

Edgemont Bible Church
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2 Timothy 4:1-5

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Intro: These being some of the last written words of Paul, we find out what he thinks is important. In a day when success is the sign that something is going on, we see that Paul was not interested in Timothy's success, but rather his faithfulness and godliness or what we might term as excellence. Paul didn't worry about his gifting, opportunities, his personal prominence or influence, his wealth, or the size of the church. He concentrated on his commitment, his personal character, and the church's spiritual life and health under Timothy's care. Much of what is going on today in some churches and in the lives of many believers is the desire to be a part of something that makes me feel that God is near or that He is working. In this desire to feel, success as measured by human terms becomes the goal, because then we can see and feel that **god** is working. On the other hand, when we walk by faith, seeking to do God's will, God's way, we may not feel or see success, but we will someday see the reward that only faithfulness will bring. We also may find that where we didn't see God working, He was truly using the circumstances of our lives behind the scenes to bring others under the influence of the Gospel.

IX. Marks of a Faithful Preacher

A. The Seriousness of His Commission - vs 1

1. I charge you

- a. **diamarturomai** - to attest or protest earnestly, or charge, testify (unto), witness.
- b. carries the idea of giving a forceful order or directive
- c. Paul used it 2 times before - 1 Tim 5:21; 2 Tim 2:14

2. before God and the Lord Jesus Christ,

- a. grammatical construction could be translated before God, even Christ Jesus
- b. evidence for this
 - i. Jo 5:22 "For the Father judges no one, but has committed all judgment to the Son,
 - ii. Jo 5:27 "and has given Him authority to execute judgment also, because He is the Son of Man.
- c. Point to be understood - all ministry is done before the watchful eye of the omniscient Lord Jesus to whom we will give an answer

3. who will judge the living and the dead

- a. **krino** - to distinguish, decide; to try, condemn, punish:--avenge, conclude, condemn, damn, decree, determine, esteem, judge, go to (sue at the) law, ordain, call in question, sentence to, think.
 - i. 3 distinct judgements of humans by Christ
 - The Bema seat - 1 Co 3:12-15; 2 Co 5:10 (only believers)
 - The sheep and goats judgement of the nations - Mt 25:31-33 (believers separated from unbelievers at the end of the Tribulation)
 - The great white throne judgement - Rev 20:11-15 (only unbelievers)

- ii. contrast to human courts - the omniscient judge's decision is final
 - iii. Grammatical construction - His judgement is imminent, Christ is about to judge
 - b. the living and the dead
 - i. this particular judgement is the Bema seat
 - ii. after the Rapture of the Church - 1 Th 4:13-18
 - 4. at His appearing
 - a. **epiphaneia** - a manifestation, the advent of Christ (past or future):-- appearing, brightness.
 - b. used 6 times only in Paul's letters
 - i. 1 time referring to the incarnation - 2 Tim 1:10
 - ii. 1 time of His coming to destroy the antichrist - 2 Th 2:8
 - iii. 4 times of Christ taking His saints to be with Him - here; 1 Tim 6:14; 2 Tim 4:; Tit 2:13
 - 5. and His kingdom:
 - a. His judgement has implications to our role in His kingdom
 - i. The millennial kingdom
 - ii. Consider Mt 25:14-30; Lk 19:11-27
 - b. Christ promises - **Re 3:21; 5:10**
- B. The Content of His Commission - vs 2a
- 1. Preach - the first imperative
 - a. **kerusso** - to herald (as a public crier), especially divine truth (the gospel):--preacher(-er), proclaim, publish.
 - b. Paul was not only an apostle, but also a preacher - 1 Tim 2:7; 2 Tim 1:11
 - c. Timothy's personality, gifting, and constitution was different than Paul's, but he still was called of God to preach
 - d. Preaching would include defending and guarding the truth - 1 Tim 6:20
 - 2. the word!
 - a. Ac 20:27 "For I have not shunned to declare to you the whole counsel of God.
 - b. the only right way to preach - the whole counsel of God
 - i. It promotes seeing what God says instead of man
 - it carries the ultimate authority
 - it is God's word
 - ii. It brings the mind of the preacher in direct contact with the holy Spirit
 - iii. It forces the preacher to proclaim all of God's revelation
 - iv. It promotes biblical literacy among the congregation
 - v. It can transform the preacher and the congregation
- C. The Scope of His Commission - vs 2b
- 1. Be ready - the second imperative
 - a. **ephistemi** - to stand upon, be present; --assault, come (in, to, unto, upon), be at hand (instant), present, stand (before, by, over).
 - b. aorist active imperative carries complementary idea of urgency, preparedness, and readiness
 - c. we ought to be like
 - i. Jeremiah - **Jer 20:9**
 - ii. Paul - **Ac 21:13**
 - d. only being in the word, intentional in your relationship with Christ will bring this kind of readiness to the forefront of one's life

2. in season and out of season.
 - a. when it is convenient
 - b. when it is not
3. The next three commands
 - a. Two negative - the purpose of exposing
 - i. Convince - the third imperative
 - **elegcho** - to confute, admonish:--convict, convince, tell a fault, rebuke, reprove.
 - just said that the word was profitable for reproof
 - has more to do with the mind, helping a person understand that they are doing wrong
 - deals with refuting error and misconduct with careful biblical argument
 - discloses the sinfulness of the sin
 - ii. rebuke, - the fourth imperative
 - **epitimaō** - to tax upon, censure or admonish; forbid:--(straitly) charge, rebuke.
 - has more to do with the heart, bringing a person under conviction of guilt
 - brings the erring person to repentance
 - discloses the sinfulness of the sinner
 - b. One positive
 - i. exhort, - the fifth imperative
 - **parakaleō** - to call near, invite, invoke, beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.
 - carries the idea of encouragement
 - ii. Paul's M.O. - **1Th 2:11-12**
4. with all longsuffering and teaching.
 - a. **makrothumia** - forbearance, fortitude:--longsuffering, patience.
 - i. translated endurance in Lk 21:19; 2 Co 6:4; Jas 1:3
 - ii. Speaking specifically of patience in dealing with people
 - b. **didache** - instruction (the act or the matter):--doctrine, hath been taught.
 - i. foundational to preaching, reproving, rebuking, and exhortation
 - ii. It is not the preacher's personal authority or persuasiveness but the authority of God's word

D. The Urgency of His Commission - vs 3-4

1. For the time will come when they will not endure sound doctrine,
 - a. with no antecedent, they could be unbelievers - 1 Co 2:14; 2 Co 4:4
 - b. Paul's prophetic reference indicates a change of mind
 - i. They refers to those who have professed faith in Christ
 - ii. Those whose seed fell on rocky soil, produces no fruit - Mt 13:5-6
 - c. **Kairos** - an occasion, set or proper time: opportunity, (convenient, due) season, (due, short, while) time, a while. -
 - d. will not endure sound doctrine
 - i. **anechomai** - to hold oneself up against, put up with:--bear with, endure, forbear, suffer.
 - ii. **Hugiaino** - to have sound health, be well (in body); to be uncorrupt (true in doctrine)
2. but they will heap up for themselves teachers;
 - a. according to their own desires,

2. but they will heap up for themselves teachers;
 - a. according to their own desires,
 - i. sound doctrine will speak directly against ungodly living
 - ii. This is unacceptable and intolerable to those who persist in sin
 - iii. Ro 1 18 - who suppress the truth in unrighteousness,
 - b. because they have itching ears,
 - i. **knetho** - to scratch, to tickle.
 - ii. They want to raise the comfort level, to justify or overlook sin
3. and they will turn their ears away from the truth,
 - a. **apostrepho** - turn away or back:--bring again, pervert, turn away (from).
 - b. passive - lit. will cause themselves to turn away their ears from the truth
 - c. used medically of being out of joint, dislocated
 - d. **2Co 4:3-4**
4. and be turned aside to fables.
 - a. **muthos** - a tale, i.e. fiction ("myth"):--fable.
 - b. life does not happen in a vacuum - when you remove one thing, something else will take it's place
 - i. turn their ears away from the truth - be turned aside to fables
 - ii. Remove God and the Bible from Schools and Government - secular humanism takes it's place

E. The Attitude of His Commission - vs 5a

1. be watchful
 - a. the sixth imperative
 - b. **nepho** - to abstain from wine (keep sober), be discreet:--be sober, watch.
 - c. carries the idea of being level headed, well balanced, in control of one's faculties
 - d. **1Co 9:25-27**
2. in all things - refusing to be trendy or compromising

F. The Cost of His Commission - vs 5b

1. endure afflictions - the seventh imperative
2. **kakopatheo** - to undergo hardship:--be afflicted, endure afflictions (hardness), suffer trouble; lit. suffer evil

G. The Extent of His Commission - vs 5c

1. do the work - the eighth imperative
 - a. **poieo** - to make or do
 - b. Paul doesn't call Timothy to be, but do the work of
2. of an evangelist,
 - a. **euaggelistes** - used only three times in NT - here; Acts 21:8 about Philip; and Eph 4:11
 - b. **euangelize** - to evangelize - compound verb used 54 times
 - c. **euangelion** - gospel, good news used 76 times

H. The Goal of His Commission - vs 5d

1. fulfill your ministry. - the ninth imperative
2. **plerophoreo** - to carry out fully, completely assure, entirely accomplish:--most surely believe, fully know, make full proof of.
3. carries the idea of eagerness and wholeheartedness

Application:

Are we considering the nine imperatives as something the pastor needs to do, or do we recognize that we need to be intentional about our relationship with God and what He has called us to do as His ambassadors - **2Co 5:12-21**