

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

Last Time: “Son Timothy, Prepare Well to Be a ‘Type’ of Believers, As I Have Been”

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

Review: “Son Timothy, Prepare Well to Be a ‘Type’ of Believers, As I Have Been”

- ***Timothy’s exhortation here is to minister words of faith and good doctrine, to attend to reading, exhortation and doctrine, and, finally, to take heed to that doctrine that promotes “salvation”:***

1 Tim. 4:6, 8, 10-11

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained ... godliness is profitable unto all things, having promise of the life that now is, and of that which is to come ... therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially [in the greatest degree] of those that believe.

- ***There must never be hypocrisy in the life of a believer. Timothy is taught in verse 6 to feed his own spirit first, and then, having the benefit of this nourishment from the word of grace, he may become an example for others. He adds “specially of those that believe” to avoid false conclusions heretics promote regarding salvation for all. So there are benefits indeed to the healthy and wholesome teaching of God’s word — however, only those who have believed and are therefore saved will gain the special, eternal blessings!***

There are a number of other references regarding “teaching” in the New Testament, primarily in Paul’s letters:

***Col. 2:22*, Which all are to perish with the using;) after the commandments and doctrines of men?**

***1 Tim. 4:1*, Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;**

1 Tim. 6:1, 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.

1 Tim. 4:13, Till I come, give attendance to reading, to exhortation, to doctrine.

1 Tim. 4:16, 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.

1 Tim. 5:17, Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Tim. 6:3, 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;

2 Tim. 3:10, But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

2 Tim. 4:3, For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

- ***It would be necessary for Timothy to continually be in this “prepping” state as the challenges would only be accelerating as his ministry developed over the years. He was being set forth here as an example or “type” to the churches.***

Paul was that “type” or example already. Timothy was now also set forth to be molded into the leader that Paul was.

[READ] 1 Tim. 4:12-16

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 word “salvation” in verse 16, it is important to consider in what way the 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. Here, though, salvation is not about that eternal salvation, but rather it is about the inestimable blessings believers who know the truth and live within their provisions enjoy.*
- *Not all believers enjoy these blessings, we are saddened to say. That is the point Paul is making here. In the context, the deliverance in this letter is from the ill effects of the satanic doctrines referred to earlier.*

Our Scripture Today: 1 Tim. 5:1-16

Our Outline Today: Exhortations to Timothy On Maintaining Order in the Church:

- *Show Proper Respect, to Men or Women, Whether Older or Younger*
- *Honor Widows Indeed in a Special Manner Indeed*
- *Widows Indeed Must Be Properly Provided For*
- *Younger Widows Should Never Become Dependent on the Churches*

I. Show Proper Respect, to Men or Women, Whether Older or Younger:

[READ] 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.

- *Though these exhortations are for Timothy, there are many applications for all. The enemy of our souls is always seeking an advantage and the lack of proper order in the churches with its accompanying vulnerabilities spiritually opens believers to the temptations of the devil.*
- *This is exceedingly strong and very negative language regarding Timothy’s relationship with the elders in the churches: “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.*

- **Verse 1:** “Rebuke not an elder, but intreat [him] as a father and the younger men as brothers”: ***Familial language here would made a strong impression on Timothy. Remember his mother and grandmother, he is advised in the following letter (2 Tim. 1:5). Paul knew that his mother and grandmother were examples of faithfulness as were others as well in the assemblies. So he was encouraged to treat them all with kindness, gentleness, and familial love.***
- **Verse 2:** “intreat ... the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity.”: ***This is quite touching actually when we think of how some of these were quite literally in the course of time to be “thorns in Timothy’s side”! Paul’s exhortation here was intended to prepare him for proper thinking in advance of when he would be tested severely in the days and years to come. It is good preparation to establish patterns of thinking in advance of when that mode of thought will be challenged by attacks from every enemy.***

II. Honor Widows Indeed in a Special Manner Indeed:

[READ] 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.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

- ***Caring for “widows indeed” is the main focus here. Those special ones who are qualified in life, generation by generation, and when they are widowed they qualify for the status of “widows indeed”. Their works do “follow them”.***
- ***Widows in ancient culture were most vulnerable so their proper care was a very high priority. Without care they easily could be led into sinful ways of living. In that society older women who were***

widowed were not held high in the minds of many since they would so often, if not cared for by their families, by necessity become beggars in the streets. But honorable elder women are distinguished much more by their lives than by their ages therefore.

- *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.*
- *Verse 8 explains graphically how critically important it is for these matters to be properly managed in the churches for it is the testimony of the church as a whole before the lost that is at stake. For even infidels have natural affection for their own. How can it be less in the churches?*

III. Widows Indeed Must Be Properly Provided For:

- *More on the same subject follows. But here we have the details of how order in the church should be managed within very difficult circumstances soon perhaps coming upon the saints.*

[READ] 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.

- *How are these “widows indeed” to be cared for in a way that glorifies God and not allowing the enemy to do his work? Paul is very specific here even down to the age of those to be considered “widows indeed”, namely, those to be cared for by the church itself.*
- *The personal and “life” requirements are also very specific:*
 - *Having been the wife of one man (ενος ανδρος γυνη)
Compare with elder & deacon (μιας γυναικος ανδρα or μιας*

γυναικος ανηρ) where we find the same construction with the words for man and woman reversed. Literally, this would be translated “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 ...*
 - *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 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”! This is a trans-dispensational principle as seen in Rev. 14:13: “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”***
- ***This is interesting, isn’t? Paul expected that those who were admitted into the fold of church-supported widows would become part of the ministry of the church. They were like special kind of missionary even. So they were to devote their time and energies to their ministerial work and not to other affairs which one could rightly call even “carnal” or worldly. THESE WERE NOT NUNS HOWEVER. THAT SHOULD BE SO CLEAR.***

IV. Younger Widows Should Never Become Dependent on the Churches:

[READ] 1 Tim. 5:11-16

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation ***[deserved judgment]*** because they have cast off their first faith.

13 And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

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.

- **Verse 11:** “But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry”: ***Paul was so sure that it was for the very best interest of these younger widows that they should marry, bear children, and faithfully raise them. This surely echoes the earlier verses especially 2:15*** “Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.” ***Remember, they were all Prisoners of Hope! Really, this theme weaves through this letter in some clear and other hidden ways.***
- **Verse 12:** “Having damnation [deserved judgment] because they have cast off their first faith.”: ***“Damnation” here is the simple judgment of having begun so well in faith but then having turned aside. The consequence of this was potentially very severe indeed. We all know of similar cases of this sort, don’t we? For the consequences, the next verse 13 gives us a summary:*** “And withal they learn [to be] idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not”. ***Broader applications are easily drawn especially considering our current cultural circumstances, but during a time of great persecution when many more might suffer the loss of a husband due to martyrdom, the wisdom of Paul’s words here would prove to be so valuable indeed:***
- **Verses 14 & 15:** “I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully ... For some are already turned aside after Satan”: ***There is a principle here of how to avoid satan’s snares: Enter into life as the Lord God intended it with all of the sorrows and joys as God provides. For his grace is always sufficient and he is working all things together for our good! And he will always provide a “means of escape” from the temptations that arise.***
- **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.

Application:

- ***Timothy is strongly charged here to apply in the churches under his authority God's principles of living. Under grace some of these principles are not that different from in other dispensational contexts. The "Prisoners of Hope" series of teachings here gave substance to that overriding message of the word of God. Living under grace does not conflict with those principles that have been in place since the Fall of Adam.***
- ***The authority structure the Lord has imposed on the creation in general extends to mankind and human governments. It also applies in marriage and family. Finally, due to satan's lies and schemes there will always be much opposition to the Lord's working and he attacks where the defenses are the weakest. Marriage and family are in the center of his attacks. And, through persecution that structure is often compromised giving the enemy a way forward. But the apostle here establishes principles that for Timothy will be critically important as he continues his ministry in the churches. The same applies today.***