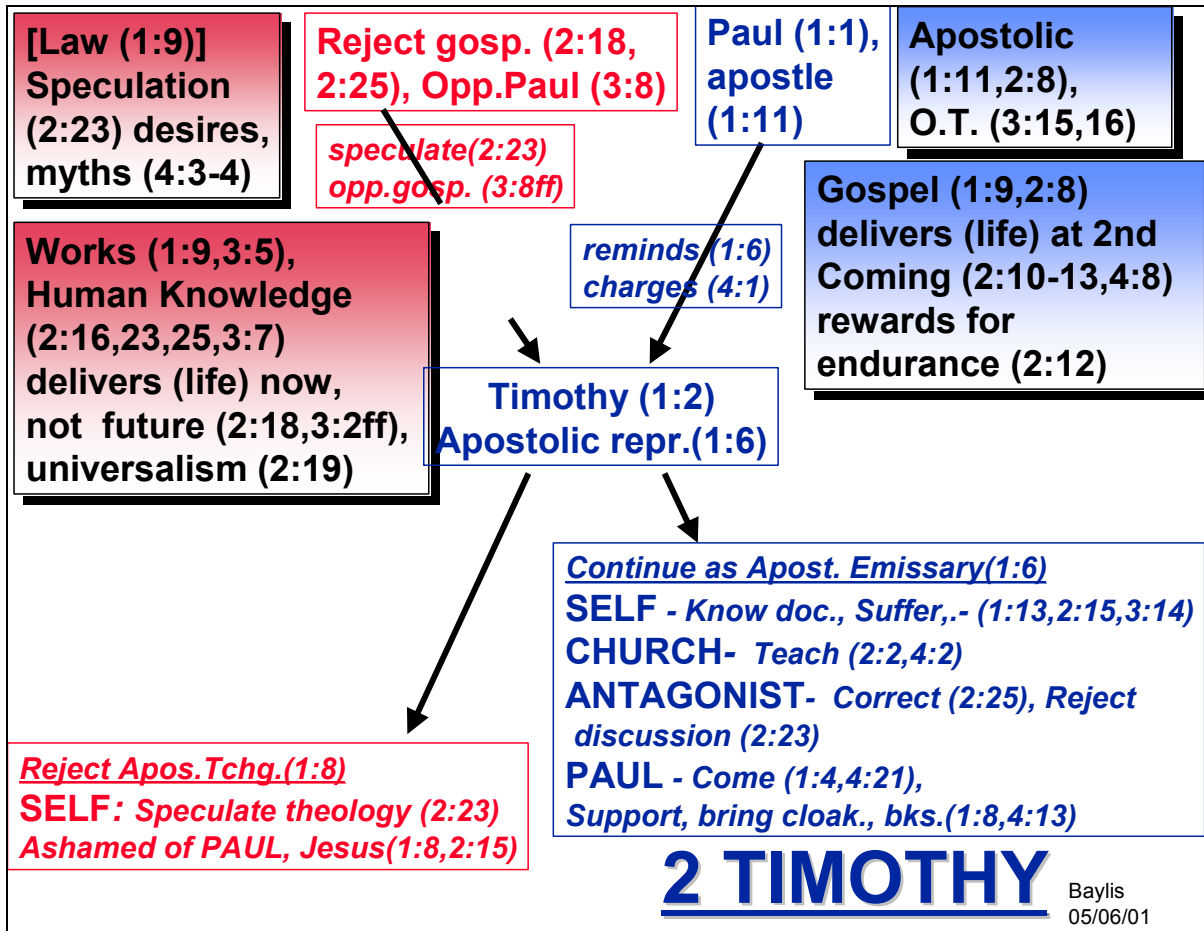


2 TIMOTHY

“Do not be Ashamed . . . “



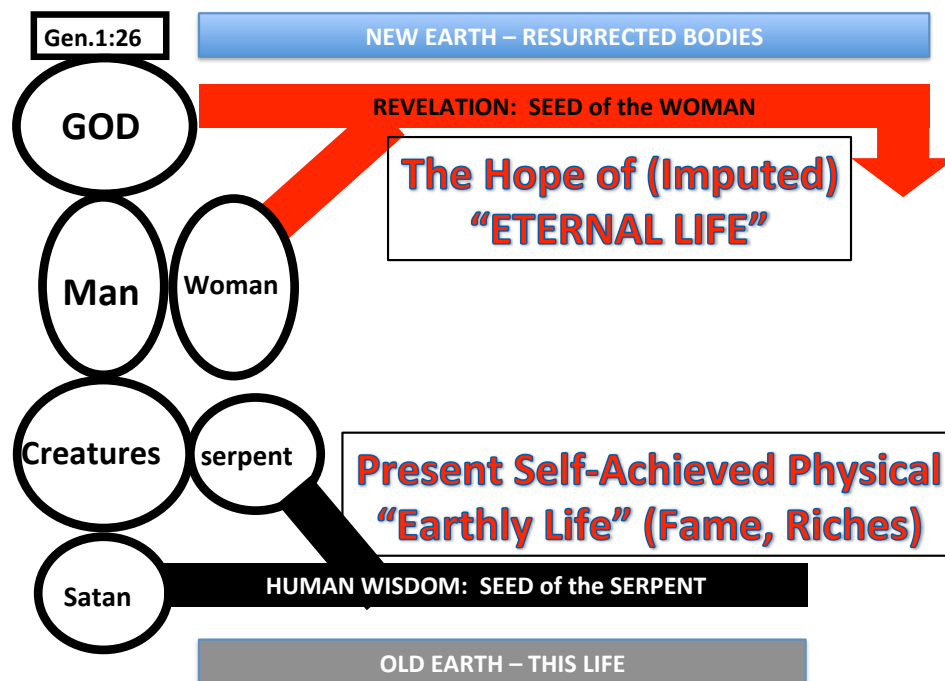
Relationship to the Biblical Story

The Epistles as a group explain to their readers where they are in the Biblical Story and how their “scene” is unique in the way God is dealing with them. The Law had come and gone as part of the plot because Jesus had died for all sins committed under the Law thus making the Adamic nature paid for and thus exempt, still powerful until death would eliminate it. Thus the resurrection of Jesus Christ changed everything. Now there was no justification for self-effort to prove one righteous under the Law. In fact, since Christ had now died for that self-effort (which was sin, coming short of the glory of God, being “coveting” of God’s glory), to pursue self-effort and self-righteousness was to deny the total effective work of Christ on the cross and to walk in exactly the opposite of what one should do. One now was to walk as if he was fully equipped for the kingdom with the new life (the character of Christ, fully righteous through imputation), which proclaimed the righteousness of God which could be obtained only through the mercy of God in Christ’s sacrifice.

Thus, the age was an age of endurance, waiting for the realization of what had happened at the cross and the resurrection. It would not be realized physically until the appearance of Christ, but in the meantime, the believer was to endure under the attacks of the world ruler, Satan. Thus the Seed of the Woman had appeared in Christ and He was the only hope verified by the resurrection, which promised the resurrection of all believers into the earthly kingdom. But until that time believers had to endure suffering, yet while knowing they had the “eternal life” as their possession, living by giving mercy and receiving it, and not on the self-righteousness of the Law, which had passed from the scene.

“Seed of the Woman” versus “seed of the serpent”

[Refer to the chart following.] From the beginning (Genesis 3:15), the hope had been in the “Seed of the Woman” who would die for sins and be resurrected, and impute His new character into the believer. Abel, Lamech (Noah’s father), and Noah all represented those who would align with this hope. The “seed of the serpent” were all those who were deceived and deceived others away from the hope of the “Seed of the Woman” and would achieve their “righteousness” or approach to God based on their own self-achievements, which would result in fame and riches during their present age.

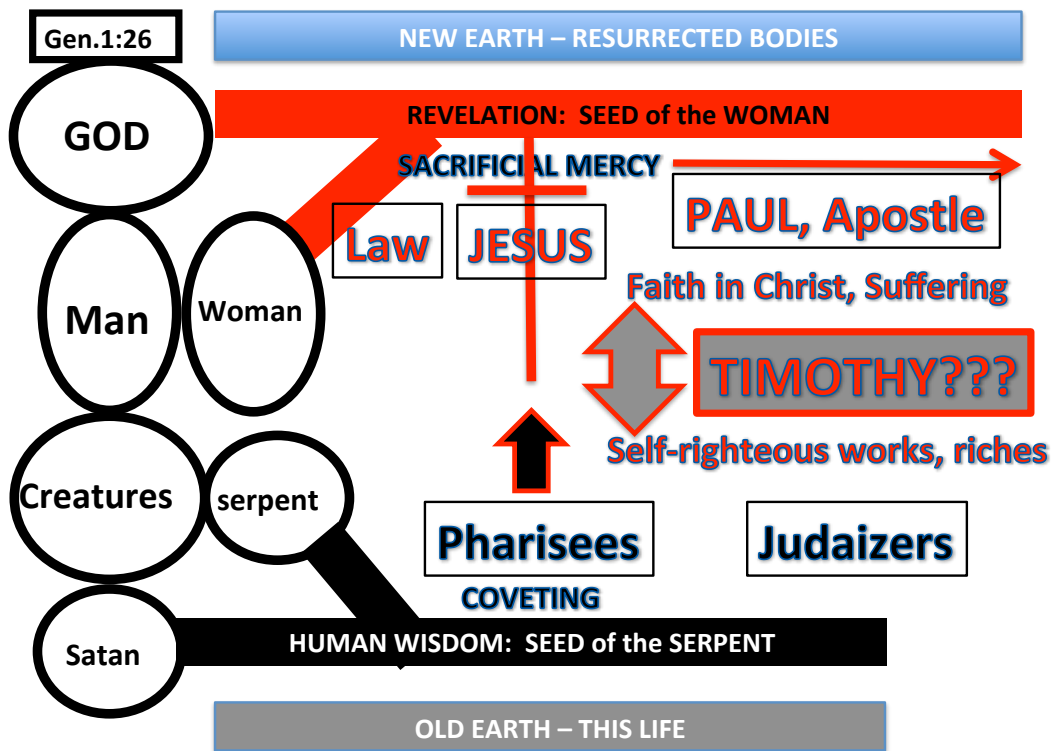


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[Refer to the chart following.] Thus, the Seed of the Woman (Genesis 3:15) is represented now by the apostles (who had seen the risen Christ) and their followers. They are expectedly opposed by the seed of the serpent, those who try to get to God other ways, particularly their own self-righteous works.

Thus, on one side is Paul and Jesus, and hopefully their follower, Timothy. On the other side are the Judaizers, those who do not realize that the Law has become ineffective for righteousness, having been removed from its ability to judge by redemption through Christ. Paul exhorts Timothy not to be lured by the doctrines of demons (Satan's deception) which is the lure of riches and honor (See the seed of Cain explanation in Genesis 4 commentary), but to pursue Christ to the realization of the hope at His coming.

Much more heightened in 2 Timothy than the former epistle are the imperatives to Timothy to persevere in suffering for the gospel of Paul and Jesus. More worrisome is Paul as he urges Timothy not to be deceived by those who pursue riches and fame.



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The Apostolic Authority

[See the “Introduction to Epistles” for a discussion on the unique authority of the apostles and their effect on the epistolary understanding. See also the discussion in the Deuteronomy commentary, chapters 16—18 regarding the anointed ones of God.]

According to Deuteronomy 16—18 (see also Exodus 22:28), there were only anointed ones (Judges, Levites, Priests, Kings, Prophets), who were to interpret the Pentateuch and these were appointed and validated by God as speakers for Him. No others were to speak for Him, and if they did (when He had not spoken), death awaited them. One was to obey the anointed ones and their judgments, and if they did not, death awaited them.

The apostles were in that anointed group as they were chosen specifically by God to reveal and eyewitness the Christ in Jesus’ appearance and match it to the Old Testament Scriptures as a proof of His true appearance. Thus when one identified with the apostle, he identified with his words (see 1 John 4:6), which were the words of Jesus and uniquely identified him thus as a “child of God.”

One could identify with the apostle as a requirement by treating him well and refreshing him. This is clear throughout the Old Testament in the case of the kings and prophets, that is, that refreshing God’s anointed was showing loyalty to their cause. In

Matthew 10, the disciples are sent out to Israel (see the Commentary on Matthew) with the message of Messiah's appearance. The response of the people of Israel to Messiah was judged by whether they welcomed them into their homes and fed and clothed them. (This is reflected also in Matthew 25 and the "Judgment of the Sheep and the Goats.") Therefore it is imperative to realize that these speakers for God were the revealers of Jesus as the Christ, anointed by God in the "Upper Room Discourse," and one must not only listen to them, but honor them as God's representatives (see Ananias and Sapphira for an illustration of treating the apostle as common.)

So here in Timothy, Timothy is exhorted to "not be ashamed of the Lord" or of Paul, His apostles, and the imperative of the book is for Timothy to "come to Paul" and to "bring the cloak" so that Paul will be kept warm in winter. This, is parallel to the discussion in Chapter 1 of the House of Onesiphorus who came and refreshed Paul and were not ashamed of his chains. Thus, it is important to see the importance of Paul as the prophet of the "last days," and the importance of identifying physically with him.

Book Background (Why?)

The Book of 2 Timothy reveals little about Timothy's actual situation, other than the mention that he has spent some time crying to Paul about his quandary regarding the ministry. The contextual conclusion is that Timothy could not take it any more. From the nature of the exhortation it appears that Timothy is being overwhelmed by those who would influence him and the church with their theology of selfishness in a 'prosperity now' movement. This was in opposition to the gospel of Paul, a theology of suffering now - reward later. Paul was in prison. This, in the eyes of most, was the result of a curse, not of a man who represented God. Thus Timothy is faced with a choice; live in the prosperity and acceptance of those who persecute him, or stand firm with Paul (and Jesus) and suffer now for the gospel of truth.

Definitions

- Legalism** Legalism is not rules, as is normally advocated. Legalism is self-righteousness based on any self-action. In other words, legalism is anything that draws credit to oneself instead of the total grace of God through imputed righteousness, forgiveness of sins, and the reorientation of the mind through the work of the Holy Spirit (see below). Standards (or rules) are necessary and part of the Christian life as is indicated by the last three chapters of Ephesians. They indicate one's way of life based on the motivation of sonship, not proof, or earning of one's sonship.
- Judaizers** Judaizers are defined here as those who feel the keeping of the Law has merit before God either for salvation or sanctification.
- The Gospel** The gospel is identified elsewhere as the fullness of the provision of righteousness through imputation through Jesus Christ alone. This gospel is valid for sanctification as well as salvation. In other words, works which bring any attention to oneself are invalid for salvation or sanctification.
- Apostle** One who receives revelation from God, through the Holy Spirit (as opposed to his own reasoning), which reveals the words and works of Jesus Christ (imputed righteousness through the atonement) as the fullness of the Law and the Prophets. This understanding of Jesus Christ comes only through the apostolic revelation. An apostle had to be an eyewitness to the resurrection of Christ so that he could witness Him to the world as the fulfillment of the Old Testament (cf. John 14--16, 1 Thess. 2:13). [See also the discussion of the anointed ones of God in Deuteronomy 16—18).
- Apostolic Emissary** An apostolic emissary is one who acts in the stead of the apostle, on behalf of the apostle, with the authority of the apostle (although not necessarily having all the power). Thus when Paul sent Timothy or Titus in his stead, Paul was able to judge the reception of his revelation (and of

himself) by the reception that they gave to his emissary (cf. 1 Cor. 4:16-18; 16:10-11)

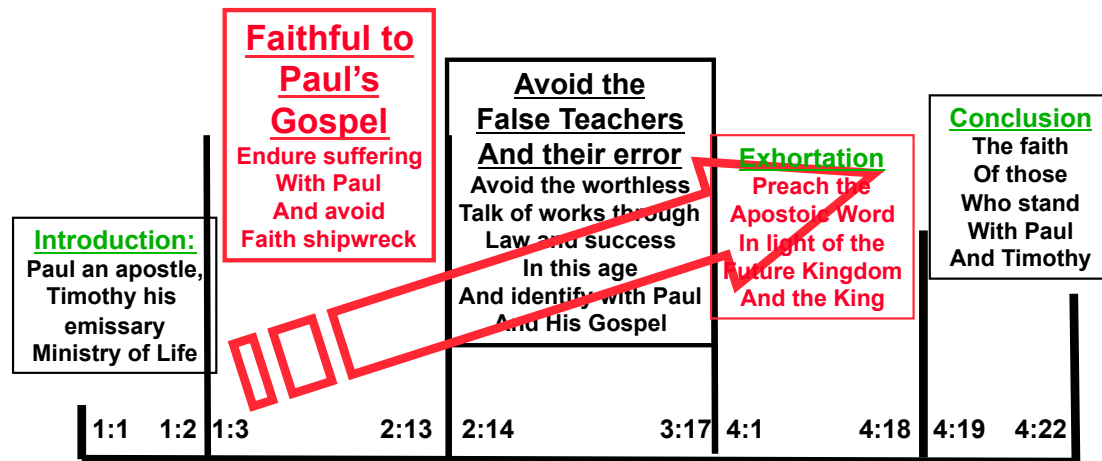
The Holy Spirit The major N.T. function of the Holy Spirit is to reveal Jesus Christ to the believer as the fullness of the O.T. anticipatory signs, symbols, types and prophecies (or in a Gentile's case that Christ is the truth instead of their self-righteous attempts at works). He reveals that the full atonement for salvation and sanctification is completed in Christ. This is done through understanding the Scriptures, for without them no one can know of Jesus Christ. The Holy Spirit is revelation and is contrasted to the human reasoning of man that always ends in self-righteous, self-glorifying works.

Literary Argument

2 Timothy: Faithfulness to Paul's Gospel in Suffering

Problem: Timothy is considering abandoning identification with Paul (considering not coming to him) and his gospel due to persecution of those who advocate works, riches now, no suffering

Solution: Timothy should be faithful to the Gospel (deliverance now in Christ and reward Later in kingdom), suffer persecution, and identify with Paul by coming to refresh him.



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Problem

Those who oppose Paul and his gospel (which included suffering in this age) are affecting Timothy, who is considering abandoning identification with Paul (demonstrated if he does not come to him) and his gospel due to persecution of men who advocate works righteousness, reward now without suffering.

Solution

Paul (“deliverance only through his gospel with reward and realization later”) writes Timothy to advocate he teach the Apostolic Doctrine and holy practice, suffering for it in the face of persecution, and that he demonstrate that identification by coming to him to refresh him and to take the word from him to the churches.

Theology

Deliverance for the man of God only comes through the gospel of Paul of Jesus Christ, which will only become evident at the Second Coming of Christ, yet until then believers must suffer under the domain of Satan and his followers who will persecute the righteous.

- I. **Subject, Author and Basis**: Paul the apostolic author, to Timothy his apostolic emissary regarding their common mission, that of the promise of life (1:1-2).

Paul reminds Timothy of their theological relationship, based on the message of eternal life in Christ, which has been revealed to Paul, and Timothy has taken it forth from him.¹

- II. **Exhortation**: Be faithful to commitment to Paul even in persecution (1:3-2:13).

In this section Paul will begin his letter with exhortation after exhortation to Timothy to endure the ministry of Paul's gospel against persecution.

- A. **Exhortation**: Remain firm to commitment of carrying forth the apostolic word, and suffer as Paul (1:3-14).

Since Timothy is his 'representative' or emissary then he should copy Paul.

1. **Theological History**: Timothy's past is faithful in the gospel (1:3-5).

The review of history of Timothy and Paul reveals that Timothy was grieved over the ministry (and his suffering). Paul returns to the basis of Timothy's historical faith, that is his mother and grandmother, to show that Timothy had not believed only from Paul but from those who had taught him.

2. **Theological Present**: Paul, apostle, suffers for gospel's cause, desiring that Timothy follow his example as his representative (1:6-12).

¹ While one might take the reference to Timothy as a "beloved son" to be indicating that he was a believer through Paul's ministry (which is possible), it is more likely to be taken in the sense of "image" or "representative", that is, apostolic representative. It will be noted later that Timothy had had Paul's hands laid on him (1:6) indicating that he was going in Paul's stead.

Timothy had been authorized by Paul (the laying on of the apostle's hands) to go in his stead with his authority as an emissary. He now exhorts him to be faithful to that mission. There apparently was the possibility that Timothy wanted to abandon identification with Paul, and so Paul encourages him to be strong based on the gospel, not timid or ashamed.

Paul reiterates the gospel for the sake of clarifying their common basis for suffering. That basis was that life was provided by Christ which would become evident at the second coming. Paul had entrusted to Christ the deliverance of life at the second coming and would now be bold and unashamed for Him.

3. **Resultant Application:** Value Apostolic word given to him (1:13-14).
 - a. Imperative: Timothy to protect (not lose) the valuable ministry given to him by Paul to take forth the word of God (1:13-14).
 - b. **Negative Illustration:** Phygelus and Hermogenes did not value the Apostolic word and left Paul (1:15).
 - c. **Positive Illustration:** The house of Onesiphorus had identified with Paul, to bring him refreshment, even at risk to themselves, and will find reward at the appearance of the Lord (1:16-18).

B. **Theology:** Be steadfast according to the instruction of God (2:1-13).

Following these illustrations, Timothy is exhorted to not be listed among these people who turn against him but to be like the House of Onesiphorus and come and refresh Paul. The theology section will now be added so that Timothy might fully have a basis on which to decide.

1. **Exhortation:** Study and teach others, even suffering with Paul (2:1-3).
2. **Reasoning:** Dedicate to life in Christ, according to the revelation of God to receive the reward at the appearing of Christ (2:4-7).
 - a. **Illustration: The Soldier - A soldier is taken out of the mainstream of society to serve his country (2:4)**

As a believer, so is Timothy taken out of the concern for the success of the world, and serves Christ. Timothy needs to ignore the pressure of the suffering and press on, realizing that he is dedicated to God.

- b. **Illustration: The Athlete - An athlete is required to compete according to the rules established by the one who determines the race. In order for a prize to be awarded he must obey the rules (2:5)**

As a believer, Timothy can only receive the prize of reward at the second coming if he accomplishes what God wants within the direction of the Lord. Thus Timothy must not forsake suffering for the gospel, since that is the prescribed nature of service throughout this age.

- c. **Illustration: The Farmer - A farmer is the first one to receive the benefit from his crops (2:6)**

Timothy will receive the reward at the second coming, as soon as the period of suffering is over (the last days, period prior to the return of the Lord.)

- d. **Summary:** If Timothy listens to Paul, the Lord will give him the understanding of Paul's teaching (2:7).

3. **Definition of the Gospel**

- a. Jesus Christ died for sins, and it is for this message that Paul suffers (2:8-9).
 b. Christ's death is worthy of suffering so that many escape into Kingdom (2:10).
 c. Theology (2:11-13).

Paul's theology of suffering now for the kingdom later is displayed in a four line chiasm. The first (v.11) and the fourth (v. 13) are parallel, while the two lines in v. 12 are parallel.

- 1) Believers² will be saved eternally (2:11).

LINE 1A

² "If we died with Him" is in the aorist, while the "we shall live with Him" is in the future. This then appears to be speaking in the *prodasis* in the past tense, while the promise (the *apodasis*) is yet to happen. Thus Paul is saying that if one has been saved (identified with Christ in His death for sins) the he will live in the kingdom with Him. This is parallel in the chiasm to the last line, which is, "If we are faithless, He is faithful." Thus in the area of salvation, God is faithful to His promise to deliver those who died (believers) with Christ, into the kingdom. This is in the form of first class simple conditional clause.

The nature of the aorist tense in the condition and the future tense result indicate that Paul is talking about one's positional, or salvation experience, enables him to live in the future Kingdom.

11 It is a trustworthy statement: For if we died with Him, we shall also live with Him;

- 2) Enduring believers will be rewarded a share of His rule. Non-enduring believers will be denied a share of His rule, or full identification in the kingdom (2:12).³

LINE 2A

Now those who endure (suffering, loss of identity, loss of life) will reign with Him. In other words the believer that identifies with Him in His absence (reign delayed) will be identified with Him in His presence.

LINE 2B

However, those who deny Him (seek to save their own identity at the cost of His identity in them by not suffering, or not enduring, nor giving their life) will also be denied that share of identity with Him in His reign (future).

12 If we endure⁴, we shall also reign with Him; If we deny⁵ Him, He also will deny us;

³ For an illustration of what Paul is saying here, refer to Luke 19 and the parable of the minas. The third servant does not represent what was given to him (the gift of mercy) and thus is not rewarded with rule, though he is not among the enemies who are destroyed.

⁴ This simple conditional (first class) sentence is in the present tense, while the *apodasis* is in the future. Thus, "if we endure" (no statement as to its possibility), "we will reign" (simply if the first is true then the second will be true).

⁵ This simple (first class) condition, is in the future tense (*protasis*) and in the future tense (*apodasis*). Thus, "if we will deny Him" (by the tense one would infer that it has not happened yet, but is a future possibility), then "He will deny us" (most likely in the kingdom future). The nature of this sentence when compared with its parallel statement appears to be the opposite. Thus the denial is a denial of rule, or of full

- 3) Non-enduring believers will not be denied salvation (deliverance into the kingdom), for God, unlike men, is faithful to His promise (2:13).

LINE 1B

However, in a statement parallel to v. 11 the other maintains the assurance of God's character. He is faithful to His promise (unlike the men who deny Him) and will deliver them to the Kingdom despite their weakness.

13 If we are faithless, He remains faithful; for He cannot deny Himself.

- III. **Exhortation**: Avoid the faults of the faults of the opposition (2:14--3:17).
- A. **Exhortation**: Avoid worthless talk (not based on God's word) as some do (2:14-21).
1. **Source**: Be sourced in the revelation of God and not speculation of men (2:14-17a).
 2. **Illustration**: Hymenaeus and Philetus have speculated against the revelation of the Second Coming,⁶ proposing that the reward is here now and have turned some away from the apostolic teaching (2:17b-18).
 3. **Theology**: God has allowed some men to reject His truth, and some to accept it. Not all are saved (2:19-21).
 4. **Application**: Continue in the apostolic truth, rejecting those who discuss falsity (2:22-26).
- B. **Results**: The opposition's results are evident, as are Paul's. Timothy has chosen already to follow Paul and should continue (3:1-17).

identification with Him in the kingdom. Since the degree of rule, is the degree of ability to represent the King in His attributes to others, one would be denied that level of participation in the kingdom with the King's activities.

⁶ The 'resurrection is already past' doctrine is that there is no future resurrection to eternal life. Thus the resurrection is philosophical and thus resurrection life is here and now.

1. **Theological Results:** The antagonists' results are evident. Not able to help others since they do not know the truth themselves (3:1-7).
 2. **Scriptural Illustration:** Jannes and Jambres opposed the revelation through Moses to the pagans, so also these men oppose Paul's revelation (3:8-9).
 3. **Exhortation:** Timothy is unlike the evil men and has followed Paul's doctrine which has validated itself in his parents (3:10-17).
- IV. **Exhortation:** Preach the word (4:1-18).
- A. **Exhortation:** Timothy to endure in preaching the word until the reward at the second coming, as Paul has endured and is awaiting his reward (4:1-8).
 1. **Exhortation:** Timothy to preach the apostolic word at all costs (4:1-5).
 2. **Illustration:** Paul has finished the race ahead of Timothy and God will reward Him. Timothy to follow his example (4:6-8).
 - B. **Exhortation:** Timothy to come and receive the word from him, citing those who have deserted him and those who have been faithful (4:9-18).
- V. **Conclusion:** Paul lists those of the faith who stand with him and Timothy (4:19-22).

Application

Historical

Titus: Apostolic Emissary

1. **Support Paul's gosp.:** Continue to support Paul, and his gospel by believing it oneself, teaching it to others and coming to Paul to refresh him and to take the word out from him.
2. **Teach the Doctrine:** Teach the apostolic doctrine to the church, as well as appropriate practice.
3. **Be an example:** Exemplify godly behavior, respectful behavior and purity of doctrine.

Preaching Application

1. **Teach the gospel:** The graciousness of God must be preached for the purity of man. It is only through that, and not works, that one becomes pure. This must be done

in Sunday School, Church, Bible Studies, etc. Men and women must be prepared to teach through study and the teaching from others.

2. **Teach godly behavior:** The list in Timothy is clear, but is not practiced widely today. All need to follow the list, founding themselves in the apostolic doctrine and then teach others. The church must be instructed specifically.
3. **Support the Gospel:** Financially and prayerfully support those who minister the truth of the gospel. Based on the clarity of the gospel doctrine, the church must identify and support those ministries that teach the absolute and pure apostolic doctrine and behavior.

APPENDIX I

“THE CLOAK”

4:9 **Make every effort to come to me soon**; 10 for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. 11 Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. 12 But Tychicus I have sent to Ephesus. **13 When you come bring the cloak which I left at Troas with Carpus**, and the books, especially the parchments. 14 Alexander the coppersmith did me much harm; the Lord will repay him according to his deeds. 15 Be on guard against him yourself, for he vigorously opposed our teaching. 16 At my first defense no one supported me, but all deserted me; may it not be counted against them. 17 But the Lord stood with me, and strengthened me, in order that through me the proclamation might be fully accomplished, and that all the Gentiles might hear; and I was delivered out of the lion's mouth. 18 The Lord will deliver me from every evil deed, and will bring me safely to His heavenly kingdom; to Him be the glory forever and ever. Amen. 19 Greet Prisca and Aquila, and the household of Onesiphorus. 20 Erastus remained at Corinth, but Trophimus I left sick at Miletus. **21 Make every effort to come before winter**. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren. 22 The Lord be with your spirit. Grace be with you.

Identification and Interpretation (See Chart)

Who: Reader: Timothy

Action: Imperative (Reader to Affected): “Bring the cloak”.

Affected: Author: to Paul.

The imperative here is directed to Timothy. Thus Timothy is the reader who is to take action.

The affected is Paul. He is the one who will benefit from Timothy’s taking of the cloak.

- 4:9 Make every effort to come to me soon;
- 4:13 When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.
- 4:21 Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brethren.

Contextual Interpretation

The initial observation is that the cloak provides warmth to Paul from the fact that he desires him to come before winter (4:21), which is in the same context as that of 4:9. The verses in between are a listing of those who have identified with Paul and those who have not.

Parallel Imperatives to the same affected:

When one lines this imperative on the chart along with the other imperatives there, it is obvious that it aligns with other imperatives to Paul. These imperatives are under the heading of Paul's desire that Timothy come to him. This imperative is overwhelmingly indicative of identification with Paul as opposed to being ashamed (1:8).

Fitting this imperative in with the others of the book

There are two reasons listed in the book for which he wants Timothy to return. These two are that Timothy must come to get the Word of God from Paul and take it back, and the second is that he needs to see Timothy so that Timothy might serve him personally. These personal service items are primarily the bringing of the cloak and the parchments.

Conclusion

Thus it is simply concluded that the bringing of the cloak is a necessary personal service to Paul through which Timothy identifies that he honors Paul (and thus Paul's message) and his own position as a representative of Paul. Therefore he will obey the imperative of 1:8 to not be ashamed of the Lord or Paul.

Other Parallel Activities within the Book

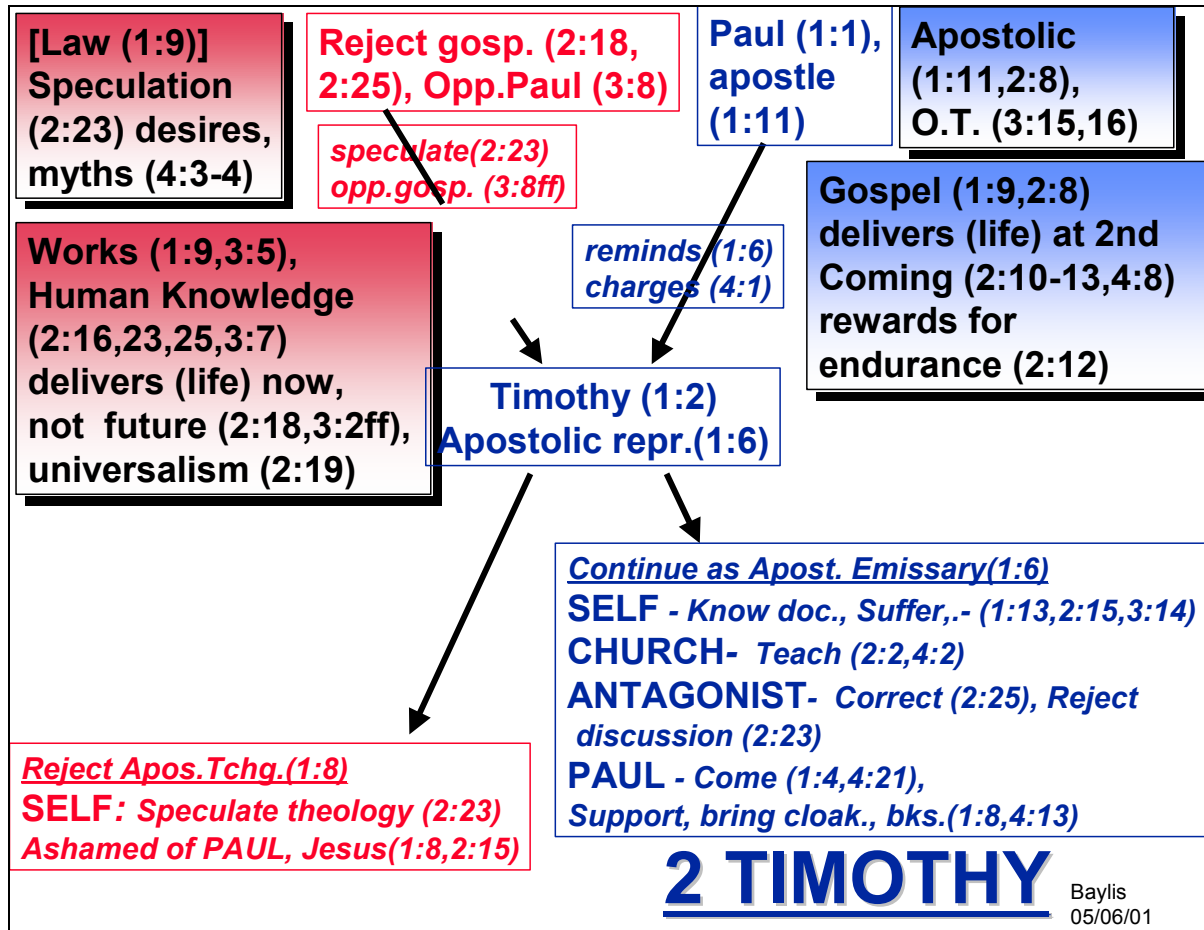
However, there is a similar activity (an illustration) which is parallel to this activity (that of refreshing the apostle, and identification with the apostle, and that is the act of the House of Onesiphorus (2 Tim 1:16-18). It is in a comparison with those who had turned away from Paul, and only mentions that they refreshed him (not that they preached or took his gospel, but only that they refreshed him.). Paul then praises them for it and desires that the Lord reward them for their efforts. This is what Timothy is being asked to do, refresh or care for the apostle by bringing the cloak. And in fact, Onesiphorus (positive illustration) is compared to Phygelus and Hermogenes (negative

illustration) in a similar way that Paul lists those who are for him and those who are against him in between his call to bring the cloak and the final “come before winter”.

This fits into the category of remaining true to Paul’s gospel and not being ashamed of it (1:8). Thus, if Timothy comes, it will show he is faithful to Paul’s word and not ashamed to identify with him. Since all had left him, Paul implores Timothy to identify with him.

In addition the bringing of the cloak passage is in the middle of a list of people who had not identified with Paul and had left him. Timothy thus is implored to bring those things to Paul that will benefit Paul.

IDENTIFICATION AND INTERPRETATION



Characters (Who?)

Antagonist(s)

Physical Traits:

Theology:

Beliefs: They oppose Paul theologically (3:8). They are selfish and materialistic (3:2ff.)

3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited,

lovers of pleasure rather than lovers of God; 5 holding to a form of godliness, although they have denied its power; and **avoid such men as these**. 6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, 7 **always learning and never able to come to the knowledge of the truth**. 8 And just as Jannes and Jambres opposed Moses, **so these men also oppose the truth, men of depraved mind, rejected as regards the faith**. 9 But they will not make further progress; for their folly will be obvious to all, as also that of those two came to be.

Positions:

Reader(s)

Physical Traits: Named Timothy (1:2).

1:2 . . . to Timothy . . .

Theology:

Beliefs: A believer in Paul's gospel (1:5).⁷

1:5 For I am mindful of the sincere faith within you,

Positions: An apostolic emissary⁸ in Paul's gospel (1:6, 2:9)

1:2 to Timothy, **my beloved son**

1:6 And for this reason I remind⁹ you to kindle afresh **the gift of God which is in you through the laying on of my hands**

⁷ The gospel is identified elsewhere as the fullness of the provision of righteousness through Jesus Christ alone. This gospel is valid for sanctification as well as salvation. In other words, works which bring any attention to oneself are as invalid following salvation as prior to it.

⁸ An apostolic emissary is one who acts in the stead of the apostle, on behalf of the apostle, with the authority of the apostle. Thus when Paul sent Timothy or Titus in his stead, Paul was able to judge the reception of his revelation (and of himself) by the reception that they gave to his emissary (cf. 1 Cor. 4:16-18).

2:1 You therefore, my son

Author(s)

Physical Traits: Paul is identified as the author (1:1)

1:1 **Paul**

Theology:

Beliefs: Saved according to imputed righteousness through Jesus Christ.

1:8 the gospel according to the power of God, ⁹ who has saved us, and called us with a holy calling, not according to our works,¹⁰ but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, ¹⁰ but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel

2:8 Jesus Christ, risen from the dead, descendant of David, according to my gospel

Positions: Paul is an apostle¹¹ by the will of God, according to the promise of life in Christ (1:1, 11).

1:1 Paul, an apostle of Christ Jesus by the will of God, according to the promise of life¹² in Christ Jesus

⁹ Recalling Timothy's tears, and the basis of faith in his parents, Paul now recalls for Timothy the gift that was given to him through the laying on of Paul's hands. This was not the gift of teaching, but the apostolic emissary, the *deakonos* to go in Paul's stead.

¹⁰ This is the doctrine of the antagonists "according to our works".

¹¹ An apostles' function was to reveal Jesus Christ as the fulfillment of the Old Testament requirement of righteousness. This was accomplished through direct revelation from Jesus Christ (cf. John 14--16, 1 Thess. 1:13).

¹² Note here that life is an important theme in this book, although the word is not used but twice. Paul will exhort Timothy not to spend his time in enjoying this life, but to look to the reward. Paul has finished his course, Demas has left loving this present world.

1:11 for which I was appointed a preacher and an apostle
and a teacher

Problem (What?)

Problem Physical Activities

Antagonist Action Toward Reader

Controversial discussion

They would involve Timothy in the discussions that they were having with church members (2:23). Paul calls these discussions that are self-serving as speculation (2:23)

2:23 But refuse foolish and ignorant speculations, knowing that they produce quarrels

Reader's Actions resulting from errant theology (and Affected)

Antagonist: Become involved in foolish controversies, strife and disputes about the Law, which oppose the Apostolic doctrine (2:23ff.).

The antagonists were promoting an errant view of the Law based on works and thus self-elevation. Timothy was not to involve himself in these controversies, but teach the correct apostolic revelation.

2:23 But refuse foolish and ignorant speculations,¹³ knowing that they produce quarrels

Self: Be ashamed of Paul and his gospel in light of suffering which accompanies it (1:8).

1:8 Therefore do not be ashamed of the testimony of our Lord, or of me His prisoner; but join with me in suffering for the gospel

Problem Theology

Source of Antagonist's Theology

¹³ Here is the source of the antagonists' knowledge. It is speculative, from their own mind.

Speculation:

Paul refers to their thinking as speculation. It is likely about the Old Testament writings (1:9). They are interpreting them to serve themselves (cf. 3:1ff.)

- 1:9 who has saved us, and called us with a holy calling, not according to our works,¹⁴ but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,
 2:23 But refuse foolish and ignorant speculations,¹⁵ knowing that they produce quarrels
 2:26 and they may come to their senses and escape from the snare of the devil

Content of Antagonist's Theology

Keeping of the Law and its requirements provides righteous standing before God. It delivers now, not later as a present reward.

Paul's gospel is repeated several times. In 1:9-10 Paul states the position of the antagonist as opposed by himself. He states "not according to our works" their antagonism is focused on the gospel, which is identified with Paul himself (3:15).

- 1:9 who has saved us, and called us with a holy calling, not according to our works,¹⁶ but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,

Application of Antagonist's Theology

Self-Elevation

Self-righteousness leads to self-elevation. The fact that someone feels that they have earned their standing before God based on self, results in a false elevation of themselves.

Greediness, lack of mercy toward brothers

¹⁴ This is the doctrine of the antagonists "according to our works".

¹⁵ Here is the source of the antagonists knowledge. It is speculative, from their own mind.

¹⁶ This is the doctrine of the antagonists "according to our works".

From this comes greediness, lack of mercy toward brothers (since they themselves have not needed mercy), and division in the church with those who would hold for imputed righteousness (sanctificational).

Riches, food, pleasure now

This self-righteousness makes the doer feel that he deserves blessing such as riches, food, pleasure, as opposed to suffering. From a reading of the Old Covenant (particularly Deut. 28) the Judaizer assumes that since he is prospering he is blessed. Suffering would thus indicate being under the wrath of God for disobedience (as Paul in prison).

Legalistic¹⁷ Teaching and Opposition to Grace Revelation

Self-righteousness belief results in self-righteous teachings, particularly those that focus on one's own successes or deeds. Thus the Law is taught as being a means to righteous elevation. One would therefore oppose any gracious means of sanctification.

Problem Summary Statement

Works for righteousness men oppose, and will oppose Timothy, Paul's apostolic emissary that self-works bring elevation now (as opposed to suffering as per Paul's gospel) which may cause Timothy to avoid the suffering which comes by identifying with Paul (and Christ) and not go to Paul to refresh him.

¹⁷ Legalism is not rules. it is the use of standards and the keeping of them to demonstrate righteousness before God. The New Testament is loaded with rules (cf. Eph. 4--6), but they are not kept to demonstrate righteousness, but out of love for God and according to His gift.

Solution (What?)

Physical Activities

Author's Action Toward Reader

Writing to encourage Timothy to persevere in the gospel of Paul against the opposition.

- 6 And for this reason I remind¹⁸ you to kindle afresh the gift of God which is in you through the laying on of my hands.

Reader's Actions resulting from author's theology (and Affected)

Self: Continue as an emissary of Paul's in his gospel against persecution (1:6, kindle afresh the gift of God in you through the laying of Paul's hands).

Demonstrate in action the holiness and respect for others that should reflect the apostolic doctrine.

1:6 And for this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.

2:15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed,¹⁹ handling accurately the word of truth

2:19 "Let everyone who names the name of the Lord abstain from wickedness. "

2:22 and pursue righteousness, faith, love and peace,²⁰ with those who call on the Lord from a pure heart.

2:24 but be kind to all, able to teach, patient when wronged, ²⁵ with gentleness correcting those who are in opposition

¹⁸ Recalling Timothy's tears, and the basis of faith in his parents, Paul now recalls for Timothy the gift that was given to him through the laying on of Paul's hands. This was not the gift of teaching, but the apostolic emissary, the *deakonos* to go in Paul's stead.

¹⁹ Again note the word "ashamed".

²⁰ These are all part of the gospel.

- Church:** Provide foundational doctrine and resultant practice for the church. Preach the word.
- 4:2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.
- 2:2 And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.
- Author:** Physically identify with Paul by providing him refreshment (take his cloak).
- 1:4 longing to see you, even as I recall your tears, so that I may be filled with joy
- 4:9 Make every effort to come to me soon
- 4:13 When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments
- 4:21 Make every effort to come before winter.
- Antagonists:** Oppose the antagonists by not by engaging oneself in arguments about the merits of legalistic arguments.
- 2:16 But avoid worldly and empty chatter,
- 2:23 But refuse foolish and ignorant speculations,²¹ knowing that they produce quarrels

Theology

Source of Author's Theology

Apostolic²²

Paul establishes himself as an apostle immediately (1:1). He bases this apostolic revelation in the Old Testament, fulfilled in Christ, and given to him by Christ Himself.

²¹ Here is the source of the antagonists' knowledge. It is speculative, from their own mind.

²² An apostle is one who receives revelation from God, through the Holy Spirit, which reveals the words and works of Jesus Christ (imputed righteousness through the atonement) as the fullness of the Law and the Prophets. This understanding of Jesus Christ comes only through the apostolic revelation.

1:1 Paul, an apostle of Christ Jesus by the will of God
 11 for which I was appointed a preacher and an apostle and a teacher

Old Testament revelation

3:16 All Scripture²³ is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 that the man of God may be adequate, equipped for every good work

The revelation of the words and works of Jesus Christ (New Testament, 3:4-7)

2:8 Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel

Content of Author's Theology

Purity and righteous standing comes only on the basis of God's graciousness in Jesus Christ and not on the basis of the works of the Law. This will provide salvation now and reward later in the Kingdom.

Paul establishes his theology in several places. The first is in 1:9-11, 2:8-10, 3:15, and the doctrine of the second coming and reward in 2:10-13 and 4s:8.

- 1:9 who has saved us, and called us with a holy calling, not according to our works,²⁴ but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, 10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel
- 2:8 Remember Jesus Christ, risen from the dead, descendant of David, according to my gospel
- 2:10 For this reason I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in Christ Jesus and with it eternal glory. 11 It is a trustworthy statement: For if we died with Him, we shall also live with Him; 12 If we endure, we shall also reign with Him; If we deny Him, He also will deny us; 13 If we are faithless, He remains faithful; for He cannot deny Himself
- 3:15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus

²³ Paul here is referring to the O.T. and *his* writings.

²⁴ This is the doctrine of the antagonists "according to our works".

4:8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day;²⁵ and not only to me, but also to all who have loved His appearing

Application of Author's Theology

Clearly if one accepts the doctrine of imputed righteousness,

1. he will be humbled before God and others (having no value of apart from Christ),
2. he will therefore aid his brother (as God aided him),
3. he will support Paul and his gospel (since this is exactly what he teaches against the opposition),
4. He will have appropriate behavior, not to establish his righteousness, but because Christ saved us to be a representative of Him.

The doctrine of the Second Coming for judgment and reward will:

1. Provide one with a foundation for endurance in holy living and identification with Jesus Christ and His gospel.
2. Desire to act to please Him.

Solution Summary Statement

Paul, the apostle is writing to encourage Timothy regarding the truth of Paul's Gospel and the reward for faithfulness to it which will cause

- **to endure suffering for the gospel of Paul**
- **continue in appropriate behavior**
- **and oppose the antagonist's beliefs**
- **teach the apostolic doctrine to the church**
- **support Paul by coming to him**

²⁵ Along with the exhortation of vs. 5, Paul has given himself as an example, that he has finished the race. Timothy needs to take over.