

## From 2 Timothy 4:1-8. THE PREACHERS, PART 1

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### THE POWER OF THE PRESENCE v.1, 2.

#1. There is a supernatural presence standing guard on material and human existence. This presence is as real as all temporality. The presence is plenary, thorough and universal. "I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom" (v.1.) *The presence is then the ruling authority in the universe.*

#2. The presence --> and time are inextricably connected and related. Neither time nor men in time are permitted to generate their own meaning regarding life in the material continuum. "God and Jesus Christ," comprising the presence, stand to "judge" the "living and the dead" based upon revealed meaning. v.1. Moreover, the Lord will return one fine day - "His appearing" (v.1.) Temporal history is approaching its terminus.

#3. This can only generalize to *a superposition*. The presence *superpositions* itself over time and the world of men.

#4. The life and the work of the preacher is a direct result of this superposition. The foundation of the preacher's "charge" is the superposition of God over time. Consequently it is clear that *the absolute superposition precedes the preachers and the preaching of the gospel.*

#5. Important to observe is the nature of the preacher's charge and his preaching. Both of them, occurring in time, must partake of the nature of the presence and of the Lord's superposition over time. Therefore no amendments can be enforced on the preacher's charge nor alterations made to the preaching of the gospel.

#6. Preachers have a "charge" in superposition over their lives and purpose. Their charge is relative to the presence and not relative to the church.

## From 2 Timothy 4:1-8. THE PREACHERS, PART 2

### THE INTRUSION v.2.

#1. The superposition of *the presence* over time and men in time is the foundation for the apostolic "charge" (v.1) to the preachers. And that determines the character of the ministry: "Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" v.2.

#2. The focus of the verse is on how to apply the word of God to the temporal continuum. The job of the preacher is to bring *the superposition of the word of God to bear on human thought, speech and behavior*.

#3. This charge poses a sociological problem. The problem is *intrusion*. To reprove, rebuke and exhort is inherently intrusive. However, the superposition of the presence and that of the Word necessarily overrules the resistance to the intrusion.

#4. The logic of this truth imposes a burden upon those who receive "instruction" v.2. The people of the church have to be prepared to bear the Word and therefore its intrusion into their thought world and their order of behavior. Resentment of and intolerance of the intrusion presages the failure of spiritual growth.

#5. Acting against the preacher's scriptural intrusion into one's personal life causes the superposition to be overruled. That kind of action must be characterized as *anti-faith*.

#6. When biblical teaching comes too close, when its truths cut too deeply, some may refer to that as meddling. Scripture teaching puts into doubt accepted opinion and long held, yet unquestioned, personal beliefs.

#7. The preacher brings the Word to bear "in season and out of season". And he does so "with great patience". Preaching the intrusive revealed truth is a very serious matter. So is submission to it.

From 2 Timothy 4:1-8. THE PREACHERS, PART 3

THE FALSE LANGUAGE MANIFOLD v.3, 4.

#1. The church exists, in this world, in an ocean of lies. The preachers, as per their apostolic "charge" (v.1) have the obligation to stand as sentinels against the development of any false language manifold in the church.

#2. There will always be inevitable contradictions to "sound doctrine." But in this case the formulation of the contradiction began in the church. "For the time will come when they will not endure sound doctrine" v.3.

#3. This means that the intrusion of sound doctrine was no longer acceptable in the churches. Thus intrusion of revealed truth was displaced by self-indulgence and temporal ambitions.

#4. Their own pleasures supplanted the authority of the presence-- "but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires" (v. 3). In full rejection of revealed truth, they generated a *false language manifold*. These

people wanted an alternative to Scripture truth. And they looked for those minds who could and would create it for them.

#5. Credibility was shifted from the Word of God to something else: They “will turn away their ears from the truth and will turn aside to myths” v.4. The church would thus be reconstructed in the image of the people who number themselves in it.

#6. The false language manifold passes for justification; but *the ultimate goal of this is to finally elude any need for justification at all.*

#7. Preachers are to be a prepared, formidable, articulate opponent to the incursion of false language in the churches. Preachers draw biblical lines in the sand and ask the brethren; "Where do you stand?"

From 2 Timothy 4:1-8. THE PREACHERS, PART 4

THE LIFE OF CONSEQUENCE v. 5, 6.

#1. The preachers are instructed to "do the work of an evangelist" v.5. In the context of this passage, and in order for him to "fulfill your ministry;" the preacher must oppose the development of the anti-faith.

#2. It is inarguable, according to Paul's writing, that *the anti-faith is necessarily rooted in the anti-revelation.* The thinking of the preacher must remain permanently aware of the human pressure imposing itself upon the word of God. Human pressure is ever encroaching upon revelation. It is an inescapable social reality.

#3. One's personal demeanor is regulated by the consciousness of this danger. "But you, be sober in all things" v.5. People will live by what they actually believe, not by what they claim to believe. The defense of revealed truth sets the tone.

#4. "Endure hardship" v.5. The apostle warns that for the preacher, *adversity is the norm.* Of course, adversity comes from the world; but it also comes from the church. Human pressure is an apparent universal.

#5. Homogeneity in thought, speech and behavior is the goal. But that is not the case. It is never the case. Church membership is no guarantee of homogeneity of belief.

#6. This was Paul's life, and he himself bore the consequences. "For I am already being poured out as a drink offering, and the time of my departure has come" v.6. Preachers have apostolic authority, the charge (v.1), to preach. But they are not apostles.

What the preachers have in common with the apostles is that their lives are "offerings" to the Lord. Self-sacrifice to God is the axis of their calling. The preacher has no expectation of worldly success nor of acceptance.

#7. The ministry is a closed system between God, the Word of God and the preacher.

From 2 Timothy 4:1-8. THE PREACHERS, PART 5

THE UNIVERSE OF EXERTION and RESISTANCE v.7, 8.

#1. The preacher is bracketed by an imposed and revealed set of tensions. "I have fought the good fight, I have finished the course, I have kept the faith" v.7. 2. The apostle communicates to the reader the idea of *exertion*. Its mirror opposite is *resistance*. The preacher's life is the reciprocal pull and push of *exertion and resistance*.

#2. The preacher serves as an extreme example and symbol of this interplay between exertion and resistance. Here we have the most basic clash between the gospel and the world; or that clash between the word of God and the human mind; or that contradiction between spirit and flesh.

#3. As for Timothy and the people he teaches, their minds must be steeled to this kind of conflict. Discouragements abound. Temptations multiply. A kind of fatigue is generated when spiritual exertion engages that which resists it.

#4. We cannot give in to that. The living symbols of spiritual leadership exert themselves in their ministry to prove that this world condition is not too much to bear.

#5. The preachers bear up under exertion and resistance because they have learned to see beyond it. "In the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing" v.8.

#6. This means that the world is not a controlling context. To the contrary, it is a temporary set of material conditions structured as a contradiction; a "fight".

#7. Seated in the preacher's mind is the contradiction and the tension he feels between the now of hardship and the "future" of reward.

#8. The preacher's foundational principle: The promise of God is stronger than his experience