

2nd Timothy

Introduction to the Book

- The Pastoral Epistles
 - Distinctives
 - Among the last letters written by Paul.
 - Reflective of his concerns at the end of his ministry.
 - Addressed to two young men whom Paul had trained for ministry – Timothy and Titus – with application for everyone in the Church.
 - Personal and practical in nature.
 - Doctrine
 - Encompasses both ecclesiastical and pastoral subject matter.
 - Covers matters of the Church that Paul had not previously addressed.
 - Instruction on order and structure to help local churches become more established.
- Paul's Second Letter to Timothy
 - Authorship
 - The letter itself attributes the authorship to the Apostle Paul [1:1].
 - The radical German “higher” critics of the 19th century and those that followed them have questioned Paul's authorship on four fronts – historical, stylistic, ecclesiastical and theological.
 - Historical Objections
 - Aligning the chronology of the Pastorals with the Book of Acts is problematic.
 - The mistake is that the critics assume the Pastorals must fit within the time frame of the Book of Acts.
 - The Book of Acts ends with Paul in prison in Rome.
 - If Paul had been executed during this period of Roman imprisonment (61-62 A.D.), Luke would almost certainly have mentioned it.
 - Instead, Paul was likely released in 62 A.D. for lack of evidence and went free for several years.
 - Paul would eventually be recaptured, tried and executed in Rome in 67 A.D.
 - Thus, Paul wrote the Pastorals during the time of his freedom from 62-67 A.D. which came after the time frame of the Book of Acts.
 - Stylistic Objections
 - The vocabulary in the Pastorals differs slightly from other Pauline epistles.
 - Some of the words are used only once in the N.T. but are more common in 2nd century writings.
 - The critics mistakenly assume that this means that these letters were written in the 2nd century.
 - However, the words used by Paul were also quite common during the 1st century when these letters were written.
 - What the critics fail to recognize is that these letters were written to two men that Paul had trained for ministry and cover different subject matter than the other Pauline epistles, so the vocabulary would necessarily be different.

- Ecclesiastical Objections
 - In other Pauline epistles Paul did not address issues of church polity.
 - The critics cite this as casting doubt on Pauline authorship.
 - They also claim that the church structure and order described in these letters did not emerge until the 2nd century.
 - Instead, it makes sense for Paul to address these issues given the timing/purpose of these letters.
 - In addition, Paul's usage of certain terms (overseer and elder) contradicts the 2nd century usage of these terms.
- Theological Objections
 - The critics claim that, in these letters, Paul is addressing issues of Gnosticism which was not fully formed until the 2nd century, but they ignore the fact that the foundational tenets of Gnosticism were already present in the 1st century.
 - The critics also claim that the theological perspective of the author is unlike Paul...
 - The author denounces error instead of refuting it.
 - The author is concerned with orthodoxy, not developing theology.
 - The author gives far too much prominence to right belief.
 - Such a conclusion is unwarranted...
 - Paul had developed many fundamental theological truths in his other letters.
 - In the Pastorals, Paul is concerned with the guarding of these truths.
 - He also encouraged Timothy to entrust these truths to other faithful Christians.
- Conclusion
 - Understanding Paul's perspective in writing this letter (and the other Pastorals) helps explain why it seems different than his other letters.
 - The Apostle Paul is the author of this letter as attested in chapter one, verse one.
- Date of Writing
 - Paul was imprisoned in Rome from 61-62 A.D. and again around 67 A.D.
 - This was the final epistle written by Paul during his second imprisonment in Rome shortly before his death (tradition holds he was beheaded).
 - This puts the date of writing at approximately 67 A.D.
- Direct Recipient
 - Timothy was the son of a Greek father and a Jewish mother [Acts 16:1].
 - His mother (Eunice) and grandmother (Lois) were both known for their faith [2 Tim 1:5].
 - Thanks to his mother and grandmother, Timothy was well versed in the Scriptures [2 Tim 3:15].
 - When Paul met Timothy in Lystra, he took him under his wing as a promising apprentice.
 - Timothy became one of Paul's most trustworthy fellow-workers [1 Cor 16:10; Phil 2:19-22; 1 Th 3:2].
 - Six of Paul's epistles include Timothy in the salutations [2 Cor 1:1; Phil 1:1; Col 1:1; 1 Thess 1:1; 2 Thess 1:1; Philem 1].
 - Paul made an appeal in his final epistle for Timothy to come to him [2 Tim 4:9, 21].
 - After visiting Ephesus with Paul, Timothy remained behind to provide leadership to the congregation.
 - Timothy was relatively young [1 Tim 4:12] and he was apparently somewhat passive, even timid.

- Because of this, Paul often encouraged Timothy to fight the good fight of faith [1 Tim 1:18; 6:12] through action [1 Tim 1:3; 4:11; 5:7; 6:2; 2 Tim 3:14; 4:2, 5].
- Outline
 - Salutation [1:1-2]
 - Call to Faithfulness [1:3-18]
 - Thanksgiving for Timothy [1:3-7]
 - Call to Courage [1:8-12]
 - Call to Guard the Truth [1:13-14]
 - Examples: Unfaithful vs. Faithful [1:15-18]
 - Challenge to Endurance [2:1-13]
 - Enduring Hardship for Christ [2:1-7]
 - Remembering Jesus Christ [2:8-10]
 - A Trustworthy Statement [2:11-13]
 - The Unashamed Workman [2:14-26]
 - Faithful in Ministry [2:14-19]
 - A Clean Vessel [2:20-21]
 - Faithful in Conduct [2:22-26]
 - Future Faithlessness [3:1-9]
 - Challenge to Faithful Preaching [3:10-4:8]
 - Faithfulness in the Face of Opposition [3:10-13]
 - Faithfulness to God's Word [3:14-4:5]
 - Paul's Example of Faithfulness [4:6-8]
 - God's Faithfulness in Paul's Adversity [4:9-18]
 - Paul's Enemies and Friends [4:9-16]
 - God's Faithfulness to Deliver Paul [4:17-18]
 - Final Greetings [4:19-22]