

b. Receiving what is liked.

1) Teachers.

The verb "heap" is a graphic one noting how en masse teachers are gathered. But what kind? Those who tickle the ears of the hearers. It is not a concern whether the teacher gives the truth, but can he satisfy the hearers. How terrible! The hearers, therefore, invite and shape the preacher! To a large degree, this is the pattern for today. Men tell preachers what to do. The time seems to have come!

2) Fables.

The Greek word here is actually "myths." Thus, the idea is that truth--of whatever sort--is set aside and myths are accepted. Thank God, this is not what Bible believers have followed (2 Pet. 1:16).

4. THE PREACHER'S RESPONSIBILITY v. 5.

a. Watch.

This word is a present tense imperative and means to be sober in the head. It indicates stability as opposed to excitement and to drunkenness. It contrasts established thoughts with those who aspire to novelty. This is to be done "in all things."

b. Endure.

This is the word meaning to suffer hardship (2:9). The preacher serves the Lord against prejudice, ridicule, opposition, and probably one of the worse items--blank indifference! But he must suffer it all for Christ's sake!

c. Evangelize.

A teacher of the Word is not relieved from Gospel work. Hence, a pastor will be a teacher (Eph. 4:11) and an evangelist (here).

d. Prove.

The intensive verb here means to "complete" one's ministry (same word for "deacon"). It is a strong word to give assurance that one's ministry is not superficial but real. Genuineness and sincerity are so important to the work of God!

Conclusion God give us these kind of preachers! The day for such to perform was not limited to Timothy's time. They are needed now and until the Lord comes. Amen.

THE EPISTLE OF SECOND TIMOTHY

"The Preaching Charge"

2 Timothy 4:1-5

Introduction

1. Preaching the Gospel of Christ is the greatest and holiest honor for a man of God. To be commissioned in the service of the King of Kings--what an inestimable privilege!
2. Unfortunately, nowadays, Christian lives have become flabby and weak. This is due to the fact that the things of the soul, of eternity, and the things related to our eternal God are treated with such flippant disrespect! Oh, the mighty charge of heaven for preaching. If only this were renewed in our day. It would make an infinite difference!
3. What kind of preaching does God expect from His messengers? There is no room for reasonable doubt. It is all outlined in His Word. Read and study it for yourself:

1. THE PREACHER'S CALL v. 1.

a. It is searching.

The verb for "charge" is an intensive one. It means to "charge solemnly" (2:14; 1 Tim. 5:21). This is done "before" God Almighty. The real issue is: what God sees in the matter; not what men say or do. Any ministry must be exercised before HIM! Note: two members of the trinity are mentioned: Father (God) and Son (Lord Jesus Christ--the full title of the Son).

b. It is serious.

The "shall" is a verb meaning "about to." The judgment of the Lord is imminent. The "quick" is probably a reference to true believers in Christ, while "dead" is a reference to non-believers. The former speaks of the "bema" or judgment seat of Christ. The latter are judged after the millennium. Though mentioned in one phrase, the judgments indicated are not simultaneous.

c. It is solemn.

Here is an excellent illustration of how the context determines the meaning of a word. Although the Greek term for "appearing" would lend itself to the actual revelation of Christ at His second advent to the earth, here it means the rapture of the church. The word "kingdom" has reference to

the advent to the earth. Thus, "appearing" relates to the word "quick" and "kingdom" to "dead."

NOTE: There is no greater appeal to seriousness in the matter of preaching than that outlined in this verse. May every true minister of the Word take heed knowing that he preaches "before" God and will be judged by Him.

2. THE PREACHER'S MANUAL v. 2.

The key item for the preacher is "preach!" The verb is an aorist imperative and means that the man of God must be a herald. He is to preach the Word. Nothing will ever take the place of the Word! It is not preaching out of the Word but the Word! Now this preaching is to be done:

a. Diligently.

This is noted by the words "in season, out of season." Actually, these words are a pun on the Greek word for "time." They are two adverbs. The word "in season" means "good times" and the other means "no times." Hence, seize every opportunity, whether it is welcome or not. The verb "be instant" means to "take a stand, stick to it." What tremendous words to a true preacher! It points to the urgency of his ministry and the perseverance with which he is to be occupied.

b. Diversely.

1) With reproof.

This means "conviction." Paul has already showed how the Word issues in this (4:16). The Spirit performs it (John 16:8). The preacher is expected to speak in such a manner as to effect "conviction." God give us bold men who bring this to bear upon their hearers.

2) With rebuke.

Literally this verb means to "give honor." In this context the idea of a sharp rebuke is in order. It is so used of "rebuke" (Matt. 8:26) and "charge" (Matt. 12:16). Here is where the crunch comes. Preachers fulfill their God-given responsibility in sharp severe rebuke, albeit the congregations often resist such ministry. Let the people of God heed the intent of the Word as laid down by the Lord Himself in the preacher's manual!

3) With exhortation.

This is the patient pleading of a preacher. He

is to beseech and beg men to respond to the Word of God. The thought of the old time "exhorters" is included here.

NOTE: These three diverse items in a preacher's "bag of sermons" include three important functions:

a. Reprove means to show the congregation where they are wrong. Error is dominant here.

b. Exhort means to encourage the congregation to some action in relation to wrong. Forsaking sin is dominant here.

c. Rebuke means to indicate the threatening hand of God upon wrong not made right. Penalty is dominant here.

4) With longsuffering.

Forbearance in the ministry of the Word is important. This is a feature of God's very character (Rom. 9:22).

5) With teaching.

This is the foundation for the total effort. Doctrine is still the crown of it all. When teaching is practiced, the ministries of reproof, rebuke, and exhortation will be accomplished.

3. THE PREACHER'S RESPONSE vv. 3, 4.

a. Refusing what is needed.

1) By not enduring doctrine.

The idea of "bear with" or "hold up" is innate to the verb. Healthy (so "sound") doctrine is what cannot be held up. It is what is needed (v. 2), but not desired. Paul warned Timothy that "the time will come" (Greek: shall be) when this attitude toward doctrine is evident. Seems as though this spirit has been around for a long time! No doubt about it being experienced in our day!

2) By turning from the truth.

Today seems to fit the picture. The definite article is used with "truth," hence "the truth." Human relations are more important to many than the body of truth in the Word. Tragic!