

II Tim 4:1-14

The fourth chapter is an arbitrary break. The chapters were added to the Scriptures many years after they were written to help others find Scripture more easily. Sometimes there is a clear break to place a new chapter. Other times the break is unfortunate as there is actually no break in thought. Such is the case here. If the break were at 3:16, it would read like this.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 2Tim 3:16-4:5

The previous chapter set in sharp contrast the peril that comes from false teaching and the perfect standard by which to measure truth. It also set in contrast the imposter that will grow worse and worse and the power of the Sacred Scriptures to make a man of God complete so he can do the work of an evangelist.

1 I charge you therefore(only in TR; Not in WH) **before God and the Lord Jesus Christ,**

Timothy is not an evil man or an imposter. He is one who has carefully followed Paul's teaching and example. It is now up to Timothy. Paul will soon reveal the time of his departure has come. As each generation passes from the earth, the younger generation must take the yoke. Here Timothy must continue walking the path blazed by Jesus and followed by Paul. Paul loved Timothy and wanted him to succeed so he gave him this charge.

diamarturomai ... a strengthened form of *marturomai* (*diá*, "through," intensive), is used in the middle voice; primarily it signifies to testify through and through, bear a solemn witness; hence, "to charge earnestly," 1 Tim 5:21; 2 Tim 2:14; 4:1." (Vine's NT:1263)

diamartúromai; ... , mid. deponent from *diá* (1223), an intensive, and *martúromai* (3143), to witness, bear witness. ... To bear witness, testify earnestly or repeatedly, or to charge as it were before witnesses, to affirm (Acts 20:23; Heb 2:6).... To charge anyone, exhort earnestly (1Th. 4:6; 2Tim 2:14; 4:1). (Complete Word Study Dictionary: NT: 1263;)

This is such an important duty, Paul used a strong term that emphasized the solemn nature of the testimony or affirmation. Paul is testifying through and through bearing solemn witness. Timothy would understand I charge you earnestly. Yet although his writings are the commandment of the Lord, he is not content to simply use his own authority. He puts Timothy **before** God and Christ.

This takes us in two important directions. Paul gave the charge in the sight of God and Jesus and Timothy is receiving the charge in the same presence. Hence this is a charge all should recognize as very important. To this day we are still **before** God and Christ.

"enopion... (i.q. *ho en opi on*, one who is in sight...) ... *before, in the sight of any one...* 1. of occupied place: *in that place which is before, or over against, opposite, any one and towards which another turns his eyes...* 2. *before one's eyes; in one's presence and sight or hearing...*" (Thayer, p. 219-220; 1799)

This is the true peer pressure that God gave us the emotion for. When we are in the presence of those who must be reprov'd and rebuked, we must never forget we are also in the presence of God and Jesus Christ. One or the other will be displeas'd with the actions. If we allow the peer pressure of men to sway us then we rebel against God and bring down his wrath. If we allow the peer pressure of God to move us to do it exactly as He said, we will bring down the wrath of those who are listening. It is our faith that will make the difference. There will always be pressure. From God and from men. Since it is a difficult thing to hurt the feelings of those who are in sin, occasionally one is tempted to let things slide. This passage removes the possibility of any sensible evangelist succumbing to this temptation. Two passages come to mind here. They describe the two

temptations men face when they have to do what Paul is asking Timothy to do. One deals with the loss of glory and the other with fear.

Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; 43 for they loved the praise of men more than the praise of God. Jn. 12:42-43

And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. Mt. 10:28

We must never forget that praise and fear must go both ways. Our fear of God and our desire for His praise and glory must be greater than that of man. When things wax worse and worse and the grievous times come, these will be important words to remember. All preachers need to keep this in mind when they get into difficult situations that God and Jesus are also present and the choices made will please or offend them just as easily as they will please or offend men. That is always the choice one is making and it is wise to remember it.

When we remember that God and Jesus are watching us, and that they will judge the living and the dead, the consequences of what man can do become proportionately less.

Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, I will never leave you nor forsake you. 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?" Heb. 13:5-6

who will judge the living and the dead

The verb "will" is a little more than just an affirmation about the future. It stresses both the imminence and the reality of the coming judgment.

"mello... to be about to do anything; so ... 2. joined to an infin. a. to be on the point of doing or suffering something... b. to intend, have in mind, thing to... c. as in Grk. writ. fr. Hom. down, of those things which will come to pass(or which one will do or suffer) by fixed necessity or divine appointment... d. in general, of what is sure to happen..." (Thayer, p. 396-397; 3195)

God is right on the point of doing it. As a present participle it could be translated is *intending*, "about to be doing." Paul is not giving clues to the second coming of Jesus Christ. He is affirming that we are just a vapor with no assurance of tomorrow. Since it is appointed once to die then the judgment, we should all be well aware that we are in the sight of those and our judgment by them is imminent. The judgement day is always just one heartbeat away for every human being. The last heartbeat is the only one we have any real assurance we are will get. God is intending and imminently will judge those who are still alive and those who are already dead. Paul wanted Timothy, and all of us as well, to be solemnly reminded. Paul will be gone. The years will pass and his memory will fade, but God will still judge:

"krino... 1. to separate, put asunder; to pick out, select, choose... 2. to approve, esteem... 3. to be of opinion, deem, think... 4. to determine, resolve, decree... 5. to judge; a. to pronounce an opinion concerning right and wrong... Pass. to be judged, i.e. summoned to trial that one's case may be examined and judgement passed upon it,... b. to pronounce judgment; to subject to censure; of those who act the part of judges or arbiters in the matters of common life, or pass judgment on the deeds and words of others..." (Thayer, p. 361-362; 2919)

He will be choosing and separating, along with approving and condemning. This event is not far away, but is only one heart beat away.

And as it is appointed for men to die once, but after this the judgment, Heb 9:27

For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God? 18 Now "If the righteous one is scarcely saved, where will the ungodly and the sinner appear?" 19 Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator. 1 Pet 4:17-19

at His appearing and His kingdom:

These are the final two things Paul used to emphasize the importance of the charge he gave. He

began with his own testimony, and then added God and Jesus who witnessed and would judge at second coming and the fulfillment of the kingdom of God for His people. Jesus Christ, who is now passively witnessing will someday *appear* in the heavens and usher in the great kingdom of God.

“epiphaneia... an appearing, appearance... often used by the Greeks of a glorious manifestation of the gods, esp. of their advent to help...” (Thayer, p. 245-246; 2015)

Scripture has a lot to reveal about this appearing.

“Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice 29 and come forth-- those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. Jo 5:28-29

Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed-- 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. 1 Cor 15:51-52

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 1Th. 4:15-17

Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen. Rev 1:7

At the same time that the Lord returns and the judgment day begins, God will also reveal the kingdom prepared from the foundation of the world.

“basileia... 1. royal power, kingship, dominion, rule... of the royal power of Jesus as the triumphant Messiah...2. a kingdom i. e. the territory subject to the rule of a king...” (Thayer, p. 97; 932)

The true kingdom which we now have entered and see by faith will begin in all its glory when the Lord returns:

“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. 32 “All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. 33 “And He will set the sheep on His right hand, but the goats on the left. 34 “Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: Mt. 25:31-34

for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. 2Pet 1:11

Timothy and all other evangelists must never forget these things. They are Paul's final testimony. They will help all of us stay faithful and continue the work. There is so much riding on his fulfilling his responsibilities in a way that will please God and the Lord Jesus.

2 Preach the word!

The word used here that is translated preach is a common word for the proclamation of the gospel. It sums up all that John and Jesus did as they did their work of preaching the gospel. It can be done from house to house or when the church has come together. It can be one on one in conversation or in a class setting. Timothy is to preach the Scriptures described in the previous passage. It is God's message for man that makes us complete and furnished unto every good work. This is the most common word for “*preaching*” with authority.

“kerusso... to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed; a. univ. to publish, proclaim openly... b spec. of the public proclamation of the gospel and matters pertaining to it, by John the Baptist, by Jesus, by the apostles and other Christian teachers...” (Thayer, p. 346; 2784)

The word of God is a great message from the Mighty Creator of the heaven and the earth. It is His

final word of mercy and obligation that man will ever receive. Timothy is to preach it as such. It is to be proclaimed in a manner worthy of its content and source. The manner in which one does this was described by Jesus.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Mt 28:18-20

Note that this is to be done until the end of the age! Jesus is the authority and the words given by the apostles and prophets are what is to be taught. All disciples must observe all that Jesus commanded. This is the charge being given to Timothy and to all evangelists.

Be ready in season

When we see "ready," we think of being prepared, but there is a little more to the Greek word. Literally to stand above, or place over, it was used to describe those who are standing by, being present, or being at hand. In other words they are available and accessible at all times.

"ephistemi... to place at, place upon, place over... to stand by, be present... l. q. to be at hand l. e. be ready... to be at hand l. e. impend..." (Thayer, p. 265; 2186)

He is to be standing by, present, ready to preach in and out of season. Both in season and out of season have the same root word of "time"

"kairos... 1. due measure; nowhere so in the bibl. writ. 2. a measure of time; a larger or smaller portion of time; hence a. univ. a fixed and definite time:... b. opportune or seasonable time... c. the right time... d. a (limited) period of time... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time..." (Thayer, p. 318-319; 2540)

So we are dealing with opportune and seasonable time. It can be the right time or a fixed time. To this is added "eu -good" or "a-alpha-privative - not" hence it can be either a good time or a "not" time.

"eukairos... lit., "well-timed" (eu, "well," kairos, "a time, season"), hence signifies "timely, opportune, convenient (Vine's Expository Dictionary 2122)

Hence a good time, well timed. For the preacher this would be "when they want to hear it" "have interest in it." Be ready to preach it when they like it and they want it, when they are motivated to hear it and will listen with appreciation and enjoyment.

So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God. Acts 10:33

These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. Acts 17:11

It is easy to preach and be bold at such times and with such audiences. Timothy is also to be ready when it is not like this.

and out of season.

But, also be ready out of season:

"akairos... pertaining to the lack of a favorable opportunity for doing something - 'unfavorable, when the time is not right.' (Lou & Nida Greek-English Lexicon NT: 171)

This is when they do not want to hear it. When it is not the right time to preach it or give it to them. For some people there is never a right time. They have their lives in such a shambles that there just isn't going to be a good time for them. Some brethren are like that. There are some subjects that it is never the right time to preach on. Timothy is to preach the whole counsel of God when they want it and when they don't.

The desires and expectations of the audience are not the ultimate barometer of the type of preaching. Some do not like negative preaching, but everyone needs it! Timothy is warned that his decisions must be based on being in the sight of God and not on the quality of audience. While

inspired, Stephen revealed how to preach to an audience that does not want to hear.

Convince,

The term convince is translated reprove in the KJV, ASV, and NAS. Because of the strength of the term and its other uses in Scripture, I believe the other translators caught the intent of the word better.

“elegcho... 1. to convict, refute, confute, generally with a suggestion of the shame of the person convicted... of crime, fault, or error; of sin... contextually, by conviction to bring to light, to expose... 2. to find fault with, correct; a. by word; to reprehend severely, chide, admonish, reprove... contextually, to call to account, show one his fault, demand an explanation... b. by deed; to chasten, punish...” (Thayer, p. 202-203; 1651)

“elegcho... to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing - 'to rebuke, to reproach, rebuke, reproach.’ (Lou & Nida Greek-English Lexicon 1651)

This term is generally used of those who are in the wrong and need to be moved out of it. There does not need to be a sting in the voice, but within the term itself is the idea of shaming, exposing, finding fault reprehending and showing one his fault. Using the Scriptures in classes and sermons to bring these things to light does not need to be a personal rebuke, but a method of preaching. Peter used it in Acts 2 and Stephen and Acts 7. Paul used it in his epistle to the Corinthians. It is making personal application of truth to the lives of the hearers. Sermons and classes that do not bring the sins and shortcomings of the hearers to their attention is failing to use the word for its intended use.

“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. Mt 18:15”

rebuke,

This is a stronger term than the previous one. While that one demands that we bring to the attention of the hearer the areas of weakness he might have, this one demands more. When used negatively as it is here, it means to censure sharply, chide, rebuke, reprove. In the Septuagint, the translators used this word to translate the Hebrew term *“for the powerful divine word of rebuke and threat”*

“epitimaō... to show honor to, to honor... 2. to raise the price of... 3. to adjudge, award,... 4. to tax with fault, rate, chide, rebuke, reprove, censure severely,... elsewhere in a milder sense, to admonish or charge sharply...” (Thayer, p. 245; 2008)

“epitimaō... epitimaō corresponds to the twofold sense of timao, to accord “honor” on the one side, “blame” or “punishment” on the other. In the latter sense the word comes to mean “to blame,” “to reprove,” both in class. and Hellenistic Gk. It takes on a special emphasis in the LXX in terms of the OT thought of the Word of God which evokes the works of God... epitimaō becomes a technical term for the powerful divine word of rebuke and threat... God’s rebuke shakes heaven(Job 26:11) and moves the earth and the sea(II Kings 22:16; Ps. 17:15; 103:7). He threatens the Red Sea and it dries up to let the people of God pass over(Ps. 17:15; Is 50:2) His word of command whips up the storm so that men cry to heaven in their distress... But for the most part God’s reproof is directed against men, ... against the apostate people itself, so that it wastes and perishes... It is only with restriction that epitimaō is used of human threats and reproof... Again and again human threatening and reproof is shown to be presumptuous and overhasty. Epitimaō is not for man, but for God... If men have any right of epitamaō among themselves, it can only be in terms of judicial, paternal or fraternal correction... The NT maintains the same tradition by 1. forbidding rebuke except as brotherly correction and 2. treating effective threatening and reproof as the prerogative of God and His Christ alone. ... epitimaō is a prerogative of lordship. Primarily, therefore, it belongs to God. ...” (Kittel, Vol 2 p 623-627)

This is what John did to Herod, what Jesus did to the Pharisees, and the thief on the cross to his fellow.

But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation? 41 “And we indeed justly, for we receive the due reward of our deeds; but this

Man has done nothing wrong." Luke 23:40-41

*He said to them, "But who do you say that I am?" Peter answered and said, "The Christ of God." 21
And He strictly warned and commanded them to tell this to no one, Luke 9:20-21*

Sometimes it is not enough to reprove and convince in general terms. Sometimes the specific problems of the audience must be addressed and God's wrath over such conduct strongly described. This is what Paul did in the Galatian letter.

exhort,

By far, this is what most of the teaching of the Scriptures involves. Deuteronomy is filled with exhortations, Jesus used many exhortations as did Paul and the rest of the apostles. It describes using truth in a stirring and uplifting way to motivate.

"parakaleo... I. to call to ones side, call for, summon:... II. to address, speak to;... which may be done in the way of exhortation, entreaty, comfort, instruction, etc. hence result a variety of senses... 1. to admonish, exhort;... 2. to beg, entreat, beseech; ...3. to console, to encourage and strengthen by consolation, to comfort;...4. to encourage, strengthen;...5. it combines the ideas of exhorting and comforting and encouraging;... 6. to instruct, teach..." (Thayer, p. 482-483; 3870)

When the word is preached. This is the way to preach it. Making direct applications in the lives of others either building them up, or reproving and rebuking them if they are set on destructive behavior. The church is a place where men are to be made better. These are the means by which to do each of them.

with all longsuffering

"makrothumia,... 1. patience, endurance, constancy, steadfastness, perseverance,...2. patience, forbearance, long-suffering, slowness in avenging wrongs..." (Thayer, p. 387; 3115)

The best commentary on the concept of longsuffering begins with God's dealings with us. God is longsuffering with the very worst of our race. He tolerates and waits with a hope that at some point they might come to repentance. This was the longsuffering given to Saul of Tarsus, and all of us who look back on our life before becoming Christians. Just as God is longsuffering, so ought we to be. Many passages emphasize this truth. God tolerates and forebears the worst of insults. As Jesus was dying on the cross we see God's longsuffering in all its glory when Jesus said "*Father forgive them they know not what they do*" (Lk. 23:34). If God can show this much longsuffering and delaying of punishment and wrath so can and must we.

*The Lord is not slack concerning His promise, as some count slackness, but **is longsuffering toward us, not willing that any should perish but that all should come to repentance.** 2 Peter 3:9*

***Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?** 5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, Rom 2:4-6*

*What if God, wanting to show His wrath and to make His power known, **endured with much longsuffering the vessels of wrath prepared for destruction, 23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,** Rom 9:22-24*

*when once **the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.** 21 There is also an antitype which now saves us — baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), 1 Peter 3:20-21*

*and **consider that the longsuffering of our Lord is salvation** — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 2 Peter 3:15-16*

Thus any message that contains a rebuke, or convicts someone of sin but never allow frustration of a lack of this patience of God. It is in the sight of God that these things are being done and we

need to do it exactly was God would do it. Even the hatred and persecution they so often heap upon the messenger is actually directed toward God. It was Moses who first found the bitterness of taking personally the insults directed toward God personally. It cost him the promised land. Timothy is to keep his strong passions in a remote part of his being. They are not useful in the service to the Lord, and can actually become a hindrance.

and teaching.

These people are to be convinced, rebuked and exhorted with “*teaching*.” We are not to use persuasive speech or human wisdom, we are not to water it down with our own ideas. We are to teach it exactly as it is taught in the Scriptures. Let the passages do the rebuking, let the Scriptures convince them of fault. Let the Scriptures exhort them. Let it be the teaching of the Word and not the personality of the evangelist:

“*didache*... 1. *teaching*, viz. *that which is taught* ... with the gen. of the object, *doctrine, teaching, concerning something*...” (Thayer, p. 144-145; 1322)

3 For the time will come when they will not endure sound doctrine,

The reason for the necessity of the above is now stated clearly (*gar* - the reason and cause of a foregoing statement). Just as we had (*eu-kairos*) good time and no time (*a-kairos*), now we have the term to which these prefixes are joined.

“*kairos*... 1. *due measure*; nowhere so in the bibl. writ. 2. *a measure of time*; a larger or smaller portion of time; hence a. univ. *a fixed and definite time*:... b. *opportune or seasonable time*... c. the right time... d. *a (limited) period of time*... e. as often in Grk. writ., ... is equiv. to what time brings, the state of the times, the things and events of time...” (Thayer, 2540)

There is a fixed and definite time coming when these things will occur. Is this a prophecy for all future generations or a direct application only to Timothy? Since there is nothing new under the sun, all succeeding generations have found preachers continually facing this difficulty. Paul had seen it at Ephesus in the elders there as well as in the churches on his second journey.

For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. 2Th 2:7

Again, though this occurred in the first century, we are still seeing the wisdom of God in giving local churches the autonomy to rise above what others are doing. There are times when brethren in other churches will no longer “*endure*” the sound preaching found in the Scriptures. The power of the Scriptures is so great that some simply can’t endure, hold up or bear with it any longer.

anecho, “to hold up” (*ana*, “up,” *echo*, “to hold or have”), always in the middle voice in the NT (*anechomai*), is rendered “endure” in 2Thess. 1:4, of persecutions and tribulations; in 2 Tim 4:3, of sound doctrine... “to bear with, endure”; it is rendered “forbearing (one another)” in Eph 4:2 and Col 3:13 ... “to hold up against a thing and so to bear with” (Vines Expository Dictionary NT: 430)

As those listening to Stephen or Jesus, the time comes when the emotions boil over, and they can’t bear to hear it anymore. In some cases it is done by attacking and stopping the messenger.

When they heard these things they were cut to the heart, and they gnashed at him with their teeth. ... 57 Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; 58 and they cast him out of the city and stoned him. Acts 7:54, 57-58

So all those in the synagogue, when they heard these things, were filled with wrath, 29 and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. Lk. 4:28-30

Other times, like here, the true message is ignored and replaced with something they like better. People will be unable to hold up under that type of preaching of sound doctrine. They cannot sustain or bear it. They do not want to hear sound and healthy doctrine and teaching.

Thus says the Lord: "Stand in the ways and see, And ask for the old paths, where the good way is, And walk in it; Then you will find rest for your souls. But they said, 'We will not walk in it.' 17 Also, I set

watchmen over you, saying, 'Listen to the sound of the trumpet!' But they said, 'We will not listen.' Jer 6:16-17

Then they said, "Come and let us devise plans against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us attack him with the tongue, and let us not give heed to any of his words." Jer 18:18

"An astonishing and horrible thing Has been committed in the land: 31 The prophets prophesy falsely, And the priests rule by their own power; And My people love to have it so. But what will you do in the end? Jer 5:30-31

If a man walking in a spirit of falsehood do lie, (saying), I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. Mic 2:10

That which is healthy and good for the soul they can't endure so they will replace them with fables just as Israel did before them. He joins a word that is generally used of physical health and joins it to the doctrine that is found in the Scriptures.

"*hugiaino... to be sound, to be well, to be in good health* prop ... metaph. is used of one whose Christian opinions are free from any admixture of error... the sound I. e. true and incorrupt doctrine..." (Thayer, p. 634; 5198)

"*didaskalia... 1. teaching, instruction... 2. teaching i.e. that which is taught, doctrine...*" (Thayer, p. 144; 1321)

It is not the preacher or the personality or the delivery. This is what they will claim, but it is not true. It is one simple truth. They no longer want to hear the teaching that will make them healthy.

but according to their own desires,

Instead of allowing the gospel to be their standard of right and wrong, they will enthrone their own desires and cravings.

"*epithumia... desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust...*" (Thayer, p. 238-239; 1939)

epithumia, NT:1939) denotes "strong desire" of any kind, the various kinds being frequently specified by some adjective (see below). The word is used of a good desire in Luke 22:15; Phil 1:23, and 1 Thess 2:17 only. Everywhere else it has a bad sense. In Rom 6:12 the injunction against letting sin reign in our mortal body to obey the "lust" thereof, refers to those evil desires which are ready to express themselves in bodily activity. They are equally the "lusts" of the flesh, Rom 13:14; Gal 5:16,24; Eph 2:3; 2 Peter 2:18; 1 John 2:16, a phrase which describes the emotions of the soul, the natural tendency towards things evil. Such "lusts" are not necessarily base and immoral, they may be refined in character, but are evil if inconsistent with the will of God. (Vine's NT:1939)

epithumia epithumeo ... are derived from *thumos* first "spirit, courage, wrath, sense" (Frisk, Wörterbuch I, 693), then also "passion, passionate desire," in which the formation of the word is based on the motif of desire and striving in *thumos* ... (Exegetical Dictionary of NT NT:1939)

It is their own desires, cravings and longings that become the criteria by which they want to hear doctrine preached. Any healthy sermon that teaches self-control and denial or rebukes and reproves lust and desire will be anathema to these people. They have enthroned their own desires and no longer want to hear anything that would condemn what they want to do. God has dealt with this since the days of Cain. Men who reject his commands in favor of their own ideas and walk in their own lusts. It happened to Israel over and over through the Judges and Kings and it will continue to happen in the last days.

Woe to those who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! 21 Woe to those who are wise in their own eyes, and prudent in their own sight! 22 Woe to men mighty at drinking wine, woe to men valiant for mixing intoxicating drink, 23 Who justify the wicked for a bribe, and take away justice from the righteous man! Isa. 5:20-23

because they have itching ears, they will heap up for themselves teachers;

The reason for the above problem is that their ears itch to hear the things they want to hear and

they will search high and low until someone tells them what they want to hear and then the search is over.

"kneitho... to scratch, to tickle, make to itch; pass. to itch... I. e. desirous of hearing something pleasant..." (Thayer, p. 351; 2833)

kneitho (an idiom, literally 'to itch with respect to hearing') to have one's ears tickled by what is heard - 'to have itching ears, to desire to hear what one wants to hear, to be desirous of hearing.' ... they will heap up for themselves teachers, since they desire simply to hear what they want to hear' 2Tim 4:3. (Lou & Nida NT: 2833)

When lust rears its ugly head one of two things will occur. We will put it to death and remove it from our heart as the Scriptures demand, or we will allow it to remain and strengthen.

Let no one say when he is tempted, "I am tempted by God"; for God cannot be tempted by evil, nor does He Himself tempt anyone. 14 But each one is tempted when he is drawn away by his own desires and enticed. 15 Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death. Jas. 1:13-15

If we allow it to remain long enough, we will begin to rationalize and justify our conduct. After this, the first preacher who can devise a plan whereby they can fulfill their own desires and cravings and still have seeming approval from Scripture will be their preacher. God strongly condemned this attitude, but it is still a sad reality that all preachers of the gospel must recognize and contend with. What Jeremiah faced will happen again.

An astonishing and horrible thing has been committed in the land: 31 The prophets prophesy falsely, and the priests rule by their own power; and My people love to have it so. But what will you do in the end? Jer 5:30-31

This is the problem God's people often faced. Falling into idolatry was not always done because of a desire to depose God, but a desire to fulfill the lusts these idols would allow but God condemned. Nothing has changed today.

Even today we see this all around us. This has become a major problem today as Peter prophesied long ago.

And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 2Pet. 2:2

There are so many following this line of reasoning that the way of truth actually revealed in the Scriptures is blasphemed as being false and in error. Preachers who scratch the ears of those who are doing what the Scriptures clearly condemn are held in high esteem while those who preach the truth are looked down upon. While Israel had these desires, the true prophets were persecuted and killed while the others were extolled.

If a man walking in a spirit of falsehood do lie, (saying), I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people. Mic 2:10

Today preachers who preach covetousness, abortion, homosexuality, divorce, no accountability, once saved always saved are very popular. The churches that are growing the fastest have the preachers who loose doctrinal and moral standards and allow a more casual understanding of God's authority.

Some people are always looking for easier ways than God allows and they will search for and "heap up" teachers. This term is best understood by first looking at the root and then adding the prefix.

soreuo "to heap one thing on another," is said of "heaping" coals of fire on the head, Rom 12:20 (for the meaning see COALS); in 2 Tim 3:6 it is used metaphorically of women "laden" (or overwhelmed) with sins. See LADEN. In the Sept., Prov 25:22. (Vines NT: NT:4987)

episoreuo "to heap upon" or "together" (epi, "upon," and *soreuo*), is used metaphorically in 2Tim 4:3 of appropriating a number of teachers to suit the liking of those who do so. The reference may be to those who, like the Athenians, run about to hear and follow those who proclaim new ideas of their own invention. (Vine's NT:2002)

The more teachers who will confirm their error and the more different ways they can devise to do so the happier these people will become.

4 and they will turn their ears

This is a painful thing. These are people who were listening to truth, but in time, the cares of the world choke out the word and they “turn” their ears in another direction.

“apostrepho... 1. to turn away... to remove anything from any one... simply to turn him away from allegiance to anyone, tempt to defection... 2. to turn back, return, bring back... 3. intrans. to turn one's self away, turn back, return... 4. mid., ... to turn one's self away from... Titus 1:14; in the sense of deserting...” (Thayer, p. 68; 654)

apostrepho, denotes (a) "to cause to turn away (apo), to remove," Rom 11:26; 2 Tim 4:4 (1st clause); metaphorically, "to turn away from allegiance, pervert," Luke 23:14; (b) "to make to return, put back," Matt 26:52, (c) in the passive voice, used reflexively, "to turn oneself away from," Matt 5:42; 2 Tim 1:15; Titus 1:14; Heb 12:25; in the active voice, Acts 3:26. (Vine's NT:654)

The term strongly emphasizes desertion, changing allegiance, defection and turning back. These were loyal servants of Jesus who simply tired of it all and decided to hear something else. They removed their ears from truth and turned them in a different direction.

*Not giving heed to Jewish fables, and commandments of men, that **turn from the truth.** Titus 1:14*

*See that you refuse not him who speaks. For if they escaped not who refused Him that spoke on earth, much more shall not we escape, if we **turn away from Him that speaks** Heb 12:25*

away from the truth, and be turned aside to fables.

Because the truth condemns their cravings and longings, they soon find the means to turn from the truth that condemns to fables that justify. Though the fables are false and lies they are still more palatable than the truth God has revealed to man.

This has always been one of the most astounding things that the people of God have done. In the days of the prophets, the people were continually leaving the truth of the Law of Moses to turn aside unto the fables of idolatry. The folly of this is so evident today, that it sickens to think of bowing down to a piece of stone or wood and giving it homage. Yet that is exactly what people are doing today when they leave the truth of the gospel to listen to evolution or denominational Christianity. It is a fable. Mormonism is a fable, Jehovah Witness doctrine is a fable, the foolish notions of what will happen at the end of the world with the Anti-Christ and the rapture are fables. The Lord uses a strong term to describe this “turning aside” from truth to fables.

“ektrepo... 1. to turn or twist out; pass. in a medical sense in a fig. of the limbs... lest it be wrenched out of (its proper) place, dislocated, R.V. Mrg. put out of joint], ... to turn aside, go astray... 2. to turn off or aside; pass. in a mid. sense... to turn one's self aside, to be turned aside... to turn aside... to turn away from, to shun a thing, to avoid meeting or associating...” (Thayer, p. 200 NT:1624)

ektrepo "to cause to turn aside" (ek, "from," trepo, "to turn"), is used in the passive voice, with middle sense, in 1 Tim 1:6; 5:15; 6:20, RV, "turning away" (KJV, "avoiding"); 2 Tim 4:4 (2nd clause); Heb 12:13, "be (not) turned out of the way" (RV, marg., "put out of joint"); some adhere to the meaning "to turn aside, go astray"; the interpretation depends on the antithesis which follows, "but rather be healed" (RV), which is not the antithesis to "turning aside" or being "turned" out of the way; accordingly the marg. is to be preferred (the verb is often used medically). In the Sept., Amos 5:5. (Vine's NT:1624)

and make straight paths for your feet, so that the limb which is lame may not be put out of joint, but rather be healed. Heb 12:13

Such people are twisting, dislocating, and going astray. To leave the truth in order to come to fables takes powerful force. A fable is the exact opposite of truth. It is fiction, invention, and falsehood.

*“muthos... 1. a speech, word, saying. 2. a narrative, story; a. a true narrative. b. a fiction, a fable; univ. an invention, falsehood... the fictions of the Jewish theosophists and Gnostics, esp. concerning the emanations and order of the eons, are called *muthoi* [AV. fables] ...” (Thayer, p. 419; 3554)*

muthos... a legendary story or account, normally about supernatural beings, events, or cultural heroes, and in the NT always with an unfavorable connotation - 'legend, myth, tale, story, fable.' ... 'we have not depended on cleverly contrived myths in making known to you the mighty coming of our Lord Jesus Christ' 2 Peter 1:16. The term *muthos* may often be translated simply as 'untrue stories' or 'false tales.' (Lou & Nida NT:3454)

But it is untrue stories and false tales that tickle the ear and excite the mind of these people. Those who develop fables to convince the minds of those who crave are welcome indeed. Those who love the truth are protected and grow out of this danger, but those with itching ears are captivated by them.

that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, Eph 4:14

Sadly such men are wicked and use the power they gain for corrupt things. But to get what they want the wicked accept such bondage.

5 But you be watchful in all things,

The evangelist has to keep a clear and sober head in all this. He cannot be swayed into it, nor can he allow it to cause him to become bitter, angry, or despondent. He must be soberly watching with a calm and collected spirit. He must be dispassionate and circumspect. Preaching the truth in love to those who want to hear and dealing with those who do not with love and longsuffering.

"epho... to be sober; in the N. T. everywhere trop. to be calm and collected in spirit; to be temperate, dispassionate, circumspect ..." (Thayer, 425: 3525)

This is a word whose primary meaning centers on the affects of alcohol. But in this context it means any emotion that leads one to no longer be able to think rationally. It could be fear, frustration, perplexity, etc. Anything that keeps us from thinking clearly and soberly.

nepho 'to be sober, to not be drunk,' probably not occurring in the NT; see 88.86) to be in control of one's thought processes and thus not be in danger of irrational thinking - 'to be sober-minded, to be well composed in mind.' ... 'but we should be awake and sober-minded' 1 Thess 5:6. It is also possible to understand *nepho* 1 Thess 5:6 as meaning 'self-control,' as a characteristic of moral behavior ... (a figurative extension of meaning of *nepho* 'to be sober,' ... to behave with restraint and moderation, thus not permitting excess - 'to be self-controlled, to be restrained, to be moderate in one's behavior, to be sober.' 'you must keep control of yourself in all circumstances' 2 Tim 4:5; ... 'those who are drunk get drunk in the night; we belong to the day and we should be sober' 1Th. 5:7-8. ... in the NT as applying to a broader range of soberness or sobriety, namely, restraint and moderation which avoids excess in passion, rashness, or confusion. (Lou & Nida NT:1594)

He will not allow apostasy and wickedness of those in this world or in the church to keep him from doing his necessary duties. He must keep a clear head and keep his eyes open to protect himself from the ravages of these things and to protect those who do love the truth from the terrible fables devised by the wicked.

For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. 19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. 21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them. 22 But it has happened to them according to the true proverb: "A dog returns to his own vomit," and, "a sow, having washed, to her wallowing in the mire." 2 Pet 2:18-22

endure afflictions,

He is to endure the trials and tribulations brought upon him for this work. This term is generally used of the hardships of those who must fight as soldiers, and it perfectly fits what the soldier of Christ must endure as he serves his Lord in the wickedness of this world. Literally the pathos of evil. The strong emotions that evil or persecution can create within us must be suffered and

endured.

"kakopatheo... to suffer(endure) evils (hardship, troubles; to be afflicted... used freq. of the hardships of military service..." (Thayer, p. 320)

Every evangelist must reckon this to be their lot in life. They have chosen an activity that places them publicly on God's side. By preaching the truth they leave themselves open to afflictions and sorrows but they must be prepared to endure them.

do the work of an evangelist,

This phrase accurately conveys the teachings of I & II Timothy and Titus. Paul is explaining to these two men what the work of an evangelist consists of. It is the "work" Paul has told these young men to do in these epistles.

"ergon... 1. business, employment, that with which anyone is occupied... 2. any product whatever, any thing accomplished by hand, art, industry, mind... 3. an act, deed, thing done: ..." (Thayer, p. 248; 2041)

The business, employment and things which the evangelist is to occupy himself with is to preach the word and be urgent at all times to reprove, rebuke and exhort with all longsuffering and teaching. These are the things an evangelist who is bringing the good tidings is to do.

"euaggelistes..., a bibl. and eccl. word, a bringer of good tidings, an evangelist... This name is given to the N. T. to those heralds of salvation through Christ who are not apostles..." (Thayer, p. 257; 2099)

"euaggelistes the bringer of good tidings, an evangelist, preacher of the gospel, N.T. From euangelos (Liddell and Scott NT:2099)

euangelistes lit., "a messenger of good" (*eu*, "well," *angelos*, "a messenger"), denotes a "preacher of the gospel," Acts 21:8; Eph 4:11, which makes clear the distinctiveness of the function in the churches; 2 Tim 4:5. Cf. euangelizo, "to proclaim glad tidings," and *euangelion*, "good news, gospel." Missionaries are "evangelists," as being essentially preachers of the gospel. (Vine's NT: 2099)

The role and work of evangelists takes a little effort since there is no single passage like that of the apostles and prophets. We see here that they were a gift Jesus gave to His body(church) to equip saints, for the work of ministry so that the body of Christ would be edified. They are listed as gifts of the church along with the apostles and prophets, shepherds and teachers.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, 12 for the equipping of the saints for the work of ministry, for the edifying of the body of Christ Eph. 4:11-13

There are only three passages in the New Testament that mention them. The second passage is:

*On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of **Philip the evangelist**, who was one of the seven, and stayed with him.* Acts 21:8-9

The Holy Spirit used the prophet Luke to reveal to us that Philip was an evangelist. Since we have an account of the work he did in Acts 8, we can get a better understanding of what evangelists do. After Saul laid waste the church in Jerusalem, there were none remaining except the apostles.

At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles. Acts 8:1-2

One should not underestimate the upheaval this created. The enemies of the church were seeking to destroy it and as a result of Paul's work, the local church at Jerusalem was scattered and except for the apostles existed no more.

Philip the evangelist did what many others were doing, he went preaching the word.

Therefore those who were scattered went everywhere preaching the word. 5 Then Philip went down to the city of Samaria and preached Christ to them. Acts 8:4-5

Some have rightly observed that everyone was preaching the word. Does that mean that everyone who preaches the word is an evangelist? The obvious answer is no. Since there is a gift that Jesus

gave to the church which was similar to the apostles, prophets, shepherds and teachers, this was not something everyone did. This was an office with specific responsibilities that was done by those who gave their lives to it.

A doctor is a man who dedicated his life to practicing medicine. He became qualified to do that work. Many people can put on a bandage or give medicine for a headache, but they are not doctors. They can do some of the things doctors do, but though they are helping someone with an injury or illness, they are not a doctor unless they go through the training and become qualified to be a doctor.

Philip the evangelist went down to the city of Samaria and preached Christ to them. This is what he did as an evangelist and it is clearly a part of the work an evangelist is to do. As he preached God's word, many obeyed the gospel and a new church began in the city of Samaria.

But when they believed Philip as he preached the things concerning the kingdom of God and the name of Jesus Christ, both men and women were baptized. 13 Then Simon himself also believed; and when he was baptized he continued with Philip, Acts 8:12-13

This clearly identifies and defines one of the things that clearly falls under the work and role of an evangelist. Just as **Philip the evangelist** went to Samaria and through his preaching and baptizing a new local church began, so have multitudes of evangelists since that time. Whenever a man dedicates his life to preaching God's word and properly prepares himself for that task, he becomes an evangelist. It is these men who have gone all over the world since that time until today preaching like **Philip the evangelist**. In this way, the gospel has an office/gift from Jesus to move it from place to place.

Remember that Jesus knew the apostles and prophets were only temporary as far as being living men. They were only to remain until the word of God would be fully revealed. They then became part of the permanent foundation of the church with Jesus as the chief cornerstone. But they would not be doing the work of preaching and carrying the gospel into all the world after that time. It is to the evangelists that Jesus gave this work. They are the ones who fulfill what Jesus first commanded His apostles to do.

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. Mt. 28:18-20

Jesus never intended that apostles do this. He gave the apostles and prophets to lay the foundation. This work clearly falls to the evangelists and Philip the evangelist is clearly and example.

The Work of an Evangelist

Timothy - The Work of An Evangelist

1. Put the brethren in mind of these things(1Tim. 4 6-11).

Warnings against apostasy, whether imminent or just proactive is one of the most important duties of an evangelist. Bible Authority, examples like Nadab and Abihu; Cain, Korah, and Balaam are all of the highest importance to the brethren. They must be able to protect themselves against error.

Those evangelists who are actively involved in preaching and teaching are "**Good ministers of Christ Jesus.**" They are "**nourished in the words of the faith and of the good doctrine**" because they have become strong and mature(no longer drinking milk) (Heb 5:12-14).

2. Refuse profane and old wives' fables.

Many common(not holy) doctrines had already been devised and soon many more would follow. The Greek, Persian and Egyptian philosophers would seek to modify Scripture enough to find their doctrines within them. Soon it would be taught that flesh is evil and spirit is good. That severity to the

flesh(abstaining from marriage and commanding to abstain from meats) was in the Scripture. Soon they would worship Mary as the mother of God, believe that relics, medallions, and even articles of clothing from martyrs had some power with God. Superstitions would grow as knowledge of Scripture lessened. It is the duty of all good ministers to reject all such things.

3. **Exercise thyself unto godliness:**

The good minister is also focused on spiritual exercises to make himself stronger. Prayer, reading, worship, thanksgiving, crucifixion, putting off, putting on, etc are all a daily part of his exercise program.

The truth of this is seen in the truth that “***bodily exercise profitable for a little.***” No matter how much time and effort is put into our material health and fitness it will all end in death. For that reason, “***godliness is profitable for all things.***” As a minister(and Christian) become stronger and stronger in godliness they enhance the life that now is and the one that is to come. Godliness is the answer to every question and every issue.

Therefore “***faithful is this saying, and worthy of all acceptation.*** Under all circumstances and at all times this will always be true and everyone ought to accept and act upon it.

4. **To this end we labor and strive**

This is truly the goal and purpose to which all faithful servants of the Lord strive for. Our long term goals are to be successful, get to heaven, be viewed as faithful. This is the path to attain that goal. Therefore we are all struggling and striving for these things.

5. **These things command and teach.**

Once again, Paul makes this personal then universal. The evangelist must first see the importance of this himself, then it is his goal to command and teach others to follow this same path. As topics for sermons are assessed and planned, the emphasis should be placed on the things listed above. It is the duty of a good minister to set forth the dangers of error, the standards of truth, and the practical applications of how brethren ought to exercise and to live.

6. **Let no man despise your youth;**

This is a command to Timothy and not to the congregation. He is to conduct himself in such a way that those in the church cannot set him at nought, disdain or think little of him. Up to a certain point there is no control over this. No matter how cautious and wise a young man might conduct himself, he is going to cause some people to despise him. But this is true even of older preachers. If you preach the truth, strongly and with consistency some are not going to like it and the weakest link is to despise the preacher. But there are other things that are within the control of the evangelist.

Dead flies cause the oil of the perfumer to send forth an evil odor; (so) doth a little folly outweigh wisdom and honor. Ecc1 10:1

A reputation can be destroyed by foolish actions or words in our youth. It is too easy for a young man to let his idealism take him further than the Scriptures actually teach.

7. **Be an ensample to them that believe, in word, in manner of life, in love, in faith, in purity.**

Timothy is to be a “*tupos*, ...1. *the mark of a stroke or blow; print...* 2. *a figure formed by a blow or impression; hence univ. a figure, image:...* 3. *form...* 4. *an example*; The way he lives his life is not simply from the pulpit. Through his own growth and development he is to show the congregation how it is to be done.

No soldier on service entangleth himself in the affairs of (this) life; that he may please him who enrolled him as soldier. 5 And if also a man contend in the games, he is not crowned, except he have contended lawfully. 6 The husbandmen that laboreth must be the first to partake of the fruits. 2 Tim 2:4-6

Paul cites five areas where the evangelist must seek to be an example.

(1) *in word*, honest, integrity, not corrupt or vile, pure clean and always truth. (2) *in manner of life*, The evangelist must live what he preaches and do what he tells others to do. Again, there is always a small

gap between what one can see of the truth and what one can do. But this never excuses a lax attitude toward the commands of the Lord. (3) *in love, agape love* must not simply be preached and taught upon, but actually practiced. (4) *in faith*, All that is taught in Scripture must be an unfeigned faith in the heart of an effective evangelist. There is nothing in Scripture that is not true. (5) *in purity*, This is holiness and personal consecration seen in worship, morality, and all other areas of life. All that is preached is worked on as hard as others.

8. **Give heed to reading, to exhortation, to teaching.**

In a time when there was no NT and little in the way of written letters, it was of the greatest importance that God's word be read, then exhorted and taught about. Timothy is to make this a high priority. Making certain that the brethren are getting the food they need to grow.

9. **Neglect not the gift that is in thee. Given by prophecy, with the laying on of the hands of the presbytery.**

Though there are speculations and possibilities we do not know what this gift was. We know Timothy "was well spoken of by the brethren who were at Lystra and Iconium," Acts 16:1-3 he made "the good confession in the sight of many witnesses," 1 Tim 6:12 the gift he had was "through the laying on of my hands." II Tim. 1:6 and that it was "given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim 4:14

But though Paul knew, the Ephesians knew and Timothy knew we do not know. Some guess prophecy which would make the most sense, but could have been tongues, working of miracles, or discerner of spirits.

10. **Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all.**

The effort and toil that the evangelist is to place within his own preaching and personal growth and development should be something that others can see. His whole life should be focused upon preaching, teaching, exhorting and living the godly life of the consecrated servant of the Lord. This is the one great asset of those in their youth. Their growth and development is quick and easy to watch.

11. **Take heed to thyself, and to thy teaching.**

Timothy and all evangelists must keep a close watch on themselves. They must continually be assessing what the Scriptures say, what they are preaching, and how they are acting. Always the evangelist looks to his own spiritual needs and efforts first. In conjunction to this is his preaching. He is keeping a close eye on his preaching. Seeking the proper blend between reproof, rebuking, exhorting and teaching. Finding the right measure of doctrine, morality, error and lifestyle. Always watching and seeking to do better.

12. **Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.**

One of the things that is closely assessed is effort, convictions, and zeal, from week to week, month to month and year to year. Are things are the way up or down. Are we maintaining what we have mastered, living what we are preaching, growing and developing in teaching ability and personal life. Can others assess us as parent, spouse, worker and Christian and see the same effort never ceasing? This is the goal.

When this is done, a twofold salvation occurs. First, the soul of the evangelist is saved. Remember what James said:

Be not many (of you) teachers, my brethren, knowing that we shall receive heavier judgment. 2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Jas 3:1-2

An evangelist willingly takes this upon himself, but recognizes its solemn and important applications. For an entire life the evangelist must understand the heavier nature of their judgment and seek to live in such a way that they will be worthy of the trust that has been given to them. So by doing all the above he will save himself. But more importantly he will also be instrumental in saving those who hear him.

The Work of An Evangelist

The most important passage in understanding the work of an evangelist was given to Timothy at the end of Paul's life. After reading this passage it becomes obvious that the books of Timothy and Titus both reveal the work of an evangelist which will include preaching and teaching.

*I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 **Preach the word! Be ready in season and out of season. Reprove, rebuke, exhort, with all longsuffering and teaching.** 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 **But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.** 6 For I am already being poured out as a drink offering, and the time of my departure is at hand. 7 I have fought the good fight, I have finished the race, I have kept the faith. 2Tim. 4:1-8*

As we consider this passage two things come to the forefront. As Paul wrote his last letter and passed on his work to others, he gave two important duties to Timothy. The first: "**Preach the word! Be ready in season and out of season. Reprove, rebuke, exhort, with all longsuffering and teaching.**" The Second: "**But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.**"

In these two duties we begin to grasp the comprehensive nature of what the gift of an evangelist was designed to accomplish. It is clear that he was to apply the writings of the apostles and prophets to all the brethren. He was to preach that word and that word alone. He was to see the distinction between the sound doctrine of God's Word and the fables of those who had itching ears and were seeking teachers to preach them to them. To accomplish this, he was to reprove, rebuke and exhort with all long suffering and teaching.

He was also to be ready, in season and out of season. This term is used in Septuagint version of Ecclesiastes and helps us understand its scope.

*To everything there is a **season**, A time for every purpose under heaven: 2 A time to be born, And a time to die; A time to plant, And a time to pluck what is planted;" Eccl 3:1-9*

Hence it is in season when it is time. When the time of the year comes to plant, it is the season to plant, then comes the season to harvest. Hence when the time comes that a certain false doctrine has taken root in the church it is the season to preach on that doctrine. Every portion of Scripture becomes timely and in season when the brethren need to hear it. When unbelievers are in the audience, it is in season to preach on what one must do to be saved. When a brother has come forward for drinking or stealing, it is in season to preach on drinking or stealing. Hence we preach in season when there is a direct need to hear that topic.

Out of season is just the opposite. There is no timely reason to preach on it. It is not something that is troubling the brethren or has caused a problem. It is simply a subject in Scripture that is not timely at the moment, but still needs to be preached on lest it become a problem.

Timothy was an Evangelist

Since Paul told Timothy to do the work of an evangelist, he was an evangelist. Note the progression. First, Paul gave Timothy the charge that he must keep at all times as an evangelist.

*1 **I CHARGE YOU** therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 **PREACH the word! BE READY in season and out of season. REPROVE, REBUKE, EXHORT, with all longsuffering and teaching.***

Second, Paul described have the problems that would arise again and again to evangelists when brethren become weak and seek to follow error.

3 For the time will come when **THEY WILL NOT ENDURE SOUND DOCTRINE**, but according to their own desires, because they have itching ears, **THEY WILL HEAP UP FOR THEMSELVES TEACHERS**; 4 and **THEY WILL TURN THEIR EARS AWAY FROM THE TRUTH**, and be **TURNE** **ASIDE TO FABLES**.

Third, Paul again returned to Timothy to explain what he should continue to do regardless of what the brethren are doing. They can and will become but Timothy the evangelist must continue to faithfully do the work of an evangelist.

5 But **YOU** be **WATCHFUL IN ALL THINGS**, endure afflictions, **DO THE WORK OF AN EVANGELIST, FULFILL YOUR MINISTRY**.

Finally, Paul speaks of himself and his role as an apostle. The time of his departure had come and no one would come to fill the office he had been given. That office would continue unbroken to the end of time as people read the writings he had done as an apostle.

6 For **I** am already being poured out as a drink offering, and the time of **MY** departure is at hand. 7 **I** have fought the good fight, **I** have finished the race, **I** have kept the faith. 2Tim. 4:1-8

Timothy on the other hand is to continue to make evangelists by giving to them what Paul had given to Timothy.

You therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. 2 Tim 2:1-3

Hence the office of an evangelist is to preach the word, be watchful in all things, do the work of an evangelist, fulfill his ministry and seek for and prepare others to do the same. This is the primary mandate for the work of an evangelist. All Timothy has to do is take the things he received from Paul and commit them to faithful men so they can do the same.

DO THE WORK OF AN EVANGELIST, FULFILL YOUR MINISTRY.

Since the work of an evangelist is tied to him fulfilling his ministry, all we have to do is look at the things Paul has asked Timothy to do in the letters addressed to him and we will know exactly what he needed to do to fulfill his ministry and do the work of an evangelist. Although there are many things written in the letters of 1st and 2nd Timothy, those things that are specifically directed to Timothy are clearly a part of his ministry and the work of an evangelist.

1. Charge certain persons not to teach any different doctrines.

As I urged you when I was going to Macedonia, remain at Ephesus that you may charge certain persons not to teach any different doctrine, 4 nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. ... 18 This charge I entrust to you, Timothy, my child, 1Tim. 1:3-6; 18

When Paul left Timothy at Ephesus, he saw great storm clouds of error surrounding the church. Already there were men in their midst who were teaching doctrines that were not found in Scripture. He charged Timothy to charge them not to teach these things. He would do this first by seeking to show them their error so they could repent and to teach the brethren the truth so they could see through their false teaching.

2. Conduct yourself in the House of God which is the church.

These things I write to you, though I hope to come to you shortly; 15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 1Tim. 3:14-16

Paul had just finished teaching about the conduct of men and women when the church assembled.

He had given also the qualifications for elders and deacons. He has written these things to Timothy as an evangelist so he can have the authority to preach these things and fulfill his ministry.

3. Put the brethren in mind of these things.

If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. 7 But reject profane and old wives' fables, and exercise yourself toward godliness. 1 Tim 4:6-8

Warnings against apostasy, whether imminent or just proactive is one of the most important duties of an evangelist. Bible Authority, examples like Nadab and Abihu; Cain, Korah, and Balaam are all of the highest importance to the brethren. They must be able to protect themselves against error.

Those evangelists who are actively involved in preaching and teaching are “***Good ministers of Christ Jesus.***” They are “***nourished in the words of the faith and of the good doctrine***” because they have become strong and mature (no longer drinking milk) (Heb 5:12-14).

Many common (not holy) doctrines had already been devised and soon many more would follow. The Greek, Persian and Egyptian philosophers would seek to modify Scripture enough to find their doctrines within them. Soon it would be taught that flesh is evil and spirit is good. That severity to the flesh (abstaining from marriage and commanding to abstain from meats) was in the Scripture. Soon they would worship Mary as the mother of God, believe that relics, medallions, and even articles of clothing from martyrs had some power with God. Superstitions would grow as knowledge of Scripture lessened. It is the duty of all good ministers to reject all such things.

The good minister is also focused on spiritual exercises to make himself stronger. Prayer, reading, worship, thanksgiving, crucifixion, putting off, putting on, etc are all a daily part of his exercise program.

4. Exercise, Command and Teach

For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 11 These things command and teach. 1 Tim. 4:10-11

This is truly the goal and purpose to which all faithful servants of the Lord strive for. Our long term goals are to be successful, get to heaven, be viewed as faithful. This is the path to attain that goal. Therefore we are all struggling and striving for these things.

The truth of this is seen in the truth that “***bodily exercise profitable for a little.***” No matter how much time and effort is put into our material health and fitness it will all end in death. For that reason, “***godliness is profitable for all things.***” As a minister (and Christian) become stronger and stronger in godliness they enhance the life that now is and the one that is to come. Godliness is the answer to every question and every issue.

Therefore “***faithful is this saying, and worthy of all acceptance.*** Under all circumstances and at all times this will always be true and everyone ought to accept and act upon it.

Once again, Paul makes this personal then universal. The evangelist must first see the importance of this himself, then it is his goal to command and teach others to follow this same path. As topics for sermons are assessed and planned, the emphasis should be placed on the things listed above. It is the duty of a good minister to set forth the dangers of error, the standards of truth, and the practical applications of how brethren ought to exercise and to live.

5. Let no man despise your youth;

This is a command to Timothy and not to the congregation. He is to conduct himself in such a way

that those in the church cannot set him at nought, disdain or think little of him. Up to a certain point there is no control over this. No matter how cautious and wise a young man might conduct himself, he is going to cause some people to despise him. But this is true even of older preachers. If you preach the truth, strongly and with consistency some are not going to like it and the weakest link is to despise the preacher. But there are other things that are within the control of the evangelist.

Dead flies cause the oil of the perfumer to send forth an evil odor; (so) doth a little folly outweigh wisdom and honor. Eccl 10:1

A reputation can be destroyed by foolish actions or words in our youth. It is too easy for a young man to let his idealism take him further than the Scriptures actually teach.

6. Be an example to the believers.

but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. 1 Tim 4:12

Timothy is to be a “*tupos*, ...1. *the mark of a stroke or blow; print...* 2. *a figure formed by a blow or impression; hence univ. a figure, image:...* 3. *form...* 4. *an example*; The way he lives his life is not simply from the pulpit. Through his own growth and development he is to show the congregation how it is to be done.

Paul cited five areas where the evangelist must seek to be an example.

(1) *in word*, honest, integrity, not corrupt or vile, pure clean and always truth. (2) *in manner of life*, The evangelist must live what he preaches and do what he tells others to do. Again, there is always a small gap between what one can see of the truth and what one can do. But this never excuses a lax attitude toward the commands of the Lord. (3) *in love*, *agape love* must not simply be preached and taught upon, but actually practiced. (4) *in faith*, All that is taught in Scripture must be an unfeigned faith in the heart of an effective evangelist. There is nothing in Scripture that is not true. (5) *in purity*, This is holiness and personal consecration seen in worship, morality, and all other areas of life. All that is preached is worked on as hard as others.

The evangelist who preaches the word, must also be an example of how that preaching has affected him in his own personal life. An evangelist must be an example in his conduct and speech, in how he loves others, how his spirit has been purified and made holy, in his unfeigned faith and in the purity of his conduct. .

7. Take heed to yourself and the doctrine.

Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 1Tim. 4:15-16

Timothy and all evangelists must keep a close watch on themselves. They must continually be assessing what the Scriptures say, what they are preaching, and how they are acting. Always the evangelist looks to his own spiritual needs and efforts first. In conjunction to this is his preaching. He is keeping a close eye on his preaching. Seeking the proper blend between reproof, rebuking, exhorting and teaching. Finding the right measure of doctrine, morality, error and lifestyle. Always watching and seeking to do better.

One of the things that is closely assessed is effort, convictions, and zeal, from week to week, month to month and year to year. Are things are the way up or down. Are we maintaining what we have mastered, living what we are preaching, growing and developing in teaching ability and personal life. Can others assess us as parent, spouse, worker and Christian and see the same effort never ceasing? This is the goal.

When this is done, a twofold salvation occurs. First, the soul of the evangelist is saved. Remember what James said:

Be not many (of you) teachers, my brethren, knowing that we shall receive heavier judgment. 2 For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Jas 3:1-2

An evangelist willingly takes this upon himself, but recognizes its solemn and important applications. For an entire life the evangelist must understand the heavier nature of their judgment and seek to live in such a way that they will be worthy of the trust that has been given to them. So by doing all the above he will save himself. But more importantly he will also be instrumental in saving those who hear him.

In order for Timothy to fulfill his ministry and do the work of an evangelist, he must give himself entirely to the things listed above. His progress in being an example should be so obvious that it is evident to everyone. He must keep a close eye on these things and to the things he teaches so he can save himself and those who hear him.

8. Observe these things without Prejudice, doing nothing with Partiality

I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality. 22 Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure. 1Tim. 5:21-22

How far back into the book do we take "these things." Some take the previous few verses, others see this as an admonition that takes in everything in the book and everything that encompasses the work of an evangelist. In order to be righteous and just, an evangelist must rise above petty feelings. Every aspect of his work must be done fairly.

9. Fight the good fight of faith, lay hold on eternal life

But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. 12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1Tim. 6:11-13

After speaking about the love of money and telling Timothy to flee these things he sums up the work of an evangelist as fighting the good fight of faith. Everything in the gospel must be stood up for and fought for. It is the good fight of the faith and all evangelists must be actively involved.

10. Guard what was Committed to your Trust

O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge 1Tim. 6:20

This is Paul's final admonition to Timothy in this first letter. He is to guard all the things here that were committed to his trust (the first six points). He is to take his stand on these duties and obligations and thus do the work of an evangelist and fulfill his ministry.

DO THE WORK OF AN EVANGELIST, FULFILL YOUR MINISTRY. 2Timothy;

1. Do not be Ashamed: (1) Of the Lord's Testimony (2) Of Me His Prisoner

Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, ... I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day. 2 Tim 1:8-12

Paul spoke often of the shame that can accrue to those who hold fast to what the Lord has testified in the Scriptures. We know that the way that leads to life is strait and narrow and that those who walk it will often walk alone and with persecutions. With persecutions comes mocking, scorn and other difficulties. To stand alone with the truth is a very difficult thing to do. There will always be things in the gospel that are unpopular with the present generation. Those who preach against these things because of Jesus and His apostles need to be careful and take on Paul's attitude.

What we commit to Him against that day he will keep for us.

2. Hold Fast the Pattern

Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. 2Tim. 1:13

This is the foundation for all evangelists to build on. There is a pattern for everything and it must be held fast to.

“Hypotuposis... (hypotupoo, to delineate, outline); a. an outline, sketch, brief and summary exposition, ... b. an example, pattern... the pattern placed before one to be held fast and copied, model ...”
(Thayer, p. 645; 5296)

The words Timothy had heard from Paul were inspired (I Cor 2:9-13; I Cor 14:37). They were to be viewed by evangelists as an example or pattern. What they teach about doctrine and morality are the blueprints upon which Christians are to build our lives.

3. Be Strong in the Grace ...

You therefore, my son, be strong in the grace that is in Christ Jesus. 2Tim. 2:1

Because of the grace that is in Christ every day is a new day. No matter how badly we fail or fall short or how large a mistake is made, with the grace of Jesus, we begin anew and fresh. Each time we repent and confess we begin again (Paul himself used this regarding his former life).

4. The things you heard... Commit to faithful men

And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. 2Tim. 2:2

Timothy had the benefit of Paul's personal presence for most of his life, but Paul's end has come and Paul is now encouraging him to do what is the permanent plan of God. The things we receive from Paul through his writings and personal life recorded in Acts we are to commit to faithful men who will then do the same for them and thus it will continue throughout the centuries. It doesn't matter if there is a break of centuries and continents. The same truths can be gleaned from the Scriptures, committed to faithful men and the process continues.

5. Endure Hardship (1) As a Soldier; - (2) As an Athlete; (3) As a Farmer

You therefore must endure hardship as a good soldier of Jesus Christ. 4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. 5 And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. 6 The hardworking farmer must be first to partake of the crops. 7 Consider what I say, and may the Lord give you understanding in all things. 2Tim. 2:3-7

The theme of this passage is the hardship involved in being a Christian and especially as an evangelist. There will be hardships, sorrows and disappointments. There will be loss and anguish in taking a stand for truth. Anyone who puts his hand to this plow (work of an evangelist must be prepared to pay this price.

If you faint in the day of adversity, your strength is small. Prov 24:10

The three analogies have been variously interpreted depending upon the perspective of the evangelist or Christian who is reading them. They are vague probably intentionally so each of us can make the applications we need. For myself, I see the soldier as the man who gives up everything in order to defend his friends, family and nation. Such a man will not allow personal comfort or discomfort to interfere with his conviction of the importance of what he is doing.

All athletics are based on rules and fair play. Winning is secondary to these things. No one will receive a crown unless the competition is considered to have been done lawfully and according to the rules. The same is true for the evangelist. The ends never justify the means. The rules set down by the Lord must be followed regardless of the hardships involved. Bending a rule to avoid a problem is the path to destruction.

The farmer works hard to produce the fruits he has earned through his hard work of plowing,

sowing, weeding and watering. He must be the first to partake of these fruits. The hard work of the evangelist is also in sowing plowing, watering and reaping. The seed is the word of God and the fruits are the progress he makes in his personal life. Paul already admonished him in a similar way.

Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 1 Tim 4:15-16

6. Remind Them

Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers. 2 Tim 2:14

Timothy is charged to remind the brethren of “these things.” Paul had just given the things he was to remind them regarding

Jesus Christ of the seed of David raised from the dead and Paul was suffering because of it.

Remind them about the faithful sayings:

- * If we died with him we shall live with him
- * If we suffer with him we shall reign with him
- * If we deny him he will deny us
- * If we are faithless, he will remain faithful.

7. Be Diligent

Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. 16 But shun profane and idle babblings, for they will increase to more ungodliness. 2 Tim 2:15-16

Every effort possible must be exerted to hold and preach the truth. We must spend the time, learn the tools, gain the wisdom to never go beyond what is actually written. There is a caution and concern that permeates the heart of the faithful evangelist. The one thing he never wants to do is be ashamed in the presence of God when asked why did you teach this or why didn't stand for or against what was clearly in the Scriptures. The babblings would be human wisdom and sophistry that leads some to teach a different doctrine and go beyond scriptural boundaries.

8. Flee & Avoid; Pursue & Correct

Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 23 But avoid foolish and ignorant disputes, knowing that they generate strife. 24 And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, 25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, 26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will. 2Tim 2:22-26

An evangelist must flee the doors of lust he opened in his youth. And avoid foolish and ignorant disputes from Scripture. Instead he must pursue righteousness faith, love, etc. and correct those who are in opposition.

9. Carefully Follow

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra — what persecutions I endured. And out of them all the Lord delivered me. 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 2Tim 3:11-12

Paul said several times that the things in his life should be followed. In Philippians he spoke of himself as a pattern and that if we follow these things God will be with us (Phil. 3:15-17; 4:9). The importance of carefully considering the life of Paul is a critical attitude in any evangelist. To the writings of the apostles must be added the accounts of their lives. Many times how they did the things they commanded elsewhere can give practical wisdom to their teaching and keep evangelists from making terrible mistakes in judgment.

10. Continue in the Things you Learned.

But evil men and impostors will grow worse and worse, deceiving and being deceived. 14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. 2Tim 3:13-17

This is the terrible reality that we too are now living. When things remain constant and consistent, it is easier to maintain convictions and hold fast to truth. But in generations like the one Paul was living in and the one that now mirrors our own, things seem to get worse and worse. When the culture and the religion combine to create moral change, things are turned upside down.

Woe to those who call evil good, and good evil; Who put darkness for light, and light for darkness; Who put bitter for sweet, and sweet for bitter! 21 Woe to those who are wise in their own eyes, And prudent in their own sight! Isa. 5:20-21

The only anchor we can trust in such times are the things found in the sacred Scriptures. When the Scriptures are the basis of our convictions then we know we are standing strong against the wiles of error.

The Scriptures are contrasted. The ones Timothy had known from a babe were those found in the Old Covenant. All Scripture takes those Scriptures and joins them with those in the New Covenant. With these scriptures the man of God is complete and thoroughly furnished. There is nothing more than this for the true evangelist. All human wisdom and proverbs fall into the dust in comparison to the Scriptures. Only the Scriptures are profitable to accomplish all the good things God seeks.

For This reason ... Set in Order Titus

Titus and Timothy both worked with Paul and were considered those who served and helped him. All that Paul told to Timothy would apply equally to Titus and all evangelists. Titus gives us more exhortations on how Paul wanted those who worked with him in the gospel to do their best to fulfill all that Jesus expected of those who were given along with the apostles and prophets to strengthen and build up the church.

For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you — Titus 1:5-6

1. Rebuke them Sharply

For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. 12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, Titus 1:10-14

This passage describes the problems churches face in the cultures like Crete. When the ungodly people the church is made up from have these characteristics, these are the things to watch for and how to deal with them. Such things can only be rebuked and revealed from the Scriptures to be evil.

2. Speak what is Proper for Sound Doctrine

But as for you, speak the things which are proper for sound doctrine: 2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience; 3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things — 4 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. Titus 2:1-5

No matter how out of step these things become in wicked and ungodly cultures, the church must rise above it. The sound and healthy doctrines found in the Scriptures are what are proper for the conduct of Christians. We see this today in our own country. The role of the younger women in America are far different from what must be preached as sound doctrine.,

3. Show yourself a Model of Good Works

Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, 8 and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. Titus 2:7-9

All those who preach the gospel, must strive to live it. The charge of hypocrisy is lodged even against weaknesses of the flesh. As much as possible the things preached must already be lived by the one proclaiming it. As growth in knowledge continues so also does growth in conduct.

4. Speak these things, Exhort, and Rebuke with all Authority.

For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works. 15 Speak these things, exhort, and rebuke with all authority. Let no one despise you. Titus 2:11-15

5. Remind Them

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men. 3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. Titus 3:1-4

Peter also spoke of reminding. Even though brethren know the truth, they need to be reminded. As time passes things we know can fade and reasons for convictions become less powerful. Some things need to be taught over and over again because we must live them over and over again.

6. Affirm Constantly; Avoid; Reject

This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. 9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. 10 Reject a divisive man after the first and second admonition, 11 knowing that such a person is warped and sinning, being self-condemned. Titus 3:8-11

Three groups are contrasted here. Those who believe and are careful. Those who are foolish and contentious, and those who are divisive or factious. Within each command is a means to identify those who are in each group and how to deal with them.

7. Let our People learn: Maintain Good Works; Meet Urgent Needs, Not Unfruitful

And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. Titus 3:14

This is a teaching that must be given again and again. All of God's people must be busy and never unfruitful. We must all learn this and someone has to be teaching it. It is the work of those who are preaching and teaching to be watching for these things. To commend what can be commended and to guide and direct into more and more.

fulfill your ministry.

Paul strengthens this fulfillment by using a word that uses the general term for fulfillment and then another word that means bring in full or make full. Might be better translated "fully fulfill" or "completely fulfill."

"plerophoreo... (... fr. pleres and phero) to bear or bring full, to make full; a. to cause a thing to be shown to the full... "ten diakonian, i.e. to fulfil the ministry in every respect, II Tim. 4:5...b. to carry through to the end, accomplish... things that have been accomplished... c. to fill one with any thought, conviction, or inclination... to make one certain, to persuade, convince, one..." (Thayer, . 517; 4135).

*"plerophoreo.. 1. Because of its double meaning fill completely (a strengthening of pleroo) and be firmly convinced (pass.) and because of its shifting character, the late Greek verb "plerophoreo sometimes resists an unequivocal translation. It occurs 6 times in the NT: **Luke 1:1**: ... , "the events brought to fulfillment among us [by God]" ... **Rom 4:21**; **14:5**: ... fully convinced/let every one be fully convinced; **Col 4:12**: fulfilled, or, as in Paul: fully convinced; **2 Tim 4:5**: "fulfill your ministry"; **v. 17**: ... "so that through me the task of preaching [enjoined to me] might be carried through to its goal" ... (Exegetical Dictionary NT: 4135)*

Paul uses the term elsewhere translated deacon for his “*ministry*.” This is one of the more personal of the terms for service and ministering in the NT. It literally means “*to serve tables*,” and carries the idea of serving with the goal of pleasing and helping those who are served.

“diakonia... service, ministering, esp. of those who execute the commands of others. 1. univ. ... 2. of those who by the command of God proclaim and promote religion among men; a. of the office of Moses... b. of the office of the apostles and its administration... c. of the ministration or service of all who, endowed by God with powers of mind and heart peculiarly adapted to this end, endeavor zealously and laboriously to promote the cause of Christ among men, as apostles, prophets, evangelists, elders, etc. ... 3. the ministration of those who render to others the offices of Christian affection... 4. the office of deacon in the primitive church... 5 the service of those who prepare and present food. ...” (Thayer, p. 137-138; 1248)

In the NT *diakonia* 1. "waiting at table," or in a rather wider sense "provision for bodily sustenance." Luke 10:40: ... It is also used 2. for any "discharge of service" in genuine love. Thus the house of Stephanas gave itself to the service of the saints (1 Cor 16:15). ... A decisive point for understanding the concept is that early Christianity learned to regard and describe as *diakonia* all significant activity for the edification of the community (Eph 4:11 ff.), ..." (TDWNT: NT: 1248)

This ministry goes both vertically and horizontally. It is both a service to God and His Son and a service to our brethren with whom we are in fellowship. Peter dealt with both sides of this when he said:

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. 1Pet 4:11

All service to God must be done with the strength he supplies and all that we do for our brethren must also be with the strength he supplies.

6 For I am already being poured out as a drink offering,

With a *gar* Paul gave the reason and cause for the need for Timothy to do the work of an evangelist by preaching the word and reproof, rebuking and exhorting with all longsuffering and teaching.

Paul was leaving. He will no longer be able to help and guide Timothy. Timothy must now move into the position of being on his own. Paul will no longer be there to help those who are left behind. All church problems, all individual problems will now have to be dealt with by others. The time was “already,” right then at that moment.

“ede... adverb, in the N. T. everywhere of time, *now already ...*” (Thayer's NT:2235)

While speaking of Roman imprisonment in Philippians the outcome of the imprisonment was in doubt for a time, but Paul had expressed confidence that he would be released.

*But I want you to know, brethren, that **the things which happened to me have actually turned out for the furtherance of the gospel**, 13 so that **it has become evident to the whole palace guard, and to all the rest, that my chains are in Christ**; 14 and most of the brethren in the Lord, having become confident by my chains, are much more bold to speak the word without fear. Phil 1:12-14*

*For I know that **this will turn out for my deliverance through your prayer and the supply of the Spirit of Jesus Christ**, Phil 1:19-20*

*And **being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith**, Phil 1:25*

But not here. He knows that there will be no release from this imprisonment. What he had discussed in general terms earlier in the book now is fully revealed. He spoke of

being a prisoner,
suffering for the gospel,
God keeping what he had delivered

of all in Asia turning away
of Onesiphorus not being ashamed of his chain

*Therefore **do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel** according to the power of God ... 12 For this reason **I also suffer these things**; nevertheless **I am not ashamed**, for I know whom I have believed and am persuaded that He is **able to keep what I have committed to Him until that Day**. 2 Tim 1:8, 12*

*This you know, that **all those in Asia have turned away from me**, among whom are Phygellus and Hermogenes. 16 The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and **was not ashamed of my chain**; 17 but when he arrived in Rome, he sought me out very zealously and found me. 2 Tim 1:15-17*

While the older translations use the term offered “*For I am already being offered*” (ASV; KJV), all the newer translations (NKJV; NASB; ESV; NIV) use “*being poured out as a drink offering*.” This is the translation of the Greek “*spendo*.” The reason for the change is twofold. It is the true meaning of the Greek term and in the Septuagint, this is the word to translate the Hebrew term for drink offering.

*spendo ... “pour out an offering of wine,” “make a libation” to a god: ... The verb is similarly used ... by which those who “poured out libations” to the gods obtained immunity: ... It may be added that **sponde came to be used of an additional impost, particularly on vine-land, levied nominally for a libation to Dionysus**: (Moulton-Milligan, Vocabulary of the Greek NT:4689)*

*spendo ... [in LXX chiefly for **nasac** [OT:5258] to pour out as a drink-offering, make a libation; passive ... **spendomai I am poured out or offered as a libation** ... Phil. 2:17 ... 2Tim. 4:6 Abbott-Smith Manual Greek Lexicon NT:4689)*

The drink-offering is *nesec* (OT 5262) from *nasac*, (OT 5258) to pour out. The LXX always represents it by *sponde* ... The use of the verb *nasac* in Ps 2:6, is remarkable—‘I have poured out (as a drink-offering?) my king upon my holy hill of Zion.’ Compare Prov 8:23, where wisdom is described as ‘poured out from everlasting.’ The word set adopted by the A. V. is intelligible, but hardly adequate. The verb *spendomai* is twice used by St. Paul of himself as ready to be poured forth as an offering, Phil 2:17; 2 Tim 4:6. (Girdlestone; Synonyms of the OT: 5262)

There is nothing in the OT or the NT to tie the idea of the drink offering. It was first used by Jacob after his name was changed to Israel at the same place he had dreamed of the ladder going into heaven and had renamed Luz Bethel. (Gen 28:10-19; 35:6-15 Note 35:14). After that it was incorporated into the daily sacrifices of Israel (Ex. 29:40-41) and to accompany all the sacrifices

Israel brought to the Lord (Num 15:3-7). Yet nothing really strikes the mind as anything that would account for Paul using it here, and not only here, but also in Philippians, where he elaborates on it, stating it somewhat similarly to the passages in the OT.

Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all. 18 For the same reason you also be glad and rejoice with me. Phil 2:17-18

Yet here too, we can find no real connection. There are two anomalies. One in Proverbs and the other in Psalms, where the word set is actually the same root word as poured out.

*I have been **established(poured out)** from everlasting, From the beginning, before there was ever an earth. Pr. 8:23*

*"Yet I have **set(poured out)** My King On My holy hill of Zion." Ps 2:6*

When we add to this the words in Isaiah, that Jesus poured out His soul unto death, we may find the tie, but it is not a clear or direct one.

Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. Isa 53:12

and the time of my departure is at hand.

This is the counterpart to being poured out as a drink offering. His "departure" has now come.

analysis "an unloosing" (as of things woven), "a dissolving into separate parts" (Eng., "analysis"), is once used of "departure from life," 2Tim. 4:6, where the metaphor is either nautical, from loosing from moorings (thus used in Greek poetry), or military, from breaking up an encampment; (Vine's NT:359)

This is an inspired description of death. There is a dissolving into separate parts, or an unloosing as of things woven together. The final idea of the military breaking camp is used by Peter in putting off his tent.

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, 14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. 15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease. 2 Pet 1:13-15

His soul is about to leave the body. He will be unloosed and thus will depart. While the previous clause used "already, here he used the term "at hand." It has *approached* and is now "standing over him."

"ephistimi ... , from epí (1909), by, near, upon, and hístemi (2476), to stand. ... , to place oneself upon or near, to stand upon, by, near. (II) Implying also approach, to come and stand by, ... (Complete Word Study Dictionary: NT:2186

What he had hoped for in Philippians was now standing nearby.

For to me, to live is Christ, and to die is gain. 22 But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell. 23 For I am hard pressed between the two, having a desire to depart and be with Christ, which is far better. 24 Nevertheless to remain in the flesh is more needful for you. Phil. 1:21-24

7 I have fought the good fight,

Paul moves to figures he had used in other epistles. Paul had described himself and all faithful Christians as a contender or fighter. In both respects he had fought(verb) the good fight(noun). The term "fight" has an interesting etymology. It began its life as a gathering or a place (*agomai; agora*). Over time, the place most often assembled was to watch the games so it became the term for the gathering place for the games. Then the place was lost and it meant the games themselves and the conflicts the contenders had while there.

*agon (agomai) a number of **people brought together, a gathering, assembly**, like agora ... Hom.: esp. **an assembly met to see games**, ... 2. a place of contest, the arena, II. **an assembly of the Greeks at their great national games**, ... 2. **the contest for a prize at the games**, ... to hold or propose a contest, generally, any struggle, trial, or danger,... of Hercules, ... c. inf., it is *hard* or *dangerous* to do a thing, ... **a struggle for life and death**, for one's highest interests, a *battle, action*, Thuc. ... 3. **an action at law, trial**, Plat., etc. (Liddle and Scott Abridged Greek Lexicon. "agon... 1. a place of assembly... spec. the place in which the Greeks assembled to celebrate solemn games... hence 2. **a contest of athletes, runners, charioteers... any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness, and a desire to spread the gospel...** b. *intense solicitude, anxiety...*" (Thayer, p. 10; 73)*

For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake, 30 having the same **conflict** which you saw in me and now hear is in me. Phil. 1:29-30

For I want you to know what a great **conflict** I have for you and those in Laodicea, and for as many as have not seen my face in the flesh, 2 that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, Col. 2:1-3

2 But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of God in much **conflict**. 3 For our exhortation did not come from error or uncleanness, nor was it in deceit. 1Th. 2:2-3

Fight the good **fight** of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1Tim. 6:12-13

I have fought the good fight, I have finished the race, I have kept the faith. 2Tim. 4:7-8

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the **race** that is set before us, Heb. 12:1-2

The verb also passed through similar stages. First it meant to enter and be allowed to become a part of the contest. Then contend in the games and finally all contending and fighting for causes and the deprivations that come from it.

“agonizomai... 1. to enter a contest; contend in the gymnastic games... 2. univ. to contend with adversaries, fight... 3. fig. to contend, struggle, with difficulties and dangers antagonistic to the gospel... 4. to endeavor with strenuous zeal, strive, to obtain something...” (Thayer, p. 10; 75)

agonizomai... A. to contend for a prize, esp. in the public games, 2. to fight, Hdt., 3. to contend for the prize on the stage, both of the poet, Hdt., etc., and of the actor, Dem.: generally to contend for victory, (Liddell and Scott Abridged Greek Lexicon. NT 75)

Then one said to Him, "Lord, are there few who are saved?" And He said to them, 24 "**Strive** to enter through the narrow gate, for many, I say to you, will seek to enter and will not be able." Lk. 13:23-25

Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would **fight**, so that I should not be delivered to the Jews; but now My kingdom is not from here." Jn. 18:36

And everyone who **competes** for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 1Cor 9:25

To this end I also labor, **striving** according to His working which works in me mightily. Col 1:29

Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 29 To this end I also labor, **striving** according to His working which works in me mightily. Col 1:28-29

Epaphras, who is one of you, a bondservant of Christ, greets you, always **laboring** fervently for you in prayers, that you may stand perfect and complete in all the will of God. Col 4:12-13

For to this end we both **labor** and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 1 Tim 4:10

Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 1 Tim 6:12-13

I have **fought** the good fight, I have finished the race, I have kept the faith. 2 Tim 4:7-8

Paul has "**contended earnestly for the faith**" (Jude 3), he has been "**set for the defense of the gospel**" (Phil 1:16) and has spent his life "**spending and being spent for the souls of men**" (2 Cor 12:15). As he looks back over his life, this is how he chooses to sum it up. He has fought the good fight, he has contested, contended and battled. Now his time under the sun is ending and the duties he has borne will pass to others. As David before him, he served the counsel of God in his own generation.

For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: Acts 13:36

I have finished the race,

While others were still being exhorted to run with patience the race set before them, Paul was finished with his. Each of us has entered this race. Some are just beginning, others in the middle of the race and some near the finish line.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside

every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Heb. 12:1

He had served and honored the Lord Jesus and had suffered many things, he had never stumbled or stopped running since he began the race.

dromos... a course, running, race,... in straight course, Soph.: -of any quick movement, e.g. flight, ... a day's running, i.e. the distance one can go in a day, ...2. the footrace: 3. the length of the stadium, a course or heat in a race, Soph. II. a place for running, a run for cattle, ... 2. a race-course, Hdt.: a public walk, Lat. *ambulatio*, Eur., Plat.: -proverb., (Liddell and Scott Abridged Greek Lexicon. NT 1408)

And as John was finishing his **course**, he said, 'Who do you think I am? I am not He. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.' Acts 13:25

But none of these things move me; nor do I count my life dear to myself, so that I may finish my **race** with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. Acts 20:24-25

Now Roman persecution was bringing his run and race course to a close.

teleo... 1. to bring to a close, to finish, to end... 2. to perform execute, complete, fulfill,(so that the things done corresponds to what has been said, the order, command, etc.), i.e. a. ...to carry out the contents of a command... b. ... to do just as commanded, and generally involving a notion of time, to perform the last act which completes a process, to accomplish, fulfill..." (Thayer p 619)

I have kept the faith.

Leaving the figures, he moves to the reality of what he had done. Paul can now take his place in the list of Hebrews 11. His life is now written in the books. He can show his faith by his works.

Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good testimony. Heb 11:1-2

Yet now, if You will forgive their sin — but if not, I pray, blot me out of Your book which You have written." 33 And the Lord said to Moses, "Whoever has sinned against Me, I will blot him out of My book. Ex 32:32-34

You number my wanderings; Put my tears into Your bottle; Are they not in Your book? Ps 56:8

Let them be blotted out of the book of the living, And not be written with the righteous. Ps 69:28

Your eyes saw my substance, being yet unborn. And in Your book they all were written, The days fashioned for me, When as yet there were none of them. Ps 139:16

And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life. Phil 4:3

And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books. Rev 20:12-13

But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. Jas 2:18-19

He had guarded and taken care of his faith. He had held to it firmly. It had never left his careful scrutiny. He held to it firmly.

tereo... to attend to carefully, take care of; i.e. a. prop. to guard... b. metaph. to keep, ... to hold firmly... c. to observe ... d. to reserve..." (Thayer, p. 622; 5083)

Now, here at the end of his life, he can take great solace in the life he had lived and the efforts he had put forth. This is the way of life. As we face persecutions and tribulations, hard work and difficult circumstances, we want to shrink back from them. We do not want to put ourselves in harms way and pass through agony and sorrow. Yet as we look back on it, we are pleased and comforted to have done them. Paul had lived a very difficult life. As Jesus had told Ananias he would.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: 16 for I will show him how many things he must suffer for my name's sake. Acts 9:15-16

Now he has finished it all. His faith and trust in God has not wavered, but remained intact to the very end.

Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into

prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life. Rev 2:10

8 Finally, there is laid up for me the crown of righteousness,

While the NKJV uses “finally,” the KJV, ASV and ESV use “henceforth.” Since the word can mean either “*the things that remain*” or “*for the rest / finally*,” either translation is possible.

“*loipos... left; plur. the remaining, the rest... the rest of any number or class under consideration... the rest, the things that remain... what remains... i.e. a. hereafter, for the future, henceforth... b. at last, already... c. to loipon, dropping the notion of time, signifies for the rest, besides, moreover, [A. V. often finally], forming a transition to other things, to which the attention of the hearer or reader is directed...*” (Thayer, p. 382; 3063)

What matters here is Paul’s state of mind. Is he only saying “*finally*” as he moves to his last point, or is he speaking of what the sum of the future will bring in “*henceforth*?” In context it seems more logical that Paul is affirming that after fighting the fight, finishing the course, and keeping the faith, the future (henceforth) has a crown of life. It has been reserved for him and is now awaiting him.

“*apokeimai... to be laid away, laid by, reserved,... a. prop... b. metaph., ... reserved for one, awaiting him...*” (Thayer, p. 63; 606)

Paul first spoke of this crown to the Corinthians as something all are striving to attain.

And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. 1Cor. 9:25-26

The *crown* symbolized not only victory, but also exaltation, honor and rank. It doesn’t appear to be as exalted as the *diadem*, which is more for the king or emperor. Though it is used in the septuagint for the crown David removed from the head of a king. Since we are told we are to reign with him either concept is scriptural, but the former seems to be more in Paul’s view.

stephanos ... primarily, "that which surrounds, as a wall or crowd" (from stepho, "to encircle"), denotes (a) "the victor's crown," the symbol of triumph in the games or some such contest; hence, by metonymy, a reward or prize; (b) "a token of public honor" for distinguished service, military prowess, etc., or of nuptial joy, or festal gladness, especially at the parousia of kings. It was woven as a garland of oak, ivy, parsley, myrtle, or olive, or in imitation of these in gold. In some passages the reference to the games is clear, 1 Cor 9:25; 2 Tim 4:8 ("crown of righteousness"); it may be so in 1 Peter 5:4, where the fadeless character of "the crown of glory" is set in contrast to the garlands of earth. In other passages it stands as an emblem of life, joy, reward and glory, Phil 4:1; 1 Thess 2:19; James 1:12 ("crown of life "); Rev 2:10 (ditto); 3:11; 4:4,10: of triumph, 6:2; 9:7; 12:1; 14:14. (Vine's NT:4735)

stephanos [4735], diadema [1238]. We must not confound these words because our English 'crown' stands for them both. I greatly doubt whether anywhere in classical literature stephanos is used of the kingly, or imperial, crown. It is the crown of victory in the games, of civic worth, of military valour, of nuptial joy, of festal gladness—woven of oak, of ivy, of parsley, of myrtle, of olive, or imitating in gold these leaves or others—of flowers, as of violets or roses” (Trench's Synonyms of the NT)

It has been described in various ways throughout the NT.

Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which the Lord has promised to those who love Him. Jas. 1:12-13

and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away. 1Pet. 5:4

Be faithful until death, and I will give you the crown of life. Rev. 2:10

Behold, I am coming quickly! Hold fast what you have, that no one may take your crown. Rev 3:11

Paul was to receive this crown of victory. His use of crown of righteousness would appear to signify that the battle had been won and he would go before God with the sign of victory as a righteous man, reckoned righteous by his faith.

which the Lord, the righteous Judge, will give to me on that Day,

This is the true blessing of what Jesus did on the cross. God can now be just and righteous and still give sinners a crown for the life they have loved.

“*dikaios ...2. in a narrower sense, rendering to each his due; and that in a judicial sense, passing just judgement on others, whether expressed in words or shown by the manner of dealing with them:... so of God recompensing men impartially according to their deeds,...*” (Thayer, p. 148-149; (1342)

being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God set forth (to be) a propitiation, through faith, in his blood, to show his righteousness because of the passing over of the sins done aforetime, in the forbearance of God; 26 for the showing, (I say), of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Rom 3:24-26

Because of Jesus' death, the sinner Saul of Tarsus could spend the rest of his life doing the will of God and be judged worthy of a crown of righteousness by a just and righteous judge. On the day of judgment, the Lord will give him that crown.

and not to me only but also to all who have loved His appearing.

These words offer great comfort and hope to all of us. Not only did Paul receive this grace and mercy that brought righteousness to those whose faith was strong enough to move them to action (works).

But do you want to know, O foolish man, that faith without works is dead? 21 Was not Abraham our father justified by works when he offered Isaac his son on the altar? 22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God. 24 You see then that a man is justified by works, and not by faith only. Jas. 2:20-24

Every single person who "having loved" His appearing. This is "agape-love" and it is a perfect active participle. This type of participle takes action that has occurred at some point in the past and continues unbroken right up to the present moment. Hence these are people who have been moved to always act in the best interest of and have care and concern for Jesus appearing. From the moment they first heard of it they have loved that it happened and have never wavered in that love and gratitude. They are so moved that Jesus appeared.

Some have looked at this as his first appearing and others at his second. With the perfect tense it is more likely it is his first appearing and all that came as a result of it for it is the foundation of the gospel itself. This does not preclude the second appearing as they are a unit with the latter completing what the former started. Those who love everything Jesus stood for and are so grateful to God for all that He came to do and to teach.

Personal comments to Timothy:

9 Be diligent to come to me quickly;

Paul now pleads with Timothy on both a personal and spiritual level. He wants to see Timothy before his life is over, and still needs him to minister in the gospel for what time is left. First because he is forsaken but also because he needs the cloak he left along with the books and parchments(4:13), and also wants to see Mark(4:11).

10 for Demas has forsaken me,

We don't hear of Demas until Paul's prison epistles written about 61-63, and nothing is spoken of his place or time of conversion. During Paul's first imprisonment in Rome he was an active worker with Paul. He told the Colossians that Demas was working with him along with many others.

Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. 8 I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts, 9 with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which are happening here. 10 Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), 11 and Jesus who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision; they have proved to be a comfort to me. 12 Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. 13 For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis. 14 Luke the beloved physician and Demas greet you. 15 Greet the brethren who are in Laodicea, and Nymphas and the church that is in his house. Col 4:7-15

It appears in the context that Demas is a gentile convert. The fact that he is mentioned with Luke is strong praise. His other description is found in Paul's letter to Philemon. Where Paul speaks of him as a fellow laborer.

Epaphras, my fellow prisoner in Christ Jesus, greets you, 24 as do Mark, Aristarchus, Demas, Luke, my fellow laborers. Phile 1:23

Though Demas had been spoken of in favorable terms in the previous imprisonment, he has now forsaken Paul. The entire interpretation of this passage centers on the meaning and use of the term forsake. It is a triple compound word, so we will look at each of its terms. It's root means to leave. When *kata* (down) is added as a prefix it adds to leave behind or forsake and abandon. When *en* (in) is also added it means "to leave behind among or to leave surviving.

1. *kataleipo* a strengthened form of *leipo*, "to leave," signifies (a) "to leave, to leave behind," e. g., Matt 4:13; (b) "to leave remaining, reserve," e. g., Luke 10:40; (c) "to forsake," in the sense of abandoning, translated "to forsake" in the RV of Luke 5:28 and Acts 6:2; in Heb 11:27 and 2 Peter 2:15, KJV and RV. In this sense it is translated "to leave," in Mark 10:7; 14:52; Luke 15:4; Eph 5:31.

2. *enkataleipo* from *en*, "in," and No. 1, denotes (a) "to leave behind, among, leave surviving," Rom 9:29; (b) "to forsake, abandon, leave in straits, or helpless," said by, or of, Christ, Matt 27:46; Mark 15:34; Acts 2:27,31 (No. 1 in some mss.); of men, 2 Cor 4:9; 2 Tim 4:10,16; by God, Heb 13:5; of things, by Christians (negatively), Heb 10:25. (Vine's NT:2641; NT:1459),

Abandoning is seen in its worst when Jesus used it on the Cross: "My God My God why have you **forsaken me.**" But it appears in a softened form in "you will not **leave** my soul in Hades" and also in:

*And as Isaiah said before: "Unless the Lord of Sabaoth had **left** us a seed, We would have become like Sodom, And we would have been made like Gomorrah." Rom 9:29*

*not **forsaking** the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching. Heb 10:25-26*

So the word itself can mean the worst or some lesser form of forsaking. When we look at its other use in this same passage though it seems to help.

At my first defense no one stood with me, but all forsook me. May it not be charged against them. 2Tim. 4:16

Both passages say exactly the same thing in the same words and the same grammar. Do we understand that all in Rome fell away from the Lord or only that they forsook Paul and abandoned him. There is no reason to see either or this as a complete apostasy. It is bad enough that they left Paul. Either way Paul is deeply hurt by what he has done.

having loved this present world, and has departed for Thessalonica--

It was Demas love for this present world that had led to his leaving Paul. This too can have a very sinister meaning, or simply mean that Demas did not wish to die and wanted to continue to live in this present world. Most take the worst possible interpretation here and concluded that Demas completely fell away. That may be the exact meaning, but it is not absolutely certain. With our own *agape* love, we will always put the best possible motive and the least evil, hoping for the best.

*Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, **thinks no evil**; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, **believes all things, hopes all things, endures all things.** 1 Cor 13:4-8*

Regardless of his present spiritual condition, Paul was alone because Demas had forsaken him to go to Thessalonica, and this was the reason why he wanted Timothy to come.

Crescens for Galatia, Titus for Dalmatia.

Does the first part of this verse apply to these other men as well? Did Crescens forsake Paul and go to Galatia while Titus forsook Paul and went to Dalmatia. The grammar would allow it, but it would also allow that these other two men who had been with Paul had left at his instructions to go elsewhere. We know nothing else about Crescens, but Titus had a very important role in Paul's work since the Jerusalem conference where he was the test case for circumcision.

Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. 2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. 3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. Gal 2:1-3

He also took the first letter to the Corinthians and later was left in Crete and received the letter that bears his name.

I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia. 2Cor. 2:13

Nevertheless God, who comforts the downcast, comforted us by the coming of Titus, 2Cor. 7:6

Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all. 2Cor. 7:13

So we urged Titus, that as he had begun, so he would also complete this grace in you as well. 2Cor. 8:6

If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ. 2Cor. 8:23

To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior. Titus 1:4

11 Only Luke is with me.

Luke wrote the gospel that bears his name and the book of Acts. He had been a traveling companion of Paul since the second missionary journey. The “we” passages in Acts (16:10-13; 20:6-15; 27:1-8; 28:10-16) are all references to the work he did with Paul.

Now after he had seen the vision, immediately **we** sought to go to Macedonia, concluding that the Lord had called **us** to preach the gospel to them. 11 Therefore, sailing from Troas, **we** ran a straight course to Samothrace, and the next day came to Neapolis, 12 and from there to Philippi, which is the foremost city of that part of Macedonia, a colony. And **we** were staying in that city for some days. 13 And on the Sabbath day **we** went out of the city to the riverside, where prayer was customarily made; and **we** sat down and spoke to the women who met there. ... 16 Now it happened, as **we** went to prayer, that a certain slave girl possessed with a spirit of divination met us, who brought her masters much profit by fortune-telling. Acts 16:10-14, 16

But **we** sailed away from Philippi after the Days of Unleavened Bread, and in five days joined them at Troas, where **we** stayed seven days. Acts 20:6

And when **we** had come to Jerusalem, the brethren received **us** gladly. Acts 21:17

And when it was decided that **we** should sail to Italy, they delivered Paul and some other prisoners to one named Julius, a centurion of the Augustan Regiment. 2 So, entering a ship of Adramyttium, **we** put to sea, meaning to sail along the coasts of Asia. **Aristarchus, a Macedonian of Thessalonica, was with us.** Acts 27:1-2

And in all **we** were two hundred and seventy-six persons on the ship. 38 So when they had eaten enough, they lightened the ship and threw out the wheat into the sea. Acts 27:37-38

Now when **we** came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was permitted to dwell by himself with the soldier who guarded him. Acts 28:16

He was with Paul during his imprisonment in Caesarea, took the boat trip with Paul to Rome and spend time with Paul in his first imprisonment. Now he is the only one who is with Paul.

Get Mark and bring him with you,

This is a wonderful commendation and a rescinding of a previous judgment. We first read of Mark as John who was surnamed Mark. His mother Mary owned a large enough home to host the church as they were praying for Peter.

So, when he had considered this, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying. Acts 12:12

Barnabas and Saul took John Mark with them on the first missionary journey, but for reasons never specifically revealed, but obviously not of an honorable nature, John Mark left them and did not complete his work or commitment.

And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministry, and they also took with them John whose surname was Mark. Acts 12:25

Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed from them and returned to Jerusalem. Acts 13:13

Later, Barnabas wanted to give John Mark a second chance, but Paul was so firmly opposed to having him along that sharp words were spoken and they parted from each other. Paul felt so strongly about Mark and had so little confidence in him that he was willing to leave Barnabas as a result of it.

And Barnabas was minded to take with them John also, who was called Mark. 38 But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. 39 And there arose a sharp contention, so that they parted asunder one from the other, and

Barnabas took Mark with him, and sailed away unto Cyprus; 40 but Paul choose Silas, and went forth, being commended by the brethren to the grace of the Lord. Acts 15:37-40

Many years have elapsed and Mark has long ago risen above this. But the book of Acts is now being circulated and all who read this have doubts about the situation and the man. Paul first dealt with this in Colossians, advising them that Mark is a man to be welcomed.

Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him), Col 4:10

for he is useful to me for ministry.

Now, Paul fully commends him as a man to be used in these most trying of circumstances. Now he is easy to make use of. This must have meant a great deal to Mark. ...

euchrestos ... pertaining to being of positive or good use - 'useful, valuable.' ... 'at one time he was of no use to you, but now he is useful both to you and to me' Philem 11. (Lou & Nida NT:2173)

euchrestos "useful, serviceable" (*eu*, "well," *chrestos*, "serviceable," akin to *chraomai*, see No. 1), is used in Philem 11, "profitable," in contrast to *achrestos*, "unprofitable" (a, negative), with a delightful play upon the name "Onesimus," signifying "profitable" (from *onesis*, "profit"), a common name among slaves. Perhaps the prefix *eu* should have been brought out by some rendering like "very profitable," "very serviceable," (Vine's NT:2173)

The last words regarding Mark completely restore Paul's confidence in him and his own use in the kingdom. He had done some foolish things in his youth, but had redeemed himself, grown out of it and now was completely dependable and easy to use.

12 And Tychicus I have sent to Ephesus.

We first learn of this man when the money was taken to Jerusalem to help the needy saints.

And Sopater of Berea accompanied him to Asia-- also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. Acts 20:4

We read of him again in the prison epistles as well as in the epistle to Titus.

But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister in the Lord, will make all things known to you; Eph 6:21

Tychicus, a beloved brother, faithful minister, and fellow servant in the Lord, will tell you all the news about me. Col 4:7

When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. Titus 3:12

This is all we know of him.

13 Bring the cloak that I left with Carpus at Troas when you come-- and the books, especially the parchments.

Paul's final words are of a personal nature. Paul wants a cloak he left behind, and he wants some books and parchments. These may have been books of the Bible or some other written documents. We know no more about it than this.

14 Alexander the coppersmith did me much harm. May the Lord repay him according to his works. 15 You also must beware of him, for he has greatly resisted our words.

This final warning was for Timothy alone. Timothy is either at the reception of the letter or on the way to visit Paul to come within reach of this man. Paul warned him in the strongest terms that he was very dangerous. He did Paul must harm(perhaps leading to this imprisonment). Timothy is to take special care around him. Although there are speculations as to who this man was and what he did, there are no way to answer these questions.

15 You also must beware of him, for he has greatly resisted our words.

The term "beware" began as a *watchman*, whose job is "to protect" those who are asleep from harm during the night. It ref. to *deliberate and conscious "watching," "being on the alert,"* (Kittel)

phulasso... A. absol. to keep watch and ward, keep guard, ... B. trans. to watch, guard, keep, defend, ... to guard one from a person or thing, ... C. Med., with pf. pass., ... I. absol. to be on one's guard, keep watch..." (Liddell & Scott Abridged Greek Lexicon NT:5442)

Timothy must be on high alert and guard himself carefully while he is anywhere near this man. The reason (*gar*) is that he "*withstood*" Paul's words.

"*anthistemi*" "to set against" (*anti*, "against," *histemi*, "to cause to stand"), used in the middle (or passive) voice and in the intransitive 2nd aorist and perfect active, signifying "*to withstand, oppose, resist,*" (Vine, NT:436)

The term is used of Elymas *withstanding* Paul and Barnabus (Acts 13:8. Of those who resist the power of civil government (Rom. 13:2). How we are to resist the devil (Jas. 4:7; 1Pet 5:9). It is a strong term for standing up against either in a good way or an evil one. This man could not be moved in his opposition to Paul for it was "*very great*".

lian... very, exceedingly, ... with a Verb, very much, overmuch, exceedingly,..." (Liddell and Scott Abridged Greek Lexicon NT:3029).

It is probable that this resistance was in the from of persecution that may even have led to his imprisonment. Timothy must be especially careful should he come within the attention of this man.

16 At my first defense no one stood with me, but all forsook me. May it not be charged against them.

This defense (apology) is the same word Luke used of how Paul answered when in legal circumstances.

apologia ... verbal defense, speech in defense: Acts 25:16; 2 Cor 7:11; Phil 1:7,17 (16); 2 Tim 4:16; ... (Thayer's Greek Lexicon NT:627)

What Paul had done in the presence of Felix, Festus, and Agrippa (Acts 25:8; 26:1-2, 24), he was now doing here in Rome. But no one would come to his assistance, be by his side, or come to help.

paraginomai ... to come to the assistance of someone - 'to come and help, to be present to help.' ... 'no one came to help me' 2 Tim 4:16.... " (Lou and Nida Greek-English Lexicon NT:3854)

paraginomai ... from Homer down; ... (properly, to become near, to place oneself by the side of, hence) to be present, to come near, approach." (Thayer's NT 3854)

All in Rome who knew Paul was there would not stand with him, but instead deserted him.

1. *kataleipo* a strengthened form of *leipo*, "to leave," signifies (a) "to leave, to leave behind," e. g., Matt 4:13; (b) "to leave remaining, reserve," e. g., Luke 10:40; (c) "to forsake," in the sense of abandoning, translated "to forsake" in the RV of Luke 5:28 and Acts 6:2; in Heb 11:27 and 2 Peter 2:15, KJV and RV. In this sense it is translated "to leave," in Mark 10:7; 14:52; Luke 15:4; Eph 5:31.

2. *enkataleipo* from *en*, "in," and No. 1, denotes (a) "to leave behind, among, leave surviving," Rom 9:29; (b) "to forsake, abandon, leave in straits, or helpless," said by, or of, Christ, Matt 27:46; Mark 15:34; Acts 2:27,31 (No. 1 in some mss.); of men, 2 Cor 4:9; 2 Tim 4:10,16; by God, Heb 13:5; of things, by Christians (negatively), Heb 10:25. (Vine's NT:2641; NT:1459),

As he had heard Stephen do when being stoned, he now offers to them. It is in his heart that no one be held in account for this.

17 But the Lord stood with me and strengthened me,

While everyone else left Paul to his fate, Jesus did not. Though Jesus had appeared to Paul at different times in his life, there is nothing here to indicate that Paul meant more than what any of

us would say if we were alone. By faith, we all know that Jesus stands with us.

“paristemi... a. to place beside or near... to set at hand; to present; to proffer; to provide... Middle and perfect, pluperfect, 2 aorist active, to stand beside, stand by or near, to be at hand, be present...” (Thayer’s NT:3936)

Yet there are some things here that might lead to a different conclusion. This was to be the crowning event that would complete his life. Jesus had told Ananias

But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. 16 For I will show him how many things he must suffer for My name's sake." Acts 9:15-16

Just before Paul’s journey to Rome, he told Agrippa about Jesus’ words to him.

I will deliver you from the Jewish people, as well as from the Gentiles, to whom I now send you, 18 to open their eyes, in order to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me.' Acts 26:17-18

Now he was at the very end and the Lord strengthened him.

endunamoo ... to make strong, endue with strength, strengthen: ... Phil 4:13; 1 Tim 1:12; 2 Tim 4:17; passively, to receive strength, be strengthened, increase in strength: (Thayer's NT:1743)

so that the message might be preached fully through me,

This was done ‘so’ that Paul could fully preach the message. This was the purpose, intent and goal.

“hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction(for from local direction, indicated by the adverb, the transition was easy to mental direction or intention)denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;...” (Thayer, p. 302-304; 2443)

Jesus wanted the “message” fully preached. This is the term for the herald sent forth by the king or governor to proclaim a new law or command. In this case it was from heaven.

“kerugma... that which is promulgated by a herald or public crier, a proclamation by herald; in the NT the message or proclamation by the heralds of God or Christ...” (Thayer’s NT: 2782)

This was to be done through Paul and it was being fully accomplished at that moment.

“plerophoreo... to bear or bring full, to make full; a. to cause a thing to be shown to the full i.e. to fulfill the ministry in every respect, 2 Tim. 4:5 ... b. to carry through to the end, accomplish... c. to fill one with any thought, conviction, or inclination... to make one certain, to persuade, convince one ... pass. to be persuaded... persuaded, fully convinced, or assured Rom. 4:21...” (Thayer p 517; 4135)

and that all the Gentiles might hear.

This final defense in Rome would accomplish all that Jesus had wanted Paul to do with his life.

And I was delivered out of the mouth of the lion.

At the time he gave the defense, there was no immediate punishment. He was “delivered.”

“hruomai... (to cause to escape, to deliver)... (to draw out)... from pus to draw... hence prop. to draw to one's self, to rescue, to deliver... ho hruomenos the deliverer...” (Thayer p 564; 4506)

18 And the Lord will deliver me from every evil work Paul’s concluding words are meant for all who face death or persecution. The “Lord” will deliver us.

"hruomai... (to cause to escape, to deliver)... (to draw out)... from pus to draw... hence prop. to draw to one's self, to rescue, to deliver... ho hruomenos the deliverer..." (Thayer p 564; 4506)

Shadrach, Mescach and Abed-nego said something very similar to Nebuchadnezzar.

But if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace. And who is the god who will deliver you from my hands?" 16 Shadrach, Meshach, and Abed-Nego answered and said to the king, "O Nebuchadnezzar, we have no need to answer you in this matter. 17 If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. 18 But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up." Dan 3:15-18

and preserve me for His heavenly kingdom. To Him be glory forever and ever. Amen!

Not only is Paul convinced that God can deliver him at the point of death, but also “*preserve*” him.

“sozo... *to save, to keep safe and sound, to rescue from danger or destruction*(opp. to APOLLUMI)... a. univ., TINA ... one (from injury or peril); to save a suffering one (from perishing) e. g. one suffering from disease *to make well, heal, restore to health*: to preserve one who is in danger of destruction, *to save*(i.e.*to rescue*)... b. *to save in the technical biblical sense; negatively, to deliver from the penalties of the Messianic judgment,... to save from the evils which obstruct the reception of the Messianic deliverance...*” (Thayer’s; 4982)

Since this is a common word of salvation (Mk. 16:16), Paul want to be saved for the heavenly kingdom.

19 Greet Prisca and Aquila, and the household of Onesiphorus.

The word for greetings is a common one for the ending of many of the letters in the Scriptures.

aspazomai ... signifies “*to greet, welcome,*” or “*salute.*” thee. ... The verb is used as a technical term for conveying “greetings” at the close of a letter, ... Rom 16:22, the only instance of the use of the first person in this respect in the NT; see also 1 Cor 16:19,20; 2 Cor 13:13; Phil 4:22; Col 4:10-15; 1 Thess 5:26; 2 Tim 4:21; Titus 3:15; Philem 23; Heb 13:24; 1 Peter 5:13,14; 2 John 13. (Vine’s NT:782)

Priscilla and Aquila had entered Paul’s life at Corinth since they were both tent makers. Although at that time they were called Jews, they soon became Christians.

And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. 3 So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers. Acts 18:2-3

By the time Paul left Corinth (1½ years), he took them with him to Ephesus.

Then he took leave of the brethren and sailed for Syria, and Priscilla and Aquila were with him. He had his hair cut off at Cenchrea, for he had taken a vow. 19 And he came to Ephesus, and left them there; but he himself entered the synagogue and reasoned with the Jews. Acts 18:18-19

They stayed at Ephesus for a time, but when Paul wrote the letter to the Romans they were then at Rome, with a church meeting in their home.

Greet Priscilla and Aquila, my fellow workers in Christ Jesus, 4 who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house. Rom 16:3-5

20 Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

Erastus is a name mentioned three times, but only here and one other passage do they seem to be the same person.

When these things were accomplished, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, “After I have been there, I must also see Rome.” 22 So he sent into Macedonia two of those who ministered to him, Timothy and Erastus, but he himself stayed in Asia for a time. Acts 19:21-22

If it is the same man, then he and Timothy had first started working together on Paul’s third journey while he was in Ephesus.

The second man is well known to both Timothy and Paul. He was with Paul in Jerusalem and was the cause of the false charge that led to Paul’s imprisonment.

And Sopater of Berea accompanied him to Asia — also Aristarchus and Secundus of the Thessalonians, and Gaius of Derbe, and Timothy, and Tychicus and Trophimus of Asia. 5 These men, going ahead, waited for us at Troas. Acts 20:4-6

“Men of Israel, help! This is the man who teaches all men everywhere against the people, the law, and this place; and furthermore he also brought Greeks into the temple and has defiled this holy place.” 29 (For they had previously seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple.) Acts 21:28-29

21 Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

22 The Lord Jesus Christ be with your spirit. Grace be with you. Amen.