**I AM UNASHAMED**

A STUDY OF 2 TIMOTHY

**(FROM ESVSB)**

**AUTHOR AND TITLE**

The first two verses of 2 Timothy clearly present the author as Paul and the recipient as Timothy. As with 1 Timothy and Titus (the other two “Pastoral Epistles”), the authorship of 2 Timothy has been challenged in the past 200 years. The challenges to Pauline authorship are the same as those leveled against 1 Timothy (see Introduction to 1 Timothy: Author and Title). However, a number of the scholars who deny Pauline authorship of 1 Timothy and Titus still affirm Pauline authorship of 2 Timothy. The arguments for the authenticity of 1 Timothy apply to 2 Timothy as well, providing a good basis for affirming the straightforward claims of 2 Timothy (and of 1 Timothy and Titus) to be authentic letters written by Paul.

**DATE**

The letter pictures Paul in prison in Rome, awaiting death. Most likely, then, this letter was written during Paul’s second Roman imprisonment (later than the imprisonment recorded in Acts 28). Therefore this letter would have been written after 1 Timothy and Titus. Eusebius (Ecclesiastical History 2.25; 3.1) claims that Paul was martyred sometime during Nero’s reign (which ended in a.d. 68, but intense persecution began in 64). Since Paul wrote 2 Timothy shortly before his death, it was probably written in a.d. 64–65, though some would place it as late as 67.

**THEME**

Second Timothy is a bold, clear call for perseverance in the gospel in spite of suffering. Paul calls on his young coworker to continue the fight of faith, even as Paul approaches the end of his own life.

**PURPOSE, OCCASION, AND BACKGROUND**

Paul wrote this letter while in prison in Rome. He mentions that several have abandoned him in this difficult time, and several others are away on duties (1:15; 4:9–12). In such a time Paul’s recollection of the sincerity and devotion of Timothy is especially poignant (1:3–5). Paul anticipates death soon (4:6–8). Therefore he writes a final exhortation to Timothy to urge him to stand firm and to ask him to come for one final visit before Paul is executed.

Though death is imminent, the timing is uncertain, so Paul also asks Timothy to bring his books and parchments with him. Presumably Paul intends to keep studying and writing until the end.

Second Timothy is very personal, as would be expected in a final letter to a close friend and coworker. Paul exhorts Timothy to continue in faithfulness and points to his own life as an example for Timothy to follow. What he calls on Timothy to do, he himself has done already.

**HISTORY OF SALVATION SUMMARY**

Christians must live on the basis of Christ’s salvation, looking forward to his second coming. (For an explanation of the “History of Salvation,” see the Overview of the Bible.)

**LITERARY FEATURES**

The genre of 2 Timothy is at least similar to the farewell discourse, and many would classify it as such. There are famous farewell discourses in the Bible—e.g., by Moses (the book of Deuteronomy), Joshua (Joshua 23–24), David (1 Chronicles 28–29), and Jesus (the Upper Room Discourse, John 14–16). Conventional motifs include the speaker’s announcement of his imminent departure, directives to keep God’s commandments, predictions of what will happen after the speaker’s departure, words of comfort and instruction for the benefit of those who will survive the speaker, and appeals to the addressees to remember what the speaker has taught. If 2 Timothy, Paul’s last letter, is read with these features in mind, the book will fall neatly into place. Paul’s charges to Timothy in this letter are not limited to a specific situation (as 1 Timothy was) but are what Paul most wants Timothy to heed for the rest of his life and ministry—the last word from a spiritual father. The reader is led to share Paul’s reflective mood as he looks back over past experiences.

**THE SETTING OF 2 TIMOTHY**

c. a.d. 64–67

Paul likely wrote 2 Timothy during a second imprisonment in Rome following a fourth missionary journey which is not recorded in the book of Acts. Expecting that death would come soon, Paul wrote this “farewell” letter to Timothy, who was at Ephesus, urging him to stand firm and asking him to come for one final visit.

**OUTLINE**

* Opening (1:1–2)
* Exhortation to Endurance for the Gospel (1:3–2:13)
	+ Thanksgiving for Timothy’s sincere faith (1:3–5)
	+ A call to bold endurance in ministry, part 1 (1:6–14)
	+ Examples, positive and negative (1:15–18)
	+ A call to bold endurance in ministry, part 2 (2:1–13)
* Dealing with False Teachers (2:14–3:9)
	+ Timothy in contrast to the false teachers (2:14–26)
	+ Description of the false teachers (3:1–9)
* Exhortation to Timothy in Contrast to False Teachers (3:10–4:8)
	+ Call to hold fast to Scripture and Paul’s example (3:10–17)
	+ The ultimate charge (4:1–8)
* Conclusion (4:9–22)

**KEY THEMES**

* Suffering is a standard part of Christian experience. (1:8, 12; 2:3, 9; 3:11–12; 4:5, 14–18)
* The Christian response to suffering is faithful perseverance by God’s power. (1:8; 2:1, 11–13; 4:1–8)
* The gospel is the ground for the Christian’s endurance. (1:9–11; 2:8–10)
* The Scriptures have power to save and preserve. (2:15; 3:15–17; 4:1–2)
* True believers will persevere; failure to persevere proves one is not converted. (2:11–13, 19; 3:14; 4:7, 10)
* False teaching is deadly and must be dealt with firmly. (2:16–18, 23–26; 3:1–9; 4:3–5)

**SERMON SERIES**:

1. **UNASHAMED OF GOD** \_ 1.1-7[[1]](#footnote-1)[[2]](#footnote-2)
2. **UNASHAMED OF THE GOSPEL** \_ 1.8-13
3. **UNASHAMED OF THE HOLY SPIRIT** \_ 1.14[[3]](#footnote-3)
4. **UNASHAMED OF MY CHURCH** \_ 1.15-18[[4]](#footnote-4)
5. **UNASHAMED OF THE MISSION** \_ 2.1-7[[5]](#footnote-5)
6. **UNASHAMED OF JESUS** \_ 2.8-13
7. **UNASHAMED AND HUMBLE** \_ 2.22-26[[6]](#footnote-6)
8. **UNASHAMED TO STAND OUT** \_ 3.1-9[[7]](#footnote-7)
9. **UNASHAMED TO SUFFER** \_ 3.10-13[[8]](#footnote-8)
10. **UNASHAMED OF THE BIBLE** \_ 3.14-4.1
11. **UNASHAMED TO SPEAK UP** \_ 4.1-4[[9]](#footnote-9)
	1. **UNASHAMED OF MY CALL** \_ 4.5[[10]](#footnote-10)
12. **UNASHAMED OF MY LEGACY** \_ 4.6-8[[11]](#footnote-11)
13. **UNASHAMED TILL I DIE** \_ 4.9-22[[12]](#footnote-12)
1. They key set up in this section is a sort of Trinitarian amazement at what God can do in our lives to script new legacy, new identity, new mission, new power, etc. It's a look at God and see what He does and is doing and then having confidence with what He will continue to do.

Verse 1a. The emphasis here is on the word Paul. This is a case study in what God does to fearful, rebellious, etc people. We are unashamed only in response to God being unhindered in pursuing us. He loves and pursues and gives grace and we respond in amazement. We are unashamed only to the degree we see the surpassing worth of God. We are unashamed only as a response to God...part of why we are unashamed of God

Make sure to not make this triumphal in us but in God and also to not minimize the call to commit. Yes we are Radical. But yes we are ordinary. And yes we are jars of clay. On a good day we are unashamed. On many days we act ashamed. One day we will be unashamed. We will be unable to not worship and adore. We live now in that reality and battling the remnants of our old self and a fallen world...one day every knee will bow...today we can choose to bow before that day...

Key: look at primary effects/affects of the fall. Guilt. Fear. Shame. A new name repenting a removal, a protection/promise, a covering... [↑](#footnote-ref-1)
2. Look at the orientation of these introductory words around God. Apostle of Jesus by the will of God. Grace mercy and peace from God. It is God who we serve. The gift of God to be fanned into flame. The Spirit that God gives of power and love and self control. This lays a clear foundation for the rest of the book. We are unashamed in everything because we are first and foremost unashamed in God. If you really believe that God is God everything that follows makes sense.

**Key**: Functional Trinitarians... [↑](#footnote-ref-2)
3. We are unashamed in, by, and of the Spirit. We are Spirit filled and we empowered. The Holy Spirit loves to bring glory to Jesus and produces in us the same desire. We guard the good deposit, the Gospel and blood bought gifts, by the Spirit.

Do a quick Biblical Theology of the Spirit or a Pauline study of the Spirit. Classify the functions and helps of the Spirit and support Biblically. [↑](#footnote-ref-3)
4. No doubt this is an example of loving The Church but it is also an example of personal love for my church. They don't exclude one another when rightfully understood but it seems far too easy to love The Church and not love My Church. [↑](#footnote-ref-4)
5. We have a clear commission. We have Gospel provision. We adopt a new way of living: Soldiers. Athletes. Farmers. There is complete devotion because of Who we enlisted us and Gospel tenacity cause of Why...so more people are entrusted so more people meet Jesus. [↑](#footnote-ref-5)
6. This is a sort of humble orthodoxy. There is a way to be unashamed that is arrogant and offensive and there is a way to be unashamed like Jesus. We are called to the later approach. We are fierce as lions and low like lambs. We are Humble Beasts.

Resource: Blind Spots

The flow of this section seems to follow a sort of, unashamed in how I work (14-19), how I live (20-21), how I act (22-26). Need new section titles but the general approach seems right and helpful. [↑](#footnote-ref-6)
7. Alt title: Unashamed To Stand Out And Stand Up.

We enter into the battle knowing what it's like. The very fact that there are times of difficulty is not reason to disengage but to battle.

Resource: Countercultural [↑](#footnote-ref-7)
8. See Acts 5.17ff. Look at changing title or topic to reflect that Paul says over and over my, my, my...Paul is saying look at me because I did it right...or consider integrating this into the unashamed of my legacy [↑](#footnote-ref-8)
9. This is to herald the Gospel for evangelism and discipleship unapologetically, powerfully, with authority, at all times, regardless of what people want to hear, knowing that people need truth a they love the not can never save. [↑](#footnote-ref-9)
10. Key opportunity to talk about various gifting, specifics of call, discerning call, finding fit, etc

Or could combine with what comes before as a cap of the previous 4 verses. This is not 4 commands per se, but three commands that fulfill the last command. [↑](#footnote-ref-10)
11. Being able to look back at a life spilt for Jesus. We don’t want regrets, we want to be able to say I have fought the good fight, I have finished the race, I have kept the faith. That's a life well lived and the definition of a good life. We can choose that now while we live. We can choose now that we want to die with those words in our mouths. The reason we live this way is we long for Jesus to come back. So until He does we give ourselves fully for His glory by being spilt.

This section is primarily about leaving a godly Jesus centered legacy. We do this by:

- responding to the sacrifice of Jesus as drink offerings

- fighting the good fight

- finishing the race

- keeping the faith

- living for the reward Jesus gives

- living for the return Jesus promised [↑](#footnote-ref-11)
12. The contrasts between Demas and Paul is striking and startling. We want to be unashamed till we die regardless of the opposition, oppression, etc. We can do this by the Spirit and the grace of God.

The emphasis here is on perseverance, whereas the previous section is on legacy. No doubt, persevering to the end is part of a godly legacy, but this section is on how to persevere, whereas the previous section is on how to leave a godly legacy. [↑](#footnote-ref-12)