

### 3:10–13 *The Godly Will Be Persecuted*

**TRAINING IS NOT JUST BY WORDS.** [JOHN CALVIN](#): In order to urge Timothy, he employs this argument also, that he is not an ignorant and untaught soldier, because Paul carried him through a long course of training. Nor does he speak of doctrine only; for those things which he likewise enumerates add much weight, and he gives to us, in this sentence, a very lively picture of a good teacher, as one who does not, by words only, train and instruct his disciples, but, so to speak, opens his very breast to them, that they may know that whatever he teaches, he teaches sincerely. This is what is implied in the words “my aim in life.” He likewise adds other proofs of sincere and unfeigned affection, such as faith, mildness, love, patience. Such were the early instructions that had been imparted to Timothy in the school of Paul. [COMMENTARY ON 2 TIMOTHY](#).<sup>1</sup>

**YOU KNOW HOW TO HANDLE DIFFICULTIES BECAUSE YOU HAVE SEEN ME DO IT.** [DESIDERIUS ERASMUS](#): But you (says Paul) who are most unlike those counterfeit fools, see that you purely and constantly spread to others the doctrine of the gospel which I handed down purely to you. Such as my doctrine was, so also was my life. You are the best person to bear witness to this yourself (Timothy) since you have been with me a long time and have by experience seen in me sincerity of doctrine and a demeanor of life agreeable to the same, eagerness of mind that drew back from nothing, strength of faith that could not be moved by any sorrows, gentleness toward heretics, charity that desired to do good even for my

enemies, and patience in persecutions and afflictions that, you can testify, happened to me at Antioch, Iconium, and Lystra. You know what grievous storms of persecution I have endured beyond human strength. And yet I have been delivered from them all by the Lord, with whose protection I continued unbroken. [PARAPHRASES](#).<sup>2</sup>

**PERSECUTION. IS INEVITABLE FOR THE GODLY.** [JOHN CALVIN](#): Having mentioned his own persecutions, he likewise adds now that nothing has happened to him that does not await all the godly. And he says this partly so that believers may prepare themselves for submitting to this condition, and partly so that good people may not view him with suspicion on account of the persecutions that he endures from wicked persons; as it frequently happens that the distresses to which people are subjected lead to unfavorable opinions concerning them; for he whom others regard with aversion is immediately declared by the common people to be hated by God.

By this general statement, therefore, Paul classes himself with the children of God, and, at the same time, exhorts all the children of God to prepare for enduring persecutions; for, if this condition is laid down for “all who wish to live a godly life in Christ,” they who wish to be exempt from persecutions must necessarily renounce Christ. In vain shall we endeavor to detach Christ from his cross; for it may be said to be natural that the world should hate Christ even in his members. Now hatred is attended by cruelty, and hence arise persecutions. In short, let us know that we are Christians on this condition, that we shall be liable to many

<sup>1</sup> CTS 43:243\* (CO 52:379).

<sup>2</sup> Erasmus, *Paraphrases*, 98–99.

tribulations and various contests. But it is asked, “Must all be martyrs?” For it is evident that there have been many godly persons who have never suffered banishment, or imprisonment, or flight, or any kind of persecution. I reply, it is not always in one way that Satan persecutes the servants of Christ. But yet it is absolutely unavoidable that all of them shall have the world for their enemy in some form or other, that their faith may be tried and their steadfastness proved; for Satan, who is the continual enemy of Christ, will never suffer any one to be at peace during his whole life; and there will always be wicked people who are thorns in our sides. Moreover, as soon as zeal for God is manifested by a believer, it kindles the rage of all the ungodly; and, although they have not a drawn sword, yet they vomit out their venom, either by murmuring, or by slander, or by raising a disturbance, or by other methods. Accordingly, although they are not exposed to the same assaults, and do not engage in the same battles, yet they have a warfare in common, and shall never be wholly at peace and exempt from persecutions. [COMMENTARY ON 2 TIMOTHY](#).<sup>3</sup>

**SUFFERING IS THE THIRD BAPTISM.** [BALTHASAR HUBMAIER](#): For whoever wants to cry with Christ to God: “Abba, pater, dear Father” must do so in faith, and must also be cobaptized in water with Christ and suffer jointly with him in blood. Then they will be a son and heir of God, fellow heir with Christ, and will be jointly glorified with Christ. Therefore no one should be terrified of persecution or suffering, for Christ had to suffer and thus enter into his glory. And also Paul writes: “All who desire to live so

devoutly in Christ will be persecuted.” This is indeed precisely the third baptism or last baptism in which people should indeed be anointed with the oil of the holy and comforting gospel (in order that we may be meek and ready to suffer). Thus the illness is lightened for us, and we receive [forgiveness](#) of sins. [A BRIEF APOLOGIA](#).<sup>4</sup>

<sup>3</sup> [CTS 43:244\\*](#) ([CO 52:380](#)).

<sup>4</sup> [CRR 5:301\\*](#); citing [Rom 8:17](#); [Lk 24:26](#); [Jas 5:14](#).