v. 13 **faithless** “This could be (1) a word of warning (The Lord will exact punishment; he cannot deny his holiness) or (2) a word of hope (Because of who he is, he remains faithful to us despite our lapses). The latter is more likely, since Paul consistently cites God’s faithfulness as a reassurance, not as a warning (cf. especially Rom 3:3; also 1 Cor 1:9; 10:13; 2 Cor 1:18; 1 Thess 5:24; 2 Thess 3:3)” (*The NET Bible*, 23sn on 2Ti 2:13).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Given the examples of Jesus and Paul, we are to endure any suffering for Christ's sake that comes our way, knowing that we will be rewarded for our stewardship.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



## 3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



## FAMILY TALK

What phase are your kids currently in? Are they questioning everything you say? Maybe they want your constant attention, or they might be going through a fierce independence streak. They might be in the apathetic too-cool-for-all-this season of life or quite the opposite where they feel like they're under a spotlight and a single hair out of place will ruin them. My sweet Aunt Sharron always told me that just about the time you were at your wits' end with your kid's current phase it would end and a new one would begin. Parenting is a marathon, not a sprint. We're called to faithful endurance, to go the distance and persevere through all the ages and stages while keeping our eyes on the end result: fully functioning adult followers of Christ. We don't blink when they turn 18 and suddenly, they're adults willing to be generous, loving and compassionate. We daily work on developing our child's character. Though you might be overwhelmed or exhausted, take a moment to consider the charge God has given you and remind yourself to stay faithful with the Gospel in mind. Remember God picked you as your child's parent. You were chosen by a holy and wise God to care for that very child bringing you to your knees. Speaking of, never forget the power of prayer in parenting! When times get hard, and they will, cling to the hope you have in Christ. Preach the Gospel to yourself and remember that "He who began a good work in you will carry it onto completion until the day of Christ Jesus" (Php 1:6). We're praying for you to stay

### What Does The Bible Say?

Read 2 Timothy 2:8-13.

1. What does Paul say about Jesus that makes Him important?
2. What does Paul say about God's Word?
3. For whom does Paul endure? Why?

### What Do You Think?

How is the Word of God "unchained"?

### What Do You Do?

Use this weeks memory verse and make a chain by attaching strips of construction paper together. Write one word from the verse per strip. Link them all together and hang them somewhere in your house to remember the verse this week.

## CORE COMPETENCY: Life Purpose

I believe God wants me to glorify Him in all I say and do.

## MEMORY VERSE: 1 Corinthians 1:9

*"God is faithful, who has called you into fellowship with His Son, Jesus Christ our Lord."*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME \_\_\_\_\_

GRADE PARENT SIGNATURE \_\_\_\_\_

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**Authority of the Bible** (2 Timothy 3:16-17)  
*I believe the Bible is the Word of God and has the right to command my belief and action.*

**Church** (Ephesians 4:15-16)  
*I believe the church is God's primary way to accomplish His purposes on earth today.*

**Eternity** (John 14:1-4)  
*I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.*

**The Holy Spirit** (Romans 8:9)  
*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)  
*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)  
*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)  
*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)  
*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)  
*I believe God is involved in and cares about my daily life.*

**Salvation by Grace** (Ephesians 2:8-9)  
*I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)  
*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)  
*I have inner contentment and purpose in spite of my circumstances.*

**Peace** (Philippians 4:6-7)  
*I am free from anxiety because things are right between God, myself and others.*

**Patience** (Proverbs 14:29)  
*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)  
*I choose to do the right things in my relationships with others*

**Faithfulness** (Proverbs 3:3-4)  
*I have established a good name with God and with others based on my long-term loyalty to those relationships.*

**Gentleness** (Philippians 4:5)  
*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)  
*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)  
*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)  
*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)  
*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)  
*I study the Bible to know God, the truth, and to find direction for my daily life.*

**Biblical Community** (Acts 2:44-47)  
*I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.*

**Compassion** (Psalm 82:3-4)  
*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)  
*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)  
*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)  
*I gladly give my resources to fulfill God's purposes.*

**Prayer** (Psalm 66:16-20)  
*I pray to God to know Him, to lay my request before Him and to find direction for my daily life.*

**Single-Mindedness** (Matthew 6:33)  
*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)  
*I know and use my spiritual gifts to accomplish God's purposes.*

**Worship** (Psalm 95:1-7)  
*I worship God for who He is and what He has done for me.*

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