

## 2<sup>nd</sup> Timothy

### Challenge to Faithful Preaching

- Faithfulness in the Face of Opposition [3:10-13]
  - Now you faithfully followed my teaching, manner of living, purpose, faith, joyful patience,  
Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ,
    - The word “followed” is from παρακολουθέω (parakolouthēō) which means “follow” or “accompany”.
    - This word describes conforming to a belief and/or practice here, so we will translate as “faithfully followed”.
    - The word “teaching” is from διδασκαλία (didaskalia) which means “teaching” or “instruction”.
    - This word can describe either the act of teaching or the content of one’s teaching as it does here.
    - The word “conduct” is from ἀγωγή (agōgē) which means “conduct” or “way of life”.
    - This word is a hapax legomenon as describes leading by example, so we will translate as “manner of living”.
    - The word “purpose” is from πρόθεσις (prothesis) which means “purpose” or “resolve”.
    - This word includes the idea of focus and determination which comes from an inner devotion [Acts 11:23].
    - The word “faith” is from πίστις (pistis) which means “faith” or “faithfulness”.
    - This word can describe inner faith, the content of the faith or the living out of faith as it does here.
    - The word “patience” is from μακροθυμία (makrothumia) which means “patience” or “steadfastness”.
    - This word is used of maintaining joy in the midst of trials here, so we will translate this as “joyful patience”.
  - love, steadfastness, persecutions, *and* sufferings.  
τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διωγμοῖς, τοῖς παθήμασιν,
    - The word “love” is from ἀγάπη (agapē) which means “love”.
    - This word describes an integrity-based love that is not dependent upon the merits of the object.
    - This word is used here of the outward expression of love.
    - The word “perseverance” is from ὑπομονή (hupomonē) which means “perseverance” or “steadfastness”.
    - This word describes bearing up in the face of difficulty.
    - This was translated as “steadfastness” in Col 1:11 where it is used with μακροθυμία (makrothumia) as it is here.
    - The word “perseverance” is from διωγμός (diōgmos) which means “persecution”.

- This word describes a program or process designed to harass and/or oppress someone.
  - The word “sufferings” is from πάθημα (pathēma) which means “suffering” or “misfortune”.
  - This word includes the idea of going through difficult circumstances with inner strength and endurance.
- such as happened to me at Antioch, at Iconium *and* at Lystra; what persecutions I endured,
- οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα
- The city of Antioch mentioned here is Antioch of Pisidia.
  - Paul and Barnabas were persecuted by the Jewish leaders while in Pisidian Antioch [Acts 13:14-51].
  - The city of Iconium mentioned here is about 90 miles from Antioch of Pisidia.
  - Paul and Barnabas were persecuted by the Jews and Gentiles while in Iconium [Acts 14:1-6].
  - The city of Lystra mentioned here is in Lycaonia about 18 miles from Iconium.
  - Paul and Barnabas were persecuted by the Jews from Antioch and Iconium while in Lystra [Acts 14:8-19].
  - The word “persecutions” is from διωγμός (diōgmos) which is the same word used earlier in this verse.
  - Timothy would certainly have been aware of these persecutions in Antioch, Iconium and Lystra.
  - The word “endured” is from ὑποφέρω (hupopherō) which means to bear up under duress.
  - This word specifically highlights the inner strength required to handle difficulties.
- and out of them all the Lord rescued me!
- καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος.
- The phrase “out of them all” refers to all the persecutions Paul had endured.
  - The word “rescued” is from ρύομαι (rhuomai) which means “rescue” or “deliver”.
  - This word can be translated “save” but specifically refers to being rescued from some form of danger [2 Th 3:2].
- Indeed, all who desire to live godly in Christ Jesus will be persecuted.
- καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται.
- The word “desire” is from θέλω (thelō) which means “wish” or “desire”.
  - This word describes general desires that can be positive [John 17:24] or negative [Gal 4:9].
  - The word “live” is from ζάω (zaō) which means “live”.
  - This word is generally used of spiritual life as compared to physical life (βίος, bios) [Luke 8:14] or soul life (ψυχή, psuchē) [Luke 12:23].
  - The word “godly” is εὐσεβῶς (eusebōs) which means “in a godly manner”.
  - This word describes living in a way that exhibits reverent behavior [Titus 2:12].
  - The word “persecuted” is from διώκω (diōkō) which means “pursue” or “persecute”.
  - This word is the most common word used for persecution in the N.T. [John 5:16; Rom 12:14; 1 Cor 4:12; 2 Cor 4:9].

- But evil men and swindlers will proceed *from bad* to worse, deceiving others and being deceived themselves.  
 πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χειρὸν πλανῶντες καὶ πλανώμενοι.
  - The word “evil” is from πονηρός (ponēros) which means “wicked”, “evil”, “worthless” or “degenerate”.
  - This word is descriptive of people who are morally worthless [2 Thess 3:2].
  - The word “impostors” is from γόης (goēs) which means “swindler” or “cheat”.
  - This word is a hapax legomenon describing someone who deceptively leads others down the wrong path.
  - The phrase “will proceed from bad to worse” is literally “will proceed to the worse”.
  - The NASB translators have correctly added the words “from bad” to make it read more clearly.
  - The word “deceiving” and the phrase “being deceived” are both from πλανᾶω (planaō) which means “mislead” or “deceive”.
  - We will add helping words to provide clarity.
- Principles of 2 Timothy 3:10-13
  - As believers, it is important to find other believers who are faithful and follow their example [Ph 3:17; 2 Th 3:7-9].
  - If we desire to be true disciples of Christ, we will follow in His steps [Matt 16:24; 1 Pet 2:21].
  - In every case, we must follow sound teaching [1 Tim 4:6] and avoid following our own lusts [Jude 16-18], the way of Balaam [2 Pet 2:15] or even Satan himself [1 Tim 5:15].
  - Since Christ Himself was persecuted, as believers we should also expect to be persecuted [John 15:20].
  - No matter what type or intensity of persecution we may face, the Lord can rescue us [2 Sam 22:49; Job 5:19-20; Psa 34:19; 37:40; Dan 3:17-18; 2 Cor 1:8-10; 2 Tim 4:17-18].
  - Knowing this, we should patiently endure whatever affliction we might suffer [2 Cor 1:6-7; 2 Thess 1:3-4].
  - As time goes on, the evil people of this world will continually become even more evil [1 Kgs 14:7-10; 16:30; Prov 29:16; Jer 7:26; 16:12; Luke 11:24-26].
  - These people are easily deceived [Job 15:31; Isa 44:20; Obad 3; Rom 1:21-23; Gal 6:3; Titus 3:3; Rev 19:20; 20:10].
  - Even so, they continually deceive others [1 Sam 28:6-12; Jer 29:8; Rom 16:18; Titus 1:10-11; 2 John 7].

- Faithfulness to God’s Word [3:14-4:5]
  - You, however, continue in the things you have learned and become convinced of,
 

Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης,

    - The word “continue” is from μένω (menō) which means “stay”, “remain”, “abide” or “continue”.
    - This word is most often translated “abide” or “remain” in the N.T. but is used here in the sense of continuation [John 8:31; 1 Tim 2:15; Heb 7:24; 13:1].
    - The word “learned” is from μανθάνω (manthanō) which means to gain knowledge or skill by instruction.
    - This word can also be used of learning something through experience [Phil 4:11; Heb 5:8] and Timothy had learned from Paul through both teaching and experience.
    - The phrase “become convinced of” is from πιστόω (pistoō) which means “feel confident” or “be convinced”.
    - This word is a hapax legomenon but is from the root for the word “believe” and describes believing something because it has proven to be true over time.
  - knowing from whom you have learned *them*,
 

εἰδὼς παρὰ τίνων ἔμαθες,

    - The word “knowing” is a participle of οἶδα (oida) which means to have knowledge of something and grasp its meaning and/or importance.
    - This word is in the perfect tense meaning that the knowledge was gained in the past and has present ongoing effects.
    - The phrase “you have learned” is from μανθάνω (manthanō) which is the same word we saw earlier in this verse.
    - The NASB translators correctly added the word “them” because it is implicit in Paul’s statement that he is referring to the “things” Timothy had learned.
  - and that from very early childhood you have known the sacred Scriptures

καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας,

    - The word “childhood” is from βρέφος (brephos) which means “baby” or “infant”.
    - This word describes a very small child, so we will translate this as “very early childhood”.
    - There is a text question regarding the article τὰ (ta) in this verse but including or excluding this word does not change the meaning of the text at all.
    - The word “knowing” is from οἶδα (oida) which is the same word we saw back in verse 14.
    - The word “sacred” is from ἱερός (hieros) which means “holy” or “sacred”.
    - This word refers to anything which is of God and therefore set apart as holy [1 Cor 9:13].
    - The word “writings” is from γράμμα (gramma) which means “letter”, “document” or “writing”.
    - This word is used of the Scriptures here, so we will translate accordingly.

- which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.  
τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.
  - The phrase “are able to” is from δύναμαι (dunamai) which means “capable of” or “able to”.
  - This word indicates that the Scriptures have the capacity to give us wisdom, but only if we come to know them.
  - The phrase “give ... wisdom” is from σοφίζω (sophizō) which means “teach” or “make wise”.
  - This word means to develop a deep understanding at a relatively detailed level.
  - The word “salvation” is from σωτηρία (sōtēria) which means “deliverance” or “salvation”.
  - This word is describing eternal salvation from the penalty of sin which all humanity was under in Adam.
  - The phrase “through faith” describes the way we receive salvation from God.
  - This phrase in this verse reaffirms Eph 2:8-9 which tells us that we are saved by grace through faith.
  - The phrase “which is in Christ Jesus” tells us that the object of our faith is Jesus Christ Himself.
  - This phrase in this verse augments Eph 2:8-9 to make it clear that saving faith is in Jesus and Him alone.
- All Scripture is given by inspiration of God and is beneficial for teaching, for reproof, for correction,  
πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν,
  - The phrase “All Scripture” refers to everything God has spoken to man that has been recorded in writing.
  - This would have included all of the O.T. and most of the N.T. at the time of the writing of this letter.
  - Hebrews, Jude, the Gospel of John, 1 John, 2 John, 3 John and Revelation were written later.
  - Today, Paul’s statement would include all those books as well since they are included in the canon of Scripture.
  - The phrase “inspired by God” is θεόπνευστος (theopneustos) which means “God-breathed”.
  - The KJV and NKJV both use the phrase “given by inspiration of God” and we will use that translation.
  - The word “profitable” is ὠφέλιμος (ōphelimos) which means “useful”, “beneficial” or “advantageous”.
  - We will use the translation “beneficial” here as we did back in 1 Tim 4:8.
  - The word “teaching” is from διδασκαλία (didaskalia) which means “teaching” or “instruction”.
  - This word is used here of the act of teaching the truths of God’s word.

- The word “reproof” is from ἐλεγμός (elegmos) which means “rebuke” or “reproof”.
  - This word describes an expression of strong disapproval of someone’s actions or circumstances.
  - The word “correction” is from ἐπανόρθωσις (epanorthōsis) which means “improvement”.
  - This word describes restoration from a bad situation through the process of gradual improvement.
- for training in righteousness; so that the man of God may be mature, fully equipped for every good work.
- πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.
- The word “training” is from παιδεία (paideia) which means “training” or “instruction”.
  - This word describes training which comes through instruction & discipline [Eph 6:4].
  - The word “in righteousness” is literally “which is in righteousness”.
  - As fallen creatures, we have to be taught what God considers to be righteous and what He does not.
  - The phrase “so that” is ἵνα (hina) which is used to introduce a purpose clause.
  - The purpose for teaching, reproof, correction and training in righteousness is that we might be equipped.
  - The phrase “the man of God” refers to a believer.
  - This term is used of Moses [Dt 33:1], Elijah [1 Kgs 17:18], Elisha [2 Kgs 5:8], David [2 Chr 8:14], Timothy [1 Tim 6:11], etc.
  - The word “adequate” is ἄρτιος (artios) which means “complete”, “capable” or “proficient”.
  - This word is a hapax legomenon and describes being well fitted for some function, able to meet all demands.
  - All of this points to a believer who is mature in the faith, capable of handling almost any situation he may face.
  - Therefore, we will translate this as “mature” here.
  - The word “equipped” is ἐξαρτίζω (exartizō) which means “equip” or “furnish”.
  - This word is emphatic, meaning to equip or furnish in the most complete way.
  - The phrase “every good work” includes all of the good works which God assigns to a believer [Eph 2:10].
  - This includes the duties of marriage, ministry, employment, etc.
- I solemnly charge *you* in the presence of God and of Christ Jesus,
- Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ
- The phrase “I solemnly charge” is διαμαρτύρομαι (diamarturomai) which means “solemnly urge”.
  - We saw this word at the beginning of a very similar phrase in 1 Tim 5:21.
  - The solemn charge here is made in the presence of God the Father and Jesus Christ, but not angels.
  - Nonetheless, the seriousness of this charge is plainly obvious.

- who is going to judge the living and the dead, and by His appearing and His kingdom: τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·
  - The phrase “who is to judge” includes the word μέλλω (mellō) which means “about to” or “going to”.
  - We will change this to “who is going to judge” to emphasize the future point in time of this judgment.
  - The phrase “the living and the dead” refers to “living ones” and “dead ones”.
  - This does not refer to physical life, but rather spiritual life – believers and unbelievers [1 Pet 4:5-6].
  - The phrase “His appearing” is from ἐπιφάνεια (epiphaneia) which means “act of appearing”.
  - This is a reference to His coming at the 2<sup>nd</sup> Advent near the end of the future 7-year Tribulation of Israel.
  - The phrase “His kingdom” is from βασιλεία (basileia) which means “royal reign”.
  - This is a reference to Jesus Christ’s reign during the future 1,000-year kingdom on earth.
  - Paul’s charge is made “by” these two future events.
  - These two future events are sure to occur, which highlights just how solemn Paul’s charge really is.
- preach the word; be ready to preach in season *and* out of season; κήρυξον τὸν λόγον, ἐπίστηθι εὐκαιρῶς ἀκαιρῶς,
  - The word “preach” is from κηρύσσω (kērussō) which means “announce” or “proclaim”.
  - This word is used of the public proclamations of a herald.
  - Preaching is simply the public proclamation of God’s word, including the gospel.
  - The phrase “the word” refers to all of God’s word.
  - This includes everything in the O.T. and N.T.
  - The Bible includes instruction for the edification of born-again believers as well as the gospel message intended for unbelievers.
  - The phrase “be ready” is from ἐπίστημι (epistēmi) which means “be attentive to” or “be ready”.
  - This refers back to the previous imperative to “preach”, so we will add that here.
  - The phrase “in season and out of season” describes times when people are ready to hear the word and times when they are not.
  - The preacher is commanded to preach, even when people are not ready to hear.
- reprove, rebuke, exhort, with great patience and instruction. ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.
  - The word “reprove” is from ἐλέγω (elegkō) which means “reprove” or “correct”.
  - This is the cognate verb of the noun “reproof” we saw back in 2 Tim 3:16.
  - The word “rebuke” is from ἐπιτιμάω (epitimaō) which means “rebuke” or “reprove”.
  - This word is similar in meaning to ἐλέγω (elegkō) but describes giving a warning as opposed to correction.

- The word “exhort” is from παρακαλέω (parakaleō) which means “urge” or “exhort”.
- The basic meaning of this word is to “call to one’s side” so this refers to one-on-one exhortation.
- The phrase “with great patience” is literally “in all patience”.
- This indicates that there should be no end to the patience utilized when preaching the word.
- The word “instruction” is from διδαχή (didachē) which means “teaching” or “instruction”.
- This word refers to the act of teaching here rather than the content of that teaching.
- Historically, the word διδαχή (didachē) was used for the act of teaching while διδασκαλία (didaskalia) [2 Tim 3:10, 16] was used for the content of that teaching.
- In the N.T. the two words are used interchangeably.
- For the time will come when they will not tolerate sound teaching;  
Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται
  - The word “time” is καιρὸς (kairos) which means “time” or “period”.
  - This word describes a time period characterized by crisis without reference to any exact chronology.
  - The word “endure” is from ἀνέχω (anechō) which means “bear with” or “put up with”.
  - This basic meaning of this word is the ability to tolerate something, so we will translate as “tolerate”.
  - The phrase “sound doctrine” refers to correct teaching.
  - This phrase is used to refer to teaching which is in accordance with God’s truth [1 Tim 4:6; Titus 1:9; 2:1].
  - We will translate this as “sound teaching”.
- but instead, wanting to have their ears tickled,  
ἀλλὰ ... κνηθόμενοι τὴν ἀκοήν
  - The word “but” is ἀλλὰ (alla) which forms a sharp contrast with what precedes it.
  - We will translate this “but instead” here.
  - The word “wanting” is not in the original text, but the NASB translators added it because it is implied.
  - The word “tickled” is from κνήθω (knēthō) which means “feeling an itch”.
  - This is a hapax legomenon and describes having itchy ears which one tends to scratch.
  - This is an idiom which is used of people who like to hear juicy bits of information rather than proper teaching.
- they will accumulate for themselves many teachers in accordance with their own desires,  
κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους
  - The word “accumulate” is from ἐπισωρεύω (episōreuō) which means “heap up” or “accumulate”.
  - This is a hapax legomenon meaning to heap one thing upon another as in “amass” or “accumulate”.

- This word implies that a number of teachers will be accumulated, so we will add the word “many”.
  - The phrase “in accordance to” is the preposition κατά (kata) which means “according to” or “in accordance with”.
  - We will translate this “in accordance with”.
  - The word “desires” is from ἐπιθυμία (epithumia) which means “desire”, “longing” or “craving”.
  - As we have seen before, this can refer to positive or negative desires, but here is clearly negative.
- and will stop listening to the truth and will turn their attention to myths.
- καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοῦς μύθους ἐκτραπήσονται.
- The phrase “turn away their ears from” is an idiom meaning to cease listening to something or someone.
  - We will translate this as “stop listening to”.
  - The phrase “turn aside to” is from ἐκτρέπω (ektrepō) which means “turn” or “turn away”.
  - We will translate this somewhat loosely as “turn their attention to”.
  - The word “myths” is from μῦθος (muthos) which means “tale”, “legend” or “myth”.
  - This word is used of any narrative or story that is not necessarily connected to fact [Titus 1:14].
- But you, be reasonable in all things, endure hardship, do the work of an evangelist, carry out the duties of your ministry to the fullest.
- Σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.
- The word “sober” is from νήφω (nēphō) which means “disciplined”, “composed” or “self-controlled”.
  - This word describes being well-balanced or reasonable, so we will translate this as “reasonable”.
  - The phrase “in all things” refers to any and all things one might encounter in life.
  - Here, this phrase has a particular focus on the things Timothy might face in ministry.
  - The phrase “endure hardship” is from κακοπαθέω (kakopatheō) which means “suffer misfortune”.
  - We saw this word as “suffer hardship” back in 2 Tim 2:9 and here it is used of patiently enduring hardship.
  - The phrase “do the work of an evangelist” encompasses all activities associated with evangelism.
  - This phrase implies that Timothy was not a gifted evangelist, but should still participate in evangelism.
  - The word “fulfill” is from πληροφορέω (plērophoreō) which means “fulfill” or “accomplish (completely)”.
  - This word means to accomplish or complete something to the fullest degree [Luke 1:1].
  - We will use a verbose translation here to capture Paul’s meaning in this context.

- Principles of 2 Timothy 3:14-4:5
  - Learning the word of God comes through steps...
    - Hearing/reading His word [2 Ki 23:2; Ac 13:44; Rev 1:3].
    - Understanding His word [Psa 119:130, 169; Prov 4:5].
    - Believing His word [Rom 10:17; Heb 4:2; 1 Th 2:13].
    - Becoming convinced of His word [Col 2:1-3; He 10:22].
    - Applying His word [Dt 26:16; Lk 6:46-49; Jas 1:22-25].
  - Parents should introduce their children to the word of God early in childhood [Dt 6:7; Ps 78:4; Pr 22:6; Eph 6:4].
  - Through His word they will come to know the message of the gospel [Acts 10:43; 13:16-39; Rom 1:16-17; 1 Cor 1:21].
  - All Scripture – from Genesis to Revelation – should be studied because we can learn from every chapter and verse [Rom 4:22-25; 15:4; 1 Cor 10:1-11].
  - God is the author of all Scripture and He delivered it to us through human agents [2 Sam 23:2; Matt 22:31-32; Acts 28:25-28; 2 Pet 1:20-21; Heb 3:7-11].
  - The word of God benefits us spiritually through teaching [Jer 35:13], reproof [Prov 6:23], correction [Jer 7:28], and training in righteousness [Psa 15:1-5; 119:7-11].
  - The word of God judges our every thought, leaving us utterly exposed to God [Phil 3:15; Heb 4:12-13].
  - The goal of all these things is that believers might become mature in their faith [1 Cor 14:20; Eph 4:11-16; Col 1:28; Heb 5:12-6:2].
  - As we mature in the faith, God fully equips us [2 Cor 9:8; Heb 13:20-21] for our work assignments [Eph 2:10].
  - With the same confidence that we have regarding the return of Jesus Christ to establish His kingdom and His judgment of all mankind [John 5:22], we should proclaim God's word to others [Ps 40:9; 1 Cor 1:21-23; Col 1:25-29].
  - We must be willing to proclaim God's word when others are willing to listen [Acts 16:31-34; 20:18-21] as well as when they are not [Ezek 2:7; 3:27].
  - When the word of God is taught correctly, it will reprove and exhort those who hear [1 Thess 4:1-2; Heb 12:4-5].
  - But some people do not want reproof or exhortation and instead seek after so-called teachers who say things that appeal to their own lustful desires [Jer 5:31; Mic 2:11].
  - These people will ignore the truth when they hear it and will embrace myths (pseudoscience, conspiracy, etc.).
  - We, however, should be alert, composed and exercise sound judgment in all things [1 Thess 5:6-8; 1 Pet 1:13; 4:7; 5:8].
  - Believers who walk in such a manner worthy of the Lord [Col 1:9-11] will inevitably endure hardship [2 Tim 2:3].
  - Regardless of spiritual giftedness, we are all called to be evangelists [2 Cor 5:18-20].
  - Every believer will also be called to other ministries by Jesus Christ Himself [1 Cor 12:5].
  - Whatever ministries God blesses us with, we should carry out the duties of that ministry to the fullest [Col 4:17].

- Paul’s Example of Faithfulness [4:6-8]

- For I am already being poured out as a drink offering, and the time of my departure is imminent.

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.

- The phrase “I am being poured out as a drink offering” is σπένδομαι (spendomai) which means “offer up a drink offering” as a sacrifice [Num 28:4-7; Phil 2:17].
- Paul knew that there would be no release from this imprisonment in a Roman jail – he would die in prison.
- The word “time” is καιρὸς (kairos) which means “time” or “period”.
- This word describes a time period without reference to any exact chronology.
- The word “departure” is from ἀνάλυσις (analsis) which means “departure”.
- This word is a hapax legomena and is used of death – a departure from this earthly life.
- The phrase “has come” is from ἐφίστημι (ephistēmi) which means “be ready” or “be imminent”.
- This word is used here of an event that is imminent (ready to occur).
- I have fought the good fight, I have completed my mission, I have maintained the faith; τὸν καλὸν ἀγῶνα ἠγωνίσamai, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα.
  - The word “fought” is from ἀγωνίζομαι (agōnizomai) which means “fight” or “struggle”.
  - This word describes engaging in an effort that involves striving and difficult labor.
  - The word “good” is from καλός (kalos) which means “good” or “useful”.
  - This word describes something good in God’s eyes because it is according to His righteous standard.
  - The word “fight” is from ἀγών (agōn) which means “fight” or “struggle”.
  - This word can describe a contest or competition as well, but here a fight is in view.
  - The word “finished” is from τελέω (teleō) which means “finish” or “complete”.
  - This word describes bringing something to an end, so we will translate as “completed”.
  - The word “course” is from δρόμος (dromos) which means “course” or “mission”.
  - This word describes Paul’s life mission, so we will translate as “mission”.
  - The word “kept” is from τηρέω (tēreō) which means “keep” or “hold”.
  - This word describes keeping an activity going here, so we will translate as “maintained”.
  - The phrase “the faith” refers to all aspects of the Christian faith.
  - This describes Paul’s walk of faith including his faithfulness in teaching God’s truth.
- in the future there is reserved for me the Crown of Righteousness, λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος
  - The phrase “in the future” is from λοιπός (loipos) which means “henceforth” or “in the future”.
  - This phrase is used here of the future time when Jesus Christ will evaluate Paul’s deeds at the Judgment Seat.

- The phrase “laid up” is from ἀπόκειμαι (apokeimai) which means “put away” or “reserve”.
  - This phrase is used here of holding something in reserve for the day of judgment.
  - The word “crown” is στέφανος (stephanos) which means “wreath” or “crown”.
  - This word is always used in the N.T. to refer to a “crown” which is a reward for spiritual production.
  - The particular reward in view here is called “the crown of righteousness”.
  - Because this is a title for this reward, we will capitalize the words “crown” and “righteousness”.
- which the Lord, the righteous Judge, will award to me on that day;  
ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς,
- The word “which” is ὃν (hon) which is a masculine singular pronoun.
  - This pronoun refers back to the Crown of Righteousness.
  - The phrase “the Lord, the righteous Judge” refers to the Lord Jesus Christ.
  - The Father has handed over all judgment to the Son, so Jesus is the righteous Judge [John 5:22, 27].
  - The word “award” is from ἀποδίδωμι (apodidōmi) which means “give out” or “hand out”.
  - This word is used of giving out a reward here, so “award” is a good translation.
  - The phrase “on that day” is a reference to a particular, yet unspecified day.
  - From the context (the awarding of rewards) we know that this is the day of judgment at the Bema Seat.
- and not only to me, but also to all who have longed for His appearing.  
οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
- The phrase “and not only to me, but also to” makes it clear that Paul is not the only one who can be awarded the Crown of Righteousness.
  - Spiritual rewards are available to all believers.
  - The word “loved” is from ἀγαπάω (agapaō) which means “love” or “cherish”.
  - This word is used here of longing for something because of one’s love for that thing.
  - The phrase “all who have longed for His appearing” is a reference to every Church-age believer who has eagerly anticipated Christ’s return at the Rapture.
  - This spiritual reward requires eschatological awareness.

- Principles of 2 Timothy 4:6-8
  - As we draw closer to the end of our earthly lives, we should realize that God is fully aware of our abilities and physical limitations [2 Sam 21:15-17; Psalm 71:18; 73:26].
  - The Lord will provide the strength and vigor we need for whatever tasks He has assigned [Isa 40:29-31; Eph 2:10].
  - Whether we live another day or the Lord takes us home, either way, we are blessed [Phil 1:21-24; Rev 14:13].
  - Therefore, it is important for us to focus on continuing to advance with endurance down the course that has been set before us [Phil 3:12-14; Heb 12:1-3].
  - In doing so, we will be able to complete our earthly work assignments before we die [Acts 13:25, 36; 20:24].
  - All along the way, we should walk in accordance with our faith [Luke 8:15; John 17:6; 1 Tim 1:18-19; 2 Tim 1:13-14].
  - Church-age believers receive rewards for their deeds at the Judgment Seat of Christ [1 Cor 3:10-15; 2 Cor 5:10].
  - This includes the crown rewards...
    - Crown of Righteousness [2 Tim 4:8]
    - Crown of Life [James 1:12; Rev 2:10]
    - Crown of Glory [1 Pet 5:1-4]
  - Jesus Himself will be our judge as all judgment has been given to Him by the Father [Jn 5:22; Acts 10:42; 17:30-31].
  - He is the righteous Judge and will, therefore, judge in righteousness [Psalm 9:8; 96:13; Isa 11:4; Rev 19:11].
  - Therefore, we should not dread our day of judgment, but instead look forward to the revealing of all that God has accomplished in our lives [1 Co 12:6; Col 1:29; Ph 2:12-13].