

## 2 TIMOTHY VERSE BY VERSE

Session 10 | 2 Timothy 4:1-5

### 2 TIMOTHY 4:1-5 | MAKE FULL PROOF OF THY MINISTRY

- Verse 1 –
  - Paul brings a **charge** to Timothy that is based on verses 16-17 (thus the word **therefore**).
    - Though the charge is to Timothy, it is a charge based on the inspiration of the Scriptures and their sufficiency to make **the man of God** (2 Tim. 3:17) to be **thoroughly furnished** (v. 17).
  - Paul stands (figuratively) **before God, and the Lord Jesus Christ** in giving this **charge**.
    - This is a way of emphasizing the importance of the instruction.
    - Paul refers to Jesus Christ as the One who will **judge the quick and the dead**. The word **quick** comes to English from German and simply means “living.”
  - This judgment will take place **at his appearing and his kingdom**.
    - This is the Second Coming, the only *coming* in which Christ will *appear*.
    - Note that the wording places the beginning of **his kingdom** to coincide with **his appearing**.
- Verse 2 –
  - Paul gives five commands for **the man of God** (2 Tim. 3:17) as it relates to the proclamation of the Word of God -
    - **Preach the word** - The word κηρύσσω [kerusso] focuses on the *proclamation of the word* (λόγος [logos]). One would teach/explain *the scriptures* and *proclaim the word* (that is, the *logos* is the meaning of the *graphe*).
    - **Be instant** - The word **instant** is translated from ἐπίστημι [ephistami], a word implying that one should *take your stand*. This should be done **in season, out of season**.
    - **Reprove** - The English word means *to accuse someone or charge or convict them*.
    - **Rebuke** - The word is similar to **reprove**, and literally means to "stand upon honor."
    - **Exhort** - Translated from παρακαλέω [parakaleo], *come alongside with longsuffering and doctrine*.
- Verse 3 –
  - Paul emphasizes the urgency of the matter. He speaks of **the time** (using the word καιρός [kairos], translated **season** in verse 2) in which **they will not endure sound doctrine**.
  - Who is **they**? It could be *unknown recipients of the preaching*, which would be a somewhat natural reading. But it could also be *the preachers themselves*, which is built on the **man of God** (2 Tim. 2:17).
    - Arguments **they** are the recipients of the preaching:
      - It is the most natural reading of the text.
      - It is plural, and **the man of God** is singular in grammar.

- Since the exhortation is with doctrine (v. 2), it seems those who are the recipients of this exhortation would be the ones who **will not endure sound doctrine**.
  - Arguments that **they** are the men of God doing the preaching:
    - If **they** are the recipients of the preaching, why isn't it made clear?
    - If **they** are **the quick and the dead** (v. 1), how can **the dead** abandon **sound doctrine**?
    - The immediate reference for the pronoun, as well as the context, is *men of God*.
  - In the end, this is a pronoun that can go either way.
    - Since we *normally* read in a general sense, we would gain further insight by taking a more minority view. In that view, this passage tells us that *men of God* will come into short supply, the preachers themselves not enduring **sound doctrine**.
    - Furthermore, rather than fulfilling Paul's instruction to **study to shew thyself approved** (2 Tim. 2:15), they will simply **heap to themselves teachers, having itching ears**. Indeed, these last days have seen the "church" filled with preachers who do not study but simply scour the internet for something to preach and ideas on how to lead the church.
- Verse 4 –
  - Further word about this group called **they** is that **they** reject **truth** while accepting **fables**. As anyone who *rightly divides the Word* knows, the acceptance of **fables** is currently rampant in the pulpit and among the teachers of future ministers.
  - Consider these commonly held **fables**:
    - The Kingdom of God is *the church or the Christian life*.
    - Humanitarianism is missions.
    - Sanctification is a process rather than a gift of God.
    - All people of all dispensations have always been saved the same way.
    - There have always been only one "people of God," the church.
    - The church is the bride of Christ.
- Verse 5 –
  - Timothy (and by implication, every **man of God**) is instructed to **watch...in all things**. The word **watch** is νήφω [nepho] and is not an *eyesight* word but a *temperance* word, encouraging a sober perspective.
  - Furthermore, Timothy is to **endure afflictions**. He had given a similar instruction in 2 Timothy 2:3 and given his example in 2 Timothy 2:9.
  - Timothy is also to **do the work of an evangelist**. Spreading the *good news* is mostly **work** which the preacher is supposed to do.
  - Finally, Timothy is to **make full proof of thy ministry**. The phrase **make full proof** is the verb πληροφορέω [plerophoreo], which is literally to *fully carry*. It is an instruction to *never give up*.