

<p><b>A</b></p>	<p><b><u>Overview of 2 Timothy</u></b></p> <ul style="list-style-type: none"> <li>• Date: this belongs to St. Paul’s latter work: 1 Tim (65), Titus (65), 2 Tim (66-67)</li> <li>• Themes: Scripture is inspired by God (1Tim 3:16); Paul’s life has been “poured out as libation” during his imprisonment; he has “completed the race” (2 Tim 4:6-7).</li> <li>• Background: written during Paul’s imprisonment (while 1Tim was not) before his final trial; he has lost all freedom and hope of living. Life of a Roman Prisoner.</li> <li>• Overview: this letter reads like a last will and testament: has fought a good fight and crossed the finish line (4:7); instructs Timothy about how to deal with things with fatherly wisdom and asks Timothy to visit him. Paul’s concerns include the preservation of Christ’s “sound teaching” (1:13, 4:2) and his own perseverance (3:10) as well as the authority of scripture (3:14-17); learning how to face the inevitable persecution against Christians (3:12).</li> </ul>	<p>See BSP 1 Notes</p> <p>See BSP 1 Notes</p> <p>CCSS 30, 135 CCSS 162</p> <p>CSB 395</p>
<p><b>B</b></p>	<p><b><u>Salutation and Thanksgiving</u></b></p> <ul style="list-style-type: none"> <li>• “... for the sake of the promise of life that is in Christ Jesus” – life that is eternal and abundant, according to God’s justice in fulfillment of His Covenant, life through salvation; a life that all Christians enjoy through Christ our Lord. For Paul, only in Christ and “Christ who lives in me” that one may truly live out this life.</li> <li>• After Paul’s recruitment of Timothy during his second missionary tour in Lystra (Acts 16:1-3), Paul deems Timothy as his most intimate companion and friend, “like a son with a father he has served”. Paul, once again, called him “my beloved child” here, not only to express their intimate relationship but also to imply that Timothy will be Paul’s successor.</li> </ul>	<p>1:1-5</p> <p>1:1, CCSS 136-7 Jn 3:15-16; 10:10 Rm 1:17 SN1 Gal 2:20</p> <p>1:2, CSB, CCSS, see BSP 1/SN3, Ph 2:22</p>
<p><b>C</b></p>	<p><b><u>Rekindling the Gift; Suffering for the Sake of the Gospel</u></b></p> <ul style="list-style-type: none"> <li>• “... to rekindle the gift that is within you through the laying on of my hands” – reminding Timothy that he must rekindle the Spirit he has received in the Sacrament of Holy Orders through the laying on of hands by Paul, so that he will continue the good work of looking after the Church of Ephesus. Many who have received the Holy Spirit may have neglected the gift. If they realize their mistakes, the gift can be rekindled.</li> <li>• The gift of the Holy Spirit is characterized by “power” and “self-</li> </ul>	<p>1:6-12</p> <p>1:6 CCSS 142 Is 61:1</p>

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**Bible Sharing Program 2019-20**  
**Session #6: Overview of 2Tim, Directives for Timothy**

	<p>control”, not “cowardice”. Most importantly, it’s the Spirit of love; our response to Christ’s love in the Spirit since He has loved us first.</p> <ul style="list-style-type: none"> <li>• “... join with me in suffering for the gospel, relying on the power of God” – encouraging Timothy to follow his own example (imprisonment, martyrdom) as a witness to Christ. While preaching to the Jews and Gentiles in Ephesus, the emphasis is on power and wisdom, “but we proclaimed Christ crucified”. Paul is not a common prisoner but someone who willingly suffers for Christ. Suffering for Christ is supposed to be “part of the deal”, “in my flesh I am completing what is lacking in Christ’s afflictions for the sake of his body, that is, the Church”. His way of humility has become his way to the Heavenly Father.</li> <li>• “but it has not been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel” – “appearing” (appearance) = “epiphaneia” (Gk) “epiphany” (Eng) means the manifestation of God; incarnation and the mystery of his death and resurrection that brings “immortality”. This “immortality” does not include incorruptibility; with resurrection, the body becomes “a glorified body”, “a spiritual body”.</li> </ul>	<p>1:7, CCSS 143  Acts 1:8, Rm 5:5  2Cor 5:14, 1Jn 4:10</p> <p>1:8, CCSS</p> <p>Acts 9:16, Col 1:24  JNaz I, p 95</p> <p>1:10, CCSS</p> <p>Ph 3:21, 1Cor 15:44</p>
D	<p><b><u>Guarding the Good Treasure Entrusted to You – Sacred Tradition</u></b></p> <ul style="list-style-type: none"> <li>• “Hold to the standard of sound teaching that you have heard from me” – “standard” = “norm” (Eng), “hypotyposis (Gk), implies a blueprint, script for a speech or sketch. “The sound teaching that you have heard” from Paul (the apostles) is the primary outline, one must “guard the good treasure entrusted to you”, then within the guidelines, one must apply the sound teaching to everyday life, or to any future questions, investigate based on the blueprint provided by the “sound teaching” =&gt; Sacred Tradition in progress. The Holy Spirit is the conductor and guardian of the Sacred Tradition.</li> </ul>	<p>1:13-14</p> <p>Jn 16:12-15</p>
E	<p><b><u>Examples of Defections and Loyalty</u></b></p> <ul style="list-style-type: none"> <li>• Claudius had expelled the Jews from Rome in A.D. 49, Nero had persecuted Christians (reigned 54-68): this stirred fear among some of Paul’s disciples who distanced themselves from Paul; however Phygelus and Hermogenes had courageously remained faithful. Phygelus might have died already since Paul only blessed his family. If so, that becomes a prayer for the departed.</li> </ul>	<p>1:15-18</p> <p>CCSS 154</p> <p>2Macabees 12:42-46</p>

**Special Notes – See Chinese handouts**