

# Homiletical-Exegetical Study of our Preaching Task Based on I Timothy 4:11-16; II Timothy 2:14-15; II Timothy 2:23-26; II Timothy 4:1-5

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Copies of the minutes of the local ministerial association regularly cross my desk. The contents of these minutes invariably contain the names of the guest speakers and the list of social reforms in which the association is engaged. Among the guest speakers are police chiefs, attorneys, social workers etc. One clearly receives the impression that the association is engaged in projects which are earth-bound. But we look in vain to find any thorough study of God's word or mutual encouragement and admonition to effectively proclaim that Word as "earthen vessels" by which those under their charge may be directed heavenward.

In his letters to Timothy, to say nothing of his other epistles, the commands of St. Paul to study the Word of God and be diligent in preaching it are numerous and urgent. We are grateful to our gracious God that He has given us in the Wisconsin Evangelical Lutheran Synod the faith, wisdom and zeal to follow the commands of our Lord and the inspired writers of Scripture to study the "one thing needful." Whether at the Summer Quarters or Pastoral Institutes conducted by our Seminary, down through the congregations with their various Bible studies and organizational meetings, it is the Word of God that is of prime importance and the only remedy for the sinful conditions of the world. It is not the symptom of sin which occupies our time but the cure. That we as pastors may receive encouragement to this end and perhaps become more effective in preaching the Word of God, we ask the Holy Spirit's blessings upon our study of the various passages assigned.

## I Timothy 4:11-16

*"These things command and teach. Let no one despise your youth; but set an example for the believers in word, in conduct, in love, in faith, in purity. While I am coming, devote yourself to the public reading (of the Scriptures), to exhortation, to doctrine. Do not neglect your gift which was given to you through prophecy with the laying on of hands of the elders. Attend carefully to these things. Continue in them that your progress may be open to all. Give attention to yourself and to the teaching; continue in them, for in doing this you will save both yourself and those hearing you."*

Timothy had now known Paul for perhaps fifteen years and was probably about thirty-five years old. It is said that νεότητος described anyone of military age - up to the age of forty. But in the Roman world one was not expected to seek public office until the age of fifty years was reached. Hence Paul uses the present imperative καταφρονεῖτω to impress upon Timothy that he should so conduct himself that no one would scorn him on account of his youth.

This danger would be averted as Timothy would continue to command (lit., "Pound in" παράγγελλε) and teach "the living God, who is the Savior of all men, and especially of those who believe" (v.10). By commanding and teaching these things he will be able to combat the teaching of hypocritical liars (v.2) and will have nothing to do with godless myths and old wives' tales (v.7) and will continually be "a good minister of Christ Jesus" (v.6).

Not only is Timothy to command and teach these things but he is also to be an example to his listeners, τύπος is the impression, figure, or mark that is formed by a blow. He is to make this impression by his speech. He will not try to be "one of the boys" in telling off-color stories or jokes. He will, by his conduct or manner of

life, show that he is not to be despised on account of his youth. In matters of things indifferent, he will be on guard lest he give offense. In showing himself as an example in faith, in the salvation won for him by Christ Jesus, and that he places his life at the disposal of his Savior, Timothy will also be an example of love, ἀγάπη. Many will rebuke and ridicule him but he will seek their eternal salvation. And thus, in his loyalty to Christ, Timothy will be an example of a pure life. (The best manuscripts do not have "spirit," KJV).

Those who have been commissioned to command and teach God's word should surely be examples; especially since these marks are a part of all God's children to one extent or another. Pliny, the governor of Bithynia in reporting to Trajan, wrote concerning the Christians: "They are accustomed to bind themselves by an oath to commit neither theft, nor robbery, nor adultery; never to break their word; never to deny a pledge that has been made when summoned to answer for it."

It is not implied that Timothy's conduct was becoming lax and that he was receiving this admonition for that reason. Rather, the present imperatives indicate that he was leading a Godly life and that he should continue to do so. And, of course, that command is also in place as far as we are concerned. It may become very difficult for us to conduct ourselves as God's children when we deal with someone "who should know better." We may become exasperated with members of the congregation who continually neglect God's Word and the Sacraments. We may become utterly disgruntled with those who live together as man and wife and who, by such action, reject the truth of God with regard to marriage. We become discouraged with those who show more love for earthly "fun and games" than for the serious work of saving souls. We may become frustrated at congregational meetings. After having been bombarded by the sins of the world and the resultant problems, we may often be tempted to "let our hair down" in an attempt to rid ourselves of these frustrations. This may be attempted at parties or wedding receptions where the "suds" are flowing freely. And although it is possible to imbibe to the glory of God, the devil is always lurking around the corner or places himself squarely at our side to go to extremes. Or just because we are with fellow brethren "of the cloth" does not mean that we cease to be examples of true piety in the eyes of the flock. We may seek to find release of our frustrations at home - our wives and children should always see us as examples of what we command and teach.

And so Paul encourages Timothy to be busy with the public reading of the Scripture. what a remedy! - - until Paul arrives - while he comes (ἕως ἔρχομαι); and to preaching and teaching. The ἀνάγνωσις is the opposite of the "myths and genealogies" to which Paul referred in 1:4 - it was the reading of the law and prophets. With the word of God he would be able to exhort (παρακλήσει) and be fortified with the only true source of teaching men concerning the salvation of souls. A similar procedure is indicated by Justin Martyr (c. 170 A.D.): "Memoirs of the apostles or the writings of the prophets are read as long as time permits." - Then the reader holds forth and all pray.

This would enable Timothy to continue to follow through on the next imperative Paul gives him: μὴ ἀμέλει - not to be careless or negligent with regard to the gift which was given him through the word of God by the laying on of hands by the elders. This χάρισματος does not necessarily refer to miraculous gifts. Paul writes about them in Romans 12:6-8: "We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. If it is serving, let him serve; if it is teaching, let him teach; if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously, if it is leadership, let him govern diligently, if it is showing mercy, let him do it cheerfully." He also mentions them in I Corinthians 12:8-10: "To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another the ability to distinguish between spirits, to another the ability to speak in different kinds of tongues, and to still another the interpretation of tongues." He writes of the gift we should especially desire in I Corinthians 14:1: "Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy." The manner in which God assured Timothy of these gifts was διὰ προφητείας (διὰ with the genitive=means), with the laying on of the hands by the elders. In his second letter to Timothy (1:6), we are told that Paul also was the instrument by which Timothy was assured

of these gifts. This symbolic transmission of authority and the gifts of God is inherited by us from the Old Testament (Deuteronomy 34:9; Numbers 8:10).

Timothy was to carefully attend to these matters (μελέτα); and continue in them (ἴσθι). The contemplated result (ἵνα) - or purpose - is that there should be progress which everyone could observe. The kind of progress (προκοπή) Paul is thinking about is not always seen in statistics. In his letter to the Philippians he writes (1:12, 25): "Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. . . Convinced of this, I know that I will remain, and I will continue with all of you for your progress and joy in the faith . . ." The progress should be evident in the preacher himself.

In I Kings 20, we are told of the conflict between Ben-Hadad and King Ahab which resulted, by God's intervention, in the defeat of the king of Syria. But because Ahab did not put this king to death according to the will of the Lord, a prophet invented a story to reveal God's punishment upon Ahab. Disguised and wounded, the prophet told Ahab that while in battle he had been told to guard a prisoner with his life. He went on to say however, that while he "was busy here and there, the man disappeared."

The point of the story may give us ministers of the Word food for thought. Are we often guilty of being "busy here and there" instead of being diligent in the matters of the Kingdom? What kind of progress do we strive for? Do we assume too much responsibility in a building program of the congregation instead of constructing more knowledge and wisdom on the foundation of God's Word? Do the trivial details of the various organizations of the congregation cause us to fret while the necessary details of God's Word escape us? Are we plowing over well worked fields instead of advancing ourselves to fields in which we haven't yet worked? Is the needle stuck in the same old groove instead of playing and singing a new song unto the Lord? To give you an example on a relatively minor and unimportant point: Do we over-use the word "text" - "this is the text, or, our text tells us, "instead of "the Word of God tells us."

But getting back to more serious matters - Do we spend enough time at our desks reading the wealth of information we have on our own shelves to say nothing of the shelves of our Seminary library? Are we taking advantage of the refreshing springs of water that flow from our Seminary in the forms of the Summer Quarter and Pastors' Institutes? Gesticulations and fine oratory from the pulpit will not substitute for cultivating the gifts that have been given us so that our preaching and teaching does not become worn out and lifeless.

These thoughts flow smoothly into Paul's concluding admonition of this section of his letters: Give attention to yourself, ἑπεχε with the dative, and to the teaching - stay at it - continue in it ἐπίμενε). A pastor is to be watchful over doctrine - what is taught under him as the shepherd or as the circuit pastor, district president, etc. But first, he must give attention to himself. He must be disciplined by the Word of God and the grace and mercy of God through that Word. He must be conscientious and fully prepared when he steps into the pulpit, before the class or organization. He is proclaiming God's Word by which souls are saved! To be sure it is God alone who saves; but He uses us, and not the angels, to proclaim that Word which does the saving. May it always be said of us: "How beautiful are the feet of those who bring good news!" (Romans 11:15; Isaiah 52:7)

A suggested homiletical outline for this section:

"The Preaching of the Good Minister of Christ"

I. is not hindered by his public life; (vs. 12,16)

II. is advanced by the study of the Word of God. (vs. 13, 14, 15)

**Transition . . .**

Paul wrote his second letter to Timothy convinced that his time for departure was at hand. Therefore one is not surprised that this letter is very personal. Whereas Paul in his first imprisonment was given a certain

amount of freedom, now he was in chains. Whereas in the first imprisonment he was reasonably accessible to those who wished to see him, now even Onesiphorus could find him only after diligent search.

You recall that this arrest was precipitated by the great fire which destroyed much of Rome in July, 64. In an effort to clear himself of suspicion, Nero charged the Christians with the crime. Thus persecutions against Christians began. Perhaps Paul was arrested in Troas.

Paul yearned for Timothy's companionship and was concerned for his welfare. He wrote him to strengthen his courage, to keep him steadfast in those dark hours and to bid him to be strong in Christ Jesus.

With this brief transition between these two letters of Paul to Timothy, let us now consider the three sections of this second letter which are assigned to this paper.

## II Timothy 2:14-15

Paul begins in the second chapter by writing: "You then, my son, be strong in the grace that is in Christ Jesus." He continues by encouraging Timothy to endure hardship as a good soldier and as a serious athlete. The reward gained for him by Christ is his motivation. So now he continues - -

*"Keep calling these things to remembrance. Solemnly affirm before God not to quarrel about words; it is not useful and only brings a catastrophe on those hearing. Do your best to present yourself as approved to God, a workman not ashamed, who correctly handles the Word of truth."*

"These things" which Timothy is always to remember (present imperative, ὑπομίμνησκε), are the blessed truths of God's grace in Christ. This is the prophylactic against error. Paul is writing against the background of Gnosticism and the Gnostics talked and speculated, producing their long words and fantastic theories. Such were no doubt included among those who "devote themselves to myths and endless genealogies" (I Tim. 1:4). Paul was no doubt thinking of them when he wrote about those who do "not agree to sound instruction of our Lord Jesus Christ and to godly teaching" being "conceited and understanding nothing; with an unhealthy interest in controversies and arguments" (I Tim. 6:3, 4). What Timothy is to remember is the Word of God taught by Paul and based in the words of Christ (John 14:23-24). "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me." It is evident that when one does not accept Christ's word, a "catastrophe" (καταστροφῆ) results.

In order to combat this danger of quarreling about words, Timothy is to do his best or give diligence to present himself to God as an approved workman. As such an approved workman he will not need to be ashamed for he will correctly handle the Word of truth. An "approved" (dokimon) workman is a workman who is tested as a coin for purity of metal. The aorist imperative σπούδασον, and the aorist infinitive, παραστήσαι, should make us aware that we are ever presenting ourselves to God in what we say and do - doctrine and practice. "Study to show thyself approved," KJV, is too limited. This earnest desire to be an approved workman is not something we can do of ourselves, of course; our strength for such a desire naturally comes from the Lord as we "keep remembering these things."

Such an approved workman will not be ashamed before God for he rightly divides the word of truth. When the Word of God is not "cut straight" or "handled aright", ὀρθοτομοῦντα, there a ripe field for quarreling about words exists. The meaning of this word can be made clear by many illustrations: driving a straight road across the country ploughing a straight furrow across a field; a mason cutting and squaring a stone so that it fits in its correct place; or perhaps (as with Paul) cutting straight the material used in making a tent.

Whatever illustration we choose to use, the thought of Paul is clear: the precious Word of truth has been placed in our hands; we are to handle it correctly. We are to apply the law when there is a need to point out sin, and we are to apply the Gospel when the assurance of the forgiveness of sin is needed. Walther agrees with Luther in saying that "the practical application of this doctrine presents difficulties which no man can surmount by reasonable reflections. The Holy Spirit must teach men this in the school of experience." Luther wrote:

"Place any person who is well versed in this art of dividing the Law from the Gospel at the head and call him a Doctor of Holy Writ; for without the Holy Ghost it is impossible to master this distinction. That is my personal experience; moreover, I observe in the case of other people how difficult it is to separate the teaching of the Law from that of the Gospel. The Holy Ghost is needed as Schoolmaster and Instructor in this task; otherwise no man on earth will be able to understand or learn it."

In his Table Talk Luther says: "There is not a man on earth who knows how properly to divide the Law from the Gospel. When we hear about it in a sermon, we imagine that we know how to do it, but we are greatly mistaken. The Holy Ghost alone knows this art. There have been times when I imagined I understood it because during so long a time I had written a great deal about it; but believe me, when I come to a pinch, I perceive that I have widely missed the mark. Accordingly, God the Holy Ghost alone must be regarded as Master of, and Instructor in, this art."

In Luke 12:42-44, our Lord says: "Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? It will be good for that servant whom the master finds doing so when he returns. I tell you the truth, he will put him in charge of all his possessions." What the Lord is saying to us in this simile is that a preacher must be well versed in ministering to each in season exactly what he needs, either Law or Gospel.

So we must say with St. Paul (II Corinthians 3:4-6): "Such confidence as this is ours through Christ before God. Not that we are competent to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers of a new covenant - not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

So then, a preacher, remembering the Word of God and being zealous in it, will be enabled by the Holy Spirit to distinguish those who live from those who are spiritually dead; those who are being tempted by the devil and those who have been won by the devil. To the Christian who is physically and emotionally afflicted and believes that God is punishing him because of his sins, the preacher will give assurance that though his sins are like scarlet, they shall be white as snow; though they are red as crimson, they shall be like wool (Is. 1:18). To the person who, because of a lack of interest, does not participate in any way in the pastor's information class but comes only because of outside pressure exerted upon him, the preacher must, like Nathan, say.. "Thou art the man" (II Sam. 12:7).

These thoughts also apply to the public preaching of the minister. He must preach so that each hearer must say: "He means me." Even though this is a difficult task, the preacher must do more than generalize Law and Gospel truths. He will be aided in this if he is thoroughly familiar with the congregation and the individuals of the congregation. If his preaching does not effect the hearts of his hearers, they could well leave the worship service with the self righteous thought that they are not nearly so guilty as King David or the individual, who, as the newspapers reported, killed his wife, child, and then himself.

A suggested homiletical outline of the section:

"The Approved Workman of God"

I. does not labor in meaningless argument - it brings ruin;

II. labors in the Word - does not make ashamed.

### **Transition . . .**

In verses 16-22, Paul wrote that those who indulge in godless chatter will do harm to the church. As far as the true Church is concerned, however, God knows those who are His. The preacher, though, will need to work carefully in determining on the basis of God's word who are the "ignoble vessels." Therefore the admonition to flee youthful impulses. He continues . . .

II Timothy 2:23-26:

*"But shun foolish and uneducated arguments., knowing that they produce contentions. And the slave must not be contentious; but be gentle to all, skillful in teaching; patient of ills and wrongs, in meekness correcting those opposing, if, perhaps God may bring them to repentance in the knowledge of the truth, and that they may return to soberness from the snare of the devil being captured by him to do his will."*

The foolish and uneducated arguments (μωράς and ἀπαιδεύτος) which Timothy is to shun would certainly not be false doctrines against which he would be conscience-bound to testify, but rather religious follies or foolish and ignorant questionings. They would be included in the "myths and endless genealogies" mentioned in I Tim. 1:4; in the "godless myths and old wives tales" in I Tim. 4:7, and the "godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have wandered from the faith," I Tim. 6:20,21. The aorist participle, εἰδώς, indicates that Timothy knew already that they serve no wholesome purpose or result but only produce quarrels.

But the slave, δοῦλον, of Christ speaks only what will redound to the glory of his Lord and Master. Furthermore, his actions will imitate his Lord and Master in gentleness and patience. Matthew (12:19) quotes Isaiah (42:2) in describing our Savior: "He will not quarrel or cry out; no one will hear His voice in the streets." The apostle reminded the Thessalonians (I Thess. 2:7) of his ἡπιον (gentleness): "As apostles of Christ we could have been a burden to you, but we were gentle among you, like a mother caring for her little children."

Furthermore, unless the pastor is like his Lord and Master in gentleness, he will not possess the knowledge, skill and wisdom which will enable him to teach. For he will not know his students correctly as blood-bought souls who daily sin and who must be shown the way to eternal life. Neither will he be ἀνεξίκακος (putting up with the bad). Instead of enduring evil and being patient in the face of evil, he will be resentful and harsh, showing little sympathy and longsuffering.

The purpose for avoiding any resentment in teaching the Word of truth, and avoiding being a road-block to accepting it, is that those in opposition may be brought to repentance, return to soberness, and escape from the devil's snare. Πάγισ is the snare, trap or noose by which the devil has suddenly captured his victims. The perfect participle ἐζωγρημένοι reveals that they remained trapped by him. Lenski has αὐτοῦ and ἐκείνου referring to God rather than to the devil; and uses as his argument that those who are captured by the devil are not alive but spiritually dead. That, of course, is true. But cannot they be taken by the devil and still be released by the power and grace of God and therefore be made spiritually alive; as indeed is the case with all believers? I feel that Lenski's argument, based on the fact that ἐζωγρημένοι is a perfect participle is shaky. I take "him" (αὐτοῦ) to refer to the nearest noun, τοῦ διαβόλου, while the demonstrative pronoun, ἐκείνου, "that one" most naturally refers again to the nearest pronoun.

We surely need the encouragement which Paul gives in this section. The natural tendency, as a result of our sinful nature and aided and abetted by the devil, is to engage in word warfare with those who indulge in foolish and uneducated arguments. The admonition is constantly in place lest we, using their tactics, hurry them on to be ensnared by the devil. May the Holy Spirit cultivate in us the attitude and love of our Savior who prayed for His enemies. This by no means does not mean that we appear as frocked jellyfish afraid or unable to content for the truth. The Savior also in this regard is our example. In the midst of His prayer for forgiveness of His enemies, He is determined to fulfill God's Word and does not step down from the cross.

A suggested homiletical outline for this section:

"How To Win Battles For the Lord"

I. Avoid what causes senseless dissension; vs.23, 24a

II. Engage in what causes godly repentance. vs.24b - 26

**Transition . . .**

Beginning with chapter three, Paul describes the godlessness in the last days. Basically, people will more and more become lovers of themselves and "go from bad to worse" (3:13). But Timothy is not to become depressed or look for new weapons, a new mode of attack or a new source of strength. The holy Scriptures which are able to make him wise unto salvation are also able to thoroughly equip the man of God for every good work. Reminding Timothy of this one and only source of strength and salvation in Christ Jesus, Paul now give him a charge...

## II Timothy 4:1-5:

*"I solemnly charge you before God and Jesus Christ who is about to be judging the living and the dead both by His appearing and His kingdom: preach the Word; be ready in season and out of season, reprove, rebuke, admonish with all longsuffering and teaching. For there will be a time when they will not listen to sound teaching, but according to their own desires, heap up to themselves teachers having itching ears and they will turn their ears from the truth and turn aside to myths. But you, continue to be sober in all situations, endure hardship, do the work of an evangelist, carry out fully your ministry."*

No wonder Paul *solemnly* charges Timothy! He charges him before God and Jesus Christ! Since Θεοῦ is preceded by the article and connected to Χριστοῦ Ἰησοῦ with a καί, we understand this phrase to refer to one person, Jesus. He is the judge of the living and the dead both his appearing and His kingdom. The work of Timothy, of every preacher, and every person living or dead, must stand His test, not man's. Timothy had read a similar charge in the first letter Paul wrote him (6:14). "I charge you to keep this commandment without spot or blame until appearing of our Lord Jesus Christ, which God will bring about in His own time - God, the blessed and only Ruler, the King of kings and of lords," etc. The same thought is expressed in Titus (2:13): "while we wait for the blessed hope - the glorious appearing of our great God and Savior, Jesus Christ." In Acts 17:31, Paul stated the proof that Jesus would be judge of the world - His resurrection. In Romans 2:16, Paul tells us that Jesus will judge not only the outward deeds of men but also their secrets. This thought is also expressed by Paul in I Corinthians 4:5, where he says that Christ in His judging will expose the motives of men's hearts.

Christ will appear; (In fact, is about to judge, μέλλοντος, with the present infinitive is periphrastic future) and His reign in eternal glory will be evident to all. Yes, His epiphany is for all men; but His kingdom is only for His believers who will reign with Him (II Tim. 2:12; Rev. 3:21; 22:5).

The charge is neatly summarized with the words: Preach the Word! He is to herald the good news - proclaim the whole Gospel of Christ Jesus (Acts 20:27). He is not to announce his own opinions and preface his message with "I think . . ." No, he is a messenger with authority. And he is to be on hand or on the spot to do this whenever there is the opportunity.

The details are now given: ἐλεγξον, reprove, convict all men with the Word; ἐπιτίμησον, rebuke - all men fall into sin and error; παρακάλεσον, admonish - the lagging and slothful Christian. This is to be done with great patience and longsuffering, knowing the sinfulness that is still part of himself. This is to be done in a positive way, not negatively. To use a poor illustration: Alcibiades of Athens told Socrates: "I hate you, because everytime I meet you, you make me feel what I am."

The preacher's only method for doing this is the διδασχῆ, the divine teaching, doctrine. It is essential for salvation and it is always relevant. It is never dry. The Scriptures are profitable for doctrine, for reproof, for correction, for instruction in righteousness (3:16). It is this teaching that the Holy Spirit uses to bring one out of darkness to light in the Lord (Eph. 5:8); and it matures us so that we are no more infants tossed back and forth by the waves and blown here and there by every wind of teaching (Eph. 4:14).

How essential that we be conscientious in preaching this doctrine! For there will come a time when they will not listen, ἀνέχονται, and accumulate, ἐπισωρεύω, to themselves false teachers who will tickle their ears. As there were sophists in Timothy's day who went from place to place offering to teach anything for a price, so

these kinds of teachers, who do not preach the whole word of God in its purity, are always with us and are popular.

But Timothy and all preachers of the Gospel are to keep their heads, νῆφε. They are to be calm, cool, and collected. They are not to be victims of every religious craze. Furthermore, they are to be willing to endure hardship; and in spite of hardship, to evangelize. In fact, they are to be faithful in the ministry (διακονία πληροφόρησον). The examples which Paul has used with regard to a faithful soldier, 2:4, and good athlete (I Cor. 9:24; Phil. 3:14) may come to mind.

This charge given by St. Paul is often very difficult for us to carry out. First of all, we contend with our own sinful flesh. Secondly, the devil and the world try to influence us, especially when "important" members are involved among those who need rebuking and correcting - members whose membership is "vital" to the outward well-being of the congregation and whose contributions are important to the fulfilling of the budget. When such correcting and admonition must be carried out, the pastor may receive the message loudly and clearly that other "teachers" are definitely more desirable. And so the "hardships" make themselves felt. Parsonages may not be fixed when the need for repair is obvious; evangelism work may lag because the volunteers are scarce. Church attendance drops. And there are many other indications that discontent reigns supreme. May we then examine ourselves. And when such self-examination is accomplished in the light of God's Word, may we be fully assured that our sins are forgiven through the merits of Jesus Christ and may we be convinced that we have fulfilled Paul's charge - our Savior's charge - and are able to stand before Him spotless at His appearing.

Suggested homiletical outlines for this section:

"Preach The Word!"

- I. An urgent charge; v.1
- II. A necessary charge; vs. 3, 4
- III. A motivating charge. vs. 2, 5

"Paul's Solemn Charge To Preachers"

- I. It is urgent; v.1
- II. It is necessary; vs.3, 4
- III. It can be carried out. vs. 2, 5

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I Timothy 4:11-16

v. 11 – παράγγελλε, 2nd sing. pres. imperative, παραγγέλλω order, pound in

v. 12 – καταφρονεῖτω pres. imperative, καταφρονέω despise, scorn  
τύπος, the mark of a stroke or blow, form, example  
γίνου, 2nd sing. imperative of γίνομαι  
ἀναστροφῇ dat. sing ἀναστροφή, manner of life, behavior, conduct  
ἀγνεία purity, sinlessness of life

v. 13 – πρόσεχε - to turn to, bring to, pay attention to  
ἀναγνώσει dat. sing, ἀνάγνωσις a knowing again, owning  
παρακλήσει dat. sing παράκλησις calling near, summons, exhortation, admonition

v. 14 – ἀμέλει 2nd sing. imperative ἀμελέω, to be careless, neglect

ἐπιθέσεως dat. sing., ἐπίθεσις

v. 15 – μελέτα 2nd sing. imperative μελετάω care for, attend to  
ἴσθι 2nd sing. imperative εἰμί  
προκοπή progress, advancement

v. 16 – ἔπεχε 2nd sing. imperative ἐπέχω to have or hold upon, apply  
ἐπίμενε 2nd sing. imperative ἐπιμένω to stay at or with, continue, remain

## II Timothy 2:14-15

v. 14 – ὑπομίμνησκε 2nd sing. imperative ὑπομιμνήσκω call to remembrance, call or recall to mind  
διαμαρτυρόμενος pres., part., masc., earnestly testify, charge  
λογομαχεῖν aor. inf., contend about words, wrangle  
χρήσιμος, -η, -ον (χρόμα) useful, profitable  
καταστροφῇ dat. sing., destruction, overthrow

v. 15 – σπούδασον aor. imperative, σπεύδω, make haste, exert oneself  
δόκιμον acc. sing, δόκιμος, acceptable, pleasing  
παραστυῆσαι aor. inf. παρίστημι, provide, present  
ἀνεπαίσχυντον acc. sing. masc. ἀνεπαίσχυντος not ashamed  
ὀρθοτομοῦντα acc. sing. masc. part. ὀρθοτομέω handle aright

## II Timothy 2:23-26

v. 23 – μωράς acc. fem. pl. μωρός foolish  
ἀπαιδεύτος uneducated, ignorant  
ζητήσεις acc. pl. ζήτησις a seeking, a debate  
παραιτοῦ pres. imperative παραιτέομαι shun, avoid  
μάχας acc. pl., μάχη strife, contention  
εἰδώς aor. part.

v. 24 – ἥπιον acc. masc. sing ἥπιος mild, gentle  
διδασκτικόν acc., apt and skillful in teaching  
ἀνεξίκακον acc. masc. ἀνεξίκακος putting up with what is bad

v. 25 – πραῦτητι gentleness, mildness, meekness  
παιδεύοντα, pres. act. part. παιδεύω to chastise, correct  
ἀντιδιατιθεμένους masc. pl. aor. part. ἀντιδιατίθημι to oppose, take in hand  
δώη 3d. sing. aor. subj. δίδωμι

v. 26 – ἀνανήψωσιν 3rd. pl. aor. ἀνανήφω to return to soberness  
πάγισ, ἴδος, ἡ snare, trap  
ἔζωγρημένοι perf. part. ζωγρέω to take, catch

## II Timothy 4:1-5

v. 1 – διαμαρτύρομαι aor. to make a solemn charge

ἐνώπιον neut. adv. before, in sight of  
 μέλλοντος acc. pl., pres. part.  
 ἐπιφάνειαν acc. sing. appearance

- v. 2 – κήρυξον 2nd sing. aor. imperative  
 ἐπίστηθι 2d. sing. aor. imperative, to be on hand, ready, on the spot  
 εὐκαίρως - ἀκαίρως timely, seasonable  
 ἔλεγξον 2d. sing. aor. imperative - chide, admonish, reprove  
 ἐπιτίμησον 2d. sing. aor. imperative - rebuke, reprove  
 παρακάλεσον 2d. sing. aor. imperative - admonish, exhort  
 διδαχῇ dat., sing. διδαχή - doctrine, teaching
- v. 3 – ὑγιαίνουσιν dat. pres. part ὑγιαίνω - to be sound  
 ἀνέχονται 3 pl. fut. ἀνέχομαι - to sustain, bear, listen  
 ἐπισωρεύουσιν 3rd pl. fut. ind. ἐπισωρεύω heap up, accumulate  
 κνηθόμενοι pres. part, mid. pl. κνήθω to scratch, itch  
 ἀκοήν - hearing
- v. 4 – ἀποστρέψουσιν 3d pl. fut. ind. ἀποστρέφω turn away, reject  
 ἐκτραπήσονται 3d pl. fut. ind. pass. ἐκτρέφω shun
- v. 5 – νῆφε pres. imperative to be calm, collected  
 κακοπάθησον 2nd. sing. imperative κακοπαθέω to suffer, endure hardship  
 πληροφόρησον aor. imper., act. - carry out fully, complete  
 διακονία, -ας, ἡ service, ministry