

# 1 TIMOTHY CHAPTER 5 – “Treatment of Church Members; Honor True Widows; Honor the Elders!”

## OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

## INTERPRETATION

## APPLICATION

### Outline of 1 Timothy

#### INTRODUCTION (1Ti 1:1-2)

- I. CHARGE CONCERNING SOUND DOCTRINE (1Ti 1:3-20)
- A. TEACHING SOUND DOCTRINE (1Ti 1:3-11)
- B. THANKSGIVING FOR THE LORD'S GRACE AND MERCY (1Ti 1:12-17)
- C. TIMOTHY'S RESPONSIBILITY (1Ti 1:18-20)
- II. GENERAL INSTRUCTIONS CONCERNING THE CHURCH (1Ti 2:1-3:13)
- A. THE PRACTICE OF PRAYER (1Ti 2:1-8)
- B. INSTRUCTIONS FOR WOMEN (1Ti 2:9-15)
- C. QUALIFICATIONS FOR CHURCH OFFICERS (1Ti 3:1-13)
1. For bishops (1Ti 3:1-7); For deacons (1Ti 3:8-13)
- III. ADVICE TO TIMOTHY (1Ti 3:14-4:16)
- A. PAUL'S PURPOSE IN WRITING (1Ti 3:14-16)
- B. REMEMBER THE SPIRIT'S WARNING OF APOSTASY (1Ti 4:1-6)
- C. EXERCISE YOURSELF UNTO GODLINESS (1Ti 4:7-16)
- IV. INSTRUCTIONS CONCERNING MEMBERS OF THE CHURCH (1Ti 5:1-6:19)
- A. MAINTAIN PROPER RELATIONSHIPS (1Ti 5:1-2)
- B. CONCERNING WIDOWS (1Ti 5:3-16)
- C. CONCERNING ELDERS (1Ti 5:17-25)
- D. CONCERNING SERVANTS (1Ti 6:1-2)
- E. CONCERNING TEACHERS MOTIVATED BY GREED (1Ti 6:3-10)
- F. CONCERNING THE MAN OF GOD HIMSELF (1Ti 6:11-16)
- G. CONCERNING THE RICH (1Ti 6:17-19)
- CONCLUDING CHARGE TO TIMOTHY (1Ti 6:20-21)

### 1 Timothy 5 - Chapter 5 deal with the church and its ministry to at least three kinds of people.

**I. To Older Saints (1Ti 5:1-2)** - Being a young man, Timothy had to be careful in his relationship to the older believers in the church. The word “elders” here refers to age, not office. The pastor is not to rebuke older saints, but exhort and encourage them. “Look upon them as you would your own parents,” Paul advises. (See Tit 2:1-4.) The church needs to recognize the needs and problems of the older believers and seek to help them.

**II. To Widows (1Ti 5:3-16)** - The early church cared for needy widows.. Timothy had to be careful not to misuse the church funds by giving money to unworthy widows. In his day, as today, there were deceivers who preyed on people under the masquerade of religion. Such people usually visited churches because they knew that soft-hearted saints would give them a handout “for Jesus’ sake.” But note that 1Ti 5:4 says that the family has the first responsibility of caring for their needy. Children and grandchildren are to repay (requite) their parents and grandparents, and not expect the church to put them on charity. Any Christian who does not take care of his own is worse than an unbeliever (1Ti 5:8). This is why the pastor and deacons must investigate every case of charity, and why individual church members or church groups ought not to do charitable work without first consulting with the spiritual leaders. Too much of God’s money, brought by faithful worshipers, has gone to waste because well-meaning Christians followed their emotions instead of God’s Word. Paul gives the requirements for widows being “enrolled” (“taken into the number,” 1Ti 5:9 — their name put on the roll); note 1Ti 5:5 and 1Ti 5:9-10. See also Luk 2:36-37 for an example of this kind of woman. First, she must be a true widow, without family support or care. She must be a godly woman, given to praying and serving others. She must be 60 years old or older, and have a good testimony (1Ti 5:10), especially in her marriage. In 1Ti 5:11-16, Paul deals with the younger widows and warns Timothy not to enroll them. For one thing, the younger widows would pledge faithfulness to serve Christ and the church (“their first faith” in 1Ti 5:12 is “their first pledge”), but would then be tempted to start looking for husbands. “They will marry” in 1Ti 5:11 is “they will to be married,” that is, marriage becomes the consuming passion of their lives. Furthermore, having grown cold spiritually, they will stop serving others and will start getting into trouble (1Ti 5:13). This will bring reproach on the name of Christ and the witness of the church. Paul’s commandment is that the younger widows marry, raise godly families, stay at home, and be careful not to give Satan opportunity for accusation. 1Ti 5:16 summarizes the matter; let relatives take care of their own needy family members, so that the church is not burdened (charged).

**III. To Church Leaders (1Ti 5:17-25)** - Timothy was reminded not to promote too quickly (1Ti 5:22). Pastors make mistakes, even if their hearts are right! But then, officers make mistakes too. , Timothy was to oversee the work of the various elders in the area. These men were paid by the church, since God’s command is that those who teach the Word should live from the Word (1Co 9:1-14). Elders who were faithful to do their work well should receive double pay (honor, referring to money, as in 1Ti 5:3). Of course, double recognition would not be out of order, either! Paul supports this principle of Christians paying their ministers by quoting Deu 25:4 and referring to what Christ said in Luk 10:7. But what about church leaders who cause trouble? First of all, get the facts. If every church would practice 1Ti 5:19, we would have fewer church splits. Every accusation must be supported by at least two witnesses. The matter must be given honest appraisal, and there must not be any partiality shown (1Ti 5:21).! Where the accusation is found to be true, and the witnesses and facts point to conviction, then the offending officer must be dealt with publicly. The suggestion here is that the offender confess his sins and ask the congregation for forgiveness. If an officer’s sin is known by at least two people, you can be sure that others know it too; and public sins demand public confession and restitution. Many a worldly Christian has fled to 1Ti 5:23 to support his or her bad habits. While the Bible does not demand total abstinence, it does encourage restraint; in any event, this verse applies to a special situation. To begin with, Paul was urging Timothy to take care of his body; and by no stretch of the imagination can we believe that by drinking alcohol, we will better our bodies. The wine that Paul prescribed was to help Timothy’s stomach; it was medicine, not a social beverage. (Some have suggested that Timothy’s problems with his church officers had given him ulcers!) It is not wrong for Christians to use available means to help God answer their prayers for healing. Paul prayed for Timothy, but he also suggested a practical remedy for his needs. Perhaps Timothy was being swayed by the false teachers who emphasized bodily discipline and asceticism and this had affected his health. Church officers and leaders are important, because they help the pastor to carry the load. But the pastor must always be the shepherd of the flock. The best thing a church officer can do is to make it possible for the pastor to exercise his spiritual gifts and ministries without hindrance or distraction. Then the church will prosper.

# 1 TIMOTHY CHAPTER 5 – “Treatment of Church Members; Honor True Widows; Honor the Elders!”

## OBSERVATION

## INTERPRETATION

## APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

### *Instructions for the Church*

*1Ti 5:1 Do not rebuke an older man, but exhort (paracletos – come along side) him as a father, younger men as brothers, 1Ti 5:2 older women as mothers, younger women as sisters, with all purity.*

*1Ti 5:3 Honor widows who are really widows.*

*1Ti 5:4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God.*

*1Ti 5:5 Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day.*

*vs. 1-2* Here the apostle gives rules to Timothy, and in him to other ministers, in rebuking (striking or hammering someone) and reproofing. Ministers are reprovers by office; it is a part, though the least pleasing part, of their office; In 2 Ti. 4:2, Timothy is told to *Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.* A great difference is to be made in our rebuking, according to the age, quality, and other circumstances, of the persons rebuked; thus, and *elder in age or office must be treated as a father*; on some have compassion, making a difference, Jud 1:22. Now the rule is, 1. To be very tender in rebuking elders - elders in age, elders by office. Respect must be had to the dignity of their years and place, and therefore they must not be rebuked sharply nor magisterially; but Timothy himself, though an evangelist, must entreat them as fathers, for this would be the likeliest way to work upon them, and to win upon them. 2. The *younger must be rebuked as brethren*, with love and tenderness; not as desirous, to spy faults or pick quarrels, but as being willing to make the best of them. There is need of a great deal of meekness in reproofing those who deserve reproof. 3. The *elder women must be reproofed, when there is occasion, as mothers.* Hos 2:2, Plead with your mother. 4. The *younger women must be reproofed, but reproofed as sisters, with all purity.* If Timothy, so mortified a man to this world and to the flesh and lusts of it, had need of such a caution as this, much more have we. The way you treat others depends on how you see them, how you look upon them in the world.

*v. 3 Honor widows*: In the days the New Testament was written, there was no social assistance welfare system from the government. There was one especially vulnerable class - elderly widows, who were without means of support from husbands or grown children, and without means to adequately support themselves. These are those *who are really widows*. The principles revealed here are extremely relevant today, when many look to the church as a place where the poor and needy should be able to come for financial help. Those who were *really widows* were to receive *honor* - which in this context means financial support, yet given in a dignified and honorable way. Acts 6:1-7

*vs. 4-5 If any widow has children*: Those who should be legitimately helped by the church should not have family who can assist them. If they do have family to assist them, it is the responsibility of the family to do it. This passage describes a “real” widow as one who is *left alone*; she has no one else to support her. *Let them first learn to show piety at home and to repay their parents* reminds us of the ongoing responsibility adult children have towards their parents and grandparents. *Trusts in God and continues in supplications and prayers night and day*: Those who should be legitimately helped by the church should serve the church in some way. In this case, the widows would be given the job of praying for the church.

*vs. 1-2* The Christian family is one of relationships, just like in our own biological family – fathers, mothers, sisters, brothers. For older men, speak to them, come alongside them as a good son would treat a good father. Treat younger men as your own brothers; older women are to be talked to as you would with your own mother. Deal with younger women as you would your own sister, being very careful to have all purity with them. These are all family and all relationships in the church are to be handled as such!

*v. 3* No church can supply every physical need. Help to widows must be limited to those widows who are *really widows and have no family*. It is best for a widow to be taken care of by her family.

*vs. 4-5* We see a screening process here for supporting only those who are really in need of such support. First those who have a family should look to the family. The church can never be looked to as a replacement for the family unit. There is no institution of man that can ever take the place the God-ordained family unit. The real widow is one who is left alone; trusts in God and continues in prayer continually.

# 1 TIMOTHY CHAPTER 5 – “Treatment of Church Members; Honor True Widows; Honor the Elders!”

## OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

## INTERPRETATION

## APPLICATION

<p><i>1Ti 5:6 But she who lives in pleasure is dead while she lives.</i></p> <p><i>1Ti 5:7 And these things command, that they may be blameless.</i></p> <p><i>1Ti 5:8 But if anyone <u>does not provide for his own</u>, and especially for those of his household, he has <u>denied the faith and is worse than an unbeliever</u>.</i></p> <p><i>1Ti 5:9 <u>Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man</u>,</i></p> <p><i>1Ti 5:10 <u>well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work</u>.</i></p> <p><i>1Ti 5:11 But <u>refuse the younger widows</u>; for when they have begun to grow wanton against Christ, they desire to marry,</i></p> <p><i>1Ti 5:12 <u>having condemnation because they have cast off their first faith</u>.</i></p>	<p><i>v. 6 But she who lives in pleasure:</i> Those who should be legitimately helped by the church must have godly lives. It is appropriate to say, “You’re not living a godly life, so you won’t receive financial assistance from the church.” <i>Is dead while she lives:</i> The life lived for mere pleasure and ease is no life at all. It is a living death, whether lived by a young widow or anyone else. Many who come to the church for assistance are in need because they have lived their lives for the pleasures of alcohol, drugs, or whatever; now they are in need and they want the church to help. It’s legitimate to say, “No.”</p> <p><i>vs. 7-8 These things command:</i> A good pastor will teach these things, so all will know what God expects of them. <i>If anyone does not provide for his own:</i> God’s usual way of providing for the needy is not through the church, but through our own hard work. <i>He has denied the faith and is worse than an unbeliever:</i> In the strongest terms, Paul emphasized the responsibility of a man to provide for his family - to do all he could to support them. This is the minimum required of a Christian man; if he does not do even this, his conduct is worse than an unbeliever’s is.</p> <p><i>v. 9 Do not let a widow under sixty years old be taken into the number:</i> The idea is that if someone is under sixty, they could still support themselves or get remarried. They did not need to be added to the support rolls of the church.</p> <p><i>v. 10 Well reported for good works . . . if she has diligently followed every good work:</i> Those widows who were accepted into the support of the church must not only be true widows, but they must also have demonstrated godly character, presently and in the past.. They were called to a job, not merely to a handout. <i>brought up children</i>, Paul likely has in mind both the raising of one’s own children, and the receiving of abandoned infants, which were common in the ancient world.</p> <p><i>vs. 11-12</i> Don’t bring <i>the younger widows</i> into the fellowship. <i>for when they have begun to grow wanton against Christ, they desire to marry</i>, Now This doesn’t mean that marrying again, is wrong. But it means that a young woman has come. She says, well I’m a widow. I want the church to take care of me. I’ve devoted my life to Christ completely. My husband died. I don’t have any support. I want to just serve the Lord. I am going to commit my life totally to serve the Lord. I want to just serve Him completely. Paul is saying after a while, they may see some fellow, be attracted to him. And then they say, well, I don’t want to serve the Lord. I want to get married again, so they break their vow of serving the Lord. That would be the problem, not the fact that they get married again.</p>	<p><i>v. 6</i> We’re told here that widows who live in pleasure are dead while they live, spiritually dead, dead in trespasses and sins. They basically are in the world to no purpose, buried alive as it were to the great ends of living as a Christian.</p> <p><i>vs. 7-8</i> This is a most important principle - Children are to provide for their parents when helpless. If families do not provide for their own, they have denied the faith and are actually worse than an unbeliever. Even the pagan families took care of their parents.</p> <p><i>v. 9</i> This additional criteria is good wisdom. Only older widows of 60 or more and those having a Godly history of having been the wife of one man.</p> <p><i>v. 10</i> Widows to be accepted into the support of the church must not only be true widows, but they must also have demonstrated godly character, presently and in the past. They were called to a job, not merely to a handout.</p> <p><i>vs. 11-12</i> The younger widow is likely to want to remarry—and that’s fine. But notice that there is the danger of remarrying for the wrong reasons. There is the danger that she will forget all about her faith. The church is to be very careful and test the young widows also.</p>
--	--	--

# 1 TIMOTHY CHAPTER 5 – “Treatment of Church Members; Honor True Widows; Honor the Elders!”

## OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

## INTERPRETATION

## APPLICATION

<p><i>1Ti 5:13 And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.</i></p> <p><i>1Ti 5:14 Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.</i></p> <p><i>1Ti 5:15 For some have already turned aside after Satan.</i></p> <p><i>1Ti 5:16 If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.</i></p> <p><i>1Ti 5:17 Let the elders (pastors, overseers in the church) who rule (lead) well be counted worthy of double honor, especially those who labor in the word and doctrine.</i></p> <p>(vs. 17-25 – Compensation, accusation, ordination)</p>	<p><i>v. 13 wandering about from house to house, and not only idle but also gossips and busybodies:</i> In other word, the types of widows here become social gadflies and just are going around, creating all kinds of problems, bearing tales, gossiping and so forth, saying and repeating things that should not be said.</p> <p><i>v. 14 I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary:</i> They are better off if they marry and so busy and occupied with the kids, they can't get around and create these kinds of problems.</p> <p><i>v. 15 For some</i> (Paul said to Timothy) <i>are already turned aside after Satan.</i> They have left the faith. They've left the Lord and their commitment to Jesus Christ and they have turned aside to Satan.</p> <p><i>v. 16 let them relieve them,</i> If you have in your family, one who has been widowed, then you should take care of them. It shouldn't be the responsibility of the church. <i>do not let the church be burdened, that it may relieve those who are really widows.</i> Those who are truly widows. Those who have no means of support, or no family to take care of them. They are the ones that the church, then should take and accept the responsibility for taking care of them.</p> <p><i>v. 17 Elders:</i> Referring to tho of <b>those in leadership, in oversight.</b> The focus is made on elders <i>who rule</i> and elders who <i>teach</i>. Not necessarily will every elder who rules will also be an elder who teaches. <i>Be counted worthy of double honor:</i> If an elder, such as a pastor, does <i>rule well</i> and does <i>labor in word and doctrine</i>, clearly speaking of hard work! that one is worthy of <i>double honor</i>. In this context, <i>double honor</i> means financial support. Paul has already stated that certain widows are worthy of <i>honor (1Ti 5:1)</i>, speaking of financial support. He then goes on to say <i>Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.</i> Some think the church should not support staff, and that the paid ministry is an abomination - they say that the church instead should be using the money to support the needy. This is an attractive way of thinking; but it isn't Biblical. If the needy (that is, the truly needy) are worthy of honor, then those who rule and teach in the church are worthy of <i>double honor</i>.</p>	<p><i>v. 13</i> This type of widow, being at ease and not working, living at the expense of the church, wanders about from house to house, having nothing else to do and causes all kinds of problems and divisions within the church.</p> <p><i>v. 14</i> It's better to have the younger widows marry, bear children feed and nourish them, raising them up in a Godly manner, giving no room or reason for the adversary to have basis for reproach.</p> <p><i>v. 15</i> Some of those younger widows, whom the apostle knew, had already departed from their faith and turned their backs on Christ, and gave themselves up to carnal lusts and pleasures, walking according to the course of this world, and may be said to have turned aside after Satan.</p> <p><i>v. 16</i> Any believer who has widows <u>should take care of them.</u> It should not be the responsibility of the church, thereby allowing the church to take of those who are <i>really widows</i>.</p> <p><i>v. 17</i> Men, who are elders in the church, who are ministering the word, or who are ministering to people, if they are doing a good job, then we should give double honor unto them. They should be given respect. Also they should be paid for their work of teaching, which all elders to do. (<i>apt to teach</i>). Here is the basis for paying pastors a salary.</p>
---	--	--

# 1 TIMOTHY CHAPTER 5 – “Treatment of Church Members; Honor True Widows; Honor the Elders!”

## OBSERVATION

## INTERPRETATION

## APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

***1Ti 5:18 For the Scripture says, "YOU SHALL NOT MUZZLE AN OX WHILE IT TREADS OUT THE GRAIN," and, "THE LABORER IS WORTHY OF HIS WAGES."***

***1Ti 5:19 Do not receive an accusation against an elder except from two or three witnesses.***  
(three stages/situations regarding *accusations* – **caution; courage & fairness**)

***1Ti 5:20 Those who are sinning (persist in sin) rebuke in the presence of all, that the rest also may fear.***

***v. 18 For the Scripture says:*** The principle that those who serve God’s people should be paid (when possible, of course) is supported by Scripture: Deu 25:4, and Luk 10:7 (significantly, Paul quotes Luke and calls it *Scripture*). 1Co 9:9 *For it is written in the law of Moses, "YOU SHALL NOT MUZZLE AN OX WHILE IT TREADS OUT THE GRAIN."* ***Is it oxen God is concerned about?***  
If an elder is not devoted to preaching and teaching, he is not to be supported.

***v. 19 Do not receive:*** In these verses, Paul hit the balance between believing and acting on every bit of gossip that comes along about a leader in the church, and ignoring serious sin in a leader’s life. Either extreme is wrong. Correcting others will usually result in having many enemies; great caution, therefore, should be used in admitting accusations against such persons. ***Do not receive an accusation against an elder except from two or three witnesses:*** Any accusation against a leader should not be automatically received. The accusation should be carefully verified by *two or three witnesses* - not just two or three others who also heard the gossip. Timothy can’t allow false accusations about church leaders to circulate. There is an old story about a pastor who was trying to defend himself against criticism. He said, “There’s a story going about that I told my wife not to go to a certain church that has wild meetings. They say my wife went anyway, dragged her out of the church by her hair, and hurt her so badly she had to go to the hospital. First of all, I never told her to stay away from that church. Second, I didn’t drag her out by her hair. Third, she never had to go to the hospital. Lastly, I’ve never been married, so I don’t have a wife.”

***v. 20 Those who are sinning rebuke in the presence of all, that the rest may fear:*** However, if leaders are in sin, it must be addressed forthrightly - with public rebuke, to promote a fear of sin among the leadership and the entire church. Many churches have had great trouble because sin in the leadership was not properly and promptly dealt with. It’s important that everyone understand that leadership in the church does not shield one from accountability, it makes one even more accountable.

***v. 18 Now this was under the law, but as is all the Old Testament, it written and applies to us! When an oxen was being worked, he was to be taken care of, fed and watered. Paul said, that applies to those who are ministering the Word of God. You are not to muzzle them. You are not to withhold from them.***

***v. 19*** Spurgeon advised in *Lectures to My Students* that when people come to a pastor with gossip, he should say, “Well, all this is very important, and I need to give it my full attention - but my memory isn’t so good and I have a lot to think about. Can you write it all down for me?” Spurgeon says this will take care of it, because they won’t want to write down their gossip.

***v. 20*** If the facts are known that a church leader *has* sinned, he is to be rebuked. The question arises, ***Is this to be done publicly?*** Probably not, unless the church is quite small and all or nearly all are aware of the sin. Before any public rebuking, much prayer and carefulness must be practiced. Usually lawsuits will follow public rebuking. This is a most sensitive issue. Paul’s point is that sin within the church must be thoroughly dealt with and that promptly. Mat 18:15-20

# 1 TIMOTHY CHAPTER 5 – “Treatment of Church Members; Honor True Widows; Honor the Elders!”

## OBSERVATION

## INTERPRETATION

## APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: [www.ptwente.com](http://www.ptwente.com) Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

*1Ti 5:21 I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.*

*1Ti 5:22 Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.*

*1Ti 5:23 No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.*

**v. 21** *I charge you before God and the Lord Jesus Christ and the elect angels* (angels which kept their own domain): An extremely strong statement reflects the seriousness of the job of leaders in the church; they serve an eternal God and must please Him first in everything they do. He adds to Christ the angels, not that they are judges, but as future witnesses of carelessness, self-seeking or bad faith. They are present as spectators, for they have been given charge to care for the Church. **Observe these things without prejudice, doing nothing with partiality:** *Prejudice and partiality* are grave sins before God. In the New Testament, the emphasis is on **partiality** according to class (**Jas 2:1-9**); but partiality according to race and gender is also included (**Gal 3:26-29**) and regarded as sins. We are not to treat any man, in church, according to the rank he holds in life, or according to any personal favoritism. Every man should be dealt with in the church as he will be dealt with at the judgment-seat of Christ.

**v. 22** *Lay hands on anyone:* This is used in the sense of ordination. Paul cautioned Timothy to let a man prove himself before he was recognized in ministry. There should not be a rush; time must season a man and his ministry. Don't go too fast. **Lay hands on:** Since ordination simply recognizes God's calling, it is all the more reason to not be in a hurry - time should be given to allow those gifts and callings to demonstrate themselves. **Keep yourself pure:** This connects to an important idea. If Timothy was called to observe and assess the lives of others, it was important that he pay even more attention to his own life. Timothy would best avoid clerical scandals by being cautious at the outset as to the character of those whom he ordains. **Nor share in other people's sins:** We all have enough sin of our own; we do not need to add to it by partaking in the sins of others. There are many ways we can do this. We can share in the sins of others by setting a bad example before them; by approving of them or ignoring them; joining a church that is spreading dangerous teachings.

**v. 23** *Use a little wine for your stomach's sake:* Water in the ancient world was often impure and Timothy probably had problems from the impure water. Since the fermentation process would eliminate some of the harmful things in the water, it would be better for him to drink **a little wine** rather than water all the time. **Use a little wine:** Timothy was probably abstaining from alcohol for the sake of setting a good example. However, this abstinence was hurting his health - wine was safer to drink than water. So Paul is telling Timothy that it isn't wise to sacrifice his health for the sake of this abstinence - he will do more good for the Lord by taking care of his body in this circumstance. **Your frequent infirmities:** Timothy was the victim of **frequent infirmities**; yet Paul did not simply command a healing on apostolic authority, or even send him a handkerchief with healing power (**Act 19:11-12**). This demonstrates that Paul did not have miraculous powers at his own command, but only at the prompting of the Holy Spirit. Apparently, there was no such prompting in Timothy's case.

**v. 21** This is an extremely heavy duty charge, the business of showing respect of person. Preferential treatment based on wealth, office is not to be done! We are told over and over again, that God is no respecter of person! And that we should be as well! Paul is warning Timothy.

**v. 22** Timothy be careful about elevating a person within the position of the church leadership within the church, too quickly. Give them time to mature. Give them time to develop and to grow.

**v. 23** This verse has certainly been abused in its many interpretations. Obviously the wine is not being used as a beverage but as a medicine.

# 1 TIMOTHY CHAPTER 5 – “Treatment of Church Members; Honor True Widows; Honor the Elders!”

## OBSERVATION

## INTERPRETATION

## APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

*1Ti 5:24 Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later.*

*1Ti 5:25 Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.*

*v. 24 Some men's sins are clearly evident . . . but those of some men follow later:* It is easy to see the struggles and sins some have; but with some others, the sins are hidden. We all have areas of our lives God is dealing with; and sometimes the area is something clearly evident to others. But sometimes it is not evident; some people are regarded as holy just because they are good at hiding their sin!

*v. 25 . Otherwise cannot be hidden:* Good works are always eventually revealed; but sins are sometimes hidden, and will be evident only at the judgment. If they are men of bad principles or practices, they will be discovered in time; for there is nothing hid that shall not be revealed; time will make all things manifest; their errors and sins will break out, and be exposed: and therefore it is right to wait a while, and not to be quick in the reception of them into the Gospel ministry; for otherwise, much mischief may be done to the souls of men, and much dishonor brought on the ways and doctrines of Christ. These words are meant to be a caution to Timothy

### *The Church's One Foundation – S. Stone/S. Wesley – Maranatha Praise Band*

*The church's one foundation is Jesus Christ her Lord; she is His new creation by water and the Word. From heaven He came and sought her to be His holy bride; with His own blood He bought her, and for her life He died.*

*Elect from every nation, yet one o'er all the earth; her charter of salvation, one Lord, one faith, one birth; one holy name she blesses, partakes one holy food, and to one hope she presses, with every grace endued.*

*Mid toil and tribulation, and tumult of her war, she waits the consummation of peace forevermore; till, with the vision glorious, her longing eyes are blest, and the great church victorious shall be the church at rest.*

*Yet she on earth hath union with the God the Three in One, and mystic sweet communion with those whose rest is won: O happy ones and holy! Lord, give us grace that we, like them, the meek and lowly, on high may dwell with thee.*

*v. 24 Sometimes God will judge a Christian's sins right here and now, but if He doesn't judge him immediately it does not mean that He is not going to judge. God will eventually move in judgment.*

*v. 25 The same principle applies to good works. Sometimes God blesses a believer now for something he's done for which God can reward him. Others are going to have to wait until they are in His presence to receive their reward, which will be the case of a great many Christians.*

## **1 TIMOTHY CHAPTER 5 – “Treatment of Church Members; Honor True Widows; Honor the Elders!”**

### OBSERVATION

### INTERPRETATION

### APPLICATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.