

**“Paul’s First Letter to Timothy —
On Establishing Order in the Churches, Practically Speaking - Part 2”**

Review: “On Establishing Order in the Churches, Practically Speaking”

[READ] 1 Tim. 3:14-16

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

1 Tim. 4:9-16

9 This [is] a faithful saying and worthy of all acceptance.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example [or type] of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

- *When we find the verb for “salvation” in verse 16, it is important to consider in what way the salvation (or deliverance) is intended. Context is most relevant to that question. In verse 10 Christ is set forth as Savior as indeed he is — for all. But not all have believed and that distinction is noted. It seems that here, though, salvation is not about that eternal salvation, but rather it is about the uncountable blessings we who know the truth may receive with much thanksgiving.*
- *But reality is that all believers will not receive those blessings, we are saddened to say. That is the point Paul is making here. So, in the context of this letter, the salvation mentioned here is from the*

destructive consequences of the satanic doctrines referred to earlier.

- ***Show Proper Respect, to Men or Women, Whether Older or Younger***

1 Tim. 5:1-2

1 Rebuke not an elder, but intreat [him] as a father; [and] the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

- ***Strong and negative language regarding Timothy's relationship with the elders in the churches is Paul's emphasis here with the words: "rebuke not an elder." This is a high standard indeed considering all the details of church life with the many challenges Timothy will be soon facing. Those strong negative words are then immediately balanced by some strong positives regarding the younger men and the women whether elder or younger.***
 - ***Verses 1 & 2: "Rebuke not an elder, but intreat [him] as a father and the younger men as brothers"; "intreat ... the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity.": Familial language here would made a strong impression on Timothy. He was encouraged to treat them all with kindness, gentleness, and familial love.***
 - ***Proper Christian relationships are essential and considering what was ahead, I wonder how often Timothy thought about Paul's exhortations here. Paul knew what was ahead - Timothy did not.***

- ***Honor Widows Indeed in a Special Manner Indeed***

1 Tim. 5:3-8

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

- ***Paul teaches here that the proper operation of the work of God in the believers should not ignore the very real needs of some women***

who have been widowed and have therefore become totally dependent on others. The order of responsibility for this care of those in such great need is outlined here as within the family itself through the widow's own children, perhaps others of sufficient means, and finally, and only if there is no other option, through the churches themselves.

- *Now the apostle provides even more details of exactly how order in the churches should be managed in regard to widows:*

1 Tim. 5:9-10

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 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.

- *The personal and “life” requirements are also very specific:*
 - *Having been the wife of one man or “a one man sort of woman”!*
 - *Well reported of for “good works” [such as these listed here — and more !!]: So*
 - *If she have brought up children, lodged strangers, washed the saints' feet, relieved the afflicted, diligently followed every good work ...*
- *The implication therefore that these who qualify as “widows indeed” will dedicate themselves to continuing in the work of the Lord as they have been doing all along. Those welcomed into such a special position in the churches would have already been well proven day after day, week after week, and year after year. Their works do “follow them”!*
- *Younger Widows Should Never Become Dependent on the Churches*

1 Tim. 5:14-16

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

- ***The general principle here is found in verse 16: “If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.”: **Again, the responsibility is first in the family itself, then others, finally the church. Even the well to do women (widows themselves it seems) were to bear this responsibility if God had so blessed them in the matters of this life. Amen.*****

Our Scripture Today: 1 Tim. 5:17 - 6:5

Our Outline:

- ***Elders That Rule Well Are Worthy, Especially If They Labor in Doctrine***
- ***Son, Timothy, Has Heavenly Observers Overseeing His Ministry***
- ***Personal Needs in One’s Life Should Never Be Ignored***
- ***Good Works, Like Some Men’s Sins, Are Not Always Visible and Public***
- ***Separation from Some Is Essential to Godly Leading and Living***

I. Elders That Rule Well Are Worthy, Especially If They Labor in Doctrine:

[READ] 1 Tim. 5:17-20

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer [is] worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

- ***The quotation is from Deut. 25:4 with a reference to Deut. 24 & Lev. 19. The teaching is that those that have devoted themselves to the ministry of the churches should be supported by the churches — if they so desire. But Paul and I am sure others gave up that privilege in most circumstances and worked as a tentmaker! See***
- ***The purpose of the local assemblies is the ministry of the word and Bible doctrine, that is so clear here. In other words, the teaching and witness of THE MYSTERY OF GODLINESS FROM 1 TIM. 3:16.***

Order is being promoted here but not by power or dominion, but by fairness, kindness, and gentleness always. Amen.

- ***Verse 20 is again very bold and strong:*** “Them that sin rebuke before all, that others also may fear.” ***This theme will be continued in the rest of this short letter.***

II. Son, Timothy, Has Heavenly Observers Overseeing His Ministry:

[READ] 1 Tim. 5:21-22

21 I charge [thee] before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

- ***Angels are watching, Timothy, as you go about your duties in Ephesus ... fair treatment of all is an absolute necessity in ministry, even in the selection of elders and other leaders in the church.***
 - ***Impartiality is to be always honored, even in this context of dramatically different positions, age, and sex. All should be treated without personal preference but differing according to station, sex, or age as is appropriate to honor each. This is a remarkable section considering the many conflicts between people that the enemy of our souls continues to foster.***
- ***“Lay hands suddenly on no man ...”: Seems to refer to the selection of “elders” (and also possibly “widows indeed”) since here in this letter the widows hold such a prominent position:***
 - ***“lay hands ...”: In other words, to select them for this high office in the church. “Neither be partakers of other men’s sins ...”: “Unequal yokes” often assume that there is something to be gained from sharing in the sins of others (or gaining or benefiting through such). But they taint the testimony of any so benefiting:***
 - ***“Keep thyself pure”: A general and summary statement. No entangling alliances that can easily occur in the course of life. In Timothy’s case it would have been so easy with so little wisdom to be caught in such a web. The enemy loves to weave such webs in human relationships. Be careful what***

company you keep! “Evil communications corrupt good manners” - 1 Cor. 15:33

- **The principle of separation is implied here, of course, and is further stated in the next and last chapter of this letter. This teaching is so often ignored today in favor of inclusiveness and a visible unity. That priority is mistaken and has led to great weakness in the Body.**
- **What about us? How seriously are we living the life God has given us? Do we ever consider that the elect angels might be watching? This heavenly perspective is compelling or should be. What are the angels looking for in us? Your thoughts?**

III. Personal Needs in One's Life Should Never Be Ignored:

[READ] 1 Tim. 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

- **An exhortation to drink “some wine” may seem to be so out of place, but remember, this is a personal letter.**
- **The available water of the day was no doubt NOT as clean as we would expect. The Roman rule in this part of the world might have provided a better water supply than would have been common in those days, but nevertheless, wine would have been much safer due its alcoholic content.**
- **The bottom line here is that taking a serious concern for one's own self while enduring the many trials of life and ministry is so important. “Burning oneself out” for the sake of the ministry is NOT WISE, in other words.**

IV. Good Works, Like Some Men's Sins, Are Not Always Visible and Public:

[READ] 1 Tim. 5:24-25

24 Some men's sins are open beforehand, going before to judgment; and some [men] they follow after.

25 Likewise also the good works [of some] are manifest beforehand; and they that are otherwise cannot be hid.

- **The point of this, of course, is NOT eternal judgment, but how the course of living out ones life often reflects the true nature of the fruit**

being borne. Some sins are public and easily seen by anyone while others are hidden. Those may only become known over the course of time, therefore. Here he seems to be continuing the point of verse 22. Verse 23 is only parenthetical, it seems.

- *It seems to me that Paul is not writing about a final reckoning here, but rather about allowing a proper period of evaluation after which an elder (or a “widow indeed”) might be appointed to their work. "Afterwards" though, after one has entered into ministry, the full knowledge of one's faults and failures might very well be clear and evident to all. But if the previously hidden issue is discovered only after the person has entered into the special ministry referred to here, the damage will be so much more severe than if it is known before the appointment.*

V. Separation from Some Is Essential to Godly Leading and Living:

[READ] 1 Tim. 6:1-5

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and [his] doctrine be not blasphemed.

2 And they that have believing masters, let them not despise [them], because they are brethren; but rather do [them] service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

- *The relationship between masters and slaves is potentially very challenging, but when both are believers peace, harmony and mutual respect are the expected and hoped for reality.*
- *Always seeking union with others is very compromising in fact.*
- *Those who will not accept the true practical expression of “godliness” must be left behind. Proper separation from evil and evil doers, even in the churches, is thereby commanded. Many want to promote what is really only their own “personal gain”, thereby*

causing divisions in the Body due to differences in race, position, and many other potentially polarizing issues of life. But we must separate from them as Timothy is so strongly commanded here.

Effecting an “unholy” union where none can rightfully be claimed, is to in effect turn the “holy” union of Eph. 4:5 into a lie and that satanic at its roots. But that is exactly what the world system demands. All of that conflicts directly with what the apostle calls here in verse 3, “the doctrine which is according to godliness”. Its alternative, is as he writes here in verse 5, “supposing that gain is godliness.” May the true godliness prevail.

Application:

- ***Godliness with Contentment Is Great Gain, for Now and Forever***
- ***We will begin here next time, Lord willing. But let’s read this now since we need to have our minds and our hearts well established on these truth over the coming days:***

[READ] 1 Tim. 6:6-11

6 But godliness with contentment is great gain.

7 For we brought nothing into [this] world, [and it is] certain we can carry nothing out.

8 And having food and raiment let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and [into] many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

- ***In this electoral season, with the most consequential election of our times only days away, let us never forget Paul’s words here at the opening of chapter 6 of this letter to Timothy: “godliness with contentment is great gain. For we brought nothing into [this] world, [and it is] certain we can carry nothing out. And having food and raiment let us be therewith content.”***
- ***Satan seeks to twist and turn true godliness aside down thereby replacing the true and authentic work of God by satan’s own work or***

the work of the flesh. Either way God is not honored and “the mystery of godliness” is not displayed in God’s people. Amen.