



The First Epistle of Paul the Apostle to Timothy II

Paul's Intended Visit

1 Timothy 4:13-16

- I. THE PRONOUNCEMENT OF THE VISIT (1 Timothy 4:13)
 - A. The Initial Announcement (1 Timothy 3:14-15)
 1. Paul's expectation of visiting (1 Timothy 3:14)
 2. Should Paul be delayed (1 Timothy 3:15)
 - B. The Reminder—"Till I come" (1 Timothy 4:13)
- II. THE PREPARATION OF THE VISIT (1 Timothy 4:13-16)
 - A. The Admonition to Give Attendance (1 Timothy 4:13)
 1. The act of attending
 - a. The root word *attend*
 - (1) The word *attend* is found nineteen times in its various forms (attend, attendance, attended, attending).
 - (2) Historically, the word *attend* meant to be subject to, to direct one's mind or energies, to expect, wait for, or pay attention, or endeavour to do.
 - b. The word *attendance*
 - (1) This word is found only four times in the Bible (1 Kings 10:5; 2 Chronicles 9:4; 1 Timothy 4:13; Hebrews 7:13).
 - (2) Both historically and scripturally, this word indicates the act of attending to one's duties.
 - a) The attendance of Solomon's ministers (1 Kings 10:5; 2 Chronicles 9:4)
 - b) Timothy's attendance in ministry (1 Timothy 4:13)
 - c) The attendance of the priests at the altar (Hebrews 7:13)
 2. The objects of attendance
 - a. Reading
 - (1) When we think of reading, we think of personal and private Bible reading within the confines of home or work; however, the reference here is most likely to that of public Bible reading.
 - (2) This is certainly the pattern found throughout scripture.
 - a) Ministry of Christ—On the sabbath day, the Lord Jesus stood to read the scriptures (Luke 4:16). This was a common practice in New Testament times as the Jews would read the scriptures every sabbath day (Acts 13:27; Acts 15:21).



- b) Old Testament—Public scripture reading appears to have also been a practice of the Israelites in the Old Testament (Exodus 24:7; Deuteronomy 31:11; 2 Kings 23:2; Nehemiah 8:3).
 - c) New Testament church—Public reading was common in the early church. Unlike today, believers did not own personal copies of the scriptures. They learned the scripture from public reading (1 Thessalonians 5:27; 1 Timothy 4:13).
- b. Exhortation
- (1) The word *exhort* is found thirty-four times in its various forms (exhort, exhortation, exhorting, exhorted, exhorteth). All of these are found in the New Testament.
 - (2) Historically, the word exhortation meant to urge or encourage thoroughly. To a great degree, this definition seems to fit the usage in scripture (Luke 3:18; Acts 2:40; Acts 11:23; Acts 14:22; Acts 15:32; Acts 27:22; 1 Thessalonians 2:11; 1 Thessalonians 5:14; 1 Timothy 6:2; 2 Timothy 4:2; Titus 2:15).
 - (3) The emphasis here seems to match our modern understanding of preaching.
- c. Doctrine
- (1) The word *doctrine(s)* appears fifty-six times in the Bible.
 - (2) Doctrine is simply a body of teaching about any particular Bible subject (Deuteronomy 32:2; Proverbs 4:2; Isaiah 28:9; Matthew 7:28; Mark 1:22; Mark 4:2; Romans 6:17; 1 Timothy 1:3).
 - (3) While exhortation would likely include some doctrine, the emphasis here is on Bible teaching.
- d. Note: To a great degree, in these three words we find the biblical pattern for the man of God’s ministry in the New Testament church.
- (1) He is to put an emphasis upon the public reading of the word of God so that his congregation might learn what the Bible says.
 - (2) He is to exhort the saints of God from the word of God so that the saints might know what they are to do.
 - (3) He is to teach the saints line upon line and precept upon precept so that they might know what the scripture means and what they are expected to believe.
- B. The Admonition to Refuse Neglect (1 Timothy 4:14)
- 1. The direct command—“Neglect not”
 - a. The word *neglect* means to omit to do or perform.
 - b. The basic idea is that one has gifts separating him from others and he is to fulfill his gifts (Romans 12:6-8).
 - 2. The object of importance—“the gift that is in thee” (2 Timothy 1:6)
 - 3. The time and manner of its reception
 - a. Which was given thee by prophecy (1 Timothy 1:18)
 - b. With the laying on of the hands of the presbytery (2 Timothy 1:6; see also Acts 6:6; Acts 13:3; 1 Timothy 5:22)



C. The Admonition to Meditation (1 Timothy 4:15)

1. The twofold call
 - a. To meditation
 - (1) What is meditation?
 - a) The Bible's built-in dictionary defines *meditation* as *taking thought* (Mark 13:11).
 - b) Notice the phrase "take no thought beforehand" followed by the word *premeditate*.
 - c) The prefix *pre* means beforehand, while the word *meditate* means "to take thought."
 - d) Thus, a person who takes thought on something, perhaps a Bible verse or some particular truth in a sermon or a hymn of the faith, is said to be meditating.
 - e) Apparently, Timothy was admonished to give his thought life to the truths found in the previous verses.
 - (2) What was to be his focus of meditation?
 - a) Their reference—"these things"
 - b) Their location—one would think this would include the things covered after the last "These things" (1 Timothy 4:11) up to the previous place in scripture.
 - b. To surrender
 - (1) The willingness of surrender—"give"
 - (2) The object of surrender—"thyself"
 - (3) The extent of surrender—"wholly"
 - (4) The recipient of surrender—"to them"
2. The twofold benefit
 - a. Personal profit (see Joshua 1:8)
 - b. Appearance to others (see 1 Timothy 4:6)

D. The Admonition to Self-Heed (1 Timothy 4:16)

1. The twofold call
 - a. Take heed
 - (1) Unto thyself
 - (2) Unto the doctrine
 - b. Continue in them
2. The twofold benefit
 - a. Thou shalt save thyself
 - b. Thou shalt save them that hear thee
 - c. Note: While some of our Arminian brethren might see the word save in this passage and assume salvation must be kept by continuance, it should be understood that the word save here is not in dealing with eternal life, but sparing from the spiritual ruin warned against so often in this epistle (1 Timothy 1:3-7, 18-20; 1 Timothy 4:1-5; 1 Timothy 6:3-5, 9, 20-21).