

Three Evangelistic Duties

1TI 4:13 Until I come [to Ephesus], **give attention** [attend, devote yourself] **to the public reading of Scripture, to exhortation** [encouragement, warning, preaching] **and teaching** [all of God's word]. See 1 Tim. 3:14.

First Duty - "give attention to the public reading of Scripture"

- The word "public" is supplied. The Greek is "anagnosis."
 - More literally "to the reading of Scripture."
 - Paul probably had in mind both public and private reading of Scripture.
 - He is emphasizing what should be read - Scripture - not that something should be read.
1. Public reading of the scripture was especially important when almost no one had a copy of the scriptures.
 - a. We have an example of Jesus reading the scriptures in the Synagogue. (Lk. 4:16).
 - b. Here are some other passages referring to the public reading of the Scriptures.

Synagogue

ACT 13:27 "For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the **prophets which are read every Sabbath**, fulfilled these by condemning Him.

ACT 15:21 "For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath."

Church

COL 4:16 And when this letter is **read** among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea. "read" "anaginosko."

1TH 5:27 I adjure you by the Lord to have this letter **read** to all the brethren. "read" "anaginosko."

REV 1:3 Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.

2. It was especially mandated until Paul's arrival because it would provide much needed instruction, but there is no evidence this was limited to that time frame.
3. Paul planned to visit Timothy at Ephesus. (1 Tim. 1:3). We do not know if he ever made the visit to Ephesus.
4. Private reading of scripture is also a must for preachers and for all Christians. (2 Tim. 2:15; Psa. 1:1). See Psa. 1:1,2 119:1-176.

Note:

1. The Greek "anagnosis" is "reading". (Acts 13:15; 2 Cor. 3:14).

ACT 13:15 And after **the reading of the Law** and the Prophets the synagogue officials sent to them, saying, "Brethren, if you have any word of exhortation for the people, say it."

2CO 3:14 But their minds were hardened; for until this very day **at the reading** of the old covenant the same veil remains unlifted, because it is removed in Christ.
2CO 3:15 But to this day whenever **Moses is read**, a veil lies over their heart;

2. The Greek "anaginosko" is the public reading of the scriptures. (Lk. 4:16; Acts 13:27; 15:21; 2 Cor. 3:14, 15; Col. 4:16 (thrice); 1 Thess. 5:27; Rev. 1:3).
3. Public reading is a great method of teaching God's word today if done in a reverent and clear way.
 - a. We have many services where the word of God is rarely mentioned.
 - b. We need to have some teaching on how to read the scriptures properly.
 - c. There is an art to reading the scriptures effectively - reading clearly and with the right volume and speed,, pronouncing words correctly, properly introducing the context of the passage, understanding what you read.
 - d. It is hard to read so others will understand if there is no understanding on the part of the reader.

Second Duty - He was to give attention to "exhortation."

1. The Greek word is "paraklesis" meaning "exhortation."
2. He was to stir and motivate believers and unbelievers to obey the scriptures. (2 Tim. 4:2).
 - a. There must be a lot of positive teaching. **People will be better if taught better.**
 - b. Preachers need to give encouraging messages and exhort brethren and others to excel and do better.
 - c. There must also be some reproofing and rebuking. (2 Tim. 4:2; Tit. 2:15).
 - d. God has given preachers great authority and responsibility in their preaching.

Third Duty - He was to give attention to teaching.

1. The word "teaching" is from "didaskalia" [dee das ka lee a] meaning "teaching, doctrine."
2. The preacher is to make sure he teaches God's word and instructs on the meaning of God's word and its application to our lives.
3. It is essential that men know the meaning of God's word, and much of this understanding comes from faithful and skilled teachers.
4. Too much of the Bible is taken out of context to teach things that preachers want to say, but the writer did not say.

Note:

- **Preachers should have a proper balance between reading God's word, exhorting and teaching.**
- Balance is vital for effective preaching.

“Do Not Neglect The Spiritual Gift Within You”

1TI 4:14 Do not neglect the spiritual gift within you, which was bestowed upon you through [by means of] prophetic utterance with the laying on of hands by the presbytery [the body of elders, the eldership].

- **“spiritual gift”** - Lit. “Do not be neglectful of the gift in you.”
 - 1) Lit. “gift” - Gr. “charisma” - See ASV -- NIV “Do not neglect your gift.”
 - 2) The gift may have involved the skill to accomplish his work and the ability to discern between good and evil.
 - 3) ...”the abilities God gave you.” Tay.
- “dia” - “by, through, by means of”
- “prophetic utterance” is from “propheteia” meaning “prophecy.”
- **“within you”** is from “en soi.” The “you” is singular, and in context refers to Timothy.
 1. “presbuterion” - “body of elders” - This may have been done by the elders at Lystra or Derbe or Iconium though Paul does not say.
 - a. It is used elsewhere of the Sanhedrin. (Lk. 22:66; Acts 22:5).
 - b. It is used here of the elders of the church. (Acts 11:30; 14:23). See Acts 15:2, 4, 6, 22, 23; 16:4; 20:17; 21:18; 1 Tim. 5:17; Tit. 1:5; Jas. 5:14; 1 Pet. 5:1
 - c. See 1 Timothy 3:1-7; Tit. 1:5-9.
 2. This may refer to his appointment to the ministry, and the work he was expected to do. (2 Tim. 4:5).
 3. See “with the laying on of hands by the presbytery (eldership).”
 - a. “meta” (with) - “with the accompaniment of the elders”
 - b. This may suggest the elders sanctioned the action of Paul.
 4. Elders could not impart miraculous gifts (only the apostles could do that), but some elders had them.
 - a. Some had the gift of healing or other gifts such as the gift of prophecy. (1 Cor. 12:8-10).
 - b. See James 5:14, 15.

JAM 5:14 Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord;
JAM 5:15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

- 1) This scriptures shows, at least, these elders had the powers to heal. This, of course, was a gift from God.
- 2) “and the prayer offered in faith will restore the sone who is sick” - There was no doubt about the healing

when “the prayer offered in faith” was uttered by these miraculously endowed elders.

3) There is no evidence that all elders had miraculous power, and is nowhere listed as a qualification.

“bestowed upon you through prophetic utterances”

1. His appointment to the ministry was a matter of prophecy according to Paul, but not mentioned in Acts.

a. Luke speaks of Timothy joining Paul on the 2nd missionary journey.

ACT 16:1 And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek,

ACT 16:2 and he was **well spoken of by the brethren** who were in Lystra and Iconium.

ACT 16:3 Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

b. Luke states Timothy “was well spoken of by the brethren.”

2. The idea may be that his future usefulness, as a minister of the gospel, was a matter of prophecy.

a.. It is not known who the inspired prophet or prophets were.

b. Some prophets are mentioned by name, but there is no record of these prophets giving prophecies in regard to Timothy.

ACT 13:1 Now there were at Antioch, in the church that was there, prophets and teachers: Barnabas, and Simeon who was called Niger, and Lucius of Cyrene, and Manaen who had been brought up with Herod the tetrarch, and Saul.

ACT 15:32 And Judas and Silas, also being prophets themselves, encouraged and strengthened the brethren with a lengthy message.

3. It is possible that the prophetic utterances came from the elders themselves since “prophecy” was one of the spiritual gifts given to early Christians.

1CO 12:10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues.

“with the laying on of hands by the presbytery [body of elders]”

1. The Gk. “meta” means “with.”

2. The fact elders could not impart miraculous power to others shows the “spiritual gift” or literally “gift” was not a miraculous gift.

Laying On Of Hands

1. Healing (Acts 9:17; 28:8).

ACT 9:17 And Ananias departed and entered the house, and after **laying his hands on him** said, "Brother Saul, the Lord Jesus, who appeared to you on the road by which you were coming, has sent me so that you may regain your sight, and be filled with the Holy Spirit."

ACT 28:8 And it came about that the father of Publius was lying in bed afflicted with recurrent fever and dysentery; and Paul went in to see him and after he had prayed, **he laid his hands on him and healed him.**

2. Impart Spiritual gifts (Acts 6:6; 8:17, 18; 19:6). See Rom. 1:11 & 1 Cor. 12:1
 - a. Only the apostles could impart spiritual gifts. See above scriptures.
 - b. Those who received gifts could use them but they could not pass them on to others.
3. Appointment to a task or sending out with blessing. See Paul and Barnabas (Acts 13:3).

Note:

1. Paul had also imparted "the gift of God" to him through the laying on of hands. (2 Tim. 1:6).
 - a. "And for this reason I remind you to kindle afresh **the gift of God** which is in you through the laying on of my hands."
 - 1) "anazopureo"- "to kindle, stir, to kindle a fire anew."
 - 2) It is so easy for the fire in us to die down or go out.
 - b. Gk. "dia" means "by, through" with the genitive.
2. This gift could be kindled afresh or fanned. This seems to suggest the gift was not a miraculous gift that involved the performing of miracles though it may have involved some special gift to help in his ministry.
 - a. Sometimes our gifts, though non-miraculous, need to be "kindle afresh, stirred."
 - b. So many gifts are neglected or even buried. Some are never recognized and developed, and this keeps us from doing the work God intended us to do.
3. It may be a miraculous gift and have occurred at the same time or about the same time the elders appointed him to the ministry. (1 Tim. 4:14)
4. It is possible that both the elders and Paul laid hands on him when he was appointed to the ministry, and he did not have a miraculous gift.
 - a. This seems to exclude miracles on the part of Timothy.
 - b. This does not exclude that Paul laying hands on Timothy may have given him some special knowledge or discernment.
5. There is no record of him performing miracles, but silence does not prove the case either way.

1TI 4:15 Take pains [be diligent] with these things; be absorbed in them, so that your [spiritual] progress [advancement] may be evident [known, apparent] to all [everyone].

- “meletao” - I practice, think about.”
1. “your advance” - prokope [pro ko pay]- progress, advancement, furtherance
 2. “be absorbed in them” - NIV “give yourself wholly to them.” “Be completely wrapped up in them.”
 3. “these things” - contents of chapter 4 and all of God’s teaching.
 4. “to all” would especially refer to brethren, but it [his life] would also be observed by those outside the church.
 “so that all men may note your progress” - Mof.

“Pay Close Attention”

1TI 4:16 Pay close [constant] attention to yourself [to your life] and to your teaching; persevere [continue] in these things; for as you do this you will insure salvation both for yourself and for those who hear you.

- “epecho”- I hold fast, notice, fix my attention on, pay attention to
- “you will insure salvation both for yourself and for those who hear you”

1TI 4:16 Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers. NRSV	1TI 4:16 Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers. NIV
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1. False teaching was and is deadly, and this is why the Bible constantly warns against it. (Matt. 7:15; 1 Jn. 4:1,2; Gal 1:8,9).
 - a. Timothy had much false teaching to contend with and this must have a big problem for him. (1 Tim. 1:3-7, 19, 20; 4:6,7; 6:3-10; 2 Tim. 2:14-19, 23).
 - b. This may have been weighing heavy on Timothy, and could have caused discouragement and effected his zeal.

<ul style="list-style-type: none"> • Timothy’s health may have caused some problems to him since he was handicapped by stomach problems and frequent physical ailments. (1 Tim. 5:23). • Timothy was an outstanding young minister (Phil. 2:19-23), but he had his plate full.

2. False teaching and neglect could cause Timothy and his hearers to be lost.
 - a. Paul paid close attention to himself. (1 Cor. 9:27).
 - b. Paul warned the Corinthians about over confidence. (1 Cor.10:12).
 - c. He warned Ephesus to be on guard. (Acts 20:28-30).
 - d. Peter gave vital teaching for the insurance of salvation. (2 Pet. 1:5-11).
3. The admonition to Timothy is inspired instruction for all ministers and all who teach.

4. Teachers and preachers must live what they teach and faithfully teach others to heed God's word.
5. This demands "close [constant] attention" to ones life and teaching.
 - a. It is so easy to drift into neglect and bad behavior.
 - b. This can happen to preachers or any other Christian.
6. Salvation and faithfulness to God's word are inseparable.

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