

Date: Wednesday, February 10, 2021 Scripture: 1 Timothy 5

Transcript

Well, 1 Timothy 5. Timothy is a young minister of the Gospel and Timothy needs some help. He needs some help on how to deal with certain people in the church, and so Paul writes. As he's writing this letter to him, Paul now addresses for Timothy three different categories of people that we're going to be looking at tonight within the church, that Timothy needs to know about how to treat them and interacting with them. And we see these three different categories of people.

1. The first one is **The Individuals in the Church.**
2. The second category is **The Widows in the Church.**
3. And then the third group is **The Elders in the Church.**

The individuals in the church, the widows in the church, and the elders in the church. And that will be our outline for tonight...those three points.

1. So let's look at first of all **The Individuals in the Church** verses 1 and 2.

Paul tells Timothy, he says *“Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity.”* Now Paul starts off here in verse 1 and he says, *“do not sharply rebuke”*. The Greek word there for rebuke is *epiplesso*, which means *to strike at* or *to reprove*, and it has the idea of attacking someone verbally, using harsh words towards another person. So that's what he's talking about this word rebuke here.

This is the only time that it's used in the New Testament. This Greek word here for rebuke. Now you think about 2 Timothy 4:2 which he says, *“preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.”*

But the word rebuke there in 2 Timothy, 4:2 is a different Greek word (*epitimaō*), which means to *show disapproval of* or *to warn*, and so Timothy is to preach the Word in season and out of season, reprovng and rebuking or warning them. But when he talks about *“do not sharply rebuke an older man”* that word rebuke there means do not use harsh words towards an older man. That's not how you act. Don't do that, Timothy.

But what does he say to do? He says appeal to them. You are to appeal to them. The Greek word there (for “exhort”) is *parakaleo*, which means to encourage, or admonish, or entreat, or appeal to them. You are to appeal to them. And he has the idea of coming alongside someone in order to strengthen them, that's your job, Timothy. That's how you need to treat the older men in the church.

Timothy, this young man, young Timothy, needs to appeal to the older men as a father. A son would not attack his father with verbal abuse and young Timothy or any pastor for that matter shouldn't either. You don't go and attack the older men with verbal abuse. The older men are wiser men, wiser men in the church. And they need to be treated with respect as older men as wiser men. Now that's not to say that Timothy is never to confront sin in these older men. He is to do that right?

He's to do it with the Word, and if he sees older men in sin, he is to go and appeal to them. The manner in which he does it, though, is with respect and honor for that man. That's how you handle the older men in the church.

And then Paul walks through the family line to show Timothy how he was to act amongst other individuals in the church. And then he moves on to the younger men and he talks about appealing to the younger men as brothers. That is that just because he is a pastor, it doesn't mean that he's higher up on the ladder with younger men in the church. Paul's implying here that there is no hierarchy or superiority over the younger men in the church. Just because you're a pastor, young Timothy doesn't mean you have a hierarchy over them, they are to be treated as brothers.

And then he appeals, tells him how to appeal to the older women, the older women as mothers. That is, that children are supposed to honor their father and their mother, right? We know that. Solomon told his son in Proverbs 1:8 *"listen my son to your father's instructions and do not ignore your mother's teaching."*

A wise son would listen to his mother's teaching, and honor her in that way, and Timothy was to show honor to the older women in the church as well. To show honor as he would show honor to his own mother. Now again, this doesn't mean that he's not supposed to correct the older women in the church when they are in sin. He does correct them. He's called to do that, but he was to do it while at the same time showing honor to her as an older woman.

Then he goes on to the younger women as sisters and he says appeal to the younger women as sisters in all purity. The younger women were to be protected and they were to be kept pure. That's why he adds at the end there of that verse, he adds in all purity.

Sadly, many pastors have not heeded this advice, and it's led to impurity within the church because they don't heed the advice of Paul here. These pastors... they may start off with admonishing a younger woman, but instead of protecting her and longing for her purity, he becomes infatuated with her and begins to then lust after her and he then leads her into sin instead of away from sin. That's what Paul's talking to Timothy about here. Don't lead these younger women into sin. Lead them away from sin. You were to be pure as you handle the younger women in the church.

More pastors need to heed this advice when dealing with younger women in the church today. Sadly, we hear about this a lot on the news of pastors who are not treating the women and seeking for their purity.

Now notice the four groups of individuals here. He says, fathers, brothers, mothers and sisters.

Paul is telling Timothy, look the church is a family. That we are one big family. That's what we are. Fathers, brothers, mothers and sisters. We are a family and we need to act like a God honoring family. Every single one of us, from the pastors and elders all the way down to you guys. All of us. We need to act as a family. Those that honor the Lord.

And so, as a pastor leads the church, he needs to remember that we are all family and therefore the pastor needs to treat the people within the church as family. So that's how we deal with individuals in the church.

2. Next we turn, Paul turns then to The Widows in the Church in verse 3.

Now remember what happened early in the church in Acts Chapter 6, early on in the church, Acts chapter 6, the Hellenistic Jews. Those are Jews who spoke Greek and were involved in the Greek culture. They were Hellenistic Jews. They were upset with the Hebrew speaking Jews because their widows were being overlooked. Remember that?

Acts chapter 6... And so what did the apostles do then? They called the congregation together and they said we, you must select seven men from amongst you. Seven men to look after these Hellenistic Jews, these Hellenistic Jewish widows and make sure that they're being taken care of.

It was the duty of the men to take care of these women, as that is always God's plan, right? For the men to protect and care for and take care of the women. But we see that even from the early church, the widows were not always honored, but they needed to be, because God has always had a special concern for widows. Psalm 68:5, *"a father of the fatherless, and a judge for the widows is God in his holy habitation."*

God has a special place in his heart for the widows, for both the orphans and the widows, because God cares for the needy. Which is why Paul tells Timothy in verse 3 *"Honor widows who are widows indeed."* Honor widows who are widows indeed. Now notice that the church isn't obligated to support all the widows. He doesn't say that. They're not obligated to support all the widows, only those who are, what? Widows, indeed. Right? Only those who are widows indeed. So what does Paul mean by that?

Well, there's certain criteria for women who are widows indeed, who are true widows. First, they have to be alone without any other family to take care of them, that's what he says there in verse 4. But if any widow has children or grandchildren, they must first learn to practice piety in regard to their own family and to make some return to their parents *"for this is acceptable in the sight of God."*

1. It is first of all the family's responsibility to take care of the widows. Think of all of the work that these widows would have done up to this point in their families lives, right? Taking care of their children and taking care of their grandchildren. All of the work that these widows have done up to this point. They've clothed them, they've fed them. They've nurtured them. They've loved them, they've done all of this in their families lives. And now it's the family's responsibility to give back to her, to care for her, to take care of her.

And so he says to children, children, you are to take care of your parents. And grandchildren, you are to take care of your grandparents. That's your responsibility. And so a widow in need is someone who doesn't have any other family to take care of her needs. If there's family around to take care of her, that's their responsibility. But if she doesn't, then it falls onto the church. It's the church's job to take care of her.

2. But there's other criteria that she must meet as well -- in order for the church to be the ones who would take care of her. In order for it to be the church's responsibility to take care of her... second thing not only must she first be alone, but second thing she must be a believer. She must be a believer. That's why he says in verse 5 *"now she who is a widow indeed."* and who has been left alone. That is that she doesn't have a family, has fixed her hope on God. She's fixed her hope on God. She must be one who has fixed her hope on God, which means that she is one who is truly saved.

3. Third, she must be a faithful believer. She must be a faithful believer. He goes on and says and continues *"entreaties and prayers, night and day"* she must be one who shows herself as turning to God first for help. Notice that *"entreaties and prayers night and day."* She must be one who is living and giving her prayers, and her entreaties over to God first, begging, and asking for God to care for her.

She's one who prays for God to supply her needs and then she prays for others in the church. Now notice this is not a command for widows in the church. It's not a command for them. He's not saying that, and the widows must continue entreaties and prayers night and day. But what is it? This is a description of these widows. Of these widows indeed, these true widows, which means this widow, whom the church has a responsibility to support, is one who is not told to pray, but one who lives their life in prayer.

She's a prayer warrior, she's one who's dedicated her life to prayer. If you remember back to Luke Chapter 2, the prophetess Anna. Remember all the way back to Christmas time where we preached through Luke Chapter 2. And the prophetess Anna was one who displayed this.

In Luke 2, verse 36 *"And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage, 37 and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers."*

That's what Anna was doing. She was a model widow. No one had to tell her "You must now spend your life praying." She modeled that. She did that because that was her heart.

So the criteria for this widow was that she's one who was without family. She's a believer and she has to be a faithful believer and fourth...

4. Fourth -- she cannot be an unbeliever given over to wanton pleasure." That's verse 6 *"but she who gives herself to wanton pleasure is dead even while she lives."* Paul now says she cannot be an unbeliever. This is what he means when he says *dead even while she lives*. He's talking spiritually here that she is spiritually dead, even though she's alive.

This would be a woman who went to church with her husband her whole life. But who lived the life of greed and pleasure, and was never truly saved. She's given over to her pleasures, and if the church is going to support a widow like that, the resources that are given, given over to her would be spent on her lavish lifestyle and caring only for herself.

Think about that. That's what would happen if a church was supporting a widow like this. The church is giving their resources. And then they give to this woman to care for her, and she just goes out and squanders it all and spends it all on herself. And Paul says, nope...we don't support widows like that. She must be a believer who's dedicated to prayer. She must be a believer and she must be alone. Paul then turns to Timothy and tells him to teach these truths about the support of widows to the church.

In verse 7 *"prescribe these things as well, so that they may be above reproach."* so that they the widows may be above reproach. The goal in all, in the church would be above reproach that we would be above reproach. The widows need to understand this. The

children need to understand their duty. And how they are to treat their widows and the church needs to understand their duty as well and how they are to treat the widows in all of this is to honor Christ.

Then Paul turns to the family and he gives a pretty harsh statement describing those who won't take care of their family. Look what he says in verse eight there, *“but if anyone does not provide for his own, and especially for those of his household, he is denied the faith and is worse than an unbeliever.”*

Now it seems that some in the church were trying to take their personal responsibility of caring for their own family members and putting that responsibility onto the church and saying we're not going to do it. “I don't have the time to take care of my mother, my grandmother. Church will you please do that?”

But Paul is saying here, no, that's not the church's responsibility. That's not the church's duty. Paul is clear here about how we are to care for our own family. And he says, look, if you don't, you've denied the faith. You've denied the faith. Now this doesn't mean that a person has lost their faith. Doesn't mean that they've they're no longer a Christian, but this person is acting as one who is an unbeliever, because even unbelievers care for their own family, right? They do. Why are you acting like them? You're not to act like them. Which is why he says he is worse than an unbeliever. Because even the pagans, the pagan unbelievers understood the love and care of taking care of their own family.

But when people in the church deny this, they're acting worse than these Pagan unbelievers. And Paul says to Timothy, tell them, don't do that. Don't do that. You are to care for the widows. You are to care for your family members.

Next, Paul turns to the church and their responsibility in taking care of widows who are able to serve the church. Now in verses 9-16. Now these verses here 9-16 ... there's lots of debate on these verses here. Lots of debate on what Paul means by the list. What's he talking about when he talks about this list in verse 9...

1. First, people will say that this is a list for a widow, indeed, a true widow, to get financial support from the church. That's what this list is all about-- just one who is going to get financial support from the church.
2. Second, a second view is that this is a list for a widow, indeed, who can serve as a deaconess.
3. The third viewpoint though is that this is a list for a widow indeed, who gets support from the church and serves the church in some ministry capacity. And that's what I believe Paul is talking about here with Timothy. That this is one who gets support from the church and is also serving the church in some ministry capacity.

One commentator says this list registered widows who had dedicated themselves to ministry in such a way that they qualified for financial support by the church. That's what he's talking about here. As we saw with Anna, she was a woman who devoted her life as a widow to serve in the temple, right? That's what she was doing, and there are women today who are widows in the church whom the church supports, and they're devoted to serving their church.

They've devoted their lives to serve their church. But in order for a woman like that, to be put on this list, there was some criteria that she had to meet.

1. The first thing is she has to be 60 or older. So Paul says. She has to be 60 or older. Now why did he choose 60? Well, this is the age of retirement right? There it is. The age of retirement, the age at which a woman was most likely not to get remarried. She's going to retire. She's not going to get remarried. She doesn't have that desire to get remarried, so you can put it on the list because she's going to be devoted to serving the church.
2. Second, she had to be the wife of one man. That is simply that she had to be faithful to her husband. That's all it is there. That's all that he's saying there. The wife of one man. It doesn't mean that she didn't remarry at some point in her life. She could have. She had her first husband die and she remarried, and then her second husband died. She can still be put on the list, he's just talking about here that she had to be faithful to her husband.
3. Third, she had to be a hard worker. She had to be a hard worker, a hard worker, in raising children and in showing hospitality in serving the church and assisting those who need help. And that was most likely with some financial support that she would help those who are in need and in devoting herself to good works. That's what she had to be known by and this right here is what every woman in the church should be striving for, right?

This list right here is what every single woman in the church should be striving to do to raise children, to show hospitality, to serve the church, assisting others who need help, and devoting themselves to good works. This is not just some qualification for widows serving in the church. This is what every woman in the church should strive for. This is the Proverbs 31 woman. That's what she needs to be.

But what about the younger widows? What about the younger widows? Although they could still qualify for financial support by the church, they were refused to be put on the list for three reasons.

1. First, because they have a desire to get remarried, which is not wrong. Paul is not saying that that's wrong for younger women, younger widows they want to get remarried great. They should get remarried. That's wonderful. But if they were to make this pledge, or some of your translations, say faith there in verse 12, you see that there -- that pledge if they were to make this pledge to be committed to serving the church. And then they meet a wonderful nice Christian man whom they want to marry. Off they go and they go get married to this guy and what happens to the church? They can't depend upon her anymore, right? She's not serving the church anymore. She's off with this man, which is good, that's a good thing, but it would bring condemnation upon herself, because the church would be going "What happened to Tina? Where did she go? She was here serving one minute and now she's gone. What happened?" Oh, she got married. Off she went. Paul says nope...that's not what we want. It's not what we want.
2. Secondly, he says not to put them on the list because of their lack of maturity, their lack of maturity. If these younger women were fully supported by the church and serving the church, then they would be tempted to go around and become busybodies in everyone else's business. Spreading rumors and gossiping throughout the church and Paul says we don't want these women serving in our church, not these women. We don't need busybodies, spreading rumors, going from house to house. Spreading all these rumors about everyone in the church. Nope, we don't want that and so don't put them on the list. So what should these younger women do? Well, look what he says there. He says "*get married, bear children*" and "*keep house.*" "*Get married, bear children and keep house.*" Now this is a noble task for women. This is a very noble

task for women. Obviously today, with the pressures of feminism that's come in, many would scoff at Paul for saying this, right? How dare you say this, Paul? But Paul knew... look, this is God's design for women. This is what it is to get married bear children and keep house. You do this and you'll leave no occasion for reproach from the enemy. You won't bring a bad name upon yourself if you're a young woman and you do this. But some already had. Sadly, that's what Paul says. They had gone the way of Satan, it followed after Satan.

I saw a wonderful example of this at at Grace Church when I was there pastoring. There was an older woman who was a widow there who served in the church offices there and she was compensated by the church. She was a secretary and served many of the ministries within the church there.

But there was also a younger, younger widow in the church. She actually had children in the children's ministry there and the church did care for her. Her husband was a pastor at another church in I want to say Oregon. I think it was. And her husband had passed away, died of cancer, and so she moved back, came to Grace Church, and her children were in the in the Children's Ministry and the church cared for this woman. But they didn't put her into any kind of service within the church. They didn't do that. And recently I just saw that she got married. She's remarried now, which Paul says wonderful. That was your desire, right? Your heart, that's good. Go and get remarried and she did that. That's what Paul is talking about. Paul's talking about these older women versus these younger women. These older widows versus these younger widows. And so these older widows could be put on the list if they met those, that criteria.

3. And then Paul brings his section on widows full circle with the final word to Christian women who have family members who are widows, in verse 16: *"If any woman who is a believer has dependent widows, she must assist them and the church must not be burdened, so that it may assist those who are widows indeed."* Again, there it is, *widows indeed*. That is, if no men are available to care for the widows, the Christian women are to take care of family members who are widows. They must take care of these widows so that the church is not burdened and can care for those who are true widows who are indeed widows. So that's what Paul says to Timothy about caring for the widows and the stipulations and the regulations and all of that. In order for the church to care for the widows in the church.

So not only do we see how Timothy was to deal with the individuals in the church and then the widows in the church...

3. but now with the [Elders in The Church](#) in verses 17-25.

One commentator says about this section. "Managing church leadership requires the balance of respect, impartiality, and appropriate discipline. It requires a recognition and appreciation for hard work and caution in appointing people to such a vital task." Now this passage here is never easy for a pastor to preach, right?

Because I'm telling you how you are to treat me, right? But I'm not telling you this. God is telling you this. These aren't my words. These are God's words. This is what God says about treating your elders and He says that you are to show them honor and not just honor. But he says double honor. Now some

will say that this means double pay. But that's not necessarily what Paul is saying here. He's just saying that the church should show honor to their pastor, not specifically a double pay, but that they should show honor to him.

I like what one commentator says. He says double honor is shown through fair pay and the respect and obedience of the congregation. Through fair pay and respect and the obedience of the congregation so that Hebrews 13:17 says *"let them do this with joy, and not with grief."* Right?

Being obedient and respecting the elders of the church so that they can lead with joy and not with grief. But notice there are qualifications for these elders. There are those who rule well. Those who must rule well and then specifically he says, especially those who work hard at preaching and teaching. Now these aren't two different classes of elders that Paul is talking about here. There are not two separate classes of elders within the church. One who rules well and then one who preaches and teaches.

That's not what Paul is talking about here. Paul is just saying that there are some who have the gift of preaching and teaching, which is hard work and they should be compensated for their hard work. Preaching and teaching is not easy. Let me tell you. It's not easy.

Too many churches, though, they demand a lot out of their pastors, and they underpay them. They demand a lot. It's not a 40 hour a week job. It's not a nine to five job. On the clock all the time...ministering, loving and serving people, and too many churches demand all of this from their pastors, and then they underpay them. And then they wonder why their pastor goes and gets another job somewhere else at another church who can pay them. Because their church isn't.

And so Paul says that the church shouldn't do that. Why? Because the labor is worthy of his wages. Just as you all work secular jobs and you are worthy of your wages, the same is true of pastors within the church.

And then Paul goes on to protection and correction of the elders. He continues on in verse 19 and he says, *"Do not receive an accusation against an elder except on the basis of two or three witnesses."* Now think about this. People are always quick and ready to bring accusations against church leaders, right? They're quick to do it. They're ready to get him. They want to bring accusations against church leaders.

Think about all the prophets. The accusations that were brought against them the apostles, how many accusations were brought them, and even Christ Himself. The accusations that were brought against Him. There are false accusations that were brought against Him, and Satan knows that if he can tear down the church's leaders. He can tear down the church. So that's who he goes after...he goes after the church leaders.

And so he says, if somebody is going to bring an accusation against the elders of the church, there must be two or three witnesses. When this accusation is brought against this elder. Now this is not because an elder is above anyone. That's not what Paul's saying here. He's not saying the elder is above everybody, so two or three witnesses you got to bring against them. But it's to protect these elders against false accusations.

But when true accusations are brought against an elder and he's found in sin, what must happen? That elder is to be rebuked, how? Publicly. Anybody ready to become an elder? And why is that? Why does he say rebuke him publicly? It's to show the congregation how serious God is about sin. God is very

serious about sin. The goal, of course, is restoration, but depending on the severity of the sin, that elder may never be restored to a ministry position. Especially with sexual immorality. Never done.

No longer able to ever become a pastor again. They should never step into another pulpit after that. They should be restored to the congregation if they show repentance. And they ask for forgiveness. There should be restoration that happens with the congregation, but it doesn't mean that they're then appointed back into their position. But sadly today many churches will just overlook an elder sin and they'll try and protect their own reputation instead of thinking about the reputation and honor of God. That's what this is all about. We want to honor God.

And they do this. How did the churches do this? They do this by being biased and showing favoritism to their elders. Impulses don't do that. It shouldn't be this way. You're not to be biased or show any kind of favoritism towards your elders. Why? Because God takes sin very seriously. That's why Paul goes on to say that were never to lay hands upon anyone too hastily. That is to bring someone onto the elder board too quickly. You don't do it quickly, you wait. You be patient. You watch this person. You must first investigate his life.

That's what you are to do before you bring someone onto the elder board you investigate his life. If he's brought onto the elder board and then you find out that he's been living in some secret sin. The whole church will suffer because of that man's sins. Because of that one elder's sins, and I've seen it happen. Churches that suffer because of one elder's sin. So he says, do not choose them quickly. Don't lay hands upon them too hastily.

Then Paul kind of has this little bracketed in verse 23, this little encouragement to Timothy, and he tells Timothy it's OK to drink wine instead of water for your stomach. This kind of parenthetical verse here, where he says, look, I know your stomach hurts. You have some kind of stomach issues that are going on Timothy. It's all right. You can have a little wine you don't have to just drink water. But then at the end, Paul ends in verses 24 through 25 by coming back to his previous statement about selecting elders.

Regarding their sin, and some have sinned that goes before them that shows that they are unfit for the office. So as the elder board is looking for these at these men and looking for elders and they're investigating their life, some of them their sin will just go before them and they'll realize and recognize not fit to be an elder. Not qualified to be an elder.

Some have sins, though, that become evident during the examination process, that's what he means by for others their sins follow them. Their sins follow them, that is, their sins will just follow them right into the exam, right? into the examination process and all of a sudden God will make those sins evident in the other elders lives because God cares about His church and He wants to protect His church. And then it's the job of those men to say...nope, you are not qualified.

But sadly, because of biases within the church, and favoritism within the church, they'll just overlook that sin and they'll go come on board. What does it do? It destroys churches. So Paul says, look your sin will find you out. That's exactly what Moses told Gad and Reuben in Numbers 32:23 *"...be sure your sin will find you out."* You can't hide anything from God. Your sin will find you out.

God cares about His church and God will expose the sin of those who are in leadership. He will expose it. May take some time, but eventually God will. He'll expose their sin and get rid of those men who are in

sin. But God will also make sure that those who have a heart for obedience and good deeds, that they will be exposed during their examination process as well.

As men are examined for the office of elder, it might not be evident of their good works, at first. But through that examination process, God will make sure that those elders see the good works of this man. Because God wants those elders to see that he is qualified. He is a man that should be in that office of eldership. Some of their good works might not be evident right away, but God will bring them to light so that they are then brought into leadership in the church, and that way the church can be strengthened. That's what God wants. He wants strong leaders in His church and that's what Paul tells Timothy.

Let's pray. Father, thank You for a time in this chapter, 1 Timothy 5, and so much to learn about how you have ordered and structured your church. I pray that as we talk about this and discuss this now, Lord, that we would learn from this, that we would take this and apply this into our lives, as a church, as a family who love one another and love you and that we would do it all for your honor and your glory alone. We pray in Christ name. Amen.