



The First Epistle of Paul the Apostle to Timothy II

Paul's Instruction and Discipline

1 Timothy 5:1 – 1 Timothy 6:21a

- I. INSTRUCTIONS FOR DEALING WITH VARIOUS AGES (1 Timothy 5:1-2)
 - A. The Men (1 Timothy 5:1)
 1. The elder men
 - a. Identifying the elder
 - (1) The various uses of the term *elder*
 - a) Age (Lamentations 5:14; Romans 9:12)
 - b) Office (Acts 14:23; Acts 15:2, 4, 6, 22-23; Titus 1:5)
 - i) Elders were ordained (Acts 14:23).
 - ii) Elders rule (1 Timothy 5:17).
 - (2) The present use of the term *elder*
 - a) Consider the context
 - i) The elder man is contrasted with younger men (1 Timothy 5:1).
 - ii) The elder women are contrasted with younger women (1 Timothy 5:2).
 - iii) Both of these emphasize age.
 - b) Concluding thoughts
 - i) It is true that the term *elder* can be used to describe an office held in the New Testament church.
 - ii) However, the context clearly shows the use of *elder* in this passage to be pointing to age.
 - iii) In order to get another perspective of this, consider the following information on age.
 - (a) Psalm 90:10 says, “The days of our years are threescore years and ten.”
 - (b) Though this number seems to be the starting point, men can certainly adjust their life expectancy.
 - (c) Psalm 90:10 suggests that “by reason of strength” some people may reach “fourscore years.”
Confirming the uniqueness of attaining to such an age, the Bible identified Barzillai at eighty years of age as “a very aged man” (2 Samuel 19:32).
 - b. Improper treatment of the elder—“Rebuke not an elder”
 - (1) The issue at hand is one of respect.
 - (2) The scripture does not imply or teach that believers can never question the actions of an older man. However, it does indicate the method of this questioning.
 - (3) An elder is not to be rebuked but intreated “as a father.”



- c. Proper treatment of the elder—"intreat him as a father"
 - (1) By intreating
 - a) To intreat a person is to plead with or earnestly ask him.
 - b) Intreating reflects approaching him with respect.
 - (2) As a father
 - a) The manner of approach is further clarified with the phrase "as a father."
 - b) In other words, Timothy needed to deal with the aged men with respect much like a son should approach his father.
 - (3) Consider other truths
 - a) Elihu respected his elders and would not interrupt what they were saying to Job (Job 32:6, 11-12).
 - b) In Leviticus 19:32, the Bible says, "Thou shalt rise up before the hoary head, and honour the face of the old man."
 - c) Proverbs 16:31 teaches that the hoary head is a crown of glory if it be accompanied by righteousness.
 - 2. The younger men
 - a. The approach—"intreat"
 - b. The likeness—"as brethren"
- B. The Women (1 Timothy 5:2)
- 1. The elder women
 - a. The approach—"intreat"
 - b. The likeness—"as mothers"
 - 2. The younger women
 - a. The approach—"intreat"
 - b. The likeness
 - (1) As sisters
 - (2) With all purity
 - a) The meetinghouse has historically been viewed as a safe haven. Unfortunately, the Devil has been able to turn this haven into a place of abuse by those with impure motives.
 - b) It all began when "Christian" men allowed themselves to deal with ladies in ways that lead to impure thoughts, resulting in impure actions.
 - c) Paul warned Timothy about these dangers and provided wisdom on how to safely deal with these relationships.
 - i) He told Timothy to treat the elder women as though they were his mother.
 - ii) Concerning the younger ladies, Paul told Timothy to treat them as he would his sister.
 - d) Christian gentlemen naturally avoid improper thoughts toward their mothers and sisters.
 - e) Paul was aware such dangers within a body of believers would exist between men and women so he cautioned Timothy and the church how to behave appropriately.



II. INSTRUCTIONS FOR WIDOWS (1 Timothy 5:3-16)

A. Identifying the Widow Indeed (1 Timothy 5:3-8)

1. The circumstantial conditions of the widow indeed (1 Timothy 5:3-4)
 - a. The expression of difference (1 Timothy 5:3)
 - (1) While we think of the word *widow(s)* as solely something denoting a specific marital status, the word itself can be broader and suggests one who is lonely, solitary, or bereft.
 - (2) In 1 Timothy 5:3, the Bible seems to suggest that some women who are widows, are not widows to the extent to which some other women are widows.
 - (3) Consider this truth in the lives of some prominent widows in scripture.
 - a) In the lives of Naomi and Ruth (Ruth 1:1-22)
 - i) Naomi lost her husband and sons (Ruth 1:3-5).
 - ii) Ruth lost her husband to death (Ruth 1:4-5).
 - iii) Naomi was left in a strange land and had to return home (Ruth 1:6).
 - iv) Naomi was empty (Ruth 1:20-21).
 - v) Ruth had to go out and work in a strange land to provide (Ruth 2:1-3).
 - b) In the life of the widow at Zarephath (1 Kings 17:8-17)
 - i) She was out gathering sticks (1 Kings 17:10).
 - ii) She lacked the necessary food to feed the prophet (1 Kings 17:10-12)
 - iii) She was prepared for her and her son to die (1 Kings 17:12)
 - c) In the life of a widow of a son of the prophets (2 Kings 4:1-7)
 - i) Her husband passed away (2 Kings 4:1).
 - ii) A creditor came to take her sons for bondmen (2 Kings 4:1).
 - iii) She only had a pot of oil in the house (2 Kings 4:2).
 - (4) Consider some general principles from scripture regarding God's and man's dealings with the fatherless and widows.
 - a) God's care for widows and the fatherless
 - i) "Ye shall not afflict any widow, or fatherless child" (Exodus 22:22)
 - ii) "He doth execute the judgment of the fatherless and widow," (Deuteronomy 10:17-18)
 - iii) "Thou shalt not pervert the judgment...of the fatherless; nor take a widow's raiment to pledge:" (Deuteronomy 24:17-21)
 - iv) "A father of the fatherless, and a judge of the widows, is God in his holy habitation" (Psalm 68:5)
 - v) "The LORD . . . relieveth the fatherless and widow" (Psalm 146:9)



- b) Man's responsibility for the widows and fatherless
 - i) Pure religion visits the fatherless and widows (James 1:27).
 - ii) Man's responsibility specifically toward widows (1 Timothy 5:1-16)
 - iii) Man's responsibility specifically toward children (2 Corinthians 12:14; Proverbs 13:22)
- b. The treatment requested (1 Timothy 5:3)
 - (1) The initial charge is to "Honour" those widows who "are widows indeed."
 - (2) Certainly this does not suggest that some widows are to be treated with less respect or less kindness than other widows.
 - (3) The scripture, within the context, further clarifies what was intended by the word *honour*.
 - a) Honour widows that are widows indeed (1 Timothy 5:3).
 - b) Relieve them that are widows indeed (1 Timothy 5:16).
 - (4) The word *honour* in the context that follows confirms that the word *honour* can, and at times does, refer to financial support (see 1 Timothy 5:17 and compare with 1 Corinthians 9:9-14).
- c. The alternative presented (1 Timothy 5:4)
 - (1) The alternate conditions
 - a) If a widow have children
 - b) If a widow have nephews; Note: In the scripture, the nephews are closely associated to sons (Judges 12:14; Job 18:19; Isaiah 14:22).
 - (2) The alternate request
 - a) Let them learn first to show *piety* (mercy or kindness) at home.
 - b) Let them learn first to *requite* (see Judges 1:7) their parents.
 - (3) The alternate's acceptance
 - a) That is good before God.
 - b) That is acceptable before God.
- 2. The character of the widow indeed (1 Timothy 5:5-6)
 - a. The expression of difference—"Now she that is a widow indeed" (1 Timothy 5:5); This reminds us that not all widows are the same.
 - b. The explanation of difference (1 Timothy 5:5-6)
 - (1) The widow indeed (1 Timothy 5:5)
 - a) Her condition—She is desolate.
 - b) Her character
 - i) She trusteth in God.
 - ii) She pursues God.
 - (a) The manner of her pursuit
 - (i) Supplications
 - (ii) Prayers
 - (b) The frequency of her pursuit
 - (i) Night
 - (ii) Day



- (2) The alternative (1 Timothy 5:6)
 - a) She liveth in pleasure.
 - b) She is dead while she liveth.
3. The charge regarding the widow indeed (1 Timothy 5:7-8)
 - a. The participants of the charge (1 Timothy 5:7)
 - (1) The initial charge
 - a) Paul was the giver.
 - b) Timothy was the recipient.
 - (2) The secondary charge
 - a) Timothy was to be the giver.
 - b) “They” were the recipients.
 - b. The purpose of the charge—“that they may be blameless” (1 Timothy 5:7)
 - (1) The audience
 - a) The widows as it pertains to their conduct in maintaining a spiritual walk before God.
 - b) The families of the widows as it pertains to their conduct in properly caring for the widows.
 - (2) The result—“blameless”
 - a) The word *blame* and its various forms appears twenty-four times in scripture.
 - b) In a general sense, *blame* is the guilty responsibility concerning a matter.
 - c. The practice of the charge (1 Timothy 5:8)
 - (1) The concern
 - a) The concern stated
 - i) If any provide not for his own
 - ii) If any provide not for those of his own house
 - b) The result desired
 - i) The two phrases above repeat the same truth. A man is responsible for providing for those under his care.
 - ii) Certainly, this truth applies to all men, but the context is specific to those who have widows.
 - iii) One can be sure that the word provide has to do with financial provisions (see 1 Timothy 5:3, 16).
 - (2) The rebuke
 - a) He hath denied the faith.
 - i) This is not suggesting the man is unsaved.
 - ii) He denied the body of doctrine he had been given.
 - b) He is worse than an infidel.
 - i) The word *infidel* is only found twice in scripture (2 Corinthians 6:15; 1 Timothy 5:8).
 - ii) In 2 Corinthians 6:15, an infidel is contrasted with “he that believeth.”
 - iii) At the end of the day, a man who knows the truth and ignores it is worse than the man who openly and boldly claims not to believe the truth.