

1st Timothy

Instructions for Various Groups

- Various Age Groups [5:1-2]
 - Do not harshly rebuke an older man, but *rather* appeal to *him* as a father, to the younger men as brothers,
 - The phrase “Do not sharply rebuke” is a prohibition based upon ἐπιπλήσσω (epiplēssō) which describes a very strong reproof or rebuke.
 - The root word πλήσσω (plēssō) means to strike someone with force.
 - The phrase “an older man” is from πρεσβύτερος (presbuteros) which means “older” or “elder”.
 - This word is used elsewhere in the pastorals to describe church elders [1 Tim 5:17-19; Titus 1:5], but here it is used of an older man.
 - The phrase “appeal to” is from παρακαλέω (parakaleō) which means “appeal to”, “urge”, “exhort” or “encourage”.
 - This word is used here of humbly coming alongside someone and appealing to them with respect.
 - Whenever παρακαλέω (parakaleō) is used in the N.T. the purpose is always to guide others to follow the correct teachings of the Bible.
 - Paul wants Timothy’s appeal to an older man to be as if to a father.
 - In addition, Paul wants Timothy to appeal to the younger men, but in this case as if to brothers.
 - The word “brothers” is from ἀδελφός (adelphos) which means “brother”.
 - This word is often used of brothers in Christ in the N.T., but here it refers to male siblings.
 - the older women as mothers, and the younger women as sisters, in all purity.
 - The phrase “the older women” is from πρεσβύτερος (presbuteros).
 - This word in the feminine is used only to describe older women and never to describe church elders.
 - The word “sisters” is from ἀδελφή (adelphē) which means “sister”.
 - This word is sometimes used of sisters in Christ in the N.T., but here it refers to female siblings.
 - Paul continues by instructing Timothy to appeal to the older women as if to mothers and the younger women as if to sisters.
 - Timothy will be more effective in his ministry if he interacts with believers of all age groups and genders as members of his own family.
 - The phrase “in all purity” is from ἀγνεία (hagneia) which means “purity” or “chastity”.
 - For Timothy (and all pastors) maintaining purity is critical when ministering to women.
 - In Timothy’s case this would be especially true of the younger women.

- Principles of 1st Timothy 5:1-2
 - God's household is a family of believers with all kinds of interpersonal relationships.
 - No member of God's household should be harshly rebuked (verbally attacked), especially the older men and women.
 - Instead, all members of God's household should be treated with familial encouragement/exhortation.
 - Older men and women should be treated with honor as unto the Lord [Lev 19:32] as fathers and mothers ought to be treated [Ex 20:12; Matt 15:4; Eph 6:2-3].
 - This should be handled as a right-minded child would treat his parent who is perceived to have fallen into error.
 - Men and women of the same age group or younger should be treated with φιλαδελφία (philadelphia) love [Rom 12:10; 1 Thess 4:9].
 - All interactions should be done with a pure heart, especially younger sisters in Christ [1 Tim 4:12; see also 2 Tim 2:22].

- Widows [5:3-16]
 - Show high regard for widows who are widows indeed;
 - The word “Honor” is from τιμάω (timaō) which means “honor” or “revere”.
 - This word describes showing high regard for someone because you hold them in high esteem.
 - In this context, this involves adding women to a “list” of widows whom the church will support [v. 9].
 - The phrase “widows indeed” is explained in this passage where it is used three times.
 - Verse 4 tells us that this is a widow who does not have children or grandchildren and verse 5 tells us that this is a widow who has been left alone.
 - but if any widow has children or grandchildren, they must first learn to show respect to their own family and to give back to their parents; for this is well-pleasing in the sight of God.
 - A widow with children or grandchildren falls into a different category from a widow indeed.
 - Her children and/or grandchildren must learn to practice piety (show respect) to their family.
 - Notice that the children/grandchildren must learn to show the proper respect to their family.
 - These children/grandchildren show that respect by making some return (giving back) to their parents.
 - When children/grandchildren show high regard for their parents by giving back to them, this is acceptable (well pleasing) in the sight of God.
 - These children/grandchildren are not identified as believers in this verse, but verse 8 does.
 - This is an example of how believers honoring divine institutions (in this case, family) pleases God.
 - Now she who is a widow indeed and who has been left alone, has fixed her hope on God and continues in entreaties and prayers night and day.
 - A “widow indeed” is a widow that has no living children or grandchildren and has effectively been left alone.
 - This widow cannot rely upon her family to support her, and her hope is firmly fixed upon God.
 - This “widow indeed” is a prayer warrior, offering up entreaties and prayers night and day.
 - The word “entreaties” is from δέησις (deēsis) and describes specific prayers which consist of requests being made of God to meet particular needs.
 - But a woman who gives herself to wanton pleasure is dead even while she lives.
 - Not all widows chose godly lives – some chose to seek after the pleasures of the flesh [Jas 5:5].
 - These women, although believers, were operationally dead in their walk [Rom 6:16].

- Such women were not to be added to the list of widows to be supported by the church.
- Prescribe these things as well, so that they may be above reproach.
 - The phrase “Prescribe these things as well” connects back to 1 Tim 4:11.
 - Paul is instructing Timothy to exhort the widows in the congregation at Ephesus regarding living a godly life rather than a life of wanton pleasure so that they might make the right choice.
 - Some commentaries question who the word “they” refers to...
 - The widows as an entire group.
 - The people who put the women on the list of widows to be cared for.
 - The first of these makes the most sense in context.
- But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is *behaving* worse than an unbeliever.
 - Paul then circles back to address the children and grandchildren of the widow.
 - The phrase “he ... is worse than an unbeliever” makes it clear that these children/grandchildren are born-again believers.
 - If these believing children/grandchildren do not take care of their own family, they have denied the faith and are behaving worse than an unbeliever.
 - In this context, taking care of their widowed mother/grandmother is the focus.
 - This verse describes a believer denying the faith, not an unbeliever rejecting the gospel.
 - This denial of the faith implies that the believer knows better and is not acting out of ignorance.
- A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, having a reputation for good works;
 - Paul then spells out the qualifications for a widow that is to be added to the “list”.
 - This “list” is a record of widows that were to be supported by the local church.
 - The three qualifications are...
 - She must be at least 60 years old.
 - She must be a one-man woman.
 - She must have a reputation for good works.
- – if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints’ feet, if she has assisted those in distress, *and* if she has devoted herself to every good work.
 - Paul then gives some examples of how these widows might establish a reputation for good works.
 - The five examples given are...
 - Being a good mother in raising the children [Pr 22:6].
 - Being hospitable to strangers [Heb 13:2].
 - Being a dedicated servant [Gal 5:13].
 - Being willing to assist those in distress [Pr 21:13].
 - Being devoted to every good work [Col 1:10].

- But refuse *to put* younger widows *on the list*, for when they are drawn away from Christ by strong sensual desires, they want to get remarried,
 - Younger women were not to be added to the “list” of widows to be supported by the local church.
 - As we saw in verse 9, this would be any widow less than 60 years old.
 - This verb describes being drawn away from someone or something because of being controlled by strong physical desires.
 - The phrase “they want to get married” describes the desire of these widows to get remarried.
 - There is nothing wrong with a widow getting remarried, but we shall see that the widows on the church “list” were to pledge devotion to the Lord.
- *thus* incurring judgment, because they have set aside their previous pledge.
 - The word “condemnation” is from κρίμα (krima) which means “judgment” or “condemnation”.
 - Here this word is describing judgment incurred by breaking a solemn pledge, not condemnation.
 - The pledge Paul refers to here is not specifically spelled out.
 - However, it is implied from this passage that there was some sort of formal commitment to follow Christ being made by the widows who were placed on the church “list”.
- At the same time they also learn *to be* idle, as they go around from house to house;
 - One possible side effect of the church supporting younger widows is that they would have an abundance of free time and they might get bored.
 - Rather than spending time in the service of Christ through prayer, counseling others, etc. these widows could wander from house to house.
- and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*.
 - Even worse than simply being bored, these widows might be tempted to spend their time as busybodies, gossiping about others.
 - Gossipers can go to the extreme and say things which should never be said.
- Therefore, I prefer that younger *widows* get remarried, keep house, and possibly bear children, giving the enemy no opportunity for slander;
 - Because of the possible snares, Paul preferred that younger widows get remarried, possibly have kids and take care of the house.
 - This is preferable to the outcomes Paul had just delineated.
 - The previously mentioned outcomes would provide Satan (and other enemies) opportunities to slander the Church.
- for some have already turned aside to follow Satan.
 - We don’t have any of the details here, but apparently some younger widows has fallen into the sinful lifestyles Paul had mentioned.
 - This is a case where born-again believers had turned away from following Christ and had become followers of Satan [Matt 16:21-23].

- 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.
 - Paul clarifies verse 8 here by specifically mentioning a woman who has widows in her family.
 - Such a woman of means should provide for these widows so the church is not excessively burdened.
 - One reason it is so important for family members to provide for widows is that the church is supposed to be focusing on widows who do not have any such support.
- Principles of 1st Timothy 5:3-16
 - The Bible emphasizes God’s concern and care for widows throughout [Deut 10:18; 24:17; Ps 68:5; Isa 1:17; Acts 6:1; 1 Tim 5:3-16].
 - If a woman is a widow and has family members that are able to support her, they should do so.
 - If she has no family or her family is unable to support her, she is a “widow indeed” and her local church should provide support if it is able to do so.
 - If her family has means but is unwilling to support her, her local church is not under obligation.
 - A believer unwilling to support his earthly family dishonors his heavenly family.
 - This not only fails the basic tenets of the Christian faith, but also falls short of the divine standard that unbelievers naturally comprehend.
 - However, her local church may decide to consider her a “widow indeed” and choose to support her.
 - Women who are “widows indeed” ought to fix their hope on God and be committed to Christian service [Luke 2:36-38].
 - If, instead, a widow gives herself over to the lusts of the flesh, she is operationally dead [Rev 3:1] and walking just like an unbeliever [1 Cor 3:1-3].
 - Living for self is exactly the behavior one would expect of an unbeliever [2 Cor 5:14-15; Eph 2:1-3].
 - It is important for Pastors to teach these principles regarding widows to the congregation.
 - First, this helps a widow understand that her family should be the first source of support.
 - Second, this informs the congregation regarding their role in supporting widows.
 - A widow who is to be on the supported “list” must meet certain qualifications – at least 60 years old, a one-man woman, having a reputation for good works.
 - These qualifications are descriptive of a woman who is interested in being committed to the Lord.
 - Younger widows are more likely to be drawn away by sensual desires and/or be tripped up by boredom.
 - These things can distract them from the simplicity and purity of devotion to Christ [2 Cor 11:3], so younger widows should not be included on the “list” of widows to be supported.

- Elders [5:17-25]
 - The elders who lead well are to be considered worthy of double honor, especially those who work hard at speaking and teaching.
 - The word “elders” is from πρεσβύτερος (presbuteros) which means “elder” or “presbyter”.
 - This word is not tied to chronological age here as it was at the beginning of this chapter, but instead is used to describe spiritually mature believers.
 - The word “rule” is from προϊστημι (proistēmi) which means “rule”, “lead” or “preside over”.
 - This word is used to describe elders that are in a leadership role within the local church.
 - The pastor fulfills only one such leadership role.
 - The word “honor” is from τιμή (timē) which means “value”, “esteem” or “honor”.
 - This word is a cognate of the verb τιμάω (timaō) from verse 3 which describes showing high regard for someone because you hold them in high esteem.
 - The word “preaching” is from λόγος (logos) which means “word” or “utterance”.
 - This word is used here of a speaking role within the local church.
 - For the Scripture says, “YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,” and “The laborer is worthy of his wages.”
 - Paul often quotes the O.T. in his letters because he knows how powerful quoting Scripture can be.
 - However, this is the first time in this letter that Paul uses such a reference.
 - Paul then quotes Deut 25:4 from the LXX.
 - In Deuteronomy this verse stressed kindness and fairness to the animals that helped a person.
 - Here Paul uses this verse to instruct regarding those who serve within the local church.
 - Paul then cites a phrase that is not a direct quote of any O.T. verse.
 - However, it is a good summary of Deut 24:14-15.
 - This phrase also harmonizes well with Lev 19:13, Matt 10:10, and Luke 10:7.
 - Do not receive an accusation against an elder except on the basis of two or three witnesses.
 - The word “accusation” is from κατηγορία (katēgoria) which means “accusation”.
 - This word describes serious (and damaging) charges brought against someone [John 18:29].
 - Paul makes it clear that accusations made against an elder were to be given consideration only if there are two or three witnesses.
 - This is the same standard specified in Deut 19:15 regarding confirmation of a matter of sin.

- Elders who are sinning, rebuke in the presence of all, so that the rest also will be fearful of *sinning*.
 - The phrase “Those who continue in sin” is from ἀμαρτάνω (hamartanō) which means “miss the mark” or “sin”.
 - This word describes elders who are involved in persistent patterns of sin.
 - The word “rebuke” is from ἐλέγχω (elegchō) which means “reprove” or “correct”.
 - This word describes reprimanding someone for the purpose of bringing about a change (correction) in behavior.
 - This reprimand was to be done publicly in the sight of everyone in the church.
 - This purpose of this public reprimand was not to embarrass the elders, but to put fear in the hearts of everyone else in the church [Acts 5:1-11].
- I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without prejudice, doing nothing in a *spirit of favoritism*.
 - It is unclear why Paul stops here to give a solemn charge to Timothy.
 - The seriousness is clear because Paul invokes God the Father, Christ Jesus and the chosen angels.
 - This is similar to passages that involve righteous judgment [Matt 25:31; Mark 8:38; Rev 14:9-10].
 - The word “bias” is from πρόκριμα (prokrima) which means “prejudice” or “discrimination”.
 - This word is a cognate of προκρίνω (prokrinō) which means to select based upon a preference.
 - The word “partiality” is from πρόσκλισις (prosklisis) which means “inclination”.
 - This word describes favoritism based upon an inclination toward someone.
- Do not lay hands upon anyone *too* hastily and thereby share *responsibility for* the sins of others; keep yourself free from sin.
 - Paul returns to the discussion of elders in this verse.
 - To avoid the potential problem of elders who might fall into persistent sin, care should be taken not to ordain someone too hastily.
 - If the proper care is not taken, then those who hastily ordain an elder who falls into a persistent sin problem can share responsibility for those sins.
 - This is not denying that each person is accountable for his own sins.
 - The phrase “free from sin” is from ἄγνός (hagnos) which means “pure” or “holy”.
 - This word describes maintaining purity by avoiding sinful activities.
 - Paul emphasizes to Timothy the importance of keeping himself free from sin (pure).
 - This includes keeping himself free from sharing in the responsibility for the sins of others by ordaining someone too hastily.

- No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments.
 - This verse may seem to be a bit out of place in this passage, but it is likely related to Paul’s exhortation for Timothy to keep himself pure.
 - It appears that Timothy has been applying Romans 14 and abstaining from drinking wine.
 - Apparently, drinking water only had been causing Timothy to have stomach issues, possibly related to the quality of the water available in Ephesus.
 - Paul is telling Timothy he can drink wine for the sake of his own health and not sin in doing so.
- The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after.
 - After the parenthesis of verse 23, Paul returns to the issue of laying hands upon elders too hastily.
 - The word “judgment” is from κρίσις (*krisis*) and describes the discernment that must be used to determine if someone is ready to serve as an elder.
 - For some people, their struggles with sin are very easily identified, so it will be obvious that they are not yet ready to serve as an elder in the church.
 - For others, it may take a while for their sin issues to become evident, so it is important not to be hasty.
- Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.
 - Paul continues this discussion by highlighting deeds as opposed to sin issues.
 - As with widows, the elders of the church should have a reputation for good works [v. 10].
 - Deeds that are done in service to the Lord (divine good) are easily identified.
 - Deeds that are self-serving (human good) cannot be hidden and will eventually come to light.

- Principles of 1st Timothy 5:17-25
 - Elder is a term in the N.T. that refers to believers that are spiritually mature.
 - Those that are elders within a local church will often serve in the role of overseer [Titus 1:5-7; Acts 20:17, 28; 1 Pet 5:1-4].
 - For each local church there will be one overseer who is held in the right hand of Christ [Rev 1:12-20].
 - Some elders will serve in leadership roles within the local church while others will not.
 - Elders are worthy of honor, but an elder that leads his local church well is worthy of double honor.
 - Elders who toil at speaking and teaching should be provided temporal support from the congregation, if it is at all possible [1 Cor 9:6-14; Gal 6:6].
 - Because of their position within the local church (and community), elders will be targets of Satan and his myriad of minions (angelic and human).
 - Therefore, it is quite possible that false accusations may be brought against them.
 - It is important that any accusations made against an elder be given proper consideration.
 - However, the standard for receiving accusations against an elder is necessarily higher (two or three witnesses) [Matt 18:15-17].
 - If an elder is found to be in a persistent pattern of sin, he should be rebuked before the congregation for the benefit of everyone [Deut 17:8-13].
 - It is important for the leaders of a church to maintain a spirit of fairness, without showing any partiality [Lev 19:15; Pr 18:5; Jas 2:1-4].
 - This is particularly important when accusations arise against a fellow elder of the church.
 - Because elders can fall into sin just like anyone else, it is important to examine them thoroughly.
 - This is true of new candidates for ordination as well as elders who are being restored to service.
 - This involves observation of sinful behavior as well as deeds (either divine good or human good).
 - This examination should be done over an extended period of time so that the person's true character becomes evident.
 - Romans 14 and 1 Cor 8 teach us the "law of love" regarding the grey areas of the faith.
 - When we make application of these principles, we will avoid doing things that harm the walk of our brothers and sisters in Christ [Rom 14:15].
 - However, if doing this is harmful to us (our life, health, etc.) then we should resume the activity and try to explain the situation to whomever is affected.

- Slaves and Masters [6:1-2]
 - All who are under the yoke as slaves are to regard their own masters as worthy of all honor so that the name of God and our doctrine will not be spoken against.
 - The phrase “under the yoke” describes being burdened under a master or ruler of some kind.
 - This phrase is used in Jeremiah to describe being under the rule of Nebuchadnezzar [Jer 27:8-12].
 - In this case Paul is addressing slaves being burdened under their masters.
 - The word “regard” is from ἡγέομαι (hēgeomai) and is a thinking word meaning “consider” or “regard”.
 - These slaves were to think about their own masters and determine to treat them as worthy of all honor.
 - A Christian who is a slave will honor and glorify God by showing the proper respect for his master.
 - This verse continues the passage discussing honor...
 - Widows indeed – honor [5:3]
 - Elders who lead well – double honor [5:17]
 - Masters – all honor [6:1]
 - The phrase “the name of God” refers to God’s reputation and His character.
 - The phrase “our doctrine” refers to the content of the teaching contained in God’s word.
 - If a Christian slave were to disrespect his master, the name of God and His word would be dishonored.
 - This would give those that hate God the opportunity to speak against Him and His word.
 - Those who have believers as their masters must not be disrespectful to them because they are brethren, but must serve them all the more,
 - If a Christian slave has a master who is also a Christian, he must not be disrespectful to him simply because he is a brother in Christ.
 - The phrase “be disrespectful” is from καταφρονέω (kataphroneō) which means “look down on” or “treat with contempt”.
 - Instead, a Christian slave should serve his Christian master even more so than he would an unbeliever.
 - If both slave and master are focused on serving the Lord, then the less-than-ideal master/slave relationship will glorify God.
 - because the beneficiaries of the good deed are believers and beloved. Teach and preach these *principles*.
 - The phrase “those who partake of the benefit” is a somewhat awkward literal translation.
 - A looser translation that captures the meaning is “the beneficiaries of the good deed”.

- The Christian master benefits from the good deed done when the Christian slave serves him well.
- The Christian slave should be happy for him to receive this blessing because he is a fellow believer and is the object of his Christian ἀγάπη love.
- As he had done previously, Paul exhorts Timothy to teach and preach these principles [4:11; 5:7].
- The word “preach” is from παρακαλέω (parakaleō) which means “come along side”, “exhort”, “urge”, or “encourage”.
- Principles of 1st Timothy 6:1-2
 - A believer being under the yoke of slavery does not prevent the various functions of the Christian life from being properly exercised [1 Cor 7:21-24]...
 - Priesthood [1 Pet 2:4-5]
 - Ambassador [2 Cor 5:18-20]
 - Soldier [Phil 2:25; 2 Tim 2:3]
 - Christian slaves were to be exceptional, serving as unto the Lord [Eph 6:5-6; Col 3:22; Titus 2:9-10; Phlm 15-16; 1 Pet 2:18-19].
 - The earthly master is to be served with an eye to the heavenly Master [1 Cor 6:19-20; 2 Tim 2:21].
 - The earthly master who is a Christian should also maintain this perspective [Col 4:1].
 - If a Christian slave serves under a Christian master, he should not confuse positional equality with his master in Christ [Gal 3:28] with the earthly master/slave relationship.
 - Instead of treating his Christian master with less than the proper respect, the Christian slave should serve him with even more diligence.
 - At least part of the motivation to do so stems from knowing that his master, who is a brother in Christ, will benefit from this good service [Acts 20:35].
 - Given that the blessing of God includes servants [Gen 24:35] then the Christian servant will also be blessed, receiving grace upon grace [John 1:16].
 - These same principles apply to boss/employee.
 - These principles regarding showing the proper honor (to widows, elders, masters, etc.) must be taught in the local church.
 - This requires humility which is indicative of spiritual maturity and is pleasing to God [1 Pet 3:8-9; 5:5-7].
 - Individual believers should also emphasize this teaching in one-on-one ministry opportunities.