

**2<sup>nd</sup> TIMOTHY:**

1. **Background** – Paul’s death is immanent and Paul is commissioning Timothy to carry Paul’s ministry forward. Paul is demonstrating the reality of passing the torch of ministry responsibility from the elder-mentor to the disciple-student. The succession of leadership from one generation to the next has always had its challenges. In this letter, Paul is clear about the intentional priority in the transition of leadership authority from Paul to Timothy. Also, we can’t say enough about the importance of effective lay-leadership of elders and deacons who not only model Christ-centered Gospel leadership, but also model the transference of authority from one generation to the next to ensure that the leaders under their guidance are grounded, directed, and supported.
2. **Structural Outline #1** – Generally following Dr Gary Tuck’s “Argument” of 2<sup>nd</sup> Timothy:
  - a. 1:1-2 – Salutation
  - b. 1:3-18 – Faithful Servants
    - i. Vs 3-5 – Timothy’s faith
    - ii. Vs 6-14 – Timothy’s “Calling” into service
    - iii. Vs 15-18 – Examples of service
  - c. 2:1-13 – The responsibility to remain strong and endure
    - i. Vs 1-2 – Singular focus
    - ii. Vs 3-7 – Metaphors of endurance
    - iii. Vs 8-10 – Examples of endurance
    - iv. Vs 11-13 – The creed of endurance
  - d. 2:14-26 – the manner and character of leaders
    - i. Vs 14-19 – Diligently insisting on the truth
    - ii. Vs 20-22 – Cleansed for honored use
    - iii. Vs 23-26 – Gently correcting for encouraging repentance
  - e. 3:1-9 – The challenge of facing wickedness in the last days
    - i. Vs 1 – Intro thought
    - ii. Vs 2-5 – Traits
    - iii. Vs 6-8 – Examples
    - iv. Vs 9 – Frustrated results
  - f. 3:10-4:8 – The challenges of faithful ministry
    - i. 3:10-17 – Exhortation to faithfulness
    - ii. 4:1-5 – Challenge to fulfill ministry
    - iii. 4:6-8 – Paul’s ministry completed
  - g. 4:9-18 – Experience of God’s faithfulness
    - i. Vs 9-16 – Abandoned by men
    - ii. Vs 17-18 – Defended by God
  - h. 4:19-22 – Final greetings
3. **Structural Outline #2** – Zondervan’s Archeological Study Bible
  - a. 1:1-4 – Introduction
  - b. 1:5-14 – Paul’s concerns for Timothy
  - c. 1:15-18 – Paul’s situation
  - d. 2:1-26 – Paul’s instructions to Timothy

- i. Vs 1-13 – Be strong
    - ii. Vs 14-26 – Be a workman approved by God
  - e. 3:1-17 – Warning about the Last Days
    - i. Vs 1-9 – Evil times of the Last Days
    - ii. Vs 10-17 – Holding onto the Truth in evil times
  - f. 4:1-8 – Paul’s final remarks
    - i. Vs 1-5 – Final challenge to Timothy
    - ii. Vs 6-8 – The promise of the Crown of Righteousness
  - g. 4:9-22 – Final requests, greetings, and benediction
- 4. **Themes:**
  - a. Perseverance – Hold fast 1:3-14; 2:1-9; 3:14-15... and continue the mission 2:3; 3:10-11; 4:6-8.
  - b. Reliance – On the authority of Scripture – 2:15; 3:14-17
  - c. Warnings – Against false teachers – 2:16, 23-26; 3:6
- 5. **Exposition – The Message of 2<sup>nd</sup> Timothy:**
  - a. 1:1 – The “promise of Life in Christ Jesus” serves as the proper basis for ministry. Paul elevates Timothy’s perspective from struggling in the “physical here and now” to the joy awaiting us in our “Spiritual Life of Eternity.”
    - i. This should form the basis of all ministry perspectives – placing the value in our Lord and upon the “Indwelled the Organism” rather than focusing on the corporate life of the organizational gathering. Accordingly, ministry success should not be measured merely in the quantitative analysis of finances, attendance, or decisions – which forms the basis of the corporate organization.
    - ii. As a result of this refocusing of priorities, success should be measured in the qualitative analysis of discipleship growth in maturity and missional leadership development – which forms the basis of the Spirit Indwelled Organism. Rather than the quantitative analysis of attendance, decisions made, and income received.
  - b. 1:2 – “My beloved son” is Paul’s personal appeal to Timothy. In this address, it is clear that Paul’s fatherly warmth in his “master to disciple” relationship with Timothy has grown into a peer relationship. Personally, this reminds me of my own “big brother to little brother” relationship with my own spiritual father and master discipler. The tangible approval of a discipling “spiritual father” or spiritual “big brother” is an amazing gift to receive.
  - c. 1:3-5 – “Sincere Faith” is the necessary prerequisite for all Christian Life and service. The word translated as “faith” and also as “belief” have the following qualifications as defined by Zondervan’s **New International Encyclopedia of Bible Words:**
    - i. Few words are more central to the Christian message or more often used to describe the Christian experience than "belief" and "faith." Yet these words are often corrupted by a modern misunderstanding of their meaning. People today may use "faith" to indicate “what is possible but uncertain.” The Bible uses "faith" in ways that link it with “what is assuredly and certainly true.” Christians may sometimes speak of "believing," as if it were merely a subjective effort, as if our act of faith or strength of faith were the issue. But the Bible shifts our attention from subjective experience and centers it on the object of our faith, meaning God Himself.

- ii. To look into the Scriptures is to rediscover the full meaning of faith and belief. There we grasp the great promise that faith holds out to all mankind... namely personal transformation through a personal relationship with God in Jesus Christ.
- iii. The Old Testament term for faith introduces us to the concept of certainty; with certainty being a subjective conviction that is possible because of the objective reality of God.
- iv. The New Testament term for Faith and Belief is *Pistis* which along with related words deal with relationships established by trust and maintained by trustworthiness.
- v. The Old Testament picture of faith is a personal, trusting response to God who speaks words of promise; which is reflected in the New Testament. The New Testament explains in depth the role God has given to faith:
  - 1. In the New Testament, we see with unmistakable clarity that it is through faith that God gives salvation and righteousness.
  - 2. It is in the New Testament that we see with unmistakable clarity that faith is a personal response to God and a complete commitment of ourselves to Him.
  - 3. There also we see that faith calls for a continuing relationship in response to Jesus' Word.
  - 4. It is in the New Testament that we see with unmistakable clarity that faith transforms human beings, bringing us a wondrous life that is eternal *and* can be experienced now.
  - 5. Through faith we come into a relationship with God in which he commits himself not simply to declare us righteous but also to make us persons who reflect Jesus' character and values.
  - 6. Thus, trusting God is the heart and soul of the faith that centers in our Lord Jesus Christ.
- vi. **“Faith” or “Belief” as defined in the...** “*Pistis*’ word group, is expressed throughout the Epistles. Yet there are emphases that we can distinguish:
  - 1. At times, faith statements focus our attention on the Gospel message itself: "the faith" is the totality of what Scripture affirms about God and his relationship to humanity (1 Corinthians 16:13; Colossians 2:7; 1 Timothy 2:7; 3:9; 4:1, 6; 5:8; 6:10, 12; 2 Timothy 3:8; 4:7; Titus 1:4, 13; 3:15; Hebrew 4:14; 1 Peter 5:9; Jude 3).
  - 2. At times, faith statements focus our attention on our relationship with God. In this context, ‘faith’ is seen as that initial and continuing act of trusting ourselves to Him (e.g., 2 Colossians 1:24; 10:15; Ephesians 1:15; 2:8; Philippians 1:25; Colossians 1:4, 23; 2:5; 1 Thessalonians 1:8; 3:2, 5-7, 10; 2 Thessalonians 1:3, 4; 1 Timothy 2:15; 6:11; 2 Timothy 1:5, 13; 2:18; 3:15; 4:7; Philemon 5-6; Hebrews 4:2; 10:38; 13:7).
  - 3. At times faith statements focus our attention on the impact of believing: [specifically] what it is that faith produces in the heart and life of the believer (e.g., 2 Colossians 5:7; Ephesians 3:12, 17; 4:13; Philippians 2:17; 3:9; Colossians 2:12; 1 Thessalonians 1:3; 2 Thessalonians 1:11; 2 Timothy 3:15; Hebrews 6:12; 10:22; 1 Peter 1:5, 21; 1 John 5:4).
  - 4. Of course, these categories overlap. Theological example – ‘You and I have committed ourselves to a God who is known through the Gospel message, where

trust and its content cannot be isolated from each other. Nor are the wonderful products of faith in the heart and life of the Christian ever found in isolation from trusting reliance on Jesus as our living Lord.'

5. Along with statements about faith that dot the New Testament, the Scriptures have one other grand exposition--Hebrews 11. Faith, the writer says, is 'being sure of what we hope for and certain of what we do not see' (11:1). It is faith that lets us look beyond the visible and realize that 'the universe was formed at God's command' (11:3). Faith moves us to a realm inaccessible to the senses and not open to ordinary means of verification. In faith, there must be that inner assurance that God does exist and that he rewards those who seek him, and this assurance makes possible the believer's response to His promise. Faith never rests in a doctrine but always in a Person and in the trustworthiness of that Person (11:6).
  6. Then the writer of Hebrews goes on to show what faith produces in the lives of those who do believe. Over and over we are shown that the obedient, who hear the promise and act on it, experience the reality of the unseen God (11:4-40). In each case, there is both that trusting of oneself to God's message, as Romans emphasizes, and what is so important to James... the evidence of trust in obedient action.
  7. **In all of this on "faith and belief," the presumption upon the faithful is "to know and to act." Faith, belief, action, inner-life thoughts, values, character [morals and ethics] all come into alignment as this presumption becomes our reality. We understand that we are not necessarily perfectly reflecting this transformative goal, but we can observe where we are moving toward the transformative goal which will be realized in eternity.**
- d. **1:6-7 – Paul reminds Timothy of his need to tend to the health of his own spiritual life by "fanning the flame" of the Spiritual gifts God has already provided him into vibrant life. Many people wonder why their Christian life is lack-luster. For many, they don't invest in doing the work true discipleship entails. This is a personal discipleship decision, to ignore this directive is to risk one's faith growing old and cold. Fanning the Flame of Faith is a personal decision all believers should engage, which involves both corporate and private activities involving worship, prayer, discipleship, and outreach. Relationally pressing into God involves the spiritual disciplines as well as Biblical literacy. The more we engage in such activities the more real and vital faith becomes – see Matthew 7:15-23.**
  - e. **1:8 & 12 – Shame and its resultant suffering for the sake of the Gospel often occurs in communities that are hostile to faith and the Gospel. To take a stand for Christ often changes our circle of friends and social status. However, this may be moderated by remembering the power of the invitation and the ultimate reward we have been offered. Zondervan's New International Encyclopedia of Bible Words concludes:**
    - i. Shame is a complex concept in Scripture. In the Old Testament, shame focuses attention on the objective situation of a personal or national disaster that humbles people before others. In the New Testament, shame is more personal that comes with public ridicule and represents a powerful fear that all too often motivates one to conform to the world.

- ii. God calls on us to follow Jesus, whatever others may think. We are not to be ashamed even if others deride us. However, shame in a noble person can be a positive force, leading to a change in behavior. Those who have a noble integrity feel shame when they do a dishonorable act, even though no one may know of that act.
- f. **1:9-11 – For a servant of Christ to remain effective, they must remain confident of their “Calling” [or God’s invitation] and of our “equipping” [the discipling experiences we’ve had]. Our sense of calling and equipping are key in maintaining our personal spiritual life and of our ministry. It is all too easy to doubt God and/or ourselves when the pressures of life and ministry wear us down. Timothy was known to be a tender-hearted and a rather timid individual. Such a person is all the more prone to the deceptive undermining of our faith that the enemy of our souls will bring about in our daily life.**
- g. **1:13-14 – Zondervan’s New International Encyclopedia of Bible Words was used in defining several key words in this passage that Paul used to convey the importance of his command:**
  - i. **“Keep” – This word** “means one or more of the following: to preserve, to watch, to guard, to maintain or hold to. Thus, one keeps God's laws (Leviticus 18:5) and Jesus' words (John 12:47). God keeps his covenant promises (Deuteronomy 7:12), which includes his keeping believers safe (Psalms 12:7; 16:1). We are kept from terror (Jeremiah 17:18), and the lost are kept for judgment day (2 Peter 3:7). Perhaps best of all is the Bible's good word that God "is able to keep [us] from falling and to present [us] before his glorious presence without fault and with great joy" (Jude 24).”
  - ii. **“Pattern” – Paul** “calls on young Timothy to keep what he has learned from Paul as "the pattern [*hypotyposis*] of sound teaching" (2 Timothy 1:13). In New Testament times, *hypotyposis* was used of a floor plan to guide a builder, or of a first draft of written material used to guide fuller development. Paul's point is that life is to be founded on Scripture's revelation of reality. But each person and culture must move on to construction, not violating the principles laid down, but constantly seeking to flesh out the divine vision.” **Paul goes on to say that Timothy’s “faith and love in Jesus” [as Messiah] are key to keeping hold of the sound teaching Timothy has already been provided.**
  - iii. **“To Guard” – means** "to protect as of something precious." "To be watchful" or "to pay close attention to." **In this context, Timothy is reminded of the great value to God are the souls he has been entrusted with. Therefore, Timothy should defend the Apostolic message Paul has provided; and be reminded also that the indwelling Spirit in Timothy is guarding and enabling him in his ministry.**
  - iv. **“Deposit” – This New Testament word translated as "deposit" occurs in 1 Timothy 6:20 and 2 Timothy 1:14. *Parakatatheke* means "something given into another's charge" and deposited with that person. Here the context suggests a something similar to banking transaction where the faithful in the church have been deposited with Timothy. These believers belong to God and Timothy is the care-taker of them. Thus, Timothy is in a position of guardianship including the responsibility that that position carries. This is not unlike sheep who have been placed under the care of a shepherd.**
- h. **1:15-18 – Paul’s recollection of those who stood against him, and also those who stood with him are a reminder to Timothy of the challenges and rewards of leadership he also will face. To be a**

leader is to have both detractors and supporters. The Biblical imagery of “sheep and goats” comes to mind: sheep are docile, while goats are surly; and both will tend to wander off and go their own way. The job of the shepherd is to honor God by keeping their charges safely aligned with God’s will and purpose; knowing our calling is to be serving and pleasing God rather than others – See John 10:11-16.

- i. **2:1-13** – This discusses the requirement of endurance in remaining faithful:
  - i. Vs 1-2 – Training others as teachers and leaders will be a key part of Timothy’s and any Pastor’s mission, because the church’s main mission is the equipping and sending of disciples into their own mission field.
  - ii. Vs 3-7 – Training and endurance are illustrated in three examples – a soldier, an athlete, and a farmer. In order for ministry to be sustainable, Timothy will have to develop others who can be trusted with leading and developing others.
  - iii. Vs 8-10 – Identifying and remaining true to Paul’s Gospel calling, requires personal sacrifice and endurance.
  - iv. Vs 11-13 – This passage is a poem in the Greek, and may well have been a 1<sup>st</sup> Century hymn. Main concepts include:
    1. Die to Live – everyone will die, but eternal life is secure only in Jesus, and this is a disciples’ focus.
    2. Endure to Reign – the struggle that leadership often brings will not necessarily have its reward on earth, but it will have its reward in eternity. Paul is reminding Timothy to “keep his eyes on the prize” which is in eternity with Jesus.
    3. Disown and be Disowned – we are called to “hold fast” to the Truth to the end. Salvation is a gift from God which we call “Grace” – meaning the undeserved and unearned favor of God. In New Testament theology, saving faith is accompanied by transformational life where a person’s character and nature are progressively being transformed into the likeness of our Lord. See the following link to AD Theology article on the “Assurance of Salvation” questions 13 and 14 on pages 15 and 16 of the following article: <http://www.authenticdiscipleship.org/pdfs/1-biblical-literacy/Theology%204.1%20-%20Developing%20a%20Theology%20of%20Ministry.pdf>
    4. Faithless and Faithful – humanity may choose to be faithless, but Jesus will always be faithful because it is His nature to be so. We are called to follow Jesus in being faithful to Him. A profession of faith was expected to be accompanied by a change of heart – meaning character and value changes reflecting Jesus’ Kingdom of God perspective rather than earthly values.
    5. In this hymn are four components of leadership and followership, and Paul definitely experienced all four:
      - a. The threat of death.
      - b. The pain resulting from friends who turn on you.
      - c. Being disowned by the world but accepted by God.
      - d. Believers and leaders you have personally invested in and trained who choose to change or renounce their faith. Leaders cannot be sure how

things will turn out in their ministry, and it is not necessarily their leadership failure when some choose to go another direction, nor is it necessarily their leadership skill when some choose to follow faithfully.

6. Leaders are responsible for:
  - a. To know and be obedient to their calling.
  - b. To do the hard work in being disciplined and discipling others.
  - c. To trust their equipping and sending by God and the church.
  - d. To trust the Spirit to work all things out in God's proper time.
- j. 2:14-26 – We know that a person may be faithful or not, they may serve wisely or not. The desire is for all to become an approved leader or “workman,” which is described in accordance with their actions... especially their manner and character.
  - i. Vs 14-19 – They are uncompromising in their integrity and in their knowledge of the Truth.
  - ii. Vs 20-22 – They are morally clean [pure], they are separated from sin and sealed into righteousness. This doesn't mean they don't occasionally sin or fall short of God's perfect expectations; but it does mean they aren't characterized by their sin... what we would call “living in sin.” All believers begin our faith walk as “sinners saved by faith” and as we mature we become “saints who sometimes sin.”
  - iii. Vs 23-26 – They are gentle but insistent in confronting faithless teachings.
- k. 3:1-5 – The faithful servant-leader must be prepared to address a wicked world which remains in opposition to God. As a result, those who oppose God will also oppose us, and their actions may be characterized by the worst behavior and attitude a person can produce.
- l. 3:6-8 – There will be willing deceivers and those quick to listen to and follow them. The challenge to God's people is to be real in their relationship to God and the faith community, and substantive in terms of their Biblical and Spiritual disciplines.
- m. 3:9 – There will be faithless leaders, but they cannot continue always; God's people will come to understand their deception and have the ultimate triumph.
- n. 3:10-17 – This is about Paul's example of remaining steadfast under persecution:
  - i. Vs 10-13 – As Timothy has followed Paul's example faithfully, he now must be prepared to be persecuted for his obedience by a world that is actually increasing in wickedness.
  - ii. Vs 14-17 – To remain strong and faithful, Timothy must now make a lifelong commitment to the Scriptures, through which he will be prepared for the good works God requires.
- o. 4:1-5 – Timothy must continue the faithful ministry of preaching the Word, knowing there will be opposition that may often be accompanied by the dwindling interest of people who follow him. The power is primarily in the Word of God itself, and less in the skill of the speaker. Our job is to give the Word a voice... our own voice.
- p. 4:6-8 – Paul's final testimony in which Timothy is charged with completing the work Paul had begun, with both of them looking forward to their final reward in eternity with Jesus. Paul is seeking to set his affairs in order in passing the torch to Timothy, knowing the time for Paul to depart earth is near.
- q. 4:9-18 – Paul begins this passage with a request for his close associate Timothy to attend to him quickly.

- i. **Evidently, Demas had abandoned Paul, Crescens had been sent to minister to the Galatians, Titus had been sent to minister to the Dalmatians, and Tychicus was sent to minister to the Ephesians.**
- ii. **Only Luke [the author of the Gospel of Luke and Acts of the Apostles] remained, and Paul longed to see Timothy. Luke was most likely remaining with Paul to support him in his failing health. Luke was likely both Paul's physician and secretary/scribe.**
- iii. **Timothy was encouraged to bring Mark [John Mark – author of Mark's Gospel and close associate of Peter]. In describing Mark, Zondervan's Expository Commentary of the Bible states that: "Mark had a checkered career. We first meet him in Acts 12:12. When Peter was miraculously delivered from prison, he went to Mark's home. Barnabas and Paul took him to Antioch (Acts 12:25) and then took him with them as their assistant on the first missionary journey (Acts 13:5). But the young Mark left and returned to Jerusalem (Acts 13:13). Because of this, Paul refused to take him along on the second journey (Acts 15:36-40). Later Mark matured and was with Paul in his first Roman imprisonment (Colossians 4:10). Now the aging apostle gives this young associate his highest accolade: "Get Mark and bring him with you, because he is helpful to me in my ministry."**
- iv. **As Paul is winding down his ministry and passing the torch to the next generation, Timothy learns by observation that leadership is both dangerous and challenging. Paul alerts Timothy to a problematic local metal worker that Timothy should be aware of. Fortunately, God can always be counted upon because His faithfulness never changes. The only one who will always stand by God's leaders... is God Himself.**