



2 TIMOTHY

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This is a faithful saying:

For if we died with Him,

We shall also live with Him. 2 Timothy 2:11

Like the book of 1 Timothy, Paul's second letter to his young protege centers on a poetic saying. Paul now begins that poetic saying for us to consider. He has just spoken of "the salvation which is in Christ Jesus with eternal glory." With that in mind, he says, "This is a faithful saying." As with the words found in 1 Timothy 1:15, 3:1, and 4:9, the Greek reads, "Faithful is the saying." Thus, this refers to what precedes it, meaning the "eternal glory."

From there, he begins his words. It is believed by some that what he says formed an ancient Christian creed that was already in use, being a part of the liturgy of churches. There is really nothing to substantiate this, but it is still possible. Whether it is true or not, what he says is also reflected in other parts of his writings. Paul is ever consistent to relay the truth of the works of Christ. For now, he begins with, "For if we died with Him." This is speaking about our death to sin; it being crucified with Him.

Although we are still physically alive, and although we continue to do things which could be considered as sin, God no longer views us in this light. Through faith in the work of Christ, meaning His death, we are counted as having died with Him. Thus, when God looks at us, He no longer sees us as we were, meaning dead in sin. Instead, we are reckoned in a new way – alive in Christ. That is confirmed by the next words, "We shall also live with Him."

We are positionally in this new state already. Our hope and faith stands in the fact that it will be realized in us actually at some future point. This is a sentiment similar to Romans 6:8 –

“Now if we died with Christ, we believe that we shall also live with Him.”

What occurred here is explained by Paul in a very detailed way in 2 Corinthians 5 –

“Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new. ¹⁸ Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.” 2 Corinthians 5:17-19

Dying with Him means that our sin nature (even if we still actually sin) has died with him. As we are dead to sin through Him, God no longer counts our sins against us. As the wages of sin is death, and as we no longer have sin imputed to us, then we are alive with Christ. And so even if our earthly body dies, we must (no if's, and's, or but's) resurrect to eternal life. Just as it was impossible for death to hold Christ (Acts 2:24) because He had no sin, it is likewise impossible that death can hold us. We have died to sin, sin is not being imputed to us, and thus it is not possible that death can hold us. As Paul says in 1 Corinthians 15:54-57 –

“So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.”

⁵⁵ ‘O Death, where *is* your sting?

O Hades, where *is* your victory?’

⁵⁶ The sting of death *is* sin, and the strength of sin *is* the law. ⁵⁷ But thanks *be* to God, who gives us the victory through our Lord Jesus Christ.”

Indeed, if we died with Him, we shall also live with Him.

Life application: Beloved, if you have received Jesus Christ as Savior, you have died to sin. The process of resurrection to eternal life is more assured than the next sunrise. Christ did not die to give you a possible hope, and the Bible is not written to teach you eternal insecurity. Rather, Christ died for us to give us a sure hope, and the Bible records that eternal salvation is found in the blood of Christ. Death is swallowed up in victory, and nothing in all of creation can separate you from God's love which is found in Christ Jesus our Lord.

If we endure,

We shall also reign with Him.

If we deny Him,

He also will deny us. 2 Timothy 2:12

Paul continues with his poetic offset, instructing Timothy on the mystery of our relationship with Christ. He now says, "If we endure." The word is properly translated. It signifies not just suffering but bearing up under a load. All believers in Christ suffered in Christ, participating in the penalty of the cross through His substitutionary act. We have died to the law through His death. In accepting what Christ did, we bear up under the load of His work. This may continue on after receiving Christ, but it does not naturally follow so. Some receive Christ at the end of their lives, and they are taken to glory. Others have lives which are not riddled with suffering. While others have to endure a lifetime of suffering because of their faith in Christ. This then obviously speaks of the penalty of the cross and bearing up under what it signifies. If we so endure, "We shall also reign with Him." This is specifically stated again by Paul in Romans 8 –

"The Spirit Himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together." Romans 8:16, 17

The truth we shouldn't miss is that suffering, in and of itself, doesn't meet the necessary conditions for the glory of heaven's riches. Only suffering with Christ does. When we suffer with Him in this manner Paul says that we will "also be glorified together" with Him. There is nothing shameful in suffering for Christ, and in fact, it is the most honorable of all aspects of our Christian walk. To suffer for Him, and to endure with Him, is to have emulated Him in His highest moment leading to glory – the cross.

We are to bear the reproach of the cross with us at all times. If that turns into actual suffering, we are to endure through it. This is the expectation of the faithful believer, and it is a proof that we shall reign together with Christ. Paul then gives the opposing scenario for us to consider by saying, "If we deny Him."

The verb is in the future tense and speaks of anyone who would deny Christ at any point into the future. The result of such an action is that "He will also deny us." To deny Christ is to be denied by Christ. It is a voluntary act of the free-will. The implication is that to confess Christ is to be saved by Christ. Thus, receiving Christ is an act of the free will as well. Paul made this explicit in Romans 10 where he states the opposite of what is being referred to in Timothy –

"...that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved." Romans 10:9

Romans 10:9 is a verse of salvation. It is applicable any time and at all times. When a person receives Christ, they are saved. Their salvation is from the time of Paul's writing, a future action which is passive in nature. In other words, Christ saves the person based on the proclamation. The same is true with denying Christ. His denial of them is in the future tense as

well. At any point that a person denies Christ, Christ will also deny him. However, this cannot negate a later acceptance of Christ which leads to salvation.

For example: Bill denies Christ, and so Christ denies him. However, five years later, Bill receives Christ. At that time, Christ no longer denies Bill, but rather He saves him. It is important to understand this, because Paul's words here in Timothy cannot be referring to a loss of salvation. This will become clear with the third verse in his poetic offset, meaning verse 13.

Life application: Does the Bible teach one can lose his salvation? Taking verses out of their context could lead one to believe that this is possible. 1 Timothy 1:12 may lead someone to believe that such is the case. But it is a part of a larger section of thought which Paul is fleshing out for us to consider. He has already said that if we die with Christ, we will live with Him. That is a done deal for those who have accepted the finished work of Christ. He now says that if we deny Him, He also will deny us. How can the first sentence be true if this overrides it? The full and final thought must then be considered. As a life application, keep all things in context. Context is needed to derive proper interpretation.