

856 *Interpretation of Second Timothy*

Compare "thou, however," in 3:10, 14. Here we have opposition to the preceding and also emphatic co-ordination with ἐγώ, "I on my part," in v. 6. The contrast in the first imperative is not that of drunkenness; when it is used in ethical connections, "be sober" denotes the clarity of mind and of sound judgment that is not blinded and carried away by follies, fables, and morbid opinions. It denotes a clear eye, a balanced judgment. The difference of tense is often disregarded or inadequately understood. This present imperative = "continue thou to be sober." It acknowledges that Timothy has been sober, has not lacked in that respect, and asks that he continue thus "in all respects." Once more we have this common adverbial phrase in this sense (B.-P. 1012) and not with the meaning "in all things."

The three aorist imperatives belong together. They are constatives (like those used in v. 2) and include the whole future to which they refer; thus they are not parallels to continuance in being sober (which would require present tenses) but illustrative of the directions in which Timothy's soberness is to manifest itself during the entire future, which helps us to understand the difference between these three injunctions and the aorists used in v. 2. In this coming period there will be much bad to suffer and to endure. The aorist thinks only of this and disregards anything of this nature that may have occurred in the past. See this verb in 2:9 and the κακόν in the verb itself in 1:8 and 2:3. Such coming suffering is not to becloud Timothy's soberness.

He is to do the work of an evangelist whatever the bad that he must suffer may be, do it effectively, completely (aorist). This soberness is to attest itself in that respect. "Evangelist" is not used in the technical sense of "revivalist"; some think it denotes "missionary"; but, like εὐαγγελίεσθαι, it is entirely general: a man who operates with the gospel of salvation be his.

capacity what it will. We have already described Timothy's position in Asia, yet the word is not restricted to that position. The object and the verb are transposed and both are stressed in the Greek.

So again: "thy ministry (service for others) fulfill," carry out to fulness; at any time in the future let nothing be lacking in thy service. The measure is always to be full. Paul is not referring merely to the end, for this imperative is again constative and asks this further evidence of Timothy's ever continuing in soberness. Ranged under the soberness which Timothy has always shown and is always to show, the three added injunctions are exemplifications somewhat as the last three in v. 2 exemplify the first two. But in v. 5 the device for this is the change in tense; in v. 2 the device is the use of paradoxical adverbs after the first two imperatives; "in all respects" serves similarly in v. 5.

### My Whole Life Testifies

6) *Γάρ* is explanatory of this strong coordination: *thou—I on my part*. All that is urged upon Timothy is done in view of what is happening to Paul. **For I on my part am already being poured out as a drink offering, and the period of my own departure is present. The contest, the noble one, have I been contending in, the race have I been finishing, the faith have I been guarding. As for the rest, there has been laid up for me the victory wreath of the righteousness, which the Lord will duly give to me in that day, the righteous Judge; moreover, not alone to me but to all those who have been loving his epiphany.**

Noble words! The sun is setting blood-red but is shot through with golden glory. Indeed, so should this great life close! These words have left an indelible impression upon all future ages. Socrates' attitude