

## SUFFERING FOR THE GOSPEL

In this passage, Paul instructs Timothy on the importance of “not being ashamed of suffering for the gospel of Jesus Christ.” (2Tim.1:8)

Paul used the Greek word pascho to describe the undeserved suffering associated with the gospel of Jesus Christ – “For this reason I also suffer these things.” (2Tim.1:12)

**This lesson will study five aspects of Suffering for the Gospel of Jesus Christ.**

### **1. Pascho was the primary Greek word used for the suffering of Jesus Christ for the sins of the world.**

“Pascho is found 42 times in the NT. Most of the references are to the sufferings of Christ Himself and to the sufferings of Christians for His sake.” (TD of NT, vol.5, pg.912)

“Apart from the Synoptic Gospels and Acts, pascho is used of the suffering of Christ only in Hebrews (Heb.13:12) and (1Pt.2:21-24).” (pg.913)

“And He said to them, ‘I have earnestly desired to eat this Passover with you before I suffer.’” (Luke 22:15; 24:25-27)

“And He said to them, ‘thus it is written, that the Christ should suffer and rise again from the dead the third day.’” (Luke 24:46; Matt.16:21-23; Acts 1:3)

“But the things which God announced beforehand by the mouth of all the prophets, that His Christ should suffer, He has thus fulfilled.” (Acts 3:18; 1 Cor.15:3-4; Isa.53) [Passion theology of Suffering Servant.

“Neither the persecutions of the prophets (Matt.5:12; 23:37), the fate of John the Baptist (Mark 9:12), nor the sufferings of the disciples (Mark 8:34; Matt.10:17; 23:34) are called pascho, though there may be agreement in respect of other terms. The uniqueness of our Lord’s passion is brought out by the choice of this word pascho whose prior history has prepared it to express this even in the LXX (Acts 26:23).” (pg.916)

### **2. Peter used pascho to explain that Christians should prepare themselves to suffer for the gospel of Christ that brought them grace salvation.**

“Therefore, since Christ has suffered in the flesh, arm yourselves also with the same purpose, because he who has suffered in the flesh has ceased from sin.” (1Pet.4:1)

This word was used by Ananias to Paul – “For I will show him how much he must suffer for My name’s sake.” (Acts .9:16; 2 Cor.11:23-28)

Paul used pascho to describe the essence of evangelical Christianity to Timothy (2 Tim.1:8, 12) as well as to us.

“For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake, experiencing the same conflict which you saw in me, and now hear to be in me.” (Phil.1:29-30; 2 Cor.1:3-7; 2 Thess.1:5; 1 Pet.2:19-20; 3:14-1; 4:16, 19; 5:9-10)

**3. In our passage, Paul commands Timothy to join him in suffering for the gospel.**

(sugkakopatheo / a.a.impv.2ps) (Gen.50:20). Notice that Paul used the triple compound intensive form of pascho.

Paul commands Timothy because of his leadership position in evangelical Christianity (2 Tim.1:6-8).

But with this command, Paul addresses the NMDV solution to Timothy's OMCD problem of timidity (deilia)

(2Tim.1:7). "But join with me in suffering for the gospel according to (kata + acc. of divine norm and standard) power (dunamis) of God." (2Tim.1:8)

Paul had already addressed applying NMDV of **God's power and love and sound mind** to his problem of OMCD timidity as (2Tim.1:7-8).

Timothy must learn to switch from timidity (OMCD) to God's power, love, and sound mind (NMDV) (Eph.4:22-24). Timothy must learn to live in spiritual transformation rather than in carnal conformation to this world (Rom.12:2).

**4. Paul explained to Timothy how he had learned to live in the dynamics of spiritual transformation rather than in the carnal conformation.**

"For this reason (2Tim.1:11) I also suffer these things, but I am not ashamed; for **I know (oida / perf.a.ind) whom I have believed (pisteuo/ perf.a.ind) and I am convinced (peitho / perf.p.ind)** that (hoti) He is able to guard (phulasso / a.a.infin) (Rom.4:21) what I have entrusted to Him until that day." (2 Tim.1:12, NAS)

**This phrase**, "What I have entrusted to Him until that day" does not have a verb. It literally says, "(what I know and believe and am convinced is that) **GOD is able to guard the entrusted** (ten paratithemi / 2Tim.1:13-14, 6 / read) until that day (JSC)." Paul is talking about what has been entrusted or deposited to the CA believer (the 50 things).

**5. The omnipotent power of God (dunamis) is available to every CA believer based on regeneration (Rom.1:16; 1 Cor.1:18).**

This omnipotent power is available to every CA believer by the indwelling Holy Spirit (1 Cor.6:19-20; 1 John 4:4; Acts 1:8; 10:38; Gal.5:16-17).

This omnipotent power is also available to every CA believer through faith cycling of the word of God (Matt.22:29; Rom.4:20-21; James 5:16; 1 John 5:4).

**Hearing** (Rom.10:17)

**Completing** (Rom.4:21)

**Believing** (Heb.4:2)

**Applying** (2 Cor.5:7)

"But even if you should suffer (pascho) for the sake of righteousness, you are blessed. **And do not fear their intimidation, and do not be troubled, but sanctify Christ as Lord in your heart**, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence." (1 Pet.3:14-15)

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