

The time would come, he was warned, when people shall heap to themselves teachers whose concern was not doctrine (2 Tim. 4:2, 3). That day seems to have arrived and anyone who presses for doctrine is considered dogmatic and inflexible. Jude was concerned and pled for an earnest effort to the holding of the line in doctrine (June 3).

- b. Actively--the actual act of teaching. It cannot be denied that the activity of "teaching" is included in the word "doctrine." How can one give heed to teaching if he does not actually perform that function!? Indeed, this is one of the responsibilities of the Pastor (Eph. 4:11 when the Pastor is a Pastor-Teacher). One must be careful of the modern trend which suggests that "Christian Education" is distinct from the ministry of the pulpit!

Conclusion

Timothy has been drawn into the matter of leadership at Ephesus. It is important that he be a man with a certain character. But more than this, he must be a man with a certain concern. He must be a reader, an exhorter, and a teacher! We need more men of this sort! Amen.

THE BOOK OF FIRST TIMOTHY "Christian Leadership II" 1 Timothy 4:13

Introduction

1. Guidance and conduction of affairs in the arena of the Christians is an awesome undertaking. Although considered as a place of honour, it is nonetheless involving oneself in a spiritual realm. This means leadership in that which comes in conflict with the forces of evil (Eph. 6:12).
2. This sort of leadership is the kind which is not ministered unto, but comes to minister unto others (Mark 10:45). It takes the opposite place from that which the worldling advances (Matt. 20:25-28). May God draw an indelible line in our hearts along these lines. It is an imperative for Christian leadership; it is a divine slavery!
3. From the life which is "becoming" (v. 12), Paul urges his young companion in the faith to exert his interests along certain lines. It is a sort of urging to be faithful to the ministry and the call thereof. This is a great exhortation.
4. This exhortation is preceded by the little phrase "until I come" (better "while I am coming"). The neophyte bishop would be on his own, but not entirely. Paul would come and check on him and fellowship with him. This gentle arrangement of checks and balances is always needed in the work of the Lord. But Timothy was to be occupied in the meanwhile. One might readily accept this phrase as coming from our Lord. "Till I, the Lord of Glory, come. . . ."
5. Furthermore, this exhortation is prefaced by the verb "give attendance" which is an imperative hence the thought is that this is a charge and not an option! Moreover, the present tense urges continuity in the affairs. This verb can be rendered "bring to port," "turn one's mind to," or "devote." It is interesting that it also follows the "becoming" of the previous verse. The idea is that one's public ministry is subordinated to

one's personal preparation of soul! Now, to what specifics is one to devote himself? Study these:-

1. READING. The Greek verb which is employed here undoubtedly has common reference to public reading, but consider the following details:
 - a. Public reading. Acts 13:15. Surely this kind of reading is important and should be included in one's activity unto the Lord. See Rev. 1:3 and Neh. 8:5, 8. Where there is public reading of the Word, one usually finds an assembly of people who carry Bibles!
 - b. Private reading. Acts 8:28, 30, 32. Timothy ought to take care for this sort of reading also. To neglect the private involvement in God's Word is to neglect a holy exercise unto spiritual growth. Psa. 119; 2 Tim. 4:13.
 - c. Practical reading. 2 Cor. 1:13. This is a kind of "reading" to which all would be well to give heed also. It involves not only what we write with pen, but with life (2 Cor. 3:2). Reading of any sort is vital!
2. EXHORTATION. Normally, this word may be rendered in one of three different ways. Each lays a special emphasis to an important facet of the word:
 - a. Encouragement. Rom. 12:8. This is one of the large ministries into which Timothy was being called. It is not an easy one, particularly when he himself would need the same. It is the thought of providing uplift where there is languid and fallen feelings (cf. Heb. 12:12; 1 Thess. 5:11).
 - b. Comfort. Rom. 15:4. The former word seems to involve the idea of providing courage, giving spirit to one. This thought of comfort, however, is providing positive cheer as by diminution of pain. It is a relief situation! How many stand in the need of this today, surrounded as we are by forces which have risen high in opposition to us as children of God.

- c. Entreaty. 2 Cor. 8:4. The genius of the original term is "to call alongside of." It is this, perhaps, which is forcefully brought to bear by the word entreaty or appeal. The number of times this verb is used in the Pastoral epistle with this significance is large (1 Tim. 2:1; 6:2; 2 Tim. 4:2; Titus 1:9; 2:6, 9, 15). The need for earnest solicitation from the pulpits is patent. This is basically the application of the truth which is found in the Word. Let us not fail to expect this sort of idea in the faithful ministry of a pastor.
3. DOCTRINE. In the text this is listed finally, but in actual practice one should hopefully find teaching first and exhortation based upon that teaching presented. The Greek term used here means just what it says: doctrine or teaching. But this is just where so many object. They don't want their pulpits filled with "instruction." There is a plea for stories and oddments of doctrinal remnants. God have mercy upon such neglect of the divine injunction as given here! Two directions of doctrine ought to be remembered in this specific:
 - a. Passively--what is taught. The very contents of one's communication is important. Whether we like it or not, continuity is a prime item in the Word. Changes are blithesome and fools like them is an apt consideration of those who desire to alter the doctrine of the assembly of God's people. Those who came to know the Lord in the early Church kept up what the apostles taught (Acts 2:42). Paul urged this to Timothy also (2 Tim. 1:13). It was part of Timothy's ministry to see what Paul had taught him and the Ephesians was maintained (1 Tim. 1:3).