

I TIMOTHY - CHAPTER 4 & 5

This is not a negative chapter. Paul spends the last two-thirds of the chapter showing how those sins can be defeated. The burden of responsibility lies on the shoulders of the evangelist! He must warn. He must teach. He must encourage. He must continue in a learning program of his own that he can instruct others. When one views the responsibilities of the evangelist he quickly understands the need to support him with prayers.

Paul so encouraged Timothy that it is clear the evangelist, elders and congregation is a unit working to glorify God.

We, too, are to be diligent. We are to teach God's Word. We are to be consistent in life and word. We are to support with prayer the evangelist. Thus the Spirit speaks to us as well as to Timothy!!!

SECTION VI. LIVING TOGETHER IN THE FAMILY OF GOD. 5:1 - 6:2.

I. Respect For The Old and Young. 5:1-2.

A. There always comes the time for rebuking. In this section Paul is telling Timothy that not only is it impossible for him to overlook sins, he must know how to exhort with an attitude of love and respect. v. 1.

B. The way to work with old (er) men.

1. Do not rebuke - *μη επιπληξεις* - "to strike upon...and in a figurative sense with words rather than with fists." Robertson Word Pictures, Vol. IV, p. 583.

a. When the evangelist is to rebuke an older man he is not to do it "with hammer tongs!"

b. Such a spirit would cause anger, fear, hatred and division, defeating the purpose of rebuking.

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2. Instead of rebuking an older man the evangelist is to exhort him - παρακαλεω - "primarily, to call to a person (παρα, to the side, καλεω, to call), denotes
 - a. to call on, entreat,
 - b. to admonish, exhort, to urge one to pursue some course of conduct." Vine, p. 60.
 3. As a father.
 - a. The evangelist is to treat the older man as if he were his own father.
 - b. "Respect for age is what is here commanded, an item appropriate to the present time." Robertson Word Pictures, p. 583.
- C. The way to treat young men.
1. As brothers, (in reality they are brothers in the Lord).
 2. As equals.
- D. The way to work with women. v. 2
1. The older women are to be treated as you treat your own mother.
 2. The younger women are to be treated as you treat your own sister.
 3. In all purity.
 - a. This includes more than sexual purity, but it must always be remembered that sexual purity is a necessity in this area.
 - b. "No sort of behavior will so easily make or mar the young preacher as his conduct with young women.
 4. This aspect of the work of an evangelist

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points out how dramatically important it is to have a wife working with him.

- E. "Let him (the evangelist) then treat this erring one with the same humility, love and tenderness. For, after all, the Christian community is a family, the most glorious family of all (Matt. 12:49, 50); and it does indeed consist of fathers, mothers, brothers, and sisters.. in the Lord! Vine, p. 231.

II. Respect For The Widows. 5:3-16.

- A. There is a two sided situation in verse three. v. 3.

1. The church is to honor widows.

- a. The word in the Greek is, τιμαω - "to honour, is used of honouring a person. ...the respect and material assistance to be given to widows "that are widows indeed." Vine, p. 231.
- b. Trouble was the result when the church failed to honor the widows. Acts 6:1-6.
- c. Psalms 68:5 states the one who cares for the widows and fatherless.
- d. James 1:27, declares that which reveals true Christianity.
- e. It is the privilege of each congregation to support and dignify each widow of the congregation.
- f. They are great sources of education for the younger women.

2. The widows are to be "widows indeed."

- a. "Your (widows) direct line of authority ~~would be to God. However, it would be~~ very essential to build around your life

as many godly counselors as you can, especially parents and parents-in-law. God takes special care of the widows. He is their protector: "A father of the fatherless, and a judge of the widows, is God in His holy habitation." Psalm 68:5. The book of Ruth gives significant guidance to the young widow." IBYC.

- b. As God is their guide, their lives must be dedicated to His service.
 - c. This brings the question, "Who then is a widow indeed?"
- B. The Holy Spirit, through inspiration, has given guidelines to enable the church to correctly identify a "widow indeed." vs. 4-16.
1. She must be without family support. v. 4.
 - a. This responsibility extends even to the grandchildren if necessary.
 - b. If the widow cannot support herself then it is the moral, natural and spiritual responsibility of her family to care for her in her time of need.
 - c. If they will not help this widow it is evident their Christianity is lacking and then the church is to take over. AND THAT IS NOT A CUSTOM OF THAT TIME, IT IS A BIBLICAL PRINCIPLE.
 - d. It is God's desire that the children support such women.
 1. Jesus taught concerning this very subject.
 2. In Mark 7:1-13, He taught concerning the support of parents in general. The principle is applicable here.

3. The Jews said, Mark 7:11 - Corbin - κορβαν "signifies (a) an offering, and was a Hebrew term for any sacrifice whether by the shedding of blood or otherwise; (b) a gift offered to God. "Jews were much addicted to rash vows; a saying of the Rabbis was, "it is hard for the parents, but the law is clear, vows must be kept." Vine, p. 240.
 - e. It is sad that the state has accepted the work the church has neglected.
2. Her zeal is to serve the Lord with all her energies! vs. 5-6.
 - a. "Desolate" indicates complete lack of support.
 1. She has no family, savings or income.
 2. To such persons the church should readily reach out to meet and satisfy their needs.
 - b. She has her hope set on God. v. 5.
 1. She places her life literally in God's hands.
 2. I Kings 17:8-16
 - c. She is concerned about others as well as herself.
 1. Supplications--prayers on behalf of those around her. Illustration of Helen Bush, Grand Junction, Colo.
 2. Prayers-- asking for God's leading concerning specific situations in her life.

3. This is not an attitude of occasional

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prayer. It is that of becoming completely involved day and night.

4. Indeed, these would be fervent prayers.
 - d. The church always profits with the presence of such widows.
3. She is not to follow the lusts of the world. v. 6
 - a. She is dead because she has given herself to pleasures.
 1. Pleasure - "σπαταλωσα" - riotous, luxurious living. Robertson Word Pictures of the New Testament, p. 584.
 2. The city of Ephesus was a center of sexual sin - goddess Diana.
 3. For a widow to live riotously was to be "alive" to this world but "dead" to God and His blessings.
 - b. In Romans 6:1-11, we are told we cannot continue in sin after becoming a Christian.
 - c. The same principle is to be applied to the widow who cares more for the "bright lights" of the world than for the Son who gives light to all men.
 - d. Mark 8:34-38.
4. Warnings are given to the responsible parties. v. 7.
 - a. Timothy is to teach verses 3-6 that the widows would know how to conduct their lives. v. 7.
 - b. In knowing the desire of God they will

receive God's blessings rather than His wrath.

C. The families are to realize their position with God if they refuse to fulfill their responsibilities. v. 8.

1. The world is watching the Christian.
2. How each Christian treats one another is noticed, so it is with the way Christians treat their parents.
3. He has denied the faith.
 - a. The one who refuses to help his family is worse than an infidel.
 - b. The pagans accepted as fact the responsibility of caring for their parents.
 - c. Euripides's "Iphigenia at Aulis"

"'Twas I first called thee father, thou
me child.

'Twas I first throned my body on thy
knees,
And gave thee sweet caresses and re-
ceived.

And this thy word was: 'Ah my little
maid,

Blest shall I see thee in a husband's
halls

Living and blooming worthily of me?'
And as I twined my fingers in thy beard,
Whereto I now cling, thus I answered
thee:

"And what of thee? Shall I greet thy
grey hairs,

Father, with loving welcome in mine
halls,

Repaying all thy fostering toil for
me?'"

Barclay, p. 107.

4. Paul is saying that if we care not for our

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widows all the rest of our Christianity is suspect!

5. I suggest it is time for the church to openly support their fatherless and widows.
- D. Paul gives three qualifications for widows. v. 9.
1. First qualification--AGE
 - a. Let none be enrolled--taken to support.
 - b. Under 60 years old.
 - c. For reasons for this age read on what Paul states about younger women who, after taking such a vow, would not be satisfied when offered an opportunity to remarry. This vow was not to be taken lightly.
 2. Second qualification--moral conduct.
 - a. ενος ανδρος γυνη - "one man woman" - "The wife of one man." Robertson, p. 585.
 - b. "For although it was not the custom among civilized nations for women to be married to more than one husband at a time, if a woman divorced her husband unjustly, and after that married herself to another man, she really had two husbands. MacKnight, Vol. III & IV, p. 241.
 3. Third qualification-- is that of good reputation because: v. 10.
 - a. If she has brought up children qualifies her to teach the children in God's family.
 - b. If she has demonstrated hospitality. Demonstrates her love and compassion for strangers.

- c. If she has washed the saint's feet.
1. Willingness to do any task asked of her.
 2. "There is not one example after the church of God was established in which Christians ever met to wash one another's feet as a church ordinance, as was the Lord's Supper. Jesus washed the feet of the apostles at the feast of the Passover on the night of the last Passover he ever attended; but there was not a word to indicate that it was intended as an ordinance of the church or as in any way a religious service any more than any other act of Christian courtesy toward each other. That was the very purpose for which Jesus washed the disciples' feet, so far as I can learn from the passage, and whoever makes more than that out of it makes it up by human wisdom. Foot washing is mentioned but one time more after Jesus washed the feet of the apostles, and in that case it was mentioned in connection with private deeds of kindness for others. Paul, when speaking of the life of the kind of a widow that should be supported by the church, said: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet; if she have relieved the afflicted, if she have diligently followed every good work." (I Tim. 5:9,10.) This is the last and the only other passage in the New Testament that says anything on the subject, and here it is mentioned as a private duty. Hence it is nowhere mentioned

as a public church service.
Questions Answered by Lipscomb and
Sewell. p. 247.

- d. If she has relieved the afflicted.
 - 1. Willing to give sufficient aid.
 - 2. The early Christians were persecuted and the "widow indeed" would have been one who gladly shared the burdens of others (Gal. 6:2).
- e. Diligently followed every good work.
 - 1. She was selective in deciding which activities received her efforts.
 - 2. When the right one was chosen she labored with all her abilities and talents.

E. Reasons for not Enrolling Younger Widows. vs. 11-13.

- 1. As stated before, this enrollment seems to indicate the widows enrolled dedicated themselves to God and His church.
- 2. Knowing the seriousness of a commitment to God, and knowing the desires and needs of younger widows, Paul states they should not be put in situations that would bring condemnation to their souls and a bad name to Christ and His Church. v. 11.
 - a. καταστρηνιω - Intense riotous living and continued growth in wantonness. Vine, p. 197.
 - b. "to feel the impulse of sexual desire.." Robertson, p. 586.
 - c. "Souter renders it here, 'exercise youthful vigour against Christ.'" Ibid.

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- d. Note the words "against Christ" what a horrible position for a child of God to possess!
3. The result of this wantonness is the desire to put aside the vow to God and accept the offer of marriage.
4. Paul states the difficulty in a short sentence. v. 12.
 - a. If they become wanton they reject their promise to Christ.
 - b. This brings condemnation of soul.
 - c. Paul does not want that at all.
 - d. Thus the reason for such precautions.
5. Also they learn to be idle (without work.) v. 13.
 - a. They go from house to house doing no work for the church.
 - b. Worse than that, they develop the talent for gossip and slander.
 - c. The term "tattler" carries the picture of causing things to boil up.
 - d. Becoming busybodies.
 1. Majoring in minors.
 2. "Busy about trifles to the neglect of the important matters." Robertson, p. 586.
 - e. Speaking things which they should not.
 1. "The not necessary things, (is the literal translation from Greek), and as a result, often harmful. Ibid.

2. Titus 1:11

F. Paul's Desire for the Young Widows. v. 14.

1. It is Paul's desire that they marry rather than to vow to God only later to be found fighting God!
 - a. Paul was not against marriage.
 - b. He is for the well-being of the soul first and foremost. And such is the case here.
2. They have children-- they will be able to build rather than destroy.
3. Rule the household.
 - a. "Note that the wife is here put as ruler of household, proper recognition of her influence, a new and improved position." Robertson Word Picture, p. 587.
 - b. They were to guide the household. Vine, p. 237.
4. They were to give no occasion to the adversary.
 - a. They were not to provide a "base of operation" from which the enemy could assault them.
 - b. Their lives were to glorify Christ.
5. Paul gives a warning for all to observe--v. 15.
 - a. Paul reminds them that his instructions are not simply academic.
 - b. Already some have turned away from Christ into the embrace of Satan.
 - c. This is a sobering thought, one we must

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watch closely that we can protect those among us so inclined.

G. Paul makes a final appeal to the Christian Women of the Church. v. 16.

1. If any Christian woman has a widow as a dependant and has the ability she is to relieve (give sufficient aid) to that person or persons.
2. This will help the church.
 - a. It focuses on individual responsibilities.
 - b. That the church be not unduly taxed because relatives (or even friends) will not accept responsibility.
 - c. That those who are widows indeed will have the needed support from the church.

III. RESPECT FOR THE ELDERS. Verses 17-25.

A. In chapter three we find the qualifications of an elder, the essence of this passage is the attitude the church (especially the evangelist), should have regarding the elders.

B. Recognize and reward the elders who really "stand before" the congregation as examples. vs. 17-18.

1. Double honor is to be given.
 - a. Respect due them as godly leaders. Heb. 13:13-17.
 - b. Payment made for the efforts extended and to provide support for the elder and his family.

~~2. The qualifying restriction is that the elders~~

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- a. Labor -- put all their efforts into the service of the King. I Thess. 5:12-13a.
 - b. In the Word -- Personal study of God's Word.
 - c. Teaching -- After studying the Word they share the information with others to their edification.
 - d. From this verse it is clear that the eldership is a responsibility of great magnitude.
3. Paul states Scriptural backing for the position of the paid eldership. v. 18.
- a. It is just--
 1. The worker must be fed.
 2. Deut. 25:4 and I Corinthians 9:10.
 - b. It is God's Will.
 1. Matt. 10:10.
 2. I Cor. 9:14.
 3. Compare Lev. 19:13 and Deut. 24:15.
- C. Respect concern conduct of elders and others. vs. 19-20.
1. Because of his very work, some people would not agree with an elder and therefore start rumors against him. These rumors were to be discounted and the elders defended by the rest of the church.
 2. "Here (I Tim. 5:19), presbyters are safeguarded even against having to answer a charge, unless it be at once supported by two or three witnesses. Lacking such support, the accusation must not even be taken

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up or entertained. The reputation of the elder must not be unnecessarily damaged, and his work must not suffer unnecessary interruption." Hendriksen on I Timothy, p. 182.

3. However, when an elder does sin he is to be reproved in a Christian manner, yet in a way:
 - a. That all may know the church does not condone sin.
 - b. That those who observe will realize that sin will not go uncorrected by the church.
 - c. This was quite different than the action of the pagan worship, for in them the priests and priestesses were well known for their immorality.
 - d. The correction of sin would mark the church as different, not just "another" pagan service.

D. Paul Indicates Personal Performance In The Evangelist's Relationship with the Elders. vs. 21-25.

1. Realize the witnesses of the charge indicates the importance of the charge. v. 21.
 - a. In the sight of God--there is nothing we do or a place we go that God does not see!
 - b. And Christ Jesus-- He, too, is looking on.
 - c. And elect angels-- Angels who did not sin when Satan rebelled.
 - d. See Luke 9:26, for the same triad.
2. Equality in respect for all people.

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- a. No one, especially the evangelist, is to place one person above another according

to importance in God's Kingdom.

- b. There is to be no partiality in dealing with sins even if the offender is an elder we appreciate.
 - c. "It is more than a sobering thought that God, Christ and elect angels are all watching our actions and reading our thoughts. Remember, the all-seeing and all-knowing God is a witness to your work among men. If we are prejudiced or partial, we shall finally give an account for it. How easy it is to allow friendship and personality to turn our heads and hearts. Prejudice is preference; partiality is choice because of personal advantage." Don DeWelt on I Timothy, page 107.
3. Do not make hasty decisions in ordaining Elders. v. 22.
- a. Since you are to have a part in the "ordination" service do not place your hand of approval upon them until you know them.
 - b. This verse speaks strongly to the evangelists, congregations and elders concerning unqualified men in positions of leadership.
 - c. This verse must be taken in the context of verse 21.
 - d. Each man (evangelist in this case) is to remain pure by not showing partiality.
4. Timothy is assured the proper use of wine. v. 23.
- a. It is clear that Timothy had a reoccurring problem that a little wine would help overcome.

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- b. Also, this verse indicates that the source of trouble was the water.
 - c. Therefore, Paul prescribes a little wine as a medicinal purpose.
 - d. See DeWalt's special study on Wine in his book on I and II Timothy and Titus, page 303 and following.
5. Paul answers an unspoken question of verse 22. vs. 24-25.
- a. The unspoken question could well be, "If it is possible for me to become a partaker of another man's sins by ordaining him, how will I know on which man I can lay my hands?" v. 23.
 - b. One answer is given in verse 22, --don't be hasty in this action.
 - c. Another answer is--people will not be able to hide all their sins. If you observe carefully you will see the sins and know not to ordain that man.
 - d. The converse is true. If you observe others you will see the good deeds and be able to ordain such a man without condemnation. v. 25.
 - e. Just as sins cannot be hid, neither can good deeds remain a secret.

IV. RESPECT SLAVES ARE TO HAVE FOR THEIR MASTERS. 6:1-2.

A. SITUATION: Christian slave in bondage to a pagan master. v. 1.

1. Would not this give justification to the slave to rebel against his master?

2. In no way!

3. By his Christian example he would be a great influence on his master.
4. "For the Church to have encouraged slaves to revolt against their masters would have been fatal. It would have simply caused civil war, mass murder, and the complete discredit of the Church. What happened was that as the centuries went on Christianity so permeated civilization that in the end the slaves were freed voluntarily and not by force. Here is a tremendous lesson. It is the proof that neither men nor the world nor society can be reformed by force and by legislation. The reform must come through the slow penetration of the Spirit of Christ into the human situation. Things have to happen in God's time, not in ours. In the end the slow way is the sure way, and the way of violence always defeats itself." Barclay on I Timothy, p. 122.

B. SITUATION: Christian slave has a Christian master. v. 2.

1. Would not this be opportunity to do as he "desired" without reproach from his master?
2. In no way!
3. They are to serve as co-workers in the Kingdom.
4. Remember I Timothy 1:15-- Christ came to save sinners, not to preach social reforms.
5. When the slave produced his work the master would know if he did, not hoping for special favors, trouble would arise from fellow slaves as well as master.
6. The Christian slave is to remember the important fact of Christianity-- he and his master were going to share in God's inheritance as joint-heirs.

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SUMMARY:

Paul, in Chapters 5:1 - 6:2, has instructed Timothy concerning the care for the Family of God.

There is to be respect and honor for the elderly and young, also for the men and women. The widows were to be honored. The elders were to be honored and respected. The Christian slaves were to respect their masters, whether the masters were Christian or were not Christians.

As we apply this passage of Scripture to ourselves may we always remember we are members of the Family of God and as such we are to show care and respect for every member of this great Family.

It is a thrill to be a member of a Family who cares for one another.

Those without Christ cannot know this great joy. It is our great privilege, and we should show our gratitude to God daily.

SECTION VII. THE DIRECT RESPONSIBILITIES OF THE EVANGELIST. 6:3-21a.

I. THE EVANGELIST (TIMOTHY) MUST SERVE WITH SELF-LESS MOTIVES. vs. 3-10.

A. Results of serving for an improper motive. v. 3.

1. He teaches a differing "news" than that which lifts up Christ.

a. Gal. 1:6-10.

b. See notes on I Tim. 1:3.

~~2. He does not consider, or teach, words that develop a healthy spirit.~~