

7/29-01

### 1 Timothy 5

Paul has dealt with many doctrinal issue in the first four chapters and now deals with the practical issues of the various age groups the exist in the church and how the pastor Timothy was to approach them.

Paul's usual order is again evident, he always communicates doctrine first then the practical application.

In chapters one through four we have seen the doctrine of prayer, church officers and false teachers, etc.

In chapters five and six we are going to see the practical of relations regarding the older and younger men, the older and younger widows the discipline of sinning elders, the relation of slaves masters, finishing with the proper relation of godliness verses riches.

#### 5:1-2 The confrontation of various age groups.

**5:1** The confrontation of an older man.

- 1) The word rebuke “epiplesso” means a sharp and violent rebuke.

- a) The word appears only this time in the New Testament.
  - b) In classical Greek used of sharp castigation with words, literally to strike at.
- 2) The elder “presbuteros” is not a church officer but a man of age in the congregation.
    - a) A young pastor is not to disrespect or abuse the elderly men in the fellowship that would disrespect them.
      - \* You shall rise up before a grayhead and honor the presence of an old man. Lev. 19:32
    - b) This does not mean that an older man is not to be confronted if he is in sin.
    - c) He is to be exhorted “parakaleo” meaning to be called to one's side, admonish, encourage and comfort.
      - \* The manner is as a father with dignity and courtesy of a son. Gal. 6:1-2
  - 3) The younger as brethren.
    - a) Those not consider the aged without looking down on them by a superior attitude.
    - b) Sin is always to be confronted in the right manner but confronted. Matt. 18:15-18; 2Thess. 3:6, 14-15

- c) Paul rebuked Peter to the face for his hypocrisy and stumbling of Barnabas. Gal. 2:11-14

**5:2** The confronting of women.

- 1) The older women as mothers.
  - a) Once again with respect and gentleness as the Proverbs teach.
  - b) Sin must be confronted when it is known about and especially if it affects the body. Phil. 4:1-3
- 2) The younger as sisters with all purity.
  - a) The entire metaphor is of the family of God.
  - b) The sisters being the most vulnerable are to be dealt with in the manner of all purity, referring to moral and ethical uprightness. 1Tim. 4:12, 2Tim. 3:6-7, 5:11
    - \* Women can and have been the downfall of many ministers through their unwise indiscretions. Prov. 5-7
  - c) There is in man that capacity to corrupt and abuse power and authority, dominating and lording it over people, giving him a sense of superiority.
    - 1)) But this is not to be in the body of Christ as Jesus rebuked James and John for thinking they were the

greatest in the Kingdom. Mk. 10:42-45

- 2)) “Power tends to corrupt and absolute power tends to corrupt absolutely.”

**5:3-8** The distinguishing classes of widows.

**5:3** The first class of widows

- 1) Widows who are “really” indeed genuine widows without any family to support or help them. vs. 3, 5
  - \* The widow in Acts. Acts 6:1
- 2) The Old Testament is clear about widows as well as the New Testament.
  - a) Any who afflicted the widow, God would hear their cry. Ex. 22:22-23
  - b) God executes the judgement of the widow. Deut. 10:18; Ps. 68:5.
  - c) Pure religion is to visit the widows. Ja. 1:27

**5:4** The second class of widows.

- 1) Widows with family to help them. vs. 4, 16a
  - a) The word “but” reveals the contrast between the two types of widows.
  - b) The responsible parties are children and grandchildren are the responsible parties to care for the widowed mother of grandmother.

- c) This is evidence of piety kindness or right living as God says and is a form of payment to their parents for their past support.
  - d) This is good and acceptable before God.
- 2) There are examples of this in the Scriptures.
- a) The story of Naomi and Ruth.
  - b) When Jesus rebuked the Pharisees for teaching children escaped their responsibilities to their parents by saying it was offered up to God “Corban”, making the word of God of none effect. Mk.7:11-13
  - c) The ability to help is the issue not that you give what you do not have!

**5:5** The description of a real widow.

- a) She is left alone, meaning to be made solitary this is the meaning of the word widow “chera”.
  - \* Be it that her husband abandoned her, died, one who is in a permanent condition.
- b) She trusts “hope” in God continually, being in the perfect tense.
  - \* She was to be a Christian.
- c) The evidence is by her supplications and prayers.

- 1)) Her supplications refers for one's personal needs. Jer. 17:8-16
- 2)) Her prayers are addressed to God only. 1Tim. 2:9-10
- 3)) The extent of her dependence is night and day, the idea is of constant habit like Ana. Lk. 2:36-37
  - \* Jesus commended the poor widow for she gave of her livelihood while the rich gave of their surplus. Mk. 12:41-44

**5:6** The third class of widow.

- 1) The sharp contrast of this one from the other two is evident by the word “but”.
- 2) She is one who lives in pleasure.
  - a) The word pleasure “spatalao” means luxury, indulgence or riotous.
  - b) The word appears only two times. Ja.5:5
  - c) She is happy to be free and live as it pleases her not her Lord Jesus.
- 3) The diagnosis is that she is dead while she lives.
  - a) Literally, “living having died”.
  - b) Living for the flesh and died to the spiritual life. Wuest.

**5.7**The responsibility of Timothy is to clearly to command this about widows.

- 1) The word command is a military word to be obeyed with all authority.
- 2) The church at Ephesus was to be blameless regarding this matter of widows.
- 3) This had become a problem in the church and some widows were following the false teachers and leading them into sin. 1Tim. 5:11-15  
\* The unique characteristic of Christians is love for one another!

**5:8** The rebellious individuals who rejected the teaching on widows.

- 1) If anyone does not provide for his own, especially those of his household.
  - a) To provide “pronoeo” means to care for, to take thought in advance. (Vincent)  
\* Jesus commanded John to care for His mother Mary. Jn. 19:26-27
  - b) First his own house or family, not others at the expense of his own.
  - c) President Roosevelt enacted many laws to make sure widows could stay home and raise their children, today it is just the opposite we thrust the defenseless woman into the job market and send the kids off to daycare centers.

- \* Dorcus was bewailed by the widow she had made tunics for while she was alive. Acts 9:36-41
- 2) If he or she are disobedient they have denied the faith.
    - a) The faith refers to the doctrine on widows.
    - b) The faith is the living out of Christianity.
  - 3) If he or she are disobedient they are worse than an unbeliever.
    - a) Notice the one being judge is a believer.
    - b) He or she become worse than one who knows not God.  
\* Not honoring father and mother. Ex.20:12
    - c) Unloving is one of the chief characteristics of the last days, without natural affection, literally no family love. 2Tim.3:3  
\* Jesus had compassion on the widow of Nain and raised her only son who was the only means of support for her. Lk. 7:11-17

**5:9-16** **The requirements and restrictions for widows to be helped.**

**5.9** There was an age and marriage qualification.

- 1) Under sixty years of age one could not be helped, she had to be sixty or over.
  - a) Probably due to the fact that they would most likely marry again as Paul suggest for the younger widows. Vs. 14
  - b) The phrase “Taken into the number” means to let or allow to write down in a register, appearing only this time in the New Testament.
  - c) Whether this refers to a formal list of widow in the church or not is disputed much!
  - d) In Classical Greek used for enlisting soldiers.
- 2) The widow had to of been the wife of one man.
  - a) A one-woman man, one man at a time and if there was more than one due to divorce it would have to meet scriptural allowance, like the bishops. Matt. 5:32; 19:9; 1Tim. 3:2
  - b) The statement cannot mean for life, for remarriage is encouraged by Paul. vs. 14  
\* She had been a faithful Christian!

**5:10** There was the qualification of love and compassion.

- 1) Well reported for good works, evidence of their commitment to God. Tit.3:8

- \* The poor widow with her two mites.  
Mk. 12:43
- 2) She has brought up children.
    - a) The phrase “teknotropheo” means she reared up her own, some say even abandoned ones.
    - b) She has proven herself to of been obedient to God and trusted Him through those years.
  - 3) She had to of lodged strangers.
    - a) A person of hospitality, one who has been a giver not a mere taker.
    - b) The Old Testament and the New are clear on this practice like the Shune mite. 2Kings 4:8; 3Jn.5
  - 4) If she had washed the saints feet.
    - a) This was the servants job, exemplified by Christ. Jn.13
    - b) It is a mark of a true servant in those days due to the dusty and muddy roads not ours.
  - 5) If she has relieved the afflicted.
    - a) The oppressed, under great pressure and needy.
    - b) A work of compassion and pity.
  - 6) If she has diligently followed every good work.
    - a) This speaks of her character, she goes the second mile, from her heart.
    - b) She has done it as the Lord has directed her not to be seen of man.

\* Some think that these widows were to be consecrated to the service of God and the church for prayer and work of charity but all these are their qualifications.  
(Anna Lk.2:36, 37)

**5:11-13** The council for the younger widows.

**5:11** Young widows are to be refused.

- 1) Those under sixty years of age are to be refused in the register to be helped.
- 2) In their sorrow they pledge to serve and after they will change their minds.
  - a) They will grow wanton, feel sexual desire and the closeness of marriage.
  - b) Then they will marry.
  - c) Not that they needed to vow or not be able to marry but that their vow was emotional and due to their present need.

**5.12** The end result of these young widows is declared.

- 1) They end up having condemnation “krima”
- 2) The reason being that they have cast off their first faith.
  - a) The word faith refers to making void their pledge or promise.
  - b) Again not that God required it but in their passion and weakness they

became worldly and married non-believer, this was the condemnation.

c) The provisions for vows and widows was bound to her vow but not in Christ. Num. 30

\* It was good if one remained unmarried for the sake of the gospel and persecution but not that God required it. 1Cor.7:8

**5:13** If they were supported by the church they would have much idle time which usually led to sin.

\* David in Jerusalem instead of battle.

1) They were wandering from house to house.

\* The phrase is used of a stroller or navigator.

2) They were not only idle but gossips.

\* Meaning tattlers, to utter nonsense.

3) They were busybodies saying things they ought not.

\* In other words in others' people's matters, neglecting the more important. 2Thes. 3:11

**5:14-16** Paul's concluding council on widows.

**5:14** The instructions for young widows.

- 1) Younger marry, this being the design and primary function for the woman by God. Gen. 2:18-25; 1Cor. 11:8-9
  - a) The false teachers were looking down on marriage. 1Tim. 4:3a
  - b) Only in the Lord. 1Cor. 7:39
- 2) Bear children by way of marriage they were to be fruitful. Gen. 1:28
  - a) Paul related our salvation through child bearing. 1Tim. 2:15
  - b) Children are a gift of the Lord and blessed if he has a quiver full. Ps. 127:3, 5
- 3) Manage the home “oikodespoteo” which means to manage family affairs, rule the household, namely to be a housekeeper.
  - \* The virtuous woman. Prov. 31:10-31.
- 4) The reason is to give no opportunity to the adversary to speak reproachfully.
  - \* The church and a person’s conduct in life are tied together to God’s word!

**5:15** The reality check of widow at Ephesus.

- 1) Some of the young widows had already turned after Satan.
  - a) Some of the women had stayed and married non-believers!
  - b) Being led away into various sins. 2Tim. 2:5-7
- 2) Some leaders also. 1Tim. 1:19-20

**5:16** The summary on widows.

- 1) Family is to relieve relating widow.
- 2) The church is not to be burdened with those that have family to help.
- 3) The church is to help those in destitution to relieve them.
- 4) The Law looked out for the widow and orphan, promising a blessing to those who helped. Deut. 14:29; 27:19

**5:17-25** **The discipline and choosing of elders.**

**5:17** Paul continues to deal with the practical section and proceeds to give Timothy pastoral counsel regarding elders focusing on the financial benefit of an elder.

- 1) The person overseeing the congregation was the elders who superintends or reside by overseeing the flock. 1Tim. 3:1; Tit. 1:5
- 2) The reference is to “double honor” which most scholars agree it refers to pay, especially for the teaching elders, those who labor in the word and doctrine
  - a) We get our word honorarium from this phrase “double honor”.
  - b) It also includes respect. Heb. 13:17
  - c) Not greedy for money. 1Tim. 3:3; 1Pet. 5:2

d) The word labour “kopiao” means to toil, grow weary to the point of exhaustion.

\* The disciples told the Lord,  
We have toiled all night”. Lk. 5:5

e) He gave some apostles, prophets, evangelists, and some pastors and teachers. Eph. 4:11

f) Paul and Barnabas taught in Antioch for one year. Acts 11:26

g) All elders should have teaching ability. 1Tim. 3:2; 2Tim. 2:2, 24

**5:18** Paul illustrates his counsel to Timothy by the ox who treads the grain.

1) Paul quotes Deuteronomy and the Lord’s words in Luke’s gospel, making both equal in authority and one. Deut. 25:4; Lk. 10:7

2) The labor is worthy of his hire, in proportion to the work and ministry. Matt. 10:10; 1Cor. 9:7-14

**5:19** The caution for false accusation against an elder.

1) A pastor is not to believe everything he hears as false accusations.

2) Aaron and Miriam, Korah. Num. 12, 16

3) The requirement is that of two witnesses to make an accusation as required by the

Law. Deut. 19:15; 17:6; Num. 35.30; Matt. 18:15-17

4) Paul prescribes to his own counsel. 2Cor. 13:1

**5:20** True accusations against an elder.

1) The context is the elders in the oversight of the church who are living in a life of continuous sin.

\* In a secondary application by principal it applies to all believers.

2) The elders are to be rebuked in the presence of all.

a) Some say it is the presence of the elders.

b) Others say the entire church

c) Thought the context is elders the next verse warns about not having partiality which would favor the entire church but only on the severe failure of the requirements. 1Tim. 3:1-7

**5:21** The absolute duty of the public discipline of an elder is to be carried out without exception.

1) The word “charge” a divine command to be obeyed. 2Tim. 4:1

2) The witnesses are three as the Law required.

a) God.

b) The Lord Jesus Christ .



\* Gransville Sharp's rule, making it refer to the same person.

c) The elect angels. Eph. 3:10; 1Pet. 1:12

3) The manner of how Timothy is to observe these instructions is two-fold.

a) Without prejudice or any prejudgment.

b) Without partiality or leaning one way or the other, favoritism

**5:22** The caution regarding choosing unfit elders.

1) Some think it refers to the ordination of an elder but I doubt it, though it certainly was a formal demonstration of one being confirmed for service, even as Timothy.

2Tim. 1:6

\* The laying on of hands was an Old testament practice of visible approval or endorsement of the individual, such as Aaron and his sons.

2) Others think it refers to the restoration of sinning elder, this is very possible in the context of the section.

3) Still others say it refers to discretion to be used in approving men to ministry as elders and certainly this is included along with #2.

a) He should be approved and found faithful. 1Tim. 3:1-7; 1Cor. 4:2

b) It is not to be done hastily or suddenly not a novice. 1Tim. 3:6a

4) To do so would be to share in a man's sins and keep oneself pure from blame and actually sharing the blame for affirming the person and bringing reproach on oneself!

**5:23** Paul's counsel to Timothy for his illness.

1) He was not to drink only water.

a) The water had given Timothy some problems and perhaps due to not wanting to be accused by the false teachers refused to drink any wine.

b) Wine purified the bad water.

2) He was to drink a little wine for his stomach's sake and his frequent illnesses.

a) Apparently Timothy was suffering stomach problems.

1)) The purpose is medical and should not be used as an allowance to drink. Prov. 23:31-32

2)) Why didn't Paul pray or say confess your healing! I am sure he did and God did not heal Timothy!

b) He also had other infirmities that are not mentioned.

**5:24** The principle of sowing and reaping of sin is to be considered in the choosing of elders.

- 1) Some men's sins are revealed and open beforehand in this life time preceding them to judgment. Gal. 6:7-8
  - a) Receiving the penalty or their error due to them. Rom. 1:27
  - b) The fornicator in Corinth is classic. 1Cor. 5
  - c) There are provisions for self judgment for the believer. 1Cor. 11:31
  - d) There is chastening from God. Heb. 12:5-11
- 2) But those sins of some men follow later.
  - a) At the bema seat of Christ for believers. Rom. 14:10; 1Cor. 3:13; 4:5; 2Cor. 5:10
  - b) At the White Throne judgment for the unbeliever. Rev. 20:11-15

**5:25** The principle of sowing and reaping of good works is to be considered in the choosing of elders.

- 1) Likewise the good works of some are clearly evident.
- 2) Those that are otherwise can not be hidden.