

NEW TESTAMENT BIBLICAL LITERACY

Lesson 69

2 Timothy

Paul's Last Letter and Last Days

I. BACKGROUND

Over the last year, we have spent a lot of time with Paul. We read of his upbringing, seen his conversion, followed his growth in faith, and seen the missionary fruits of that faith. We read his letters of joy and his letters of anguish. Through Acts, we followed his three missionary trips in some detail. Through his pastoral epistles, we understood his additional missionary efforts that some scholars label as a “fourth missionary trip.” We read of multiple imprisonments including one that sent Paul all the way to Rome as his case was appealed to Caesar. We’ve read of Paul as the persecutor and the persecuted.

We now come to Paul’s last letter. In this letter, we follow some of Paul’s last thoughts, for Paul knows his end on earth is near. We will examine this letter and church history as we conclude our study of Paul and his writings.

As we look at Paul’s situation when writing 2 Timothy, we are reminded of what we surmise about Paul’s actions after the close of Acts. Acts left Paul in prison in Rome waiting his appeal to Caesar Nero. Paul fully expected a release and wrote folks to prepare to see him soon (for example Philemon was told to prepare a room for him). Biblical evidence suggests that around 62, consistent with church history, Paul was in fact released. By carefully reading the letters Paul wrote after his release (1 Timothy and Titus), we are able to construct a tentative itinerary Paul followed as he went through Crete, Asia Minor, Macedonia, and Greece.

We have a good basis in history for believing that Paul’s missionary zeal took him as far as Spain during this time. Clement, a leader of the church in Rome, wrote a letter to the Corinthian church about 30 years later (95 A.D.). In this letter, Clement references Paul’s death and speaks of Paul “teaching righteousness throughout the whole world” and specifically reaching “the limits of the west” (1 Clement 5:1-7). Most scholars see this as a reference to Spain. Paul had certainly indicated in Romans 15:24 and 28 a desire and intent to go to Spain.

At some point we suspect to be around 65 – 67, Paul was again arrested and imprisoned in Rome. Caesar Nero and the government’s position on

Christianity changed somewhat during the interim between these imprisonments. On the night of July 18/19 in the year 64, a five-day fire broke out in Rome that destroyed 20 percent of Rome and severely damaged half of the city. We read in the historian Tacitus of not only the fire, but also of Nero's reaction.¹

Tacitus explains that the rumors around Rome were that Nero had henchmen set the fire in order to have the excuse for rebuilding Rome to suit his personal taste. In an effort to squelch these rumors, Nero "substituted as culprits" Christians. Tacitus said,

But all human efforts...did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.

Another historian of Rome named Suetonius doesn't provide information linking persecution to the fire, but he does specify that, "punishment was inflicted by Nero on the Christians, a class of men given to a new and mischievous superstition" (*Life of Nero* 16:2).

So, it was a different Rome with a different attitude when Paul was arrested again and writing to Timothy in 2 Timothy. The first Roman imprisonment we have studied from Acts was one where Paul was under house arrest.

¹ Tacitus was born around 56 A.D. and wrote his *Annals* of Roman history around 100 A.D. Chapter 15 contains his account of the fire.

Paul was free to preach, receive visitors, and converse freely about his faith, even converting some of Caesar's guards. Additionally, the basis for Paul's imprisonment was trumped up on charges that would have seemed silly to Emperor Nero. In the second imprisonment, however, Christians were singled out for the most atrocious persecution and deaths merely because of their faith. They were the emperor's scapegoats and the imprisonment would be a far cry different. We will read in 2 Timothy that, unlike his earlier imprisonment writings, Paul held no pretense or belief that he would get released. Paul knew his end was near.

We will study 2 Timothy broken into these sections:

1. Greeting and Paul's concern for Timothy (Ch. 1)
2. Paul's instruction to Timothy (Ch. 2)
3. Paul's warnings about the last days (Ch. 3)
4. Paul's last words (Ch. 4).

II. TEXT

A. Greeting and Paul's concern for Timothy (Ch. 1)

Paul identifies himself at the start of the letter in his typical fashion as "an apostle of Christ Jesus," but in the face of his death, he adds an additional phrase, "according to the promise of life that is in Christ Jesus." We will see clearly in this letter that as Paul was in earthly misery staring a gruesome death in the face because of his faith, Paul saw that death not as an end, but as a beginning, a transformation into a glorious life.

Paul writes to Timothy as his "dear son," and we are remiss if we do not pause and remember that Timothy and Paul were companions for much of Paul's ministry. Paul converted Timothy in Asia Minor and took Timothy on countless adventures spreading the gospel. Timothy was the reliable one Paul would leave behind to help churches as Paul pressed on. Timothy had a weak stomach and a somewhat timid disposition. He was somewhat younger than Paul and Paul felt strong fatherly love for him.

So, Paul declares God's "grace, mercy and peace" to Timothy. Paul does so thanking God for Timothy "night and day" in prayer. Paul recalled Timothy's "tears" and Paul longed to see him again. Thinking of Timothy's faith that came through his mother and grandmother (Timothy's earthly father was pagan while his maternal side were Jewish Christians), Paul urges Timothy to "fan into flame" the gift of God that Timothy possessed.

Paul reminds Timothy that God did not give him "a spirit of timidity, but a spirit of power, of love and of self-discipline." (1:7). We must be touched as we read this knowing Paul writes what he considers might be his last words to this dear son of his. Paul realizes that he may get to see Timothy again before his death, but there is no guarantee. So Paul writes the things he believes Timothy needs to hear from one last teaching of his father in the faith.

Paul tells Timothy to never shame over the gospel or over Paul. Instead, Timothy should join Paul in suffering for the gospel if need be. God never called us just to die. God has called us to life. God "destroyed death and has brought life and immortality to light through the gospel" (1:10). Paul saw the death of Christ as one that destroyed death for believers. Immortality awaited Paul, Timothy, and others in Christ. Hence, even in his suffering and miserable condition, Paul bore no shame or embarrassment.

Paul says he suffers shamelessly because of why he suffers – his faith in Christ Jesus. That very faith that brought the suffering is a faith that brought confidence in the face of suffering. For,

"I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day" (1:12).

Paul doesn't write, "I know *what* I have believed." Paul's salvation did not lie in some doctrine or belief system. Paul's confidence was centered in a person -- in Jesus Christ. Paul's trust in Christ was the center of his thought and encouragement in the face of death. Paul's

assurance of Christ prompted him to not only see his own death with resolution and confidence, but also to advise Timothy to live consistent with that faith.

Paul wants Timothy to follow the pattern of Paul's life, keeping Paul's teaching "with faith and love in Christ Jesus." Paul urges Timothy to "guard the good deposit that was entrusted to you." Even this, though, was not done alone, but with the "help of the Holy Spirit who lives in us" (1:13).

Not every one lived with this confidence and faith. In fact, Paul pointed out to Timothy that in the midst of his suffering and imprisonment, "everyone in the province of Asia has deserted me, including Phygelus and Hermogenes" (1:15). No doubt the temptation would be strong to distance oneself from Paul and the faith when in Rome where Nero was using Christians as human torches to light his gardens at night. But not all did! Paul singles out Onesimus as an example to Timothy. Paul tells Timothy that Onesiphorous sought Paul out in Rome, searching "hard until he found me." Onesiphorous did not hide from Paul in shame, but ministered to him "refreshing" Paul in his chains (1:16-18).

B. Paul's instruction to Timothy (Ch. 2)

Paul's encouragement to Timothy in the face of his death is to "stay strong in the grace that is in Christ Jesus" (2:1). Paul sees to the continuity of his teaching, urging Timothy to entrust Paul's teachings to other "reliable men who will also be qualified to teach others."

Paul uses analogies to encourage Timothy in his walk. Paul urges Timothy to endure hardships pleasing Christ as a soldier endures in an effort to please his commander. Just as an athlete competes according to the rules in order to win, Timothy should do right. Timothy can get joy from such a life as he watches the fruit of his labor, just as a farmer gets the joy of the first share of his own crops.

Paul reinforces his gospel message with Timothy, reminding him of the implications of Christ's death for which Paul was willing to suffer and die. While Paul was in chains, no chains could ever restrict the message of God. If we were with Christ in his death on Calvary, we will live with him eternally. As we endure, we reign victorious over death as well. Disowning Christ is not an option. "If we disown him, he will also disown us; if we are faithless, he will remain faithful, for he cannot disown himself" (2:11-13). Paul knows that Christ is faithful to us. There is no reason for Paul to turn from his faith even in the presence of death.

So, Timothy is urged to teach this to others. Timothy is to do his best to present himself "to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth" (2:15). To Paul, actions make a difference. True words encourage and exhort people; deceptive words lead folks astray. Timothy should work on God's foundation. It is solid, and God knows those who are his.

Accordingly, Timothy should live as a noble instrument in God's house, useful and ready to do any good work for the Father. Timothy is to flee "the evil desires of youth," opting in stead to pursue righteousness, faith, love, and peace. Timothy should avoid foolish and stupid arguments that produce quarrels and disharmony. Instead, Timothy is to be kind to everyone with gentle instruction to those who oppose him to help even his enemies come to their senses (2:22-26).

C. Paul's warnings about the last days (Ch. 3)

Paul notes that in the "last days" (we are reminded here of earlier lessons that the term "last days" referenced the times after the ascension of Christ until his second coming. In other words, Paul lived in the "last days" as do we today), times will be terrible. People will have a form of godliness but will deny its power. This is seen as people are "lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God" (3:1-5).

Why are these folks having a form of godliness but denying its power? Because a key to the power of God is his ability to transform us from our fallen sinful nature into something much grander, he transforms us into an image of his Son. That power at work in us sets us apart (makes us “holy”) from the world and Satan’s power.

Paul explains that those who follow this course in denial of God are depraved and, regardless of what they say, are not people of faith. Rather, they are people “who, as far as faith is concerned, are rejected” (3:8).

Timothy saw different actions in Paul. Even when Paul was persecuted (which happens in some form to all who want to live a godly life in Christ), his way of life was one of purpose, faith, patience, and love. Paul reinforces that Timothy is set to walk as Paul. Timothy’s mother and grandmother taught him the Old Testament as a child. These scriptures are “god-breathed.” They are “useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (3:16).

D. Paul’s last words (Ch. 4)

Paul closes his words with Timothy, speaking what could well be the last words to this entrusted son, with a charge. Solemnly, in the presence of God and Christ, Paul charges Timothy to “Preach the word; be prepared in season and out of season; correct rebuke and encourage – with great patience and careful instruction” (4:1-2). Paul knew the proclivity of people to gather around teachers who say what the audience wants to hear instead of what is true. Timothy is to “keep your head in all situations,” faithfully performing his work as a minister.

Paul tells that the time has indeed come for Paul to depart. Paul is set to die as a martyr for Christ, to be “poured out like a drink offering” (4:6). Paul is not in fear of his death. Paul knows he has

”fought the good fight...finished the race...kept the faith.” Paul knew that God had a crown of righteousness awaiting Paul, just as he does for all who abide in Christ (4:8).

Paul does urge Timothy to try and get to Rome to see him “quickly.” Paul had only Luke with him. If Timothy can get to Paul timely, then Paul wants Timothy to bring Paul’s cloak and his scrolls. Paul closes affirming to Timothy that, come what may, Paul is rescued by God and will safely be delivered to God’s kingdom.

Paul ends sending greetings to other loved ones. Paul again urges Timothy to try and reach him before winter. We then hear our last words from Paul as he tells Timothy, “The Lord be with your spirit. Grace be with you” (4:22).

III. POSTSCRIPT

What happened to Paul? Scripture does not tell us, but we have a good bit of reliable church history that tells of his death. Writing in 96, Clement of Rome references Paul as one of the men of “holy life” who was persecuted and died during the reign of Nero.² This is borne out by several other post-New Testament writers, including Origen (mid 240’s) and Eusebius (300’s).³

While history is solid on Paul’s martyrdom in Rome, there is a bit less certainty on where he was executed. The Roman pastor Gaius wrote a little over a hundred years later that Paul and Peter were both executed on the *Ostian way* at a location that was marked by monuments. Some believe that this location was merely Paul’s burial location, not his actual execution site.

Also written a hundred years after his death was an early church work called *The Acts of Paul*. Some of the history in this work is clearly

² 1 Clement 6:1 is interpreted by most every scholar to refer to the persecutions under Nero.

³ Eusebius was the first after Luke to diligently research and write a history of the church. His Ecclesiastical History (3:1.3) references Paul’s death. Eusebius was an exhaustive researcher who writes a fairly reliable history.

embellished. Most scholars, however, accept the accuracy of the account of Paul's death by beheading as contained in the book.

IV. POINTS FOR HOME

1. We will all die.
2. May we die in Christ.
3. Meanwhile, may we live in Christ.